Measuring the Influence of Radicalization and Mediation effect of Perceived Deprivation. Scale Validation through Pilot Study

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Abstract

The contemporary age defines radical as reformist, fanatic, and extremist, that intends changing the thinking of people towards society, particularly, people's mind-set towards religious or ideological way of thinking. This study focusses on evaluating the factors contributing towards such mind set. The study is quantitative and cross sectional in nature. Data was collected through close ended questionnaire based on five-point Likert scale through primary sources. Prior studies were referred to select the items for the instrument. The analyses of the data were carried out through SPSS version 22.0 and PLS-SEM. The targeted population was madrassa students of Khairpur (Mir's) district. Approximately 115 questionnaires were distributed and 100 deemed fit for data analysis. There were six variables and 24 questions, which were incorporated in the instrument for the data collection. All the items were analyzed and found significant for further study. However, the item not found significant were revisited and revised.

Keywords: Radical; Madrassa Funding; Syllabus; Religious Gathering, Religious Affiliation.

1. Introduction

The academic community identifies radical in different ways, some call them reformist, others see them as fanatical or extremist, and who desires to change the ideological and religious thoughts of people. The recent studies implore that an individual's perspective can be shaped at early age to see the world from a particular angle. Although, this approach is step by step, however, it takes a long time, (Kalra & Butt, 2013). The students generally brought for madrassa education are aged between seven to fifteen years. Mostly the children that come study at madrassas belong underprivileged family background and their families cannot afford to educate them. After admitted to madrassas the

completely rely on them for their food, clothing and accommodation. Apart from that they are cut off from outside world. The only source of learning and information available to them are there madrassa teachers, hence whatever, they teach them, and they believe it to be complete truth. Another, factor that contributes towards their radical mind-set, is that these students remain in madrassas for more them fifteen years or more to complete their religious education, which is the time frame Moghaddam has mention in his study, (Moghaddam, 2005). This research is carried out to select and apply the variables and construct, hence this a pilot study to check the reliability and validity of the instrument that will be selected for in depth research.

2. Literature Review on Constructs

Since the inception of Pakistan, sectarianism has remained the key issue of the state. Whereas, the state of Khairpur prior to its surrender to Pakistan and becoming a district of Sindh province, it was ruled by Talpur rulers. The rulers of Khairpur state practice Shia version of Islam, however, after joining Pakistan, different sects opened their madrassas and strictly adhered to their sect's religious beliefs. Lack of consensus and general understanding lead to sectarian divide and eventually leading to sectarian violence, this new development forced different sects to protect and practice their religious beliefs strictly, resulting in extreme radical practices. Nevertheless, different religious sects ensured to teach and make their students believe the only their teachings of Islam are right and rest is wrong and need to be punished, leading to deepening further divide.

The religious groups to propagate such idea require regular vessels. Madrassas, Masque and Tableeghi Jamaat prove invaluable to these groups for distributing literature at every level to gain more support at grass root level. Whereas, Common place of prayer at local level or at village level provides opportunity to the violent groups to reach to the common people, (Cohen, 2004). The tactics used by these groups are unique and orthodox, such as; presenting themselves as welfare organization to address promoting poverty elevation, education, economic, political and social inequalities from society. The violence is rooted in to political and social inequalities in the society, single individual cannot be capable of carrying out such action along, (De Sousa, 2011). Generally radical tendencies have different levels to achieve their goals, which require large politico-religious network to carry out such responsibilities, (Ahmed, 2015). Although there is large amount of literature is on radicalization, however the concept is poorly understood and the underlying causes. It is generally expressed by academics that being radical does not necessarily lead to violence, (Waghmar, 2013). Many studies have been conducted on radicalization, nonetheless, there are still a lot of question unanswered, which need to be answered.

2.1. Perceived Deprivation

The former secretary general of United Nation initiated (Ban Ki Moon) an action plan in 2016 to prevent violent extremism. Which says, "*There is no single pathway to violent extremism, but we know that extremism flourishes, when human rights are violated, political space is shrunk, aspirations for inclusion are ignored and too many people- especially young people- lack prospects and meaning in their lives*" (UN 2016b).

The poverty is general phenomena but this study is focused on Madrassas, therefore the main focus is madrassas and living condition, surrounding environment. The most important is the situation, which might be affecting the thinking of madrassa student and their world view. Since centuries Madrassas have been considered as seat of learning; i.e., religious as well as general education. It was only after British invasion of sub-continent that madrassas-initiated policy where

only religious education became the focus of madrassas. This policy led to many assumptions that madrassas education might leads to radical thinking.

Religious education is considered as primary duty of every Muslim and it is integral part of his life. Hence the students acquiring religious education can adopt different modes of learning; i.e. madrassa, mosque or can arrange a private Molvi (religious education teacher) to teach them Quran, Hadith and Sariah. The majority of student enroll in madrassas come from poor background, mostly orphan children. This fact raises concern of international community about madrassas that they (Madrassas) might be the source of increased radicalization and radical thinking. The Studies suggest that the students living and educational environmental conditions may affect their attitudes. Apart from this, if we observe this whole scenario from angels, there are multiple factors at play leading to enrolment at madrassas, affecting and shaping their attitude towards society in general and other sects and religions in particular. The individual depravity and circumstances faced by them in everyday life have a certain degree of influences on their approach towards the society, (Moghaddam, 2005). Social psychologist gives great importance to individual's emotions. However, Collin, (1996), suggests that there may not be identical link between monetary condition of income and its individual situations but the psychologist stress on personal discernment about state of deprivation. It is not about injustice or deprivation but individuals understanding of the situation, particularly when he compares himself with others and his place in society, (Miller, 2013). While Taylor (2003), suggests that threat to once identity can lead to feeling of perceived injustice and for multiple reasons, such as; political and economic. Nevertheless, (Seul 1999), argues that distinctive ability of religion and religious identity need, perceived threat to his identity is essential requirement for the rise of such feelings.

2.2 Religious Gatherings

According to 2017 census, Pakistan has 207.8 million people. Out of which 96% population is Muslim. Country constitution ensured the religious practices for not only Muslim but even minority rights to religious practices were ensured. However, the sectarian divide has led to competitive environment among different sects, initiating increased madrassa enrolment, sectarian violence and holding demonstration in the name of particular faction, (Ghumro, 2022). Sometimes these rallies become violent and lead to death of many innocent lives. Apart from that the participation in these events become mandatory, denying or avoiding it leads to exclusion from group or death. Charsadda incident of teacher's death.

Apart from madrassas, these seminaries have large number of school, colleges and university, where those students and student organizations related to those religious sects in government run colleges and Universities are die hard followers of these groups. The most active religious groups having these institutions are Jamat-e-Islami, Dr Tahir ul Qadri's Minhajul Quran, and Shi'ite sects. These groups have large following in Sindh, While Deobandi, Baralvi and Ahle Hadith has shown no interest in establishing such institution but they have large number of followers in colleges and Universities. The death of Mashal khan 2017 in KPK University is one of such examples.

The religious groups frequently organize rallies, seminars on international issue; particularly, Kashmir, Palestine or Rohingya Muslim of Myanmar. These rallies are attended by people from all walks of life, Madrassa students, college, university students and common people. The major religious groups, which has large network of Madrassas and following in whole province, such as; Jamaat-e-Islami, Jamiat Ulema-e- Pakistan, Pakistan Sunni Tahreek, Jaffaria alliance Pakistan and Shia Ulema council actively arrange rallies and gathering to voice their concern and demonstrate their power. These religious groups have presence in every district of Sindh and their rallies are attended by large number of people.

2.3 Ethnic & Religious Affiliation

Start of military operation on Madrassas enrolment and their activities, the number of Shia and Sunni madrassa has remained same but the number of Deobandi madrassas has gone ten times high in Sindh. The number of these madrassas in Karachi went five times higher, from five hundred to two thousand five hundred, which has led to increased sectarian violence and killing in to Central Karachi and some Pashtun concentrated areas. Accordingly fair argued that due to extremist outlook of Deobandi, they are acceptable candidates' extremist and violent group, (Fair & Haqqani, 2006). Whereas, commonality of race, language and religious philosophy makes it easier for such organizations to recruit them, (Dalgaard-Nielsen, 2008, Dalgaard-Nielsen, 2010). it is easy to get radical inspiration because belief and violence have deeply rooted in to Pakistani society. The radicalism and rights are viewed as an essential and inseparable part of the society. Many people in Pakistan view national and international issues particularly from religious perspective. It is further asserted that youth in Pakistan is more inclined towards radical tendencies They do not feel any responsibility towards the society and collective good of the people or community. Young people do not have sense of appreciation towards society from Islamic perspective. Adopting certain mind-set forms there outlook towards embraced nation and international structure.

2.4 Funding

Early rise of Islam, particularly during Caliph Omer's era and Ottoman Empire madrassas were state owned institutions, offering religious and general education. They were key source of producing religious, political scholar and military commanders. They were financially supported by state, however, in contemporary era, the madrassas have to rely on their own resources and they are limited to religious education. According to Kahf (1995), these religious schools mostly depend on donation from different sources, such as; religious grants or in other words Zakat or waqf (awqaf). These donations usually come from rulers, traders, Governors, military officers and general public. Zakat is the fifth pillar of Islam. It is compulsory on every believer to pay fixed amount of his annual earnings as charity. Which can be used either for the education of poor people or welfare purposes. The funding to Pakistani madrassas has remained cause of concern for western countries, particularly United States. It is general assumption that madrassa receive funding from middle-eastern states. Nevertheless, the key source of madrassa funding is dependent on sources, such as public donations, madrassas also collect animal skins in month of Ramadhan and Zul Haj, apart from that madrassas receive donations from Arab countries. Tow countries names are commonly attached to this donation, Saudi Arab and Iran. Since Iranian revolution 1979, she provides funds to Shi'ite Muslim in Pakistan to exert her influence and on other hand Saudi Arab is connected with the donation to Deobandi Madrassas to not only exercise its influence but export its brand of religious belief and set the curricula accordingly. The continuity of education for millions of poor in Muslim countries need careful evaluation and usage of Madrassa funds to avoid these funds going in to wrong hand and are purely utilized for education the impoverished sections of society, (Glenn, 2003. Pakistan a country where majority of people live below poverty line cannot afford their children's education, therefore the most viable option of education for majority of students is free madrassa education. These Madrassas are completely dependent on these donations (Chris, April 24, 2003). The countries or donors, who provide funds, exercise maximum influence, not only on madrassas but their syllabus and belief system.

2.5 Syllabus

During the British era, madrassas gave up general education and focused on religious education, to preserve and protect their identity and teaching of Islam. However, the syllabus was designed to counter the colonial power and maintain their separate religious identity. After division of sub-continent and establishment of Pakistan, the madrassas continued to teach syllabus of colonial period and it is still in practice. Hence, it is need of hour that that syllabus should be reshaped but also be extended to different sections religious learning and greater understanding of Quran and, Hadith and Sariah to reform the society and spread true teachings of Islam. It is incumbent upon religious scholars adapt a moderate posture that may lead to internal harmony and avoid unnecessary misunderstandings plus conflict with other religions, (Blanchard, 2007).

3. Objectives of the study
- To measure the Cronbach's alpha for all individual constructs of the study.
- To measure descriptive and exploratory analysis of all individual constructs of the study.
- To measure factor loading of all individual constructs.

Figure 1.1 Conceptual model
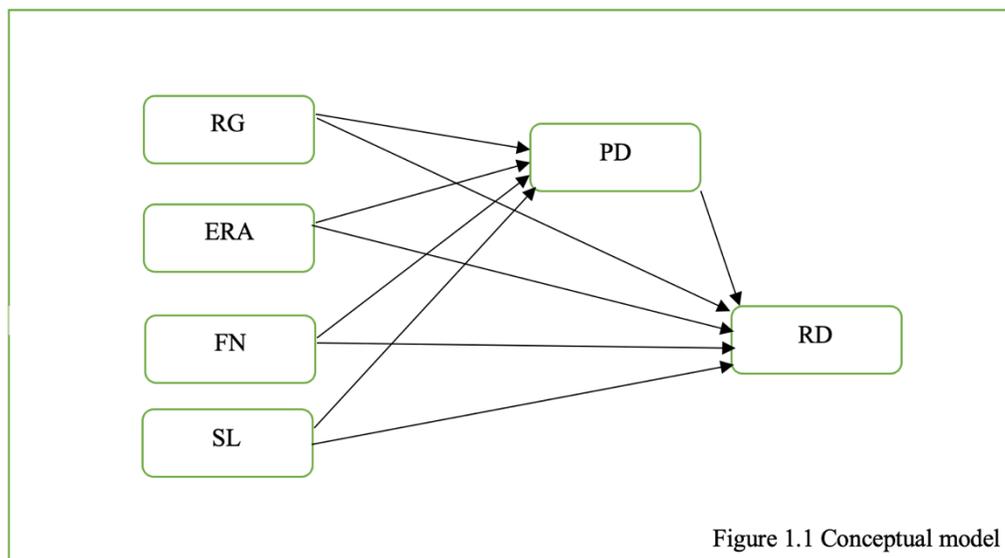
Proposed Conceptual Model

4. Methodology
This study was quantitative and cross-sectional in nature. Close ended questionnaire was used for data collection through primary sources applying five-pint Likert-scale. Prior research was used to select items of the instrument. Data analyzed and interpreted through the use of SPSS version 22.0 and PLS-SEM. The correlation and Cronback's Alpha were used applying SPSS and PLS to achieve standard deviation, and mean for corrected items. The item which could not reach it were revisited and revised to achieve threshold.

4.1 Population
Students of madrassas which were located in Khairpur District targeted for data collection. Data collected through close-ended questionnaire based on five-point Likert scale which showed level of agreement or level of disagreement with the given item of the instrument.

4.2 Sample or Sample Size
Approximately 115 close-ended questionnaires were distributed for data collection out of which 100 deemed fit for data analysis and interpretation. The scope of study was limited based on instrument validation through pilot test.

4.3 Measurement
Close-ended questionnaire contained covering letter, highlighting the intent of research. The gathered data on participant's background and for main variables of this research Data was then coded and entered to interpret and analyze the data. There were six variables and 24 question items which were incorporated in the instrument for data collection from the target respondents.

4.4 Operationalization
Instrument contained several sections which included covering letter highlighting the intent of the research and purpose of data collection. It also contained data pertaining to the main variables of the study. Instrument contained six variables and 24 question items out of which four were independent variables, one was mediator, and one was dependent variable and outcome of the study. Religious gatherings were abbreviated as (RG) on the conceptual model, and it was measured by four items. Ethnic & religious affiliation was abbreviated as (ERA) on the conceptual model, and it was measured by three items. Funding was abbreviated as (FN) on the conceptual model, and it was measured by four items. Syllabus was abbreviated as (SL) on the conceptual model, and it was measured by four items. Perceived derivation was   abbreviated as (PD) on the conceptual model, and it was measured by five items. Radicalization was abbreviated as (RD) on the conceptual model, and it was measured by four items. Instrument also contained demographic details of the participants which consisted of gender, age, monthly income, education and agricultural land.

4.5 Data Analysis and Interpretation
Data analysis and interpretation were done in various phases. Firstly, data were analyzed in terms demographic profile of the participants of the survey. Participants of the survey were classified into gender, age group, monthly income, agricultural land, food, clothing and accommodation. Secondly, All the variables were measured with Cronbach alpha individually. Thirdly, mean, standard deviation, corrected item-total correlation and Cronbach's alpha if item deleted were measured for overall items of the instrument which were measuring particular variables of the study. Finally, factor loading was measured. Items which were not measured significant considered to be revisited and revised and remaining items were deemed fit for further data collection, making analysis and interpretation on it to complete the study.

Table 1. Demographic profile of participants of the survey

Characteristic	Category	Frequency	Cumulative percentage
Gender	Male	100	100
	Female	00	100
Age group	10-15	18	18
	16-20	33	51
	21-25	38	89
	26-30	11	100

Monthly income	10k-20k	48	48
	21k-30k	20	68
	31k-40k	16	84
	41k-50k	16	100
Agricultural land (acres)	No	28	28
	1-5	26	54
	6-10	22	76
	11-15	23	99
	16-20	01	100
Food, Clothing and Accommodation	Yes	100	100
	No	00	100

Table 1. The finding of table 1 regarding demographic details and family background suggest that all the participant that took part in this survey were male. The 38% out of 100 respondents were aged between 21 and 25 years, who took part in this survey. However, food, clothing and accommodation were covered 100% by madrassa. The agricultural land owned by respondent's family, the finding suggests that 28% of participant family owned no land. Around 48 percentage of participant's family income was between (10k to 20k) per month.

Table 2. Cronbach's alpha

Variable(s)		Cronbach's alpha
Religious Gatherings	(04-items)	0.725
Ethnic & Religious Affiliation	(03-items)	0.716
Funding	(04-items)	0.725
Syllabus	(04-items)	0.813
Perceived Deprivation	(05-items)	0.813
Radicalization	(04-items)	0.829

Table 2. The above table shows that individual variable for this study was discussed through Cronbach alpha. The study by Hair, (2006) suggest that the Cronbach alpha greater or equal to 0.60 on five-point Likert scale is acceptable. Hence all the variables measured through Cronbach alpha in above table were found acceptable, and were considered fit for further data collection. The items showed tremendous internal consistency in Cronbach alpha for variables of this study, (Brown, 2002).

Table 3. Descriptive and exploratory analysis of Religious Gatherings

Item(s)		Mean	SD	CITC	CBAIID
RG-1	I frequently attend local gatherings.	3.01	1.210	0.461	0.694
RG-2	I feel motivated to attend religious demonstrations.	2.45	1.559	0.557	0.639
RG-3	I feel it mandatory to attend annual gathering of my religious sect.	3.33	1.525	0.641	0.580
RG-4	Attending religious gatherings strengthens my religious beliefs and knowledge.	2.83	1.248	0.416	0.716

SD=Standard Deviation   CITC=Corrected Item-Total Correlation   CBAIID=Cronbach's Alpha If Item Deleted

The above table 3 shows that the religious gatherings descriptive and exploratory analysis conducted measuring four items. All items were found acceptable in terms of their mean, whereas, the corrected

items Cronbach alpha and items total correlation was corrected except for RG 2 and RG 3, which were found weaker in terms of mean and Cronbach alpha, if the item was deleted. Hence the deleted items were revisited and revised and rest of the items were found fit for further analysis. Past literature suggests that the mean of all item considered for analysis should equal or greater than 2.50 and correlation should equal or greater than 0.19, however, the deleted items should be equal or greater than 0.60 on the Likert scale. The result show mixed response to correlation from the population of this study.

Table 4. Descriptive and exploratory analysis of Ethnic & Religious Affiliation

Item(s)		Mean	SD	CITC	CBAIID
ERA-1	I have no problem working with any ethnic group as long as they belong to my religious sect.	3.01	1.210	0.601	0.576
ERA-2	My experience suggests that the individuals with the common ethnic and religious background support one another to achieve common objectives.	2.45	1.559	0.651	0.470
ERA-3	Given the chance, I will feel more comfortable working with an individual or group having a different set of beliefs and ethnicity than mine.	3.33	1.525	0.397	0.800

SD=Standard Deviation   CITC=Corrected Item-Total Correlation   CBAIID=Cronbach's Alpha If Item Deleted

Table 4. Discussed the descriptive and exploratory analysis of Ethnic & Religious Affiliation which was measured by three items. The mean and correlation and Cronbach alpha for corrected items, ethnic and religious affiliation were measured significant except for ERA 1 and ERA 2. Therefore, these items will be revisited or revised, and remaining items considered fit for further data collection, making analysis and interpretation on it. Studies suggest that mean can be greater or equal to 2.50. Corrected item-total correlation should be equal or greater than 0.19 and Cronbach's alpha if item deleted should be equal or greater than 0.60.

Table 5. Descriptive and exploratory analysis of Funding

Item(s)		Mean	SD	CITC	CBAIID
FN-1	I am provided with sufficient food, clothing, and accommodation facilities by madrassa to meet my everyday needs.	3.01	1.210	0.461	0.694
FN-2	I participate in the activity or work, which can help raise the madrassa funding.	2.45	1.559	0.557	0.639
FN-3	It is mandatory for me to participate in activities which can contribute to the madrassa economy.	3.33	1.525	0.641	0.580
FN-4	My teachers and peers motivate me to contribute to the madrassa financially (in any way possible).	2.83	1.248	0.416	0.716

SD=Standard Deviation   CITC=Corrected Item-Total Correlation   CBAIID=Cronbach's Alpha If Item Deleted

The above table 5 shows that the funding has been measured with 4 items. All the items were found acceptable; hence the descriptive and exploratory analysis was carried out. It discussed the descriptive and exploratory the mean, correlation and Cronbach alpha for all the revised items funding were acceptable, if items deleted except FN-2 and FN-3. Therefore, they were revised. Nonetheless, remaining items considered fit for further data collection, making analysis and interpretation on it. Literature suggested that mean should be equal or greater than 2.50 at five-point Likert scale. Corrected item-total correlation should be equal or greater than 0.19 and Cronbach alpha if item deleted should be equal or greater than 0.60.

Table 6. Descriptive and exploratory analysis of Syllabus

Item(s)		Mean	SD	CITC	CBAIID
SL-1	I am satisfied with the syllabus comprised of the Qur'an, Sunnah and Fiqh (Shariah law) taught in the madrassa.	3.11	1.154	0.650	0.764
SL-2	I am encouraged and motivated by my teachers to read explanations (Tafseer) written by the scholars of my sect.	2.62	1.543	0.752	0.702
SL-3	I believe that the interpretation of the Qur'an provided by the scholars of other sects, are not correct.	3.53	1.527	0.615	0.777
SL-4	I believe that the study of general subjects, such as; Science, technology, arts and social sciences etc. are as important as religious syllabus particularly for my betterment and for society in general.	3.01	1.210	0.546	0.803

SD=Standard Deviation   CITC=Corrected Item-Total Correlation   CBAIID=Cronbach's Alpha If Item Deleted

The findings of the descriptive and exploratory analysis in table 6 shows that the four items were measured acceptable for syllabus, the correlation and Cronbach alpha for accepted measures and mean if items were deleted. Hence all the items were found fit for further interpretation and analysis. Past research implore that the mean can be greater or equal to 2.50. Corrected item-total correlation should be equal or greater than 0.19 and Cronbach's alpha if item deleted should be equal or greater than 0.60.

Table 7. Descriptive and exploratory analysis of Perceived Deprivation

Item(s)		Mean	SD	CITC	CBAIID
PD-1	I feel deprived, when I see friends of my age going to government and private schools.	2.59	1.264	0.427	0.822
PD-2	Compared to my friends studying in Government and private schools, I don't get enough opportunities for securing the job.	2.61	1.530	0.750	0.728
PD-3	I believe that graduating from madrassa doesn't fulfil my religious and general needs.	2.66	1.532	0.679	0.752
PD-4	Compared to government and private schools, I don't believe that there are enough financial opportunities for me.	2.95	1.480	0.596	0.778
PD-5	Given the chance, I will prefer to study religious and general subjects to contribute to my family and my country.	2.60	1.497	0.562	0.789

SD=Standard Deviation   CITC=Corrected Item-Total Correlation   CBAIID=Cronbach's Alpha If Item Deleted

The above table 7 shows that the perceived deprivation construct was measured for five items, the descriptive and exploratory analysis was carried out. The mean, Cronbach alpha and all items correlation was found significant. Hence the items were found significant and fit for further interpretation and analysis. Research suggests that the mean for item can greater or equal than 2.50, correlation can be greater or equal than 0.19 and Cronbach alpha in case items deleted and revised can greater or equal to 0.60.

Table 8. Descriptive and exploratory analysis of Radicalization

Item(s)		Mean	SD	CITC	CBAIID
RD-1	I believe that I can't get any benefits or opportunities individually if I am not connected to a religious group.	3.06	1.205	0.675	0.782
RD-2	In my opinion, joining a religious group can support me to fight the unfair treatment.	2.59	1.551	0.753	0.738
RD-3	I believe that engaging in violence against state or its representatives is morally and ethically justified.	3.44	1.572	0.656	0.789
RD-4	In my opinion, the Jihadi groups fighting against state are justified in their actions.	2.97	1.243	0.573	0.820

SD=Standard Deviation   CITC=Corrected Item-Total Correlation   CBAIID=Cronbach's Alpha If Item Deleted

Table 8. Discussed the descriptive and exploratory analysis of Radicalization which was measured by four items. All items of Radicalization were measured significant in terms for mean, correlation, and Cronbach alpha in case if an item is deleted. Hence the items were found acceptable for th interpretation and analysis. The past studies suggest that the mean can be greater or equal than 2.50. Corrected item-total correlation should be equal or greater than 0.19 and Cronbach's alpha if item deleted should be equal or greater than 0.60.

Table 9. Factor loadings

Variable(s)	Item(s)	Loading values
Religious Gatherings	RG-1	0.681
	RG-2	0.769
	RG-3	0.834
	RG-4	0.665
Ethnic & Religious Affiliation	ERA-1	0.784
	ERA-2	0.883
	ERA-3	0.782
Funding	FN-1	0.711
	FN-2	0.782
	FN-3	0.829
	FN-4	0.623
Syllabus	SL-1	0.533
	SL-2	0.691
	SL-3	0.529
	SL-4	0.970
Perceived Deprivation	PD-1	0.557
	PD-2	0.883
	PD-3	0.820
	PD-4	0.758
	PD-5	0.726
Radicalization	RD-1	0.799
	RD-2	0.876
	RD-3	0.812
	RD-4	0.772

Table 9. Discussed the factor loadings. All items were loaded in its own family. Literature suggested that items which were loaded equal or greater than 0.70 considered fit and significant for further data collection, making analysis and interpretation on it. However remaining items considered insignificant that should be revisited or revised before collected complete data and making analysis and interpretation on it. Therefore RG-1 and RG-4 will be revisited or revised, FN-4 will be revisited

or revised, SL-1, SL-2, SL-3 will be revisited or revised, and PD-1 will be revisited or revised. However remaining items considered fit and significant in terms of factor loading.

5. Conclusion

This study was based on instrument validation through pilot study. Initial sample size of 100 responses was collected to test the validity and reliability of the instrument. The variables were measured individually for Cronbach alpha; hence the values of all variable were found acceptable for further descriptive and exploratory analysis. The mean was found acceptable at 2.50 and above. The item found below the value of established threshold for mean were revisited and revised, nevertheless, the accepted variables were found fit for interpretation and further analysis. Hence determined the standard deviation between mean and expected value. Corrected item-total correlation described the mix of response received from the target respondents of the study. The total correlation of the corrected items was deemed significant at 0.19 and above and below that items deemed to be revisited and revised. Therefore, all items measured in terms of corrected item-total correlation deemed significant. Cronbach alpha if item deleted were measured for overall items of the instrument which were measuring particular variables of the study. The accepted threshold for Cronbach alpha if the item were deleted was set on 0.60, henceforth, the item was revisited and revised to be considered fit for interpretation and further analysis on each table.
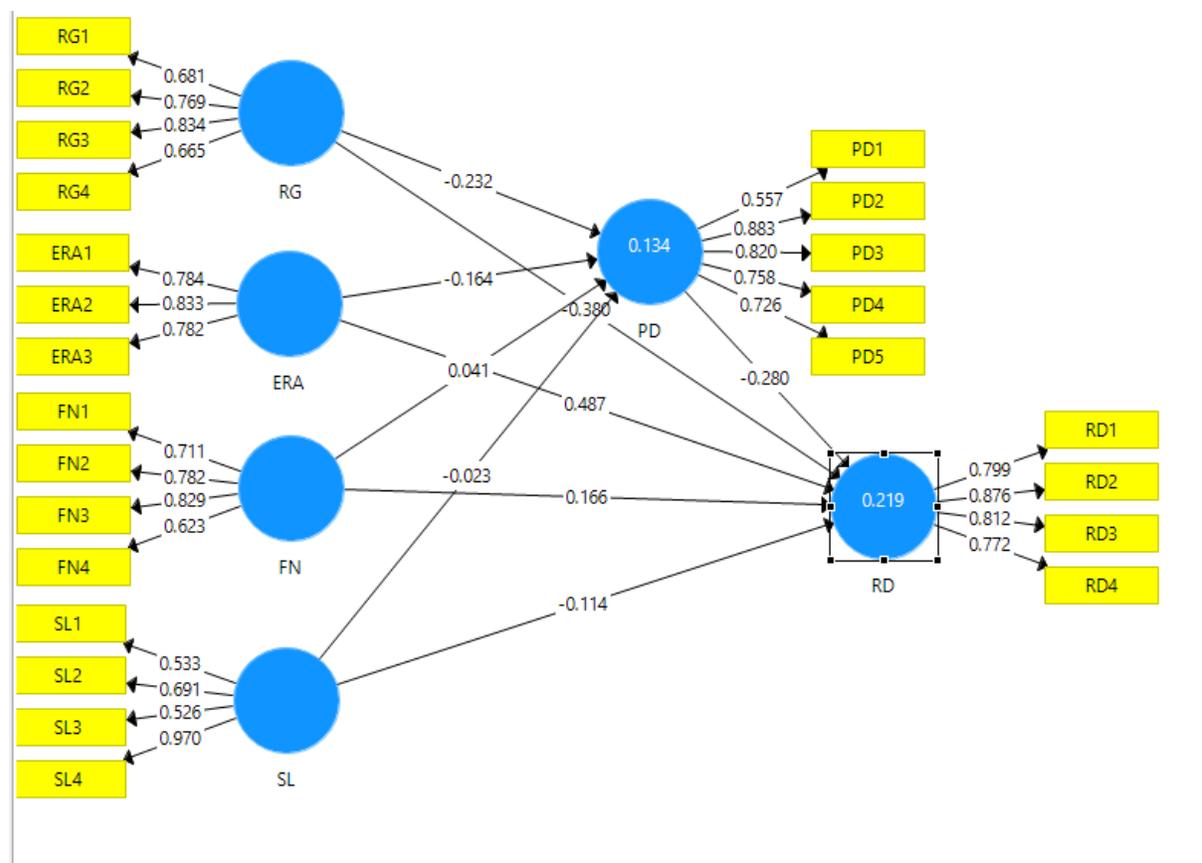
Above is the Graphical View of the Conceptual Model

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