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PARENTAL RELIGIOUS ORIENTATION AND ITS IMPACT ON BONDING TO GOD OF VISUALLY IMPAIRED ADULTS

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Abstract

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Attachments occur throughout the lifespan of an individual. It can be between parents, children, lovers, individuals, religion, and God. This study investigated the potential influence of parental religious orientation on the bonding to God among visually impaired adults in Pakistan. While prior research has extensively examined religious orientation with various factors, there remains a gap in the literature concerning the connection between parental religious orientation and bonding to God, particularly in the context of visually impaired adults. To address this gap, this study focused on two primary participant groups: parents and visually impaired adults from various sects. Non-probability purposive sampling was employed to collect data. Data were collected from 67 parents and 67 visually impaired adults. Two scales, (i) Bonding to God (Saleem, 2004) and (ii) Age Universal Religious Orientation Scale (Gorsuch & McPherson, 1989), were used for data collection. The findings indicated no significant link between parental religious orientation and bonding to God among visually impaired adults. However, the study contributes to the enrichment of attachment theory in religious contexts and highlights the importance of inclusivity within religious communities. The implications of this research inform the development of tailored religious education and support programs, fostering spiritual well-being among visually impaired adults and providing directions for future research in the psychology of religion and disability studies.

Keywords: Parental, Religion, Orientation, Bonding, Visually Impaired adults

Introduction

Religion is vital to human existence. Religion is defined in various ways, each focusing on a different aspect. It is a difficult concept to define for at least two reasons (Khan et al., 2016). The first factor is the ambiguity and imprecision of the English language. Holdcroft (2006) claims that the term "religiosity" is frequently used interchangeably with terms such as "religiousness," "orthodoxy," "faith," "belief," "piousness," "devotion," and "holiness." Instead of using words synonymous with religiosity, these synonyms reflect what religiosity researchers refer to as its dimensions.

People generally view religion as a crucial aspect of their lives because it gives them coping mechanisms and a lens through which to view the outside world. Religion offers people theological, sociological, spiritual, and intellectual resources for forming their identities (Furrow et al., 2004). Some have described religion as a set of practices and beliefs related to sacred things (Khan et al., 2016). Psychology has long been interested in religion (Khan & Watson, 2006). Numerous empirical studies, including those conducted in the East and the West with people of different religions, including Christians, Hindus, and Muslims, have demonstrated religion's critical role in society (George et al., 2000).

Religious Orientation

Religion is defined as a person's adherence to religious beliefs and behaviors. Religious orientation is a person's attitude towards (or avoidance of) religion (Hart et al., 2004). Religious orientation is a person's perspective on the role of religion in their life, and it influences how that person interacts with religion (Munir & Malik, 2020). Religious orientation includes theological groups such as Shia, Sunni, Catholic, Protestant, Jewish, Orthodox, Conservative, Liberal, and Fundamentalists (Levin & Chatters, 1998). People are drawn to religion for various reasons. According to the Psychology of

Religion, this orientation is intrinsic and extrinsic (Younas et al., 2018).

Intrinsic and Extrinsic Religious Orientation

Intrinsically religious individuals regard religion as their primary motivation for living (Allport & Ross, 1967). Kirkpatrick and Hood (1990) define a person's "intrinsic religious orientation" as the degree to which they value religion in their lives and the extent to which their religion emphasizes Spirituality (Laurencelle et al., 2002). On the other hand, due to external factors, religious people tend to focus on religion's negative consequences. Extrinsically religious individuals, for instance, may attend religious gatherings to make or maintain friendships and relationships with others (Neill & Kahn, 1999). According to the religious orientation framework, individuals who attend religious services or engage in other religious activities may do so for various reasons. People who are not intrinsically religious attend religious services because they benefit society. On the other hand, intrinsically religious people pray because they want to connect with God (Litman et al., 2019).

Bonding to God

Throughout history, a rich and enduring cultural practice exists among human beings, wherein they have embraced their beliefs and personal encounters with God or the Divine Spirit, mainly through the lens of faith. The concept of faith has been present throughout the entirety of human history. The concept of God occupies a significant and central role in the lives of believers everywhere. The concept of God has achieved the remarkable accomplishment of being both worshipped and invisible simultaneously. The individual initially connected with the divine through their spiritual aspect (Chopra, 2000). Bonding refers to the cognitive and emotional process by which individuals establish and cultivate a deep and meaningful relationship with one another. Intimacy refers to the capacity to establish a more profound connection with another individual. Hence, an individual's emotional

affiliation with the Divine entity might be understood as their spiritual connection with God. Establishing a spiritual connection with a divine entity is a relatively recent aspect of religious practices (Miner, 2009). Connecting with God is sometimes described as a progressive union development with the divine. At virtually all levels, the connection exists between a human being and a divine entity. This relationship is characterized by honor, personal connection, care, and respect (Miner, 2007).

According to Saleem (2004), establishing a connection with a divine entity protects against adversities, psychological strain, and unsuccessful outcomes. Khan et al. (2016) identified four primary methodologies for visualization, namely: visualization of the divine entity, recitation of the Qur'an, recitation of specific chapters from the Qur'an, and the memorization of verses from the Qur'an, accompanied by the performance of diverse rites and practices. These religious practices serve as a means for individuals to navigate and manage the challenges and stresses encountered while fostering a deeper connection with the divine. In situations where one's life is at risk, it is widely believed that the most appropriate course of conduct is to place one's trust in a higher power, specifically God, or to exhibit faith, commonly referred to as Tawwakul, in God. According to the Holy Qur'an, individuals who possess unwavering confidence in God are assured that He will bestow upon them provisions from sources beyond their comprehension. Moreover, those who trust Allah shall get His divine protection (Al-Qur'an, 65:3).

Granqvist (1998) stated that God is an ideal substitute attachment figure in young adults' physical, emotional, and spiritual detachment from their parents. When a kid's parents exhibit emotional or physical absence, the youngster can form a compensating attachment with an alternative figure. Dickie et al. (1997) conducted a study that provided empirical

support for the "substitute attachment" or "compensatory attachment" hypothesis among children whose parents had through divorce or separation. The perception of God's might and compassion was heightened when the father figure was absent. Children may create idealized perceptions of God to substitute or compensate for their authentic but emotionally distant human parent.

Dickie et al. (1997) claim that individuals' perceptions regarding the existence of a divine being have a significant influence on the quality of their interpersonal relationships, with the most significant impact being attributed to these particular beliefs. Profoundly agonizing human afflictions and disillusionments might engender a negative perception of the divine entity inside individuals. Attributing responsibility to a divine entity is a conceivable reaction following unfavorable occurrences in life, including but not limited to mortality, sickness, mishaps, disappointments, or environmental catastrophes. Muslims regard believing in God as an inherent and paramount value. The belief in spiritual progress necessitates recognizing this phase as vital. The concept of confidence in God is acknowledged in Islām as a mechanism for fostering spiritual growth. Furthermore, it assists individuals who identify as Muslims in effectively managing and navigating challenging circumstances.

Objectives of the Study

The following objectives were extracted:

1. Find out the impact of parental religious Orientation on bonding to God of visually impaired adults
2. Check the effect of parental demographics (education, socioeconomic status, and sect) on bonding to God of visually impaired adults.

Hypotheses

It was hypothesized that there is likely to be:

1. Relationship between parental religious orientation and bonding to God of visually impaired adults.

2. Significant effect of parental demographics (education, socioeconomic status, and sect) on bonding to God of visually impaired adults.

Rationale

Previous studies have thoroughly investigated the relationship between religious orientation and factors like prejudice, culture, mental health, and personality. However, there is a significant gap in the research regarding how parental religious orientation influences bonding with God, especially among visually impaired adults. This exclusion is essential since there are few studies on bonding with God, and the available research is frequently not published. Furthermore, individuals with visual impairments represent a unique population primarily overlooked in research endeavors. However, it is worth noting that previous findings suggest that attachment styles to parents and parenting practices may influence religious beliefs and practices among adolescent and adult offspring. To address this gap and contribute to the diversification of this research area, our study focuses on Muslim visually impaired adults from various sects.

Moreover, this research deliberately targets adults as our study population. This choice is based on the observation that modern young adults are increasingly open to exploring religious beliefs beyond those instilled by their family of origin. Furthermore, they are less inclined to adhere to a particular religious affiliation than prior generations (Moyer, 2018). We studied a varied Muslim community in Pakistan to explore the dynamics of religious orientation and bonding to God among visually impaired individuals. We aimed to enhance our understanding of religious development and Spirituality.

Literature Review

Levin (2001) posits that the primary determinant of an individual's spirituality is the quality of their connection or association with a higher power or the divine transcendence. There is a consensus among religious experts on

this particular definition of Spirituality. The primary role of religious devotion is to provide believers with a particular benefit characterized by a prevailing sense of proximity to God and a comforting assurance that a robust and all-seeing entity is actively observing and safeguarding them. A limited number of researchers have posited the notion of religion as an attachment (Kirkpatrick, 1992).

In a recent empirical investigation, the influence of parental views and their children's religious orientation on forming biases towards the opposite gender and sectarian differences was examined. The study's conceptual framework guided the development and computation of parallel models for gender and sectarian ingroup-outgroup classification. This study aimed to investigate, verify, and authenticate a cognitive-developmental framework that elucidated the fundamental mechanisms involved in forming children's religious orientation due to parental biases and its impact on children's psychological well-being. The study's results supported the conceptual model, which aimed to elucidate the underlying mechanism of the relationship between parental and child prejudices and children's religious orientation in developing depression and anxiety in children (Khan et al., 2021).

Theoretical Framework

Attachment theory, developed by Bowlby (1969), has been instrumental in elucidating the dynamics of human relationships, particularly the bonds formed during early childhood. This theory posits that individuals possess a natural psychobiological mechanism, the attachment behavioral system, which compels them to seek proximity to supportive figures, termed attachment figures, during times of need. Attachment figures who provide comfort, security, and a secure base to explore the world, learn, and develop are the role of these characters (Ainsworth, 2006).

It becomes evident that the attachment theory gives essential clues regarding the

conception and bonding to God as the individual develops. [Kirkpatrick and Hood \(1990\)](#) take up the issue of how a solid attachment to parents in early years strongly influences the relationship with God in the future. They point out that people who believe in their attachment figures, such as parents, who love and care for them are more likely to feel worthy of love and care, which often extends toward God as a loving and caring entity. The early attachment experiences create a foundation for all future connections, as seen in parent-child, love/romantic, and God relationships ([Dickie et al., 2006](#)).

Method

Research Design

A correlational study approach was used to identify community features without establishing cause-and-effect correlations between variables. This design is appropriate for investigating potential links and gathering initial data for future research or experimentation ([Cherry, 2022](#)).

Participants

The study focused on two main participant groups: parents (mothers and fathers) and visually impaired young adults. The sample size was determined using Daniel Soper with an effect size of 0.15, a power level of 0.8, and a significance level of 0.05. Data were collected from educational institutions, including schools, colleges, and universities, with a minimum sample size requirement of 67 participants in each group, resulting in a total sample of 67 parents and 67 visually impaired adults.

Inclusion criteria

The inclusion criteria for the research were the following: Parents of visually impaired adults. Parents capable of reading and comprehending Urdu. Visually impaired adults with a formal education. Visually impaired adults aged 18 and above. Inclusion of all significant Muslim sects in Pakistan, including Sunni and Shia.

Exclusion criteria

The exclusion criteria for the research were the following: Visually impaired adults under 18. Visually impaired adults whose parents were deceased.

Sampling Strategy

Non-probability purposive sampling was employed to collect data for this research. Purposive sampling entails deliberately selecting units because they possess specific characteristics or attributes relevant to the research objectives ([Nikolopoulou, 2022](#)).

Data Collection

Data were collected through questionnaires administered to the study's target population: parents (mothers and fathers) and visually impaired young adults. Data collection was conducted through face-to-face interviews with visually impaired adults. In contrast, some data from parents were collected via phone interviews due to the boarding situations of some students. Face-to-face data collection was carried out when parents were available.

Operational Definition of Variables

Religious Orientation

Religious Orientation refers to how a person approaches (or avoids) religion ([Hart et al., 2004](#)).

Intrinsic religious Orientation

An individual's intrinsic religious Orientation refers to how important religion is to them ([Kirkpatrick & Hood, 1990](#)).

Extrinsic Religious Orientation

An extrinsic religious orientation is associated with a focus on religion's secondary advantages. Extrinsically religious people, for example, may be driven to participate in religious events to create or preserve social friendships and relationships ([Neill & Kahn, 1999](#)).

Bonding to God

An individual's emotional connection to God, the Divine spirit ([Younas & Kamal, 2021](#)).

Assessment Tools

1. Demographic Sheet

2. Age Universal Religious Orientation Scale (Gorsuch & McPherson, 1989)
3. Bonding to God (Saleem, 2004)

Demographic Sheet

Demographics include a person's personal and demographic information. The parental level includes the relationship with the child (mother/ father), education, age, socioeconomic status, number of children, religion (Muslim/ non-Muslim), and sect. At the child level, demographics include gender, number of siblings, birth order, and education.

Age Universal Religious Orientation Scale

The Religious Orientation Scale measures intrinsic and extrinsic religiosity (Gorsuch & McPherson, 1989). It consists of a 14-item self-report Likert scale. The Religious Orientation Scale is divided into two subscales: intrinsic and extrinsic religious orientation. Khan et al. (2016) translated and culturally validated the Religious Orientation Measure on a Pakistani population, providing solid psychometric features of this scale. Both dimensions had strong internal consistency, according to their analysis, with intrinsic ($\alpha = .89$) and extrinsic ($\alpha = .74$) coefficients (Munir & Malik, 2020).

Bonding to God

Kiran Saleem developed a self-report scale in 2004 that Younas and Kamal verified in 2019. It consists of four subscales and 33 elements. Each issue is graded on a 5-point scale. Seven items were loaded on the connection to God, Cronbach alpha (α) = .91. The complaining attitude towards God had 14 components, Cronbach alpha (α) = .83. Eight items were loaded on nearness to God, Cronbach alpha (α) = .87. Four items were loaded on level of content, Cronbach alpha (α) = .82. The values showed that each sub-scale had a very good reliability. The reverse items include 3, 4, 6, 7, 8, 10, 11, 12, 14, 17, 19, 21, 23, and 30. Scores can range between 33 and 165. A higher score on the scale indicates a solid devotion to God (Younas & Kamal, 2021).

Procedure

After receiving approval for the research plan, permissions were obtained to use the assessment scales. The Department of Applied Psychology at Islamia University of Bahawalpur granted permission for data collection. The study's objectives were explained to authorities, including department heads, chairpersons, and principals of educational institutions participating in data collection. Participants meeting the inclusion criteria and willing to participate were assured of data anonymity and their right to withdraw from the study without penalty. Each participant received an explanation of the study's purpose.

Ethics

The following ethical considerations were considered while conducting this research: Prior consent was obtained from the respective authors for questionnaire usage. Permission was secured from the Department of Applied Psychology authorities. Participants provided informed consent before answering questions. Participants were afforded the option to withdraw from the research at any point. Participant information was kept confidential and anonymous. Research results were reported accurately.

Statistical Analyses

Statistical analyses involved Pearson correlations, reliability analysis to examine correlations and differences, alpha reliability of study variables, and one-way ANOVA to check the mean differences. The data were analyzed using SPSS version 25.0.

Results

This study aimed to investigate parental religious orientation and how it affects the bonding to God of visually impaired adults. It was hypothesized that there is likely to be a relationship between the religious Orientation of parents and bonding to God of visually impaired adults. Pearson correlation was used to calculate the relationship among study variables, as shown in Table 1.

Table 1

Pearson Correlation of Study Variables (N=67)

Variables	1.	2.	3.
1. IRO	-	.34**	.08
2. ERO	-	-	-.01
3. BTG	-	-	-

Note: * $p < .05$, ** $p < .01$, *** $p < .001$, IRO= Intrinsic Religious Orientation, ERO= Extrinsic Religious Orientation, BTG= Bonding to God.

As shown in Table 1, the bivariate Pearson correlational analysis was run to check the correlation between the study variables. Intrinsic religious orientation has a highly significant positive correlation with extrinsic religious orientation and no correlation with bonding to God. Extrinsic religious orientation does not correlate with bonding to God.

It was also hypothesized that demographic characteristics (of parents) have a significant effect on bonding to God of visually impaired adults.

Table 2

Pearson Correlation among Demographics and Research Variables (N=67)

Variables	ERO	IRO	BTG
Parent Edu.	-.006	-.033	.130
Sect	-.040	-.022	.034
Socio-economic status	-.008	.008	.043
Gender	-.011	-.057	.009
Birth order	-.049	-.056	.141
Education	.077	-.162	.062

Note: * $p < .05$, ** $p < .01$, *** $p < .001$, IRO= Intrinsic Religious Orientation, ERO= Extrinsic Religious Orientation, BTG= Bonding to God.

As shown in Table 2, the bivariate Pearson correlational analysis was run to check the correlation between the demographic variables and the study variables, and no demographic characteristics of parents or adults correlate with the study variables, which means there is no relationship between the demographic variables with intrinsic religious orientation, extrinsic religious orientation and bonding to God.

Table 3

One Way ANOVA to find Mean Difference in Levels of Socioeconomic Status on Bonding to God (N= 67).

Variable	Lower Class N= 8		Middle Class N= 38		Upper Class N= 21		F	P	η^2
	M	SD	M	SD	M	SD			
BTG	14.2	1.6	14.3	1.5	14.1	1.0	3.6	.03	.00

Note: * $p < .05$, ** $p < .01$, *** $p < .001$, BTG= Bonding to God.

One-way ANOVA was run to find a mean difference in levels of socioeconomic status on bonding to God. The table displays the means (M) and standard deviations (SD) for lower class (N=8), middle class (N=38), and upper class (N=21) participants. The F-statistic, p-value, and effect size (η^2) are also reported. The analysis found no statistically significant differences between group means, indicating that socioeconomic status did not have a significant effect on bonding to God in this study.

Table 4

One Way ANOVA to find Mean Difference in Different Sects on Bonding to God (N= 67).

Variable	Sunni N= 53		Bahai N= 3		Ahmadi N= 3		Shia N= 4		Non Secte N= 1		F	P	η^2
	M	SD	M	SD	M	SD	M	SD	M	SD			
BTG	11.5	1.5	13.0	1.0	13.0	1.0	12.0	1.0	11.0	1.0	3.6	.03	.00

Note: * $p < .05$, ** $p < .01$, *** $p < .001$, BTG= Bonding to God.

Table 4 presents the results of a One-Way ANOVA conducted to find the mean difference in bonding to God among different sects. The table displays the means (M) and standard deviations (SD) for Sunni (N=53), Barelvi (N=1), Ahmadi (N=3), Deobandi (N=5), Shia (N=4), and None (N=1) participants. The F-statistic, p-value, and effect size (η^2) are also reported. The analysis found no statistically significant differences between group means, indicating that the different sects did not have a significant effect on bonding to God in this study.

Table 5

One Way ANOVA to find Mean Difference in Parent Education Level on Bonding to God (N=67).

U	Pr	M	F	B	BS	M											
n	im	id	M	A/	A/	/											
e	ar	dl	at	FS	BS	M											
d	y	e	ric	c	c	Sc											
uc	N	N	N	N	N	N											
at	=	=	=	=	=	=											
e	1	1	1	1	9	6											
d	6	0	1	2													
N																	
=																	
2																	
V	N	S	N	S	N	S	N	S	N	S	N	S	N	S	F	P	η^2
a	D	D	D	D	D	D	D	D	D	D	D	D	D	D			
r																	
i																	
a																	
b																	
l																	
e																	
B	1	2	1	1	1	1	1	1	7	1	1	8	1	1	.	.	.
T	6	.	3	6	4	0	4	3	4	.	4	3	1	.	4	.	2
G	2	8	8	.	6	.	4	.	6	6	8	.	4	8	1	3	6
	.	3	.	2	.	8	.	5	.	6	.	5	7	7	.	1	
	0	6	1	7	3	7	9	5	8	7	.	0					
		9	0	3	0	8	3										

Note: * $p < .05$, ** $p < .01$, *** $p < .001$, BTG= Bonding to God.

Table 5 displays the results of a One-Way ANOVA conducted to examine the mean

difference in bonding to God based on parent education level. The table presents the means (M) and standard deviations (SD) for participants with different levels of education: Uneducated (N=2), Primary (N=16), Middle (N=10), Matric (N=11), FA/FSc (N=12), BA/BSc (N=9), BS/MSc (N=6), MPhil (N=1). The table also includes the F-statistic, p-value, and effect size (η^2). The analysis found no statistically significant differences between group means, indicating that parent education level did not significantly affect bonding to God in this study.

Discussion

To test internal consistency, alpha coefficients were determined for each subscale of the Age Universal Religious Orientation Scale (ROS), Bonding to God, and its subscales. The highest values were for connection to God and a complaining attitude towards God $\alpha = .84$ and $\alpha = .84$, followed by Intrinsic Religious Orientation (IRO), Extrinsic Religious Orientation (ERO), Bonding to God (BTG), Nearness to God (NTG), and Level of Content (LOC). The values are .65, .59, .81, .75, and .79, respectively. The reliability estimates for both scales are also satisfactory. Several studies that used the translated version of the Age Universal Religious Orientation Scale (ROS) had varying degrees of reliability. The low reliability of (IRO and ERO) can be attributed to the complexity of measuring profoundly personal and nuanced aspects of religious beliefs among a diverse population of visually impaired adults in Pakistan. This complexity, influenced by cultural, contextual, and linguistic factors, contributed to the dispersion in responses. The multifaceted nature of religiosity and the need for introspection and self-reflection in responding to certain questions likely influenced the scale's lower alpha coefficient. This outcome underscores the intricate nature of religious orientation within the studied population and highlights the importance of refining measurement tools and considering cultural adaptations for future research.

Pearson correlations were used to test the study's hypotheses. It was proposed whether a link between parental religious orientation and bonding to God exists. The findings did not support the hypothesis, demonstrating no link between parental religious orientation and bonding to God. Most research and psychological theories suggest that there is always some parental impact on every aspect of a child's life. However, if we look at this research, parental religious orientation has no impact on bonding to God of visually impaired adults. The role of parental religious orientation may vary significantly across cultures and religious backgrounds. In Pakistan, a culturally diverse and religiously rich country, the interpretation and practice of religious beliefs can differ markedly. It is possible that within this complex landscape, parental religious orientation may not exert the same level of influence on bonding to God among visually impaired adults as it might in other contexts.

Our findings resonate with the Islamic teachings highlighted in the Qur'anic verses that emphasize the individual's direct relationship with Allah.

- (a) "It was We Who created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein" ([Al-Qur'an, 50:16](#))
- (b) "If My servants ask you (O Muhammad) about Me; (tell them that) I am very close, answering the caller (who invokes Me)" ([Al-Qur'an, 2:186](#))
- (c) "And Allah is with you, wherever you are" ([Al-Qur'an, 57:4](#))

These verses underscore the idea that the bond between an individual and God is a deeply personal and individualistic experience, transcending external influences. This cultural and religious perspective aligns with our non-significant results; within this context, individuals may rely less on external factors, such as parental religious orientation, to establish their connection with Allah. The relationship between Allah and the creation is

not like that of a father and son, in which two entities exist independently but are related. The sun and its rays are an example of a closer relationship. In this scenario, the sun and its radiation are distinct entities, each with its existence to some extent. Another type of relationship is between a man and his mental and physical faculties. Even in this scenario, man and his abilities differ despite their close relationship. Unlike these examples, the relationship between existent things and Allah, the cause of their existence, is significantly different and cannot be compared to any previous ones. The link between Allah and His creation has been defined as Allah's splendor in various places in the Qur'an and traditions ([Part 3.2: Relationship between Allah and His Creation | Al-Islam.org, n.d.](#)).

According to the Qur'an: "When his Lord revealed His glory to the mountain" ([Al-Qur'an, 7:143](#)).

Visually impaired individuals often develop unique coping mechanisms and strategies to navigate their world ([Aghazadeh et al., 2021](#)). It is conceivable that these individuals have cultivated distinct pathways to Spirituality, making them less reliant on external factors like parental religious orientation.

It was also hypothesized that demographical characteristics (of parents) significantly affect bonding to God. The results did not support the hypothesis; demographical characteristics do not affect the bonding to God of visually impaired adults.

The Muslim has a direct link with Allah in Islām. Allah says, "And when My slaves ask you (O Muhammad) concerning Me, then (answer them): I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So, let them obey Me and believe in Me, so that they may be [rightly] guided" ([Al-Qur'an, 2:186](#)).

Allah also says, "And your Lord said: 'Invoke Me, I will respond to your (invocation)" ([Al-Qur'an, 40:60](#)).

The individual prays directly to God without a mediator. No one can tell a Muslim whether his repentance is sufficient or accepted by God when he asks for forgiveness. When a Muslim is in need, he goes directly to God without relying on or trusting anyone else. Muslims consult the Qur'an and Sunnah to read God's revelations and instructions. In truth, everything is between a person and his Lord. This close relationship with Allah is both empowering and comforting. Nobody can interfere with his worship of Allah, whom he worships exclusively. Allah is always available to him, and he can seek assistance, guidance, and forgiveness from Him at any time ((6) [a Strong Relationship between the Creator and the Created | Masjid Al-Muslimiin, n.d.](#)).

Conclusion

The results did not support the hypotheses. This suggests that other factors play a more significant role in shaping the religious experiences of visually impaired individuals. According to the results of the study, a bond to God is something that occurs solely between God and the individual. The individual's relationship with God is not affected in any significant way by other aspects of their life, such as their age or gender. Allah is closer to us than we are to ourselves and is always with us. Future research in this area should consider exploring alternative methods or refining measurement tools to understand better the relationship between parental religious orientation and bonding to God among visually impaired adults.

Implications

From a theoretical perspective, this research enriches attachment theory within the context of the psychology of religion, shedding light on the intricate relationship between early attachment patterns and bonding to God among visually impaired adults. It underscores the need for a nuanced understanding of religious development, emphasizing the diversity of religious experiences within the Muslim community. On a practical level, these findings have direct relevance for religious

educators and support program developers, enabling the creation of tailored initiatives that meet the unique needs of visually impaired adults. Moreover, this study advocates for inclusivity within religious communities, recognizing the importance of accommodating diverse spiritual journeys.

Limitations and Suggestion

There may be some limitations in this study. The data were collected from just schools, colleges, and the University of Bahawalpur division; for further research, we can collect data from all the special education colleges and get rich information. The generalizability of the study could be higher due to the small sample size and data being collected only from adults (above 18) who are getting an education; for future research, we should collect data from uneducated adults. The lack of time and resources was a considerable limitation of the current study. Some of the data from parents was collected through calls due to the need for more time and resources; for future research, the researcher should try to get all the data face-to-face. This was unpaid research, and all the burden was on the researcher. Visually impairment is the least prevalent category in the special population, and it took much work to find the appropriate participants who can fulfill the inclusion criteria.

Recommendations for Future Research

Based on this, future research should examine the impact of Parental Religious Orientation on bonding to God with special population categories other than the visually impaired. The research tools used in the recent study did not represent the large Pakistani population. The scale used for the Religious Orientation needed to be more generalizable and representative of the prominent Pakistani population. Researchers should develop a scale that can be applied and generalizable to a larger population.

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((6) [a Strong Relationship between the Creator and the Created | Masjid Al](#)

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