

Exploring the Impact of Islamic Literature on Social Behavior: Investigating the Dynamics of Truthfulness in Society

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Abstract



This quantitative study explores the impact of Islamic literature on social behavior by investigating the dynamics of truthfulness in society. The research aims to examine the extent to which individuals' truth-telling behavior is influenced by Islamic beliefs and teachings. Social Identity Theory was used as a theoretical framework and Input-process- Out model was used as a analysis model. The study utilizes a questionnaire-based approach to collect data from a diverse sample of 140 participants with 80males and 60 females. The study seeks to provide insights into how Islamic literature shapes individuals' truth-telling behavior and its impact on social interactions. The findings of this research contribute to a better understanding of the role of Islamic literature in promoting truthfulness and ethical conduct within society. In all ten questionnaires, the second and third Likert scale options, namely "slightly agree" and "moderately agree," obtained the highest percentages. This indicates that respondents were less inclined to strongly agree with the principle of truthfulness, which is considered a fundamental principle in the Islamic religion. the findings affirmed the positive impact of Islamic literature on social behavior, although practical implementation remained a challenge. The implications of this study can inform educators, policymakers, and community leaders in their efforts to foster a culture of truthfulness and integrity in diverse social settings.

Keywords: Islamic literature, Social Identity Theory, IPO Model, Truthfulness, Social Behaviour

Introduction

Religion and literature have a profound impact on shaping social behaviors and interactions within communities. The portrayal of religious beliefs and practices in literary works can influence individuals' understanding of morality, ethics, and societal norms. Religious beliefs have a significant impact on shaping social behavior. Differences in religious affiliations influence various aspects of people's lives, including their choices, dietary preferences, social interactions, and political ideas. According to Hirschman (1983), the religious affiliations of Catholics, Protestants, and Jews greatly influence their attitudes towards activities such as dancing, reading magazines, dining out, and their political ideologies. Islam has the same significance on attitude of people behaviour such as dealing with people, business, food, social activities and state activities. Studies have shown that religious individuals tend to prioritize moral standards (Wiebe and Fleck, 1980), hold conservative views (Barton and Vaughan, 1976), and maintain traditional attitudes (Wilkes et al., 1986).

Religion also plays a role in determining the social behaviour of the religious people, particularly in relation to dealing, relation, business, dress, living and dietary restrictions. For example, certain religious groups like Jews and Muslims avoid consuming pork, while Hindus abstain from beef. Dress of Muslims, living alone and in groups, interest is illegal in Islam and jews while legal in Hinduism and Buddhism etc. Moreover, dress in religion has an influence on people within specific cultures. In Islamic countries, both men and women are expected to cover their body, while in other regions such restrictions are relaxed (Deng et al., 1994).

Extensive research has been conducted on the influence of religious beliefs on individual and social behavior. Some studies have specifically examined the direct impact of religion on marketing communications, with a particular emphasis on the influence of Islam on advertising content and regulations in specific contexts. Notably, Michell and Al-Mossawi (1999) discovered that individuals

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adhering to strict religious practices within the Muslim faith were less receptive to controversial advertisements compared to those with more lenient religious beliefs. This finding underscores the significance of aligning creative execution and message content with the socio-cultural environment. It is crucial to note that offensive advertisements are deemed ineffective in capturing attention or altering attitudes, as emphasized by Michell and Al-Mossawi (1999).

Religious beliefs exert a profound influence on social behavior, encompassing various facets of individuals' lives. Although substantial research has explored the impact of religion on behavior, only a limited number of studies have specifically investigated its effects on areas such as business, food, dress, dealing, and marketing communications. However, existing research underscores the importance of taking religious beliefs into consideration when attempting to influence individuals through religious literature. By doing so, resonance and positive orientation within society can be fostered. Hence, a more comprehensive exploration of the influence of religion on these domains is warranted in order to gain a deeper understanding of the subject matter.

Hypotheses of the Study

- (H0): There is no significant relationship between exposure to Islamic literature and social behavior, specifically truthfulness in interactions.
- (H1): Exposure to Islamic literature has a significant positive impact on social behavior, specifically increasing truthfulness in interactions.
- (H0): There is no significant difference in truthfulness behavior based on gender and age groups among individuals exposed to Islamic literature.
- (H1): There are significant differences in truthfulness behavior based on gender and age groups among individuals exposed to Islamic literature.

Literature Review

Little is known as to what effect the reading of literature has upon behavior said by DeBoer (1950). A study of the professional publications reveals little or no reliable evidence as to actual personality changes resulting from the reading of literature. Numerous studies have been made of the information, concepts, and, to a lesser extent, attitudes acquired through reading. We have no evidence, however, of the degree to which knowledge, concepts, and attitudes ascertained from conventional scales influence overt behavior or affect the structure of the reader's personality. Nevertheless, DeBoer (1950) assumed, that the reading of good books will influence the manner of one's thinking, feeling, and acting.

As one writer in the magazine *Psychiatry* put it, our intuition and our experience tell us that books may indeed 'minister to a soul diseased, 'and come to the aid of the doctor or even precede him. That teachers of English are becoming increasingly aware of the therapeutic functions of literature is apparent from the growing literature on this subject. To some extent I agree with DeBoer (1950) assumption that literature has the therapeutic function. More recently, a study conducted under the sponsorship of the American Council on Education dealt with the effects of specific situations in literature upon young people's intercultural attitudes. The staff of this study produced a document called *Reading Ladders* (now available in a revised, enlarged edition), which classifies books according to their usefulness in aiding young people in solving problems relating to the patterns of family life, community contrasts, economic differences, adjustment to new places and situations, growing up, and experiences of acceptance and rejection.

Randolph-Seng and Nielsen (2007), for example, in a remarkable article in the current issue of the *English Journal*, has described her experiences in discovering the anxieties, fears, and insecurities of her students and in utilizing short stories to help them gain perspective on their predicaments. All these studies and reports are based on the assumption that somehow reading changes people, though we do not know precisely how. One of the most recent studies throwing light on these needs was conducted under the auspices of the Illinois Secondary School Curriculum Programs. Seven thousand twelfth-grade students, from fifty-seven Illinois high schools, were given the Mooney (1942) Problem Check List, which enables the student to indicate the problems which are of concern to him-problems of health, money, social life, home relations, religion, vocation, schoolwork, and the like. The inventory lists 330 problems, classified into categories. The average number of problems checked by the boys was 30, by the girls 32. Problems classified under "Curriculum and Teaching Procedures"(e.g., dull classes, poor place to study at home) and "The Future: Vocational and Educational" were among those most frequently checked. some psychologists

suspect, that attitude change occurs, not atomistically, but through fairly complete reorientation, that is, through the acceptance of new sets of values, the attack on attitude change must involve the entire school and, if possible, the entire community. For best results, therefore, the teaching of literature for modification of attitudes and behavior should take place as part of school-wide curriculum planning in which the community participates (DeBoer, 1950).

Impact of Literary Art on Personality Change

According to Oatley (2012), Djikic et al., (2009) has led our group's investigation of a second type of influence reading imaginative literature can have. Can imaginative writing help us modify our sense of self; one could ask? In our initial investigation on this impact, (Djikic et al., 2009), We contrasted reading a short story by Anton Chekhov with reading a non-fiction version that contained the same details, was the same length, reading level, and just as engaging as the original Chekhov narrative. We assessed people's Big Five personality traits and their self-reported emotional intensity before and after reading. We discovered that readers of Chekhov's narrative slightly altered their personalities compared to those who read the non-fiction version. Emotions felt while reading acted as a mediating factor for the effect. We found it interesting that, in contrast to impacts of persuasion, where everyone changes in the author's intended manner, people in our study changed uniquely and in their own ways. The personality changes that took place in this study and our earlier ones of this kind were self-reported by readers; they were readers' views of their sense of self. The modifications were momentary. However, we believe that recurrent alterations of this nature, such as those that habitual readers may experience, may have longer-term repercussions.

In our further analysis of the study's findings after reading the Chekhov story or a non-fiction styled version, we found that readers who, in terms of their attachment style, were avoidant (they tended to distance themselves from their emotions) experienced emotions when reading Chekhov's story more intensely than readers who were not avoidant. Chekhov's art overcame their defensiveness (Djikic et al., 2009). In a more recent study, we asked participants to read an essay or short story from a group of eight literary essays and eight literary short stories that were matched for length, reading difficulty, and interest (Djikic et al., 2012). We measured Big-Five personality traits before and after reading. We found that whether a person's personality altered after reading a short story vs an essay had no bearing. Instead, individuals who believed the text they read was more creative reported larger changes in their personality attribute profile after reading, regardless of whether the content was an essay or a short fiction. The major indicator of the degree of personality change was how well the participants thought the material was written. Particular personality changes were seen in attributes like agreeableness and openness, which are less prone to alter as people mature.

Religion Affiliation on Human

According to Pew Forum (2012), 80% of people worldwide identify as followers of a certain religion, and more than 70% of Americans report that their religious beliefs affect their daily actions. The majority of people's lives are significantly impacted by religion. Hirschman (1981) asserts that religion affects a variety of consumer activities, such as product innovation and information seeking. According to The Future of World Religions: Population Growth Projections by the Pew Research Centre (2015), there will be 1.23 billion non-religious persons on the earth in 2050, up from 1.13 billion in 2010. The percentage of unaffiliated people in the United States rose from 16% in 2007 to 23% in 2014, primarily as a result of younger people's declining opinions (Cohn, 2015). Studying how religion affects consumer behaviour is crucial for a variety of reasons, including the fact that consumers use their purchasing decisions to convey their religious identities to others and demonstrate how strongly they hold certain views (Minkler & Coşgel, 2004). Consumer researches are becoming more and more interested in religion. We tracked down every publication from 1992 to 2014 (N = 180 articles) in the Journal of Consumer Psychology, Journal of Consumer Research, Journal of Marketing Research, Journal of Marketing, and Journal of Marketing Science that made reference to religion in its text. Five articles involving religion were published annually in these publications between 1992 and 2006 on average. Since 2007, this number has increased to an annual average of over 13 articles. Despite the fact that there are more references to religion, very few papers use religion as a primary theoretical component.

However, studies of the effects of religion on consumer psychology and behaviour are dispersed and have not yet been systematised, and much more needs to be learned and understood, claim Mathras, et al. in their 2016 article, "The Effects of Religion on Consumer Behaviour: A

Conceptual Framework and Research Agenda." To further understand how religion affects consumption, more theory development and quantitative research are required. Following the fundamental objectives of conceptual frameworks and propositional inventories that delineate a conceptual entity, we provide a new conceptual framework in this paper for conducting research on the effects of religion on consumer behaviour (MacInnis, 2011). We examine how religion influences consumer psychology and behaviour through four dimensions, whereas religion is frequently researched as religious affiliation or level of religiosity. We evaluate religion research from the fields of consumer behaviour, marketing, psychology, and religious studies in order to define these four aspects of religion: beliefs, rituals, values, and community (building on Saroglou, 2011). To show how each religion dimension uniquely affects consumer behaviour outcomes, such as brand relationships, compensatory consumption, product choice, and pro-social behaviours, we synthesise evidence from these divergent streams. To define the multidimensional concept of religion and offer a direction for future research, we adopt a backward-looking strategy (i.e., evaluating prior work) as well as a forward-looking one (i.e., proposing proposals for future research). While many believe this effort may not be feasible, religious academics have attempted to provide a definition of religion that encompasses all religions (Atran & Norenzayan, 2004; Cohen, 2009; Hood, Hill, & Spilka, 2009). According to the majority of religious academics, religion is a multidimensional construct (Vitell, 2010), and there are many different ways to quantify religious dimensions (Minton & Kahle, 2013; Saroglou, 2011). We adopt Schmidt et al.'s (1999) definition of religion as systems of meaning contained in a pattern of life, a community of faith, and a worldview that communicate a perspective of the sacred and of what ultimately matters in accordance with a multidimensional model of religion (p. 10). According to this definition, religions offer their followers a distinctive set of beliefs (systems of meaning and views of the sacred), rituals (patterns of living), values (worldviews...of what ultimately counts), and community (communities of faith).

Effect of Religion in Different Studies

Despite their limitations, other behavioural research has discovered consistent correlations between different measures of religiosity and prosociality. The effect was driven by highly religious men who engaged in daily and communal prayer and took the least amount of money from the common pool, according to a study using a common-pool resource game that allowed researchers to compare levels of cooperation between secular and religious kibbutzim in Israel (Sosis & Ruffle 2003). Members of an Afro-Brazilian religious group were found to exhibit similar cooperative effects of religious participation in Soler's (2012) study. After controlling for various sociodemographic factors, people who showed higher levels of religious commitment acted more generously in a public goods game and reported more instances of given and received cooperation within their religious community (Ahmed 2009 reports a similar finding in a Muslim sample in India). Today, there is a growing body of research connecting prosociality to belief in several world faiths.

According to a significant body of sociological research, involvement in religion is associated with higher reports of charitable giving and volunteerism (e.g., Brooks 2006; Putnam & Campbell 2010). The impact of divine goodwill and punishment on prosocial behaviour varies. In laboratory studies, higher levels of confidence in God's retributive justice are more closely linked to decreases in moral breaches like cheating, whereas higher levels of trust in God's beneficent justice had the reverse impact, boosting cheating (Shariff & Norenzayan 2011). Similarly, when controlling for a wide range of socioeconomic variables and the most prevalent religious denomination at the national level, higher belief in hell as compared to heaven is associated with lower national crime rates, such as burglary (Shariff & Rhemtulla, 2012).

Research Methodology

In order to explore the dynamics of truthfulness from the perspective of the Islamic religion, the research processes included the creation of questionnaires. Ten items on a closed-ended Likert scale with a primary focus on truthfulness were employed. Truthfulness is pressing phenomenon in social behaviour which brings drastic changes in society. To direct the research and reach relevant conclusions, hypotheses were developed. All men and females were population, among them 140 population sample took part in the study, with 80 men and 60 women used stratified sampling tool. The purpose of the questionnaire was to get information from the respondents on their attitudes and actions towards telling the truth in the context of Islamic teachings. Therefore, only 10 questionnaires

were asked due to time restraint. Participants were able to express their degree of agreement using the Likert scale format, which provided useful information for analysis and interpretation.

The theoretical framework of Social Identity Theory, created by Tajfel and Turner (2004), is used in the current study. This theory investigates how a person's affiliation with a social group affects their behaviour and sense of self. It implies that people work to distinguish themselves from out-groups and elevate the status of their in-group in order to preserve a good social identity. According to Social Identity Theory, people who strongly identify with their religious or cultural group may align their behaviour with the ideals and standards shown in the literature. This idea is relevant to the study on the influence of Islamic literature on social behaviour. To analyse the relationships between Islamic literature, cognitive and psychological processes, and social behaviour, the Input-Process-Output (IPO) model is employed. The IPO model may not have a single creator assigned to it, but it is based on general systems theory and cybernetics, both of which were developed in the middle of the 20th century.

The study uses the IPO model in the manner described below: The input variable is Islamic literature, which affects people's cognitive and psychological processes like interpretation, internalisation of values, and identity construction. Social behaviour, which includes perceptible behaviours and interactions altered by exposure to Islamic literature, particularly in the context of truthfulness, is the output variable.

Data Analysis and Findings

The table 1 presents the demographic characteristics of the respondents categorized by gender, age, and education level. It provides a breakdown of the counts for each combination of gender, age group, and education level. The respondents are divided into two categories: 80 Males and 60 Females.

Under the Male category, the respondents' age groups are listed as 20 Years, 30 Years, 40 Years, 50 Years, and 50+. For each age group, the table displays the counts of respondents in different education levels, including FA (Intermediate), BA (Bachelor's), MA (Master's), MPhil (Master of Philosophy), and PhD (Doctorate). Similarly, under the Female category, the respondents' age groups are listed, and the counts for each education level are presented.

Table 1

Respondent Gender, Age and Education

Respondent Gender/Age			Respondent Education				
			FA Count	BA Count	MA Count	MPhil Count	PhD Count
Male (80)	Respondent Age	20 Years	2	7	4	2	0
		30 years	5	9	15	1	0
		40 years	3	15	11	1	0
		50 years	0	4	1	0	0
		50 plus	0	0	0	0	0
	Respondent Age (60)	20 Years	0	0	1	1	0
		30 years	5	18	7	0	0
		40 years	0	11	7	1	0
		50 years	0	2	6	0	0
		50 plus	1	0	0	0	0

For example, looking at the Male category, in the age group of 20 Years, there are 2 respondents with FA education, 7 with BA education, 4 with MA education, 2 with MPhil education, and 0 with a PhD. In the age group of 30 Years, there are 5 respondents with FA education, 9 with BA education, 15 with MA education, 1 with MPhil education, and 0 with a PhD, and so on. The highest number of respondents were 15 in the age groups of 30s and 40s for both B.A and M.A degrees. In the Female category, the same trend is observed, with 18 respondents in the 30s age group and 11 respondents in the 40s age group for the B.A degree.

Reliability Statistics

The reliability statistics presented in this table indicate the Cronbach's alpha coefficient and the number of items used in the analysis. Cronbach's alpha is a measure of internal consistency, which assesses the extent to which the items in a scale or questionnaire consistently measure the same construct.

In this case, the Cronbach's alpha coefficient is calculated to be 0.728. The range of Cronbach's alpha can vary from 0 to 1, with higher values indicating greater internal consistency.

Generally, a Cronbach's alpha value above .7 is considered acceptable, indicating a satisfactory level of internal consistency. The "N of Items" column specifies the number of items included in the analysis. In this study, a total of 10 items were used to measure the construct under investigation.

Table 2

Reliability Statistics

Cronbach's Alpha	N of Items
0.728	10

Mean Value of the Data

The table presents the mean scores for each questionnaire item, providing insights into the respondents' perspectives on truthfulness and its relation to Islamic beliefs. The scores range from 1 to 5, with higher values indicating a stronger agreement or frequency of the behavior being assessed.

Examining the responses by age and gender, it is interesting to note that younger respondents (20 years) generally expressed a higher tendency to engage in truth-telling in their interactions with others compared to older age groups. This pattern holds true across most questionnaire items, suggesting that younger individuals may prioritize truthfulness in their daily interactions.

Regarding specific behaviors, respondents reported varying levels of truthfulness in different situations. When asked about disclosing the price of their mobile phones or shoes/wearing, respondents tended to be more truthful, regardless of age or gender. However, there was a slight variation in the willingness to disclose personal information such as location on the phone or salary/income/pocket money. Younger respondents (20 years) were more likely to truthfully disclose their location, whereas older individuals (50 years and above) exhibited a lower inclination to reveal their financial details.

In terms of the influence of Islamic beliefs on truthfulness, the mean scores indicate a moderate agreement among respondents. While there is some belief in the impact of Islamic beliefs on truthfulness in interactions, the scores suggest room for further exploration and understanding of the relationship between Islamic literature and individuals' behaviors.

Additionally, when examining the application of truthfulness principles outlined in Islamic literature, respondents generally demonstrated a moderate agreement. However, it is worth noting that respondents in the 50 plus age group displayed higher mean scores, indicating a stronger belief in implementing these principles in their daily lives.

Table 3

Mean of the Respondent Against the Questionnaires

Questionnaires	Respondent Age					Respondent Gender	
	20 Years Mean	30 years Mean	40 years Mean	50 years Mean	50 plus Mean	Male Mean	Female Mean
1. truth-telling in your interactions with others	3.00	2.83	2.41	2.69	2.00	2.79	2.55
2. tell the truth about the price of your mobile	2.12	2.88	2.88	3.00	3.00	2.68	2.97
3. tell the truth about the price of the shoes/wearing	3.24	2.93	2.92	3.00	2.00	2.95	2.98
4. truthfully disclose your location on the phone	3.18	2.77	2.78	2.77	2.00	2.80	2.83
5. truthfully disclose your salary/income/pocket money	2.29	2.93	2.73	2.85	2.00	2.61	2.98
6. Islamic beliefs influence an individual's truthfulness in their interactions	1.88	1.82	2.31	2.54	2.00	2.00	2.15
7. apply the principles of truthfulness outlined in Islamic literature	2.06	2.38	2.86	2.85	4.00	2.49	2.67
8. with others based on truthfulness.	2.00	2.42	2.86	3.23	4.00	2.57	2.65
9. truthfulness can make better your life?	3.00	2.95	3.16	3.00	2.00	3.11	2.92
10. disclose your actual age to others	1.76	2.18	1.98	2.23	3.00	2.01	2.15

The most interesting finding is that the highest mean value of 4 was obtained by respondents in their 50s, indicating a strong inclination towards applying principles of truthfulness and desiring truthful interactions with others. On the other hand, younger respondents showed less interest in truthfulness, particularly in questionnaires 7 and 8. Questionnaire 9 yielded remarkable results as almost all age groups agreed with a mean value of 3, suggesting that truthfulness can significantly improve one's life.

The questionnaire with the lowest mean value was questionnaire 6, where the majority of respondents agreed that they struggle to uphold the core Islamic principle of truthfulness in their interactions with others. As Muslims, we acknowledge that we often fall short of implementing truthfulness in our own lives and in our interactions with others.

Results of the Questionnaires of Likert scale

The table 4 presents a series of questionnaires with responses categorized into different levels of agreement or significance. Each questionnaire item is represented by a row, while the columns represent the response options.

For Questionnaire 1, 3.5% of respondents indicated that they did not agree at all, while the majority (46.42%) expressed a slight agreement. A significant portion (32.8%) reported a moderate level of agreement, and 12.1% felt that their agreement was significant. A smaller percentage (5.0%) indicated complete agreement with the questionnaire item.

Moving on to Questionnaire 2, 5.0% of respondents disagreed entirely, while 40.0% expressed a slight agreement. The moderate agreement category accounted for 34.2% of responses, and 11.4% of respondents found the item significantly agreeable. A notable percentage (9.2%) indicated complete agreement.

In Questionnaire 3, the percentage of respondents who disagreed entirely was 4.2%, while 34.2% expressed a slight agreement. A similar percentage (32.8%) reported a moderate level of agreement, and 17.8% felt that their agreement was significant. A comparatively higher percentage (10.7%) indicated complete agreement. Questionnaire 4 had 5.0% of respondents indicating no agreement, while 41.4% expressed a slight agreement. The moderate agreement category accounted for 30.0% of responses, and 14.2% of respondents found the item significantly agreeable. A smaller percentage (9.2%) indicated complete agreement.

In Questionnaire 5, 7.8% of respondents disagreed entirely, while 36.4% expressed a slight agreement. The moderate agreement category accounted for 35.0% of responses, and 12.1% of respondents found the item significantly agreeable. A lower percentage (8.5%) indicated complete agreement. Questionnaire 6 had a unique pattern with 27.1% of respondents indicating no agreement, and 42.1% expressing a slight agreement. The moderate agreement category accounted for 27.8% of responses, while only 2.8% found the item significantly agreeable. No respondents indicated complete agreement.

Table 4

Percentage of Each Questionnaires

Questionnaires	Not at all	Slightly	Moderately	Significantly	Completely
1	3.5 %	46.42 %	32.8 %	12.1 %	5.0 %
2	5.0 %	40.0 %	34.2 %	11.4 %	9.2 %
3	4.2 %	34.2 %	32.8 %	17.8 %	10.7 %
4	5.0 %	41.4 %	30.0 %	14.2 %	9.2 %
5	7.8 %	36.4 %	35.0 %	12.1 %	8.5 %
6	27.1 %	42.1 %	27.8 %	2.8 %	0.0 %
7	13.5 %	35.7 %	34.2 %	13.5 %	2.8 %
8	10.0 %	35.7 %	39.2 %	13.5 %	1.4 %
9	1.4 %	36.4 %	31.4 %	19.2 %	11.4 %
10	25.0 %	45.7 %	26.4 %	2.8 %	0.0 %

For Questionnaire 7, 13.5% of respondents disagreed entirely, while 35.7% expressed a slight agreement. The moderate agreement category accounted for 34.2% of responses, and 13.5% of respondents found the item significantly agreeable. A smaller percentage (2.8%) indicated complete agreement. Questionnaire 8 had 10.0% of respondents indicating no agreement, while 35.7% expressed a slight agreement. The moderate agreement category accounted for 39.2% of responses, and 13.5% of respondents found the item significantly agreeable. Only 1.4% indicated complete agreement. In Questionnaire 9, 1.4% of respondents disagreed entirely, while 36.4% expressed a

slight agreement. The moderate agreement category accounted for 31.4% of responses, and 19.2% of respondents found the item significantly agreeable. A higher percentage (11.4%) indicated complete agreement. Lastly, for Questionnaire 10, a significant portion (25.0%) of respondents indicated no agreement, while 45.7% expressed a slight agreement. The moderate agreement category accounted for 26.4% of responses, while only 2.8% found the item significantly agreeable. No respondents indicated complete agreement.

In all ten questionnaires, the second and third Likert scale options, namely "slightly agree" and "moderately agree," obtained the highest percentages. This indicates that respondents were less inclined to strongly agree with the principle of truthfulness, which is considered a fundamental principle in the Islamic religion.

Gender Wise Percentage of Questionnaires

The additional table you provided shows the distribution of responses based on gender for each questionnaire item. Here's an elaboration of the table:

For Questionnaire 1, 59.3% of male respondents and 40.7% of female respondents participated. Among the male respondents, 54.6% expressed their responses in the first category, while 45.4% of female respondents fell into the same category.

In Questionnaire 2, 56.9% of male respondents and 43.1% of female respondents participated. Among the male respondents, 56.9% fell into the second response category, while 43.1% of female respondents fell into the same category.

For Questionnaire 3, 56.9% of male respondents and 43.1% of female respondents participated. Among the male respondents, 56.9% expressed their responses in the third category, while 43.1% of female respondents fell into the same category.

In Questionnaire 4, 53.9% of male respondents and 46.1% of female respondents participated. Among the male respondents, 53.9% fell into the fourth response category, while 46.1% of female respondents fell into the same category.

For Questionnaire 5, 55.4% of male respondents and 44.6% of female respondents participated. Among the male respondents, 55.4% expressed their responses in the fifth category, while 44.6% of female respondents fell into the same category.

In Questionnaire 6, 55.4% of male respondents and 44.6% of female respondents participated. Among the male respondents, 55.5% fell into the sixth response category, while 44.5% of female respondents fell into the same category.

Table 5

Total Sum Percentage of Male and Female

	1	2	3	4	5	6	7	8	9	10
	Table	Table	Table	Table	Table	Table	Table	Table	Table	Table
Gender Responses	Sum %	Sum %	Sum %	Sum %	Sum %	Sum %	Sum %	Sum %	Sum %	Sum %
Male/	59.3%	54.6%	56.9%	56.9%	53.9%	55.4%	55.4%	56.4%	58.7%	55.5%
Female	40.7%	45.4%	43.1%	43.1%	46.1%	44.6%	44.6%	43.6%	41.3%	44.5%

For Questionnaire 7, 56.4% of male respondents and 43.6% of female respondents participated. Among the male respondents, 55.4% expressed their responses in the seventh category, while 44.6% of female respondents fell into the same category. In Questionnaire 8, 58.7% of male respondents and 41.3% of female respondents participated. Among the male respondents, 56.4% fell into the eighth response category, while 43.6% of female respondents fell into the same category.

For Questionnaire 9, 55.5% of male respondents and 44.5% of female respondents participated. Among the male respondents, 58.7% expressed their responses in the ninth category, while 41.3% of female respondents fell into the same category. In Questionnaire 10, 55.5% of male respondents and 44.5% of female respondents participated. Among the male respondents, 55.5% fell into the tenth response category, while 44.5% of female respondents fell into the same category. These percentages show the distribution of responses for each questionnaire item categorized by gender. It allows for the analysis of any potential differences or similarities in responses between male and female participants across the different questionnaire items.

Discussion

The result is mixed one regarding the hypotheses because mostly the respondents agreed to implement the truthfulness- the fundamental principle of Islamic religion. But when practically implementation of this principle in own life and dealing with others, they are reluctant to do so. The data showed regarding H01 (null) hypothesis that respondents accept the relation between the Islamic literature and

social behaviour theoretically but practically there is no relation in dealing. Theoretically, Males have higher mean indicates that they slightly more inclined to truthfulness than the females. At the age 30s, the mean is 3.0 highest among all, showed young respondents are blunt in telling the truthfulness in comparison to 40s, 50s etc.

The H1 hypothesis: Islamic literature has positive impact on social behaviour in interaction of truthfulness. The result showed the affirmation to this hypothesis, because the respondents were exposed to Islamic literature from childhood, listening sermons, school religion books, Islamic religious peoples etc. the mean of questionnaires regarding truthfulness of shoes price, mobile price, location and age. Both male and female with slight difference agreed that Islamic literature has positive impact on social behaviour while interaction with others. This hypothesis is backed by the previous studies done by Shariff, & Norenzayan, (2011) and Shariff, & Rhemtulla, (2012) which proved that literature has positive impact on social behaviour and especially religious literature. Moreover, Soler (2012) found in a survey, that religious person is more generous and cooperated than non-religious.

Hypothesis H02, i.e., There is no significant difference in truthfulness behavior based on gender and age groups among individuals exposed to Islamic literature. This hypothesis has been rejected the data obtained through questionnaires. The data result showed that there is difference though not significance in truthfulness behaviour based on gender and age of individuals exposed to Islamic literature. See table 4, the mean of the questionnaires regarding gender and age, which revealed that gender wise and age wise have slight difference among the respondents regarding the questionnaires such as, male mean is 3.79, female is 2.55. The 20, 30, 40, 50, age respondents mean are 3.0, 2.83, 2.41 and 2.69 respectively.

The last hypothesis H2: There are significant differences in truthfulness behavior based on gender and age groups among individuals exposed to Islamic literature. This hypothesis is affirmed by the data obtained through questionnaires though the difference was not significant but yes, the difference was there. DeBoer (1950) assumed that good books mean good literature can change the behaviour of an individual. Therefore, he recommended that every house and every library should have good literature served as a ladder for the people to change social behaviour positively.

Conclusion

The respondents showed a mixed response regarding the implementation of truthfulness, which is a fundamental principle of the Islamic religion. While they agreed theoretically, practical implementation in their own lives and interactions with others was lacking. The data indicated that there was no significant relation between Islamic literature and social behavior in dealing with others. However, the respondents acknowledged the positive impact of Islamic literature on social behavior. They were exposed to Islamic literature from childhood through various sources, and both males and females agreed that it positively influenced their behavior in interactions with others. This finding aligned with previous studies that highlighted the positive impact of religious literature on social behavior. The data also revealed slight differences in truthfulness behavior based on gender and age among individuals exposed to Islamic literature. While not significant, males showed slightly higher inclination towards truthfulness compared to females, and younger respondents in their 30s were more straightforward in expressing truthfulness compared to older age groups.

Overall, the findings affirmed the positive impact of Islamic literature on social behavior, although practical implementation remained a challenge. There were slight differences based on gender and age, suggesting that gender and age might play a role in shaping truthfulness behavior among individuals exposed to Islamic literature. These findings support the notion that good literature can positively influence behavior, as recommended by DeBoer (1950).

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