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DEVELOPMENT AND PSYCHOMETRIC VALIDATION OF THE ISLAMIC MINDFULNESS SCALE: EVIDENCE FROM CONFIRMATORY FACTOR ANALYSIS

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Abstract
The aim of this study is to develop and validate culturally grounded measure of mindfulness rooted in Islamic teachings and spiritual practices. Using a systematic scale development approach the items were initially generated through semi-structured interviews based on the operational definition of Islamic mindfulness. After content validation and item refinement the scale was administered with 418 Muslim adults and the sample was randomly divided into two data-sets for Exploratory Factor Analysis (EFA; n = 209) and Confirmatory Factor Analysis (CFA; n = 209). EFA revealed a three-factor structure of Islamic Mindfulness Scale (IMS) comprising Mindful Worship and Remembrance, Spiritual Awareness of Allah and Reflective Self-Regulation. CFA supported a refined model with good fit indices comprising 17 items. Final scale demonstrated excellent internal consistency (α = .92) and strong test–retest reliability (r = .91). Convergent validity of IMS was established through positive correlations with positive religious coping and cognitive reappraisal where discriminant validity was supported by negative associations of Islamic mindfulness with psychological distress and negative religious coping. Results indicate that IMS is a reliable and valid tool for assessing mindfulness within Islamic contexts and has implications in culturally sensitive psychological research and interventions.

Keywords: Islamic mindfulness, scale development, muraqabah, muhasabah, dhikr, psychometric validation, mindful worship and remembrance, spiritual awareness of Allah and reflective self-regulation

Introduction

Mental health concerns such as stress, anxiety and depression have become increasingly prevalent worldwide prompting interest in psychological interventions that ensure well-being and emotional regulation. Mindfulness has gained substantial attention within psychology and health sciences due to its demonstrated benefits for psychological functioning, stress reduction and emotional resilience in comparison with other interventions (Thomas et al., 2017). In contemporary psychological literature mindfulness is commonly defined as a state of awareness with present-moment characterized by non-judgmental attention to internal and external experiences of the individual (Kabat-Zinn, 2003). Mindfulness-based interventions have shown effective improvement in mental health outcomes and are widely adopted across clinical, educational and organizational contexts (Thomas et al., 2017).

The contemporary understanding of mindfulness has largely been shaped by the adaptations of contemplative practices derived from Buddhist traditions as the researchers have highlighted the importance of recognizing mindfulness within diverse religious and cultural contexts and indicate that contemplative practices exist across many spiritual traditions worldwide (Henning et al., 2025). This indicated that mindfulness should not be viewed as a clinical technique but as part of a broader continuum of contemplative practices aimed to enhance self-understanding, ethical awareness and well-being. Henning et al. (2025) emphasized on the need of greater intercultural and interreligious competence in mindfulness research and practice which argue that mindfulness practices are deeply embedded in different religious traditions and should be understood within respective philosophical and spiritual

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frameworks. This approach allows inclusive and culturally responsive understanding of mindfulness that respects diverse belief systems.

In recent years, researchers have emphasized the importance of exploring different forms of mindfulness which are embedded in cultural and religious practices and are align with diverse spiritual traditions (Sadiq & Ahmad, 2026). Within the Islamic traditions mindfulness-like practices have existed for centuries and are deeply rooted in core religious teachings and devotional practices. Islamic spirituality encourages continuous awareness of God (Allah), reflection on actions of the individuals and attentiveness to their inner states through practices such as prayer (ṣalāh), remembrance of God (dhikr), self-reflection (muhasabah), contemplation (tafakkur) and spiritual vigilance (muraqabah) (Iqbal, 2024; Naja, 2025). These practices cultivate a form of consciousness that integrates awareness with spiritual accountability and ethical orientation which is often conceptualized through the broader notion of *taqwa* or God-consciousness (Sadiq & Ahmad, 2026). Consequently, Islamic mindfulness represents a spiritually grounded form of awareness of the individuals that extends beyond cognitive attention to include moral responsibility, intentionality (*niyyah*) and a relational awareness of the divine.

Empirical and conceptual studies increasingly suggest that Islamic mindfulness may play a significant role in promoting psychological well-being and mental health among Muslims as mindfulness practiced within Islamic rituals such as ṣalāh has been found to be associated with better mental health outcomes and greater psychological well-being (Ijaz et al., 2017). Similarly, qualitative research exploring experiences of prayer of Muslims indicates that attentional focus during Islamic rituals strengthens relationship of the individuals with Allah and reduces daily stress by enhancing emotional regulation (Ahmed & Yousaf, 2025). The importance of Islamic mindfulness is also supported by the conceptual framework which highlight its role in fostering self-regulation, ethical awareness and resilience of the individuals in both personal and professional contexts (Sadiq & Ahmad, 2026). From a public health perspective, the integration of mindfulness practices within Islamic cultural frameworks contribute to improve mental health and emotional resilience within Muslim populations (Aldbyani, 2025).

Despite these insights, the research on Islamic mindfulness remains relatively limited as compared to the extensive literature on secular mindfulness as existing literature has primarily focused on conceptual discussions or exploratory qualitative studies rather than systematic measurement and empirical assessment of the phenomenon (Kamarulbahri et al., 2024). Furthermore, several studies acknowledged that Islamic mindfulness involve distinct attributes like awareness of Allah, relationship between human-being and the divine and its role in related healing processes (Dwidiyanti et al., 2019) but there is still a lack of standardized psychometric instrument which measure this construct in cultural and religious context. The absence of a valid measure lead to a significant challenge for advancement of empirical research in this area as it restricts the ability of researchers to accurately examine the psychological mechanisms along with the outcomes and applications of Islamic mindfulness in clinical and community settings.

Another important issue is related to the conceptual distinction between secular mindfulness and mindfulness practiced within Islamic traditions as the secular models emphasize on the non-judgmental awareness and present-moment attention whereas Islamic mindfulness integrates these attentional processes with spiritual consciousness, ethical responsibility and remembrance of Allah (Aldbyani, 2026; Iqbal, 2024). Consequently, using conventional mindfulness scales developed within secular frameworks will not adequately capture the spiritual, relational and moral dimensions of Islamic mindfulness. Researchers have therefore emphasized on the need of developing culturally and religiously grounded instrument

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that accurately reflects the lived experiences and spiritual practices of Muslim individuals (Kamarulbahri et al., 2024; Sadiq & Ahmad, 2026).

Developing a psychometrically sound Islamic mindfulness scale is therefore essential to advance research in Islamic psychology and culturally responsive mental health interventions. This scale will allow researchers to systematically assess the degree to which individuals engage in mindful practices within Islamic spiritual context and daily life. This scale will also facilitate empirical investigations to examine the relationship between Islamic mindfulness and psychological outcomes such as well-being, emotional regulation, stress reduction and spiritual resilience. From a broader perspective, the development of an Islamic mindfulness scale will contribute to the growing field of culturally embedded mindfulness research which seek to integrate psychological science with diverse spiritual traditions (Henning et al., 2025; Sadiq & Ahmad, 2026).

In order to fill these gaps identified in the literature, this study aimed to develop and validate an Islamic Mindfulness Scale (IMS) which was designed to assess the key dimensions of mindfulness grounded in Islamic teachings and practices. By using systematic scale development procedures and psychometric validation techniques, this study provided a reliable and culturally relevant instrument to measure Islamic mindfulness practiced by the individuals. The development of IMS will not only contribute to theoretical advancements in Islamic psychology but will also support future research in exploring the role of Islamic mindfulness in promoting mental health and well-being in Muslim population.

Method

Research Design

The present study employed a systematic scale development approach based on the three-phase framework proposed by Boateng et al. (2018) which includes (1) item development, (2) scale development and (3) scale evaluation. This framework was used to develop and validate the Islamic Mindfulness Scale (IMS) to measure mindfulness grounded in Islamic teachings and spiritual practices.

Phase 1: Item Development

Construct Conceptualization

Islamic mindfulness was operationally defined as *a state of conscious awareness in which individuals remain attentive to their thoughts, emotions and actions while maintain awareness of the presence of Allah, engage in reflection and regulate their behaviors in accordance with the Islamic teachings*. This conceptualization of mindfulness was based on the existing literature on Islamic spirituality and mindfulness practices such as *ṣalāh*, *dhikr*, *tafakkur* and *muraqabah* (Iqbal, 2024; Sadiq & Ahmad, 2026).

Item Generation

Items for the scale were generated through semi-structured interviews with Muslim participants guided by the operational definition of Islamic mindfulness. Participants were asked to describe their experiences and practice of awareness, reflection and attentiveness to Allah in daily life and religious practices. The responses were analyzed to identify key expressions and behaviors reflecting Islamic mindfulness practices which were listed to generate an initial pool of scale items comprising 39 items.

Phase 2: Scale Development

Content Validity and Pilot Testing

The preliminary item pool of 39 items was reviewed by the experts of psychology and Islamic studies to evaluate the relevance, clarity and cultural appropriateness of the items using a four-point Likert scale ranging from 1 (*strongly irrelevant*) to 4 (*strongly relevant*). Based on expert feedback, ambiguous or irrelevant items were removed from the scale. The refined items were then converted in a self-report measure by adding a set of self-explanatory instructions

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and a 5-point Likert scale ranging from 0 (*Never*) to 4 (*Always*). The scale was pilot tested on 27 Muslim participants (Men=12, Women=15) according to the predefined inclusion and exclusion criterion to ensure clarity and comprehensibility before the main data collection.

Phase 3: Scale Evaluation

Participants

In the study 418 Muslim adults were recruited using convenience sampling which was according to the recommended item-to-response ratio ranging from 1:3 to 1:20 for factor analysis (Gunawan et al., 2021). Inclusion criteria required participants to identify as Muslim and be at least 18 years old. After obtaining informed consent, participants completed the Islamic Mindfulness Scale along with demographic questions through an online survey. For psychometric validation, the total dataset was randomly divided into two equal subsamples. The first subsample (n = 209) was used to conduct Exploratory Factor Analysis (EFA) to identify the underlying factor structure of the scale, while the second subsample (n = 209) was used to conduct Confirmatory Factor Analysis (CFA) to validate the proposed measurement model (Knekta et al., 2019).

Measures

Islamic Mindfulness Scale (IMS) finalized in Phase 2 was used for scale evaluation in Phase 3. The items were rated on 5-point Likert scale ranging from 0 (*Never*) to 4 (*Always*). High scores showed more practice of Islamic mindfulness.

Depression Anxiety Stress Scales–21 (DASS-21; Lovibond & Lovibond, 1995), a 21-item self-report measure designed to assess symptoms of depression, anxiety and stress was used to access level of psychological distress in participants. Items are rated on a 4-point Likert scale ranging from 0 (*did not apply to me at all*) to 3 (*applied to me very much or most of the time*). A total composite score was computed to index overall psychological distress.

Brief Religious Coping Scale (Brief RCOPE; Pargament et al., 2011) a 14-item measure of religious coping with major life stressors was used to measure positive and negative coping religious coping practices by the individuals. Items were rated using a 4-point Likert scale with response options from 0 (*not at all*) to 3 (*a great deal*). Separate scores were used to measure positive and negative religious coping practiced by the individuals.

Cognitive Reappraisal subscale of *Emotion Regulation Questionnaire* (ERQ; Gross & John, 2003) was used to measure emotional regulation through 6 items using a 7-point Likert scale ranging from 1 (*strongly disagree*) to 7 (*strongly agree*), with higher scores reflecting greater use of the respective strategy.

Statistical Analysis

Data were analyzed using SPSS and AMOS. Exploratory Factor Analysis (EFA) was conducted to determine the latent factor structure of the scale and Confirmatory Factor Analysis (CFA) was then performed to test the model fit (Knekta et al., 2019). Model fit was evaluated using multiple indices including χ^2, Comparative Fit Index (CFI), Tucker–Lewis Index (TLI), Root Mean Square Error of Approximation (RMSEA) and Standardized Root Mean Square Residual (SRMR) (Yaşlıoğlu & Yaşlıoğlu, 2020). Reliability was assessed using Cronbach's alpha (Lavrakas, 2008), while correlations in theoretically predicted directions with other constructs were used to evaluate validity.

Ethical Considerations

Standard ethical guidelines for research involving human participants were followed in this study. Informed consent was obtained from the participants after informing them about the purpose of the research and voluntary nature of participation. Confidentiality and anonymity of the participants was ensured and maintained throughout the process of research.

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Results

Item Screening and Content Validity

An initial pool of 42 responses was gathered from the interview data reflecting experience and practice of Islamic mindfulness. After removing repetitive and ambiguous statements 39 items were retained for further evaluation. Content validity was assessed using the Item Content Validity Index (I-CVI) and Scale Content Validity Index (S-CVI) and the items with I-CVI values below .78 were removed which resulted in a refined pool of 34 items with an overall S-CVI of the final scale exceeded .90 which indicated an excellent content validity of the scale (Shi et al., 2012).

Exploratory Factor Analysis

Prior to factor analysis, the suitability of the data for factor analysis was examined through Kaiser–Meyer–Olkin (KMO) as a measure of sampling adequacy and Bartlett's test of sphericity to check that the dataset was appropriate for factor analysis (Kaiser, 1974). Exploratory Factor Analysis (EFA) was conducted on the first subsample (n = 209) using principal axis through Promax rotation. The initial rotated pattern matrix and scree plot (Figure 1) suggested a seven-factor solution which lacked conceptual clarity and overall interpretability of the scale. Examination of eigenvalues, factor interpretability and item distribution suggested that a three-factor solution provide a clearer and theoretically meaningful structure (Hayton et al., 2004).

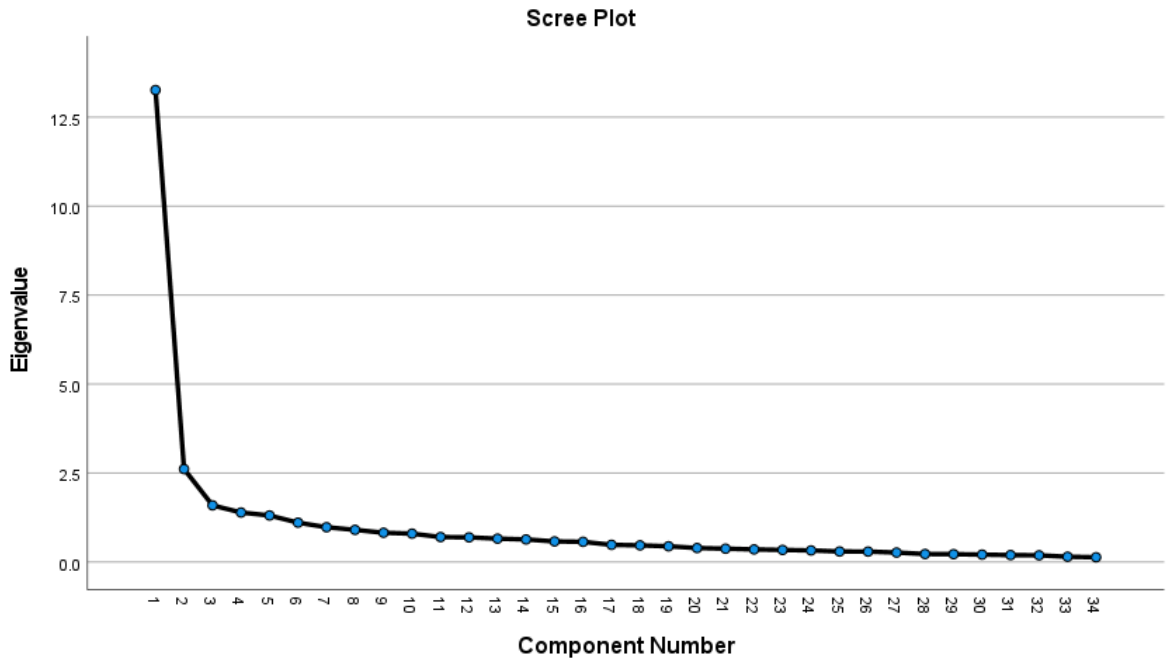


Figure 1: *Scree plot Showing Eigen Values*

Items with factor loadings below .40 and significant cross-loadings across multiple factors were removed from the scale. The final EFA solution retained a set of items that loaded clearly onto their respective factors. The retained items and their corresponding factor loadings are presented in Table 1.

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Table 1

Factor structure of Islamic Mindfulness Scale (N=209)

Item#	Statements	Factor Loading		
		F1	F2	F3
IMS35	I remain fully attentive to my words and actions while engaging in dhikr.	**.794**		
IMS16	I focus my attention fully when performing salah (prayer).	**.700**		
IMS4	I engage in dhikr (remembrance of Allah) to calm my mind.	**.610**		
IMS19	I feel mentally present while performing salah and dhikr.	**.608**		
IMS27	I make an effort to avoid distractions when worshipping Allah.	**.587**		
IMS25	During prayer, I try to understand the meaning of what I recite.	**.563**		
IMS2	During dhikr I try to stay focused and spiritually grounded.	**.553**		
IMS17	I consciously bring my attention back whenever my mind wanders during prayer.	**.539**		
IMS15	I try to perform my religious practices with full awareness and sincerity.	**.450**		
IMS30	Remembering Allah helps me deal with stress or worries.	**.426**		
IMS18	I turn to prayer or remembrance when I feel emotionally overwhelmed.	**.415**		
IMS38	I feel a deep sense of connection with Allah when I engage in dhikr or worship.	**.414**		
IMS33	I feel inner peace when I remember Allah.	**.401**		
IMS1	I remain aware that Allah is watching over my actions.		**.808**	
IMS34	I consciously remind myself of Allah during my daily activities.		**.750**	
IMS20	I remain conscious of Allah's presence even when I am alone.		**.677**	
IMS3	I feel spiritually aware when performing everyday tasks.		**.669**	
IMS7	I try to align my thoughts with the remembrance of Allah.		**.622**	
IMS28	I reflect on Allah's blessings during my daily life.		**.618**	
IMS37	I try to keep my heart attentive to spiritual matters.		**.604**	
IMS39	I seek closeness to Allah through reflection and remembrance.		**.588**	
IMS36	I try to keep my heart mindful of Allah's presence.		**.515**	
IMS8	I regularly reflect on my actions to evaluate whether they please Allah.			**.774**
IMS9	I reflect on how my actions affect my relationship with Allah.			**.704**

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IMS12	I think about my intentions before making important decisions.			**.682**
IMS21	I remind myself to correct my mistakes when I realize them.			**.638**
IMS13	I try to control my anger and impulses for the sake of Allah.			**.588**
IMS23	I evaluate my behavior at the end of the day.			**.522**
Eigen Value		14.75	3.57	1.78
% of Total Variance		37.83	9.16	4.56
% of Cumulative Variance		37.83	46.98	51.54

Note. F1=Factor 1, F2=Factor 2, F3=Factor 3

Factor description

Based on item content and thematic coherence all the three factors were conceptually labeled as;

F1: Mindful Worship and Remembrance (Mindfulness based Dhikr)

This factor reflects attentive engagement in acts of worship, including prayer and remembrance of Allah. It involves being mentally present, focused and spiritually engaged during religious practices.

F2: Spiritual Awareness of Allah (Muraqabah)

This factor represents continuous awareness of presence of Allah and maintaining a conscious spiritual connection with Him in everyday life. It reflects the concept of *muraqabah* in Islam where individuals remain mindful that Allah observe their thoughts and actions.

F3: Reflective Self-Regulation (Muhasabah)

This factor reflects self-reflection, moral awareness and behavioral regulation guided by values of Islam. It corresponds to the concept of *muhasabah* (self-accountability) where individuals evaluate their intentions and actions in relation to guidance by Allah.

Confirmatory Factor Analysis

Confirmatory Factor Analysis (CFA) was conducted on the other subsample (n = 209) to verify the factor structure identified during EFA. Model fit was evaluated using multiple goodness-of-fit indices (Table 2).

Table 2

Confirmatory Factor Analysis and Examination of Psychometric Properties of Islamic Mindfulness Scale (N=209)

Models	χ^2	*Df*	χ^2 */df*	**GFI**	**IFI**	**TLI**	**CFI**	**RMSEA**	**AIC**
First fit (28 items)	847.61	347	2.44	.76	.83	.81	.83	.08	965.61
Last fit (17 items)	190.81	113	1.69	.91	.96	.95	.96	.06	270.81

The initial model (28 items) demonstrated a moderate model fit which suggested that the proposed model structure required some refinements. Therefore, model modifications were performed based on factor loadings and theoretical considerations. Items with weak factor loadings and cross-loadings were removed. Additionally, error covariances were added between selected items based on conceptual similarity in item content. These modifications resulted in a final measurement model comprising 17 items, which demonstrated good overall

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model fit. The final factor structure supported the multidimensional nature of the Islamic Mindfulness Scale (Figure 2).

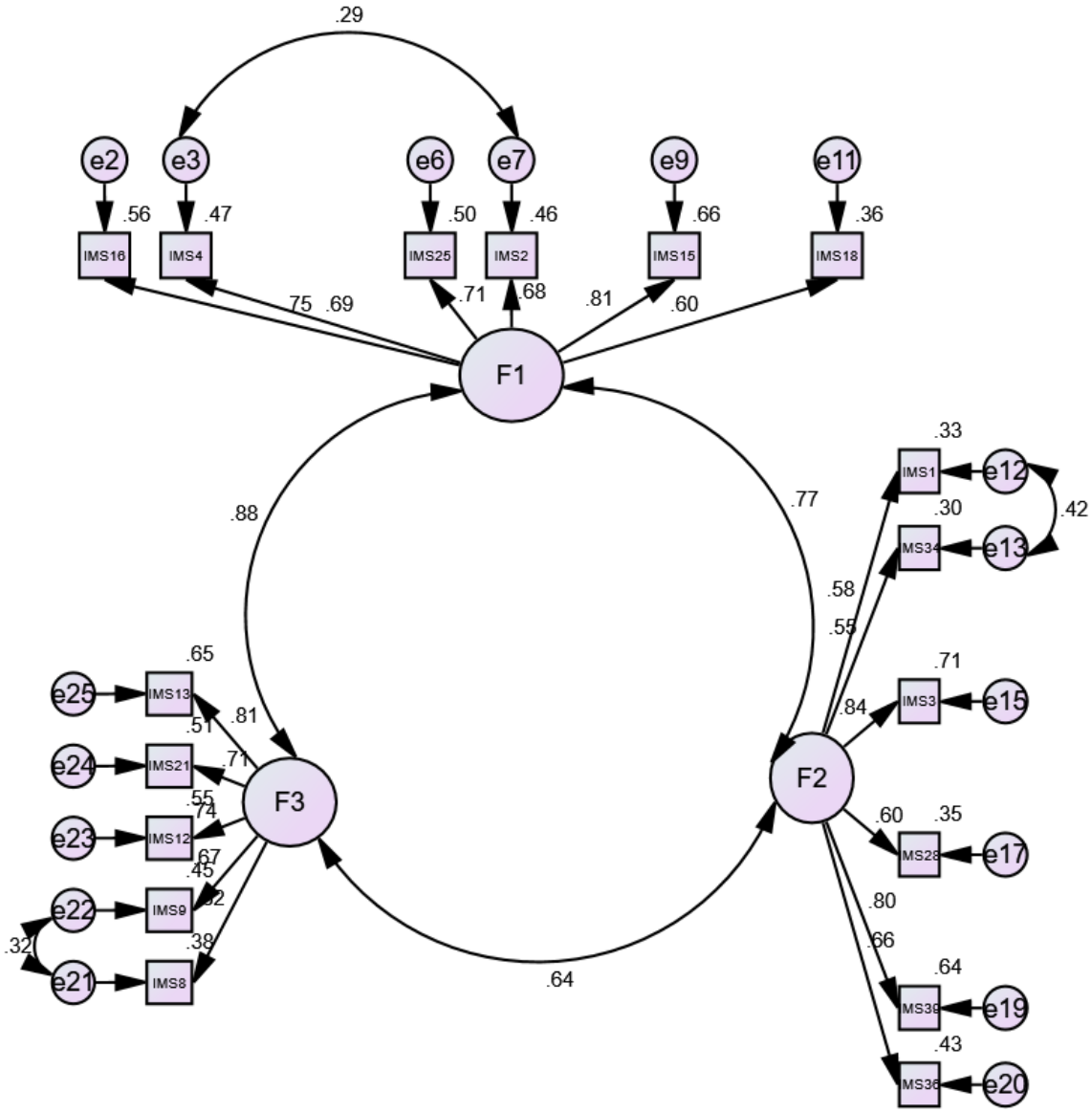


Figure 2. Confirmatory Factor Analysis Diagram of Islamic Mindfulness Scale (17 items)

Reliability Analysis

The reliability of the Islamic Mindfulness Scale (17 items) was assessed through Cronbach's alpha, using test–retest reliability and split-half reliability methods. Islamic Mindfulness scale and its subscales demonstrated strong internal consistency (Table 3) as Mindful Worship and Remembrance (Mindfulness based Dhikr) (α = .84), Spiritual Awareness of Allah (Muraqabah) (α = .84), Reflective Self-Regulation (Muhasabah) (α = .86) and the total IMS score (α = .92) exceeded recommended thresholds. Temporal stability of the scale was assessed over a one-week interval (N=78), yielding a strong and statistically significant test–retest correlation (r = .91, p < .001). These high coefficient value indicates excellent stability of the scale over time across repeated administrations (Udovičić et al., 2007).

Split-half reliability was calculated to assess internal consistency of the scale. The finalized scale comprising 17 items was divided into two halves. The first half (9 items) showed

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a Cronbach's alpha of .86 and the second half (8 items) demonstrated an alpha of .83 which indicated good internal consistency for both parts and the correlation between these halves was .83 suggesting a substantial degree of consistency between these sets. Spearman–Brown prophecy coefficient for both equal and unequal length forms was .91 and Guttman split-half coefficient was also .90 which indicated a good overall reliability of the scale and supported the consistency of the two halves in measuring the same underlying construct. Collectively, these findings demonstrate that the Islamic Mindfulness Scale possesses strong internal consistency and temporal stability making it suitable for future research use (Udovičić et al., 2007).

Validity Analysis

The validity of the Islamic Mindfulness Scale (IMS) was examined through multiple evidence including non-statistical and statistical content validation, construct validity, convergent and discriminant validity. Initially, content validity was established through expert review to ensure clarity, relevance and representativeness of the items with the construct. Subsequently, quantitative evaluation was conducted by calculating the Content Validity Index at both the item level (I-CVI) and the scale level (S-CVI) and the items meeting the recommended criteria (I-CVI > .78 and S-CVI > .90) were retained in the scale. Construct validity of the IMS and its subdimensions was examined through correlations with theoretically relevant constructs, including psychological distress, religious coping and cognitive reappraisal (Table 3). Overall, the pattern of correlations provides strong evidence for the convergent, discriminant and criterion-related validity of the scale.

Convergent validity was supported through significant positive correlations of IMS and its subscales with positive religious coping (PRC) and cognitive reappraisal (CR). The total IMS score showed a positive association with PRC ($r = .30$, $p < .001$) and CR ($r = .19$, $p < .001$), indicating that individuals higher in Islamic mindfulness are more likely to engage in adaptive religious coping and effective emotional regulation strategies. Among the subscales, Reflective Self-Regulation (RSR) showed the strongest relationships with PRC ($r = .33$, $p < .001$) and CR ($r = .26$, $p < .001$) followed by Mindful Worship and Remembrance (MWR) demonstrating meaningful association with PRC ($r = .31$, $p < .001$; CR: $r = .17$, $p < .001$). Spiritual Awareness of Allah (SAA) showed small but significant correlation with PRC ($r = .15$, $p < .01$) and CR ($r = .10$, $p < .05$).

Discriminant validity was demonstrated through negative correlations with psychological distress (PD) and negative religious coping (NRC). The total IMS score was significantly negatively correlated with PD ($r = -.44$, $p < .001$) and NRC ($r = -.26$, $p < .001$), indicating that higher Islamic mindfulness is associated with lower levels of distress and maladaptive coping.

At the subscale level, Reflective Self-Regulation (RSR) showed the strongest negative association with psychological distress ($r = -.49$, $p < .001$), followed by Mindful Worship and Remembrance (MWR; $r = -.41$, $p < .001$) and Spiritual Awareness of Allah (SAA; $r = -.25$, $p < .001$). Similarly, all subscales were negatively correlated with NRC, with RSR ($r = -.30$, $p < .001$) showing the strongest relationship. These findings indicate that Islamic mindfulness is distinct from psychological distress and maladaptive religious coping.

The observed relationships with psychological distress, religious coping and cognitive reappraisal provide evidence for the criterion-related validity of the IMS. Specifically, higher Islamic mindfulness was associated with lower distress, greater use of adaptive religious coping and better emotional regulation, all of which are theoretically consistent outcomes of mindfulness grounded in Islamic teachings.

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Table 3

Summary of the Correlation, Means, Standard Deviation and Cronbach's Alpha of Islamic Mindfulness Scale and its Subscales along with DASS-21, Religious Coping and Cognitive Reappraisal (N=418)

Variables	*M*	*SD*	α	MWR	SAA	RSR	IMT	PD	PRC	NRC	CR
MWR	11.11	5.61	.84	-	.63***	.71***	.91***	-.41***	.31***	-.25***	.17***
SAA	15.31	5.93	.84	-	-	.50***	.84***	-.25***	.15**	-.13**	.10*
RSR	7.56	5.02	.86	-	-	-	.84***	-.49***	.33***	-.30***	.26***
IMT	33.99	14.28	.92	-	-	-	-	-.44***	.30***	-.26***	.19***
PD	35.75	18.01	.96	-	-	-	-	-	-.60***	.54***	-.54***
PRC	6.39	4.72	.79	-	-	-	-	-	-	-.71***	.68***
NRC	14.64	4.84	.81	-	-	-	-	-	-	-	-.78***
CR	13.85	4.78	.87	-	-	-	-	-	-	-	-

Note. *M* = Means, *SD* = Standard Deviation, *α*=Cronbach's Alpha, MWR = Mindful Worship and Remembrance, SAA = Spiritual Awareness of Allah, RSR= Reflective Self-Regulation, IMT = Islamic Mindfulness Total, PD=Psychological Distress measured through DASS-21, PRC=Positive Religious Coping, NRC= Negative Religious Coping, CR= Cognitive Reappraisal;

***$p < .001$, **$p < .01$, *$p < .05$

Discussion

The present study aimed to develop and validate the Islamic Mindfulness Scale (IMS) as a culturally grounded measure of mindfulness rooted in Islamic teachings and practices. These findings provide a strong empirical support for the multidimensional structure, reliability and validity of IMS and contribute to the growing literature of culturally embedded mindfulness frameworks.

The results of Exploratory and Confirmatory Factor Analyses supported a three-factor structure comprising Mindful Worship and Remembrance (dhikr-based mindfulness), Spiritual Awareness of Allah (muraqabah) and Reflective Self-Regulation (muhasabah) which is aligned with the theoretical conceptualizations of Islamic mindfulness emphasizing the integration of attentional awareness, spiritual consciousness and ethical self-regulation (Sadiq & Ahmad, 2026; Iqbal, 2024). The identification of the three-dimensional concept of mindfulness indicated that Islamic mindfulness extends beyond the secular notion of present-moment awareness to the continuous awareness of Allah (muraqabah) and intentional self-

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accountability (muhasabah) which supported the argument that mindfulness within Islamic context is theocentric and value-laden integrating cognition, spirituality and moral orientation (Aldbyani, 2026). Furthermore, the prevalence of dhikr-based mindfulness highlighted the central role of remembrance in cultivating focus and inner tranquility in Islam (Naja, 2025).

The Islamic Mindfulness Scale demonstrate strong internal consistency across all subscales and excellent reliability. The high test–retest reliability indicates that Islamic mindfulness measured by IMS represents a stable psychological and spiritual disposition rather than a transient state of practice by the individual. These findings are consistent with prior research which suggest that mindfulness when embedded within spiritual practices reflects enduring patterns of awareness and self-regulation (Thomas et al., 2017). The positive association between Islamic mindfulness and positive religious coping and cognitive reappraisal provide strong evidence for convergent validity of IMS as these findings suggest that individuals with higher levels of Islamic mindfulness are more likely to engage in adaptive coping strategies and regulate their emotions effectively. These findings are consistent with the theoretical perspectives that link Islamic practices such as dhikr, salah and tafakkur with emotional regulation and psychological resilience (Iqbal, 2024; Sadiq & Ahmad, 2026). Among the subscales, Reflective Self-Regulation (muhasabah) show the strongest relationships with positive religious coping and cognitive reappraisal which underscores the importance of self-evaluation, intentionality (niyyah) and behavioral regulation in fostering adaptive psychological functioning. These findings are aligned with Islamic teachings that emphasize self-accountability as a mean of personal growth and moral development which in turn enhance capacity of the individual to reinterpret stressful experiences in an adaptive way (Masuwai et al., 2024; Mordhah, 2012).

The negative correlation between Islamic mindfulness and psychological distress and negative religious coping provide evidence for discriminant validity of IMS as these results indicate that Islamic mindfulness is not only distinct from maladaptive psychological state but it also functions as a protective factor against it. Reflective Self-Regulation demonstrated the strongest negative association with psychological distress suggesting that the ability to reflect on actions of any individual and to regulate their behavior in accordance with Islamic values play a crucial role in reducing distress. These findings are consistent with previous research indicating that mindfulness during Islamic practices like prayer and Dikar is associated with improved mental health outcome (Ijaz et al., 2017). Similarly, the negative association with maladaptive religious coping highlights that Islamic mindfulness promotes a healthy and constructive engagement with religion rather than avoidance and spiritual struggle.

The overall pattern of results supports the criterion-related validity of IMS as higher levels of Islamic mindfulness are associated with lower distress, greater adaptive coping and emotional regulation. These findings are in line with recent research which suggested that Islamic mindfulness contributed to psychological well-being, resilience and inner peace (Aldbyani, 2025; Ahmed & Yousaf, 2025). From a broader perspective, these findings support that mindfulness within Islamic context serves not only as a cognitive process but also as a holistic framework for well-being by integrating spiritual awareness, ethical conduct and emotional balance which is aligned with the notion that contemplative practices across religious traditions exist on a continuum of self-realization and optimal functioning (Henning et al., 2025).

Theoretical and Cultural Implications

The present study contributes to the growing recognition that mindfulness is not a culturally neutral construct but is deeply embedded within specific religious and philosophical traditions. By developing a scale grounded in Islamic concepts such as muraqabah, muhasabah and dhikr, this study responds to calls for greater intercultural and interreligious competence in

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mindfulness research (Henning et al., 2025). Importantly, the findings demonstrated that Islamic mindfulness represents a distinct yet complementary framework to secular mindfulness models as both share elements of attentional awareness and emotional regulation but Islamic mindfulness uniquely incorporates God-consciousness (taqwa), spiritual intentionality and moral accountability making it relevant for Muslim population.

Conclusion

In conclusion, the Islamic Mindfulness Scale (IMS) demonstrates strong psychometric properties and provides a valid and reliable tool to assess mindfulness practices within an Islamic framework. The findings highlighted multidimensional nature of Islamic mindfulness and its significant association with psychological well-being and adaptive functioning. This scale offers a valuable contribution to Islamic psychology and provides a foundation for future research to explore culturally grounded approaches to mental health and well-being.

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