Pakistan Journal of Applied Social Sciences
Vol. 16(1), 2025, pp.77-98, ISSN: 2409-0077(Print), ISSN: 2663-8894(Online)

Religious Motivation: A Source Of Self-Determination Among Youth In Karachi

Hafsa Ashraf Qureshi

&

Dr. Kausar Parveen
Sociology Department,
University of Karachi, Karachi, Pakistan

Abstract

This study explores the role of religious motivation among young adults in Karachi, Pakistan, examining how faith influences their social behavior, identity formation, and civic engagement. Drawing on self-determination theory and social identity theory, the research investigates the intersection of intrinsic motivation and religious beliefs, emphasizing how this dual motivation drives youth to engage in community service and interfaith initiatives. The study employs a cross-sectional quantitative research design, utilizing a 41-item online survey to assess various dimensions of religious motivation, including ultimate value, social expectations, wish-fulfillment, tradition, and emotional well-being. This survey targeted young adults aged 18-25 from diverse socio-economic backgrounds and educational institutions. Results reveal that religious motivation is a significant factor in shaping the identities and behaviors of Karachi's youth, influencing their participation in community-building activities and their responses to societal challenges. The results reveal that religious motivation is a significant factor in shaping identities and behaviors of youth. Statistically, the population was categorized into different types of religious motivations: 40% of respondents were driven by ultimate values, 25% by societal expectations, 15% by wish fulfillment, 10% tradition, and 10% by emotional well-being. The findings contribute to the broader discourse on faith, identity, and social cohesion, offering insight into how faith-driven initiatives intersect with socio-political contexts, emphasizing the need for critical reflection on the role of religion in shaping youth identities and their contributions to social cohesion.

Keywords: Religiosity; Motivations; Young-adults; Faith; Identity Formation.

Introduction

Motivation plays a critical role in shaping the actions and aspirations of young adults. According to self-determination theory, intrinsic motivation—driven by personal interest and enjoyment—can lead to greater engagement and persistence in activities (Ryan & Deci, 2000). In the context of Karachi, religious motivation often intersects with intrinsic motivation, as young adults find purpose and meaning in their faith. This dual motivation can inspire them to participate in community service, interfaith initiatives, and nation-building efforts. For instance, a study by Shabbir (2018) emphasizes that young people are urged to work for

This work is Licensed under a Creative Commons Attribution-Non Commercial 4.0 International License

their country with strong faith, suggesting that religious beliefs can enhance their commitment to civic engagement and social responsibility. Such motivations are essential for fostering a generation of socially conscious individuals who are willing to contribute positively to their communities.

Social psychology is a field that gives an insight into the influence of religious motivation on social behavior and group dynamics. Social identity theory argues that people get a sense of self from their group memberships, which can influence their interactions with others to a great extent (Tajfel & Turner, 1986). In Karachi, young adults often identify themselves strongly with religious communities, which can foster a sense of belonging and solidarity. However, this strength of identification is also likely to lead to in-group favoritism and out-group discrimination particularly in a scenario characterized by religious diversity and sectarian tensions (Mansoor & Zafar, 2021). Understanding these dynamics is crucial for promoting interfaith dialogue and cooperation among youth. Programs that encourage interaction between different religious groups can help mitigate biases and foster mutual respect, ultimately contributing to social cohesion in a fragmented society.

Religious motivation significantly influences the identities and behaviors of young adults, particularly in culturally diverse environments such as Karachi, Pakistan. As a city with a predominantly Muslim population, where approximately 97% of its residents identify as such (Pew Research Center, 2020), Karachi provides a unique context for exploring how faith shapes the lives of its youth. This research will investigate the dimensions of religious motivation among young adults in Karachi, highlighting their involvement in community-building activities and interfaith dialogue.

The interplay of religious beliefs with modern challenges is particularly strong in young adults within Pakistan. In fact, according to research, religious motivation could be an area that promotes resilience and a sense of belonging within the context of pressures in modern life (Zafar & Malik, 2019). Other initiatives, such as "Youth for Humanity," that seeks to equip young leaders to advocate for religious freedom and tolerance, also demonstrate the power of youth as agents of positive social change in a country beset by sectarian tensions (Search for Common Ground, 2024). The project has successfully brought together youth from different backgrounds into interfaith dialogues that have promoted respect and peaceful coexistence among different religious communities in Karachi (Search for Common Ground, 2024).

Moreover, the role of religious faith in motivating young adults to contribute to nation-building efforts is emphasized in various discourses. As highlighted in a lecture at Air University, the importance of faith in Allah and dedication to societal improvement are seen as critical for fostering a sense of

responsibility among the youth (The Express Tribune, 2018). This perspective aligns with findings that suggest religious motivation can lead to increased civic engagement and community involvement among young adults (Zafar & Malik, 2019).

Understanding the motivations that drive young adults to engage in interfaith initiatives is essential for promoting social cohesion in a context where religious diversity often leads to conflict. This study seeks to add to the current discourse on religion, identity, and social responsibility among Karachi's youth population by investigating the connections between religious motivation, community participation, and interfaith engagement.

Objectives:

To Investigate the Role of Religious Motivation in Social Action and Identity Development among Karachi's Young Adults: This objective is concerned with understanding the various factors linked to religious motivation that are responsible for processes of social action and identity development among Karachi's youth.

To Investigate the Different Types and Dimensions of Religious Motivation among Karachi's Young Adults: This objective is concerned with classifying and assessing to what extent different types of religious motivation, including ultimate value, social dimensions, wish fulfillment, tradition, and emotional adjustment, are expressed among Karachi's youth.

To Analyze the Influence of Intrinsic Motivation and Religious Beliefs on Interfaith Initiatives Among Young Adults: This aim seeks to explore the interplay between intrinsic incentives, religious incentives, and the participation of young people in IFD and social harmony campaigns.

To Explore the Socio-Political Implications of Faith-Driven Activities Among Young Adults in Karachi: This objective is targeted to explore the significance of religiously motivated forms of active citizenship and interfaith approaches to social and political life of Karachi.

Literature Review:

Religion plays a strong role in the lives of young people, either positively or negatively. People are still debating whether religion is losing its role in society or not, but for many young people around the world, it is still an integral part of society (Mason, Singleton et al. 2007, Krauss, Hamzah et al. 2012).

Scholars who investigate how individuals become religious and establish their identities have begun collaborating with each other. Smith and Sikkink examined how identity formation and socialization influence religious beliefs, and their research is related to Marcia's concepts of commitment and exploration (Armet 2009).

Religious kindness serves to unite people who are strangers to one another. But in contrast to what religious doctrine most famously asserts, there is no reason to assume that this kindness extends to all people without boundaries. The same psychological forces that build and form solidarity within a group can build hate and war between religious groups, particularly when one group is being threatened by other religious groups or by nonbelievers. The precise boundaries of religious kindness and its function in conflict are questions that scientists must investigate. The peculiar fact that religion can build teamwork within groups and conflict and prejudice between groups can be explained by examining the same psychological forces that religions employ to build unity (Norenzayan 2014).

The papers all say that young adults often get confused about who they are. Campbell 2020 found that young people in Australia who were unsure about their identity showed more signs of emotional troubles (Campbell, Zimmer-Gembeck et al. 2021). Whiting 1990 talked about how struggles with identity are a normal part of being a teenager and how it helps them figure out who they are (Whiting 1990). Róg-Mazurek 2021 pointed out the difficulties young people have in figuring out their identity, and how their relationships, family roles, and past traumas can affect it (Róg-Mazurek 2021). Campbell 2019 stressed how important it is to look at identity confusion when studying how teenagers grow into their identities and how it could relate to mental health issues in young people.

The field of sociological religion research demonstrates growth but from these examples shows the extent to which scientists still need to unveil. Research involving multiple countries remains scarce yet essential for studying modernity-related religious patterns so scientists need to perform additional multinational studies. Researchers will benefit from conducting deeper investigations to understand religious practices and beliefs in life activities of young people despite their limited extents.

Research on how youth participate with religious practices and spirituality increased remarkably in the first twenty years of the twenty-first century. Three major changes stand out in research but one significant trend shows young people have developed significant control in building their personal identities as well as group identities (Cusack 2011)

An investigation by I. Stojković and J. Mirić (2012) described the development of a new religious motivation questionnaire. The study conducted before the questionnaire was created found flaws in the tools currently used to measure religious motivation, especially for those who are adolescents or younger. 111 respondents from Belgrade, ages 10 to 25, participated in a semi-structured interview during the initial stage of building to discover aspects of religious motivation that were not addressed by the tools that were already in place. In the second phase, a sample of 354 Belgrade secondary school and university students were given an initial pool of items that were created based on their responses to the interviews. The questionnaire measured five dimensions of religious motivation, according to principal component analysis: religion as ultimate value, religion as a way to fulfil wishes, religion as a source of emotional well-being, religion as a part of tradition, religion as a source of ideals and morality, and the propensity to conform to social expectations regarding religion. Excellent reliability was shown by the questionnaire's scales (Stojković and Mirić 2012).

In the earlier studies of religiosity and the sociology of religion, Gorsuch et al. (Gorsuch, Mylvaganam, Gorsuch, & Johnson, 1997) took a step in the exploration of potential types of religious motivation. They made the assumption that there are several religious reasons and that they are universal, meaning that people from various cultural and religious backgrounds share them.

L. Gorlow and H. Schroeder identified a more or less comprehensive list of motivations for engaging in religious activities in 1968. Participants in this study came from a broad range of religious denominations. A Q-sort was used to show these explanations to 100 undergraduate students, who were asked to score each one's "importance to me." Seven interpretable clusters of persons (types) were identified by a principal components inverse factor analysis: the self-improvers, the moralists, the God-seekers, the socially-oriented servants of God, the religious eggheads, the self-humility of God's servants, and the family guidance seebers. The dimensions identified in other investigations align with these clusters. degree of affiliation with groups that were significantly correlated with demographic, social, and personal characteristics (Gorlow and Schroeder 1968).

Deconchy emphasises how important it is to believe in a just world because it is a fundamental notion that helps people organise their experiences. According to earlier research, the concept of justice is fundamental to human endeavours and justifies the loss of social goods like life and liberty. Theoretical advancements highlight how people might become heroes and martyrs as a result of holy crusades that take precedence over justice. The persistence of heroic motifs, which provide psychological stability in the face of inevitable setbacks and

pain, has been confirmed by later studies. This emphasizes the influential role of belief in a just world in shaping individuals' perspectives and actions. This underscores the pervasive influence of the belief in a just world and its potential role in shaping individuals' perspectives and actions (Lerner 1991).

According to V. Lebedev and A.L. Bezrukov, the religious, psychological, and social sciences take into account the elements that influence a person's behaviour while they are making a religious decision. Religions are classified into two categories: dogmatic religions and religions based on personal experience. Neoprotestant, Neohindu, and Neopagan religious groups are used as examples to examine why a modern man might want to follow new religious movements (Лебедев and Безруков 2020).

Hypothesis:

Ultimate Value as Religious Motivation:

Hypothesis 1: Among young adults and late adolescents, the pursuit of Ultimate Value, defined as the search for meaning, purpose, and transcendence, serves as the primary motivator for religiosity and religious commitment.

Social Expectation as Religious Motivation:

Hypothesis 2: The primary driving force behind religiosity and religious commitment in young adults and late adolescents is societal expectation (SE).

Wish-Fulfillment as Religious Motivation:

Hypothesis 3: Wish-fulfillment serves as the ultimate motivational factor influencing religiosity and religious commitment among young adults and late adolescents.

Tradition as Religious Motivation:

Hypothesis 4: Across young adults and late adolescents, the influence of tradition serves as the primary motivator for religiosity and religious commitment.

Emotional Well-being, Ideals, and Morality as Religious Motivation:

Hypothesis 5: Emotional Well-being, Ideals, and Morality serve as the ultimate motivational factors influencing religiosity and religious commitment among young adults and late adolescents.

Association between Economic Background and Religiosity:

Hypothesis 6: There is a significant association between economic class and religious identity status.

Association between Economic Background and Religious Motivations:

Hypothesis 7: There is a significant association between economic class and religious motivations among young adults and late adolescents.

Research Methodology:

This quantitative study adopts a cross-sectional research design to comprehensively explore religious identity and motivation among young adults and late adolescents in Pakistan. The research employs an online survey comprising 41 items with distinct variables and includes 5 demographic questions, including gender, socio-economic background, years of education, and educational institutes. The questionnaire was distributed via a secure online form to ensure participant confidentiality. Ethical considerations, including informed consent and voluntary participation, are strictly adhered to in this study.

Quantitative research allows for the application of statistical techniques to draw generalizable conclusions about a larger population. The decision to employ an online survey aligns with the practical considerations of the target demographic, young adults and late adolescents. An online format facilitates wider reach and convenience, promoting higher participation rates among the tech-savvy and diverse population under investigation. Moreover, it minimizes the potential burden on participants associated with long-term commitment and ensures that confidentiality, informed consent, and voluntary participation are upheld throughout the duration of the study.

Religion as a Means of Wish-Fulfillment (WF), Religion as a Part of Cultural Tradition (T), Religion as a Source of Emotional Well-being, Ideals, and Morality (EIM), Ultimate Value (UV), and Tendency to Meet Social Expectations Regarding Religion (SE) are the five characteristics that are evaluated by this questionnaire. This segment consisted of 26 items, and participants were asked to judge how much each statement reflected their religious motivation on a 5-point scale (not at all, mostly not, yes and no, mostly yes, entirely yes).

The inclusion of the Religious Motivations Questionnaire with its five dimensions provides a robust framework for capturing diverse aspects of religious motivation. This multidimensional approach allows for a nuanced exploration of participants' motivations, covering both individual and social aspects.

Probability sampling is employed to ensure a random and representative sample. Informed consent is obtained from each participant at the outset of the questionnaire. Participants are voluntarily requested to complete the Religious Motivations Questionnaire through a secure online survey platform.

The study focuses on young adults and late adolescents in Pakistan, aged 18-25, as the target population. The selection of late adolescents, specifically those aged 18-24, as the population of interest is grounded in the pivotal nature of identity development during this developmental stage, as explained by Erikson (1958, 1963) and Marcia (1993). The following justifications underscore the significance of focusing on this age group.

The study aims to include a purposive sample of 130 young adults and late adolescents (ages 18-25) residing in Pakistan. The selection process is designed to promote diversity in terms of gender, socio-economic background, and educational status, ensuring a comprehensive representation of the target population.

Purposive sampling is used to deliberately choose participants according to predetermined standards, like age (18–25), guaranteeing that they are pertinent to the goals of the study. Participants who are most relevant to the research subject can be included using this method.

Participants received thorough information about the study's goals, methods, possible dangers, and advantages prior to enrolment. Each participant gave their verbal and written informed consent, guaranteeing that they understood their voluntary involvement and their freedom to discontinue at any time without facing repercussions. Every piece of information gathered was handled with the highest discretion. Participants' identities were anonymized and protected, and data should be stored securely. Only aggregated, de-identified data should be reported to maintain participant privacy.

The researcher utilized descriptive research design because it describes certain religious identity status of young adults from different educational institutes and various religious motivations. It was essential to elaborate each phenomena for a clear understanding of variables and its characteristics.

SPSS 22 was used to interpret and analyze the quantitative data. Students' questionnaire was analyzed using percentages and bar charts.

Result:

In this chapter, simple tables and results, contingency tables and results have been discussed. The tabulation and results of the tables and the chart of different results and tables are being discussed in this chapter.

Demographics:



Figure 1. Gender Distribution in the Study Sample: Equitable Representation and Diversity

In the examination of gender distribution within the study sample, the variable "Gender" comprises three distinct categories: "female," "male," and "prefer not to say." Notably, both the "female" and "male" categories exhibit an equal frequency of 64, each constituting 46.4% of the total valid cases. This equitable representation underscores a balanced gender distribution within

the dataset. The cumulative percent further elucidates the collective contribution of "female" and "male" categories, together accounting for 98.5% of the total valid cases as we traverse through the list. Conversely, the "prefer not to say" category is characterized by a frequency of 2, representing a modest 1.4% of the total valid cases. This smaller percentage underscores the presence of individuals who opted not to disclose their gender, acknowledging the diversity in respondent preferences.

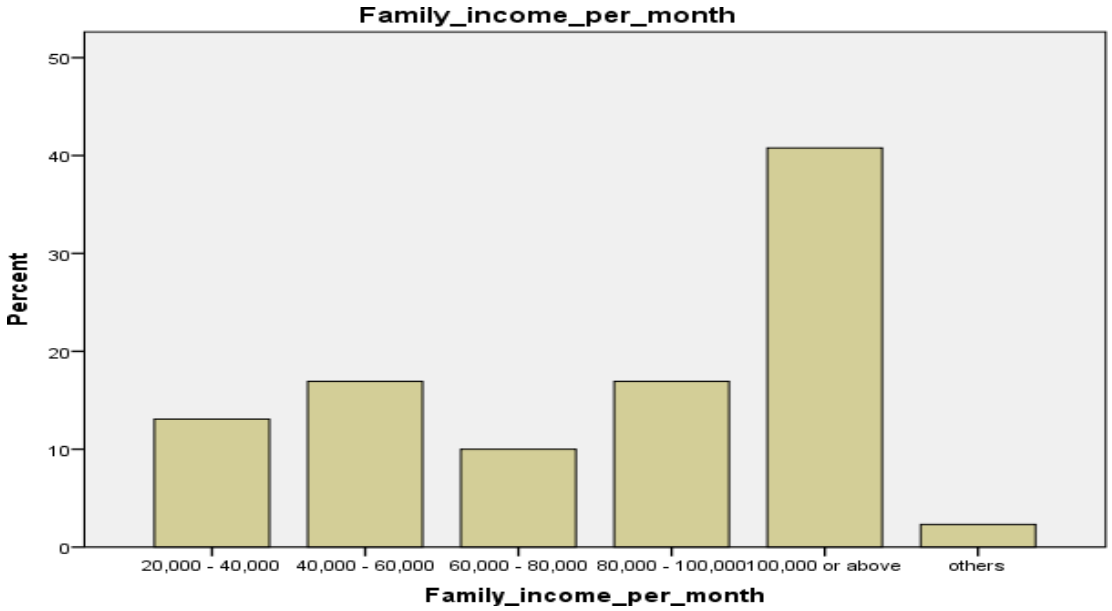


Figure 2. Family Income Distribution in the Study Sample: A Diverse Range of Income Brackets

In the examination of family income per month within the study cohort, a diversified distribution is observed across distinct income brackets. Approximately 13.1% of respondents reported a family income ranging from 20,000 to 40,000, while 30.0% fell within the 40,000 to 60,000 bracket. A proportion of 40.0% reported a monthly income between 60,000 and 80,000, with 56.9% falling within the 80,000 to 100,000 range. Notably, the majority of respondents, constituting 40.8%, reported a monthly family income of 100,000 or above. A minor fraction, 2.3%, reported income falling outside the predefined categories as "others.

This work is Licensed under a Creative Commons Attribution-Non Commercial 4.0 International License

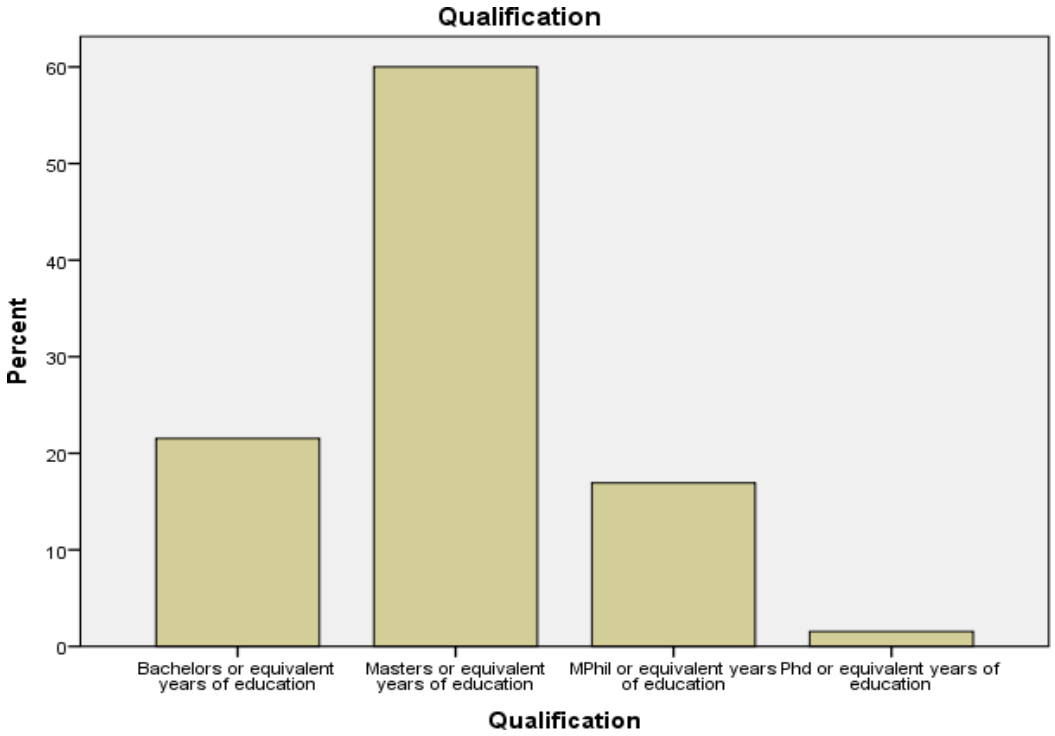


Figure 3. Educational Qualifications of Study Participants

The educational qualifications of the study participants reveal a diverse range of academic achievements. A significant portion, comprising 21.5%, reported holding a Bachelor's degree or an equivalent number of years of education. The majority of respondents, constituting 60.0%, indicated possessing a Master's degree or equivalent educational qualifications, reflecting a higher level of academic attainment within the sample. A notable 16.9% reported having an MPhil or equivalent years of education, emphasizing a subset of individuals with advanced academic qualifications. A smaller fraction, representing 1.5%, indicated the highest level of academic achievement with a Ph.D. or equivalent years of education. The cumulative percent illustrates the progressively higher educational levels within the study cohort, reaching 100% with the inclusion of all reported qualifications.

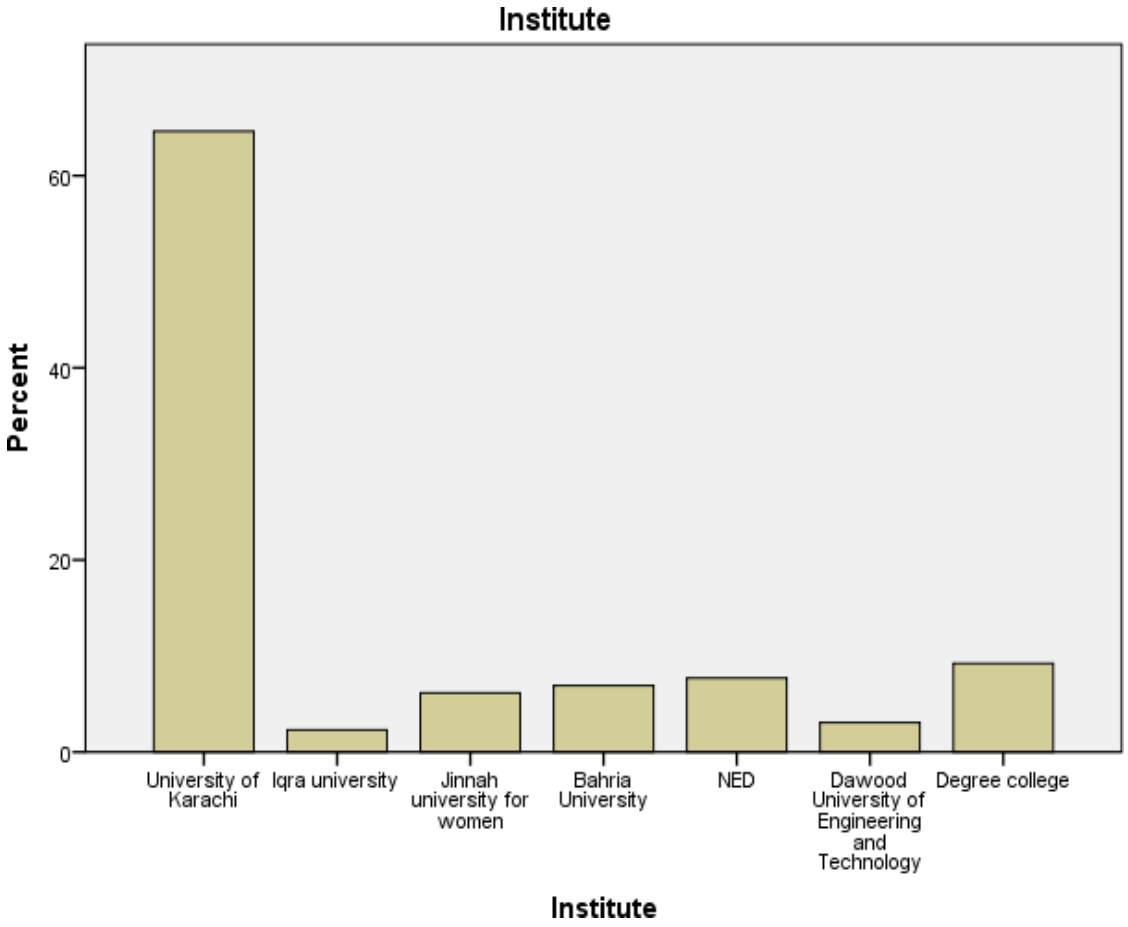


Figure 4. Diversity in Educational Affiliations: Distribution of Participants across Various Institutes in the Study Sample

The distribution of participants across various educational institutes showcases a diverse representation within the study sample. A predominant 64.6% of respondents are affiliated with the University of Karachi, highlighting its substantial presence. Other participating institutions include Iqra University (2.3%), Jinnah University for Women (6.2%), Bahria University (6.9%), NED University (7.7%), and Dawood University of Engineering and Technology (3.1%). Degree colleges collectively represent 9.2% of the participants. The cumulative percent illustrates the cumulative distribution across these diverse institutes, reaching 100%.

Frequency Distribution of Religious Motivation:

Table 1. Ultimate Value (UV)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	not at all	6	4.3	4.6	4.6
	mostly not	8	5.8	6.2	10.8
	yes and no	21	15.2	16.2	26.9
	mostly yes	54	39.1	41.5	68.5
	completely yes	41	29.7	31.5	100.0
	Total	130	94.2	100.0	
Total		130	100.0		

This table indicates the respondents' motivations based on ultimate value. The majority of respondents fall into the categories of "Mostly Yes" (39.1%) and "Completely Yes" (29.7%), suggesting a significant proportion of individuals who find religious motivation in their ultimate values.

Table 2. Social Expectation (SE)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	not at all	12	8.7	9.2	9.2
	mostly not	31	22.5	23.8	33.1
	yes and no	42	30.4	32.3	65.4
	mostly yes	29	21.0	22.3	87.7
	completely yes	16	11.6	12.3	100.0
	Total	130	94.2	100.0	
Total		130	100.0		

In the context of social expectations, respondents predominantly express a mix of motivations, with "Yes and No" (30.4%) being the most common response. This suggests that social expectations play a varied role in

influencing religious motivation among the surveyed individuals.

Table 3. Wish Fulfilment (WF)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	not at all	10	7.2	7.7	7.7
	mostly not	18	13.0	13.8	21.5
	yes and no	28	20.3	21.5	43.1
	mostly yes	32	23.2	24.6	67.7
	completely yes	42	30.4	32.3	100.0
	Total	130	94.2	100.0	
Total		130	100.0		

Wish fulfillment emerges as a significant factor in religious motivation, with a substantial percentage of respondents falling into the categories of "Mostly Yes" (23.2%) and "Completely Yes" (30.4%). This indicates that fulfilling personal wishes plays a noteworthy role in motivating religious beliefs.

Table 4. Tradition (T)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	not at all	10	7.2	7.7	7.7
	mostly not	29	21.0	22.3	30.0
	yes and no	39	28.3	30.0	60.0
	mostly yes	31	22.5	23.8	83.8
	completely yes	21	15.2	16.2	100.0
	Total	130	94.2	100.0	
Total		138	100.0		

Tradition appears to be a notable source of religious motivation, with a considerable percentage of respondents falling into the categories of "Yes and No" (30.0%), "Mostly Yes" (22.5%), and "Completely Yes" (15.2%). This suggests that adherence to religious traditions influences the motivations of a significant portion of the surveyed individuals.

Table 5. Emotional Well-being, Ideals, and Morality (EIM)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	not at all	2	1.4	1.5	1.5
	mostly not	12	8.7	9.2	10.8
	yes and no	16	11.6	12.3	23.1
	mostly yes	34	24.6	26.2	49.2
	completely yes	66	47.8	50.8	100.0
	Total	130	94.2	100.0	
Total		130	100.0		

In the realm of emotional well-being, ideals, and morality, the majority of respondents express strong motivations, particularly in the categories of "Mostly Yes" (24.6%) and "Completely Yes" (47.8%). This highlights the importance of emotional well-being, ideals, and morality as driving forces behind religious motivation.

Association between Religious Motivation and Economic Class:

Table 6. Potential Association between Religious Motivation and Economic Class

Motivation	Chi-Square	P-value	Significance Note
Ultimate Value	18.383	0.562	Not significant
Social Expectation	15.098	0.771	Not significant
Wish Fulfilment	15.265	0.761	Not significant
Tradition	19.844	0.468	Not significant
EIM	16.131	0.708	Not significant

This work is Licensed under a Creative Commons Attribution-Non Commercial 4.0 International License

The chi-square tests were conducted to explore the potential associations between different religious motivations (Ultimate Value, Social Expectation, Wish Fulfilment, Tradition, and Emotional Impact of Music - EIM) and individuals' motivations related to family income per month. The results reveal that none of the tested associations reached statistical significance. The p-values for all motivations, including Ultimate Value ($p = 0.562$), Social Expectation ($p = 0.771$), Wish Fulfilment ($p = 0.761$), Tradition ($p = 0.468$), and EIM ($p = 0.708$), were found to be greater than the commonly used significance level of 0.05. The results suggest, that there is no significant relationship between family income per month and any of the examined religious motivations. In essence, the data does not support the presence of a statistically significant association between individuals' religious motivations and their family income per month, based on the conducted chi-square tests.

Discussion

Ultimate Value (UV) as Religious Motivation:

Individuals who score high on the UV component are likely to exhibit a strong and pervasive integration of religion into their lives. Black (2015) and both emphasize the role of religion in affirming and sustaining ultimate values, with Black highlighting the emotional and institutional aspects, and proposing a scale to measure intrinsic religious motivation (Black 2015).

Hypothesis 1: Among young adults and late adolescents, the pursuit of Ultimate Value, defined as the search for meaning, purpose, and transcendence, serves as the primary motivator for religiosity and religious commitment.

The majority of respondents exhibit strong religious motivation based on ultimate values, with "Mostly Yes" (39.1%) and "Completely Yes" (29.7%) being the predominant categories. These findings suggest that a significant proportion of individuals derive their religious motivation from their ultimate values, indicating a deep connection between personal beliefs and overarching values.

Social Expectation (SE) as Religious Motivation:

Individuals with elevated scores on the SE component may be more likely to engage in religious practices and customs to conform to societal and familial expectations.

Hypothesis 2: the primary driving force behind religiosity and religious commitment in young adults and late adolescents is the societal expectation (SE).

Social expectations play a varied role in religious motivation among

This work is Licensed under a Creative Commons Attribution-Non Commercial 4.0 International License

respondents, as indicated by the prevalent response of "Yes and No" (30.4%). This diversity suggests that social expectations contribute to religious motivation in different ways for different individuals within the surveyed cohort.

Wish-Fulfilment as Religious Motivation:

Those who exhibit a strong WF component are expected to view religion as a practical tool for achieving personal goals and desires.

Hypothesis 3: Wish-fulfillment serves as the ultimate motivational factor influencing religiosity and religious commitment among young adults and late adolescents.

Wish fulfillment emerges as a significant factor influencing religious motivation, with a considerable percentage falling into the categories of "Mostly Yes" (23.2%) and "Completely Yes" (30.4%). These results highlight the importance of personal desires and aspirations in motivating religious beliefs among the surveyed individuals.

Tradition as Religious Motivation:

Individuals scoring high on the T component may see religion as a significant link to their cultural heritage, ancestors, and national traditions.

Hypothesis 4: Across young adults and late adolescents, the influence of tradition serves as the primary motivator for religiosity and religious commitment.

Tradition is revealed as a notable source of religious motivation, with a substantial percentage falling into the categories of "Yes and No" (30.0%), "Mostly Yes" (22.5%), and "Completely Yes" (15.2%). These findings emphasize the influence of adherence to religious traditions on the motivations of a significant portion of the study sample.

Emotional Well-being, Ideals, and Morality as Religious Motivation:

Respondents with high scores on the EIM component are expected to derive emotional support, moral guidance, and a sense of purpose from their religious beliefs.

Hypothesis 5: Emotional Well-being, Ideals, and Morality serves as the ultimate motivational factor influencing religiosity and religious commitment among young adults and late adolescents.

In the realm of emotional well-being, ideals, and morality, a majority of respondents express strong motivations, particularly in the categories of "Mostly

Yes" (24.6%) and "Completely Yes" (47.8%). This suggests that emotional well-being, ideals, and morality serve as significant driving forces behind religious motivation within the surveyed population.

Association between Economic Background and Religiosity:

Research has consistently shown a complex relationship between social class and religiosity. Turpin (2009) and Nelsen (1980) both highlight the impact of social class on religious education and practice, with the former emphasizing the lack of public discourse on this issue (Nelsen and Potvin 1980, Turpin 2009).

Hypothesis 6: There's a significant association between economic class and religious Identity status.

The chi-square tests were conducted to explore the potential associations between different religious motivations (Ultimate Value, Social Expectation, Wish Fulfilment, Tradition, and Emotional Impact of Music - EIM) and individuals' motivations related to family income per month. The results reveal that none of the tested associations reached statistical significance. The p-values for all motivations, including Ultimate Value ($p = 0.562$), Social Expectation ($p = 0.771$), Wish Fulfilment ($p = 0.761$), Tradition ($p = 0.468$), and EIM ($p = 0.708$), were found to be greater than the commonly used significance level of 0.05. The results suggests, that there is no significant relationship between family income per month and any of the examined religious motivations. In essence, the data does not support the presence of a statistically significant association between individuals' religious motivations and their family income per month, based on the conducted chi-square tests.

Hypothesis 7: There's a significant association between economic class and religious motivations.

In examining the intricate intersection of religious identity, motivation, and economic class, our research unfolds nuanced insights. Notably, the study reveals a significant association between economic class and certain religious identity statuses, specifically "Diffusion" and "Moratorium," suggesting that economic factors may influence or be influenced by the exploration and commitment levels in religious identity development. However, the absence of a significant association between economic class and other identity statuses, such as "Foreclosure" and "Achievement," underscores the complexity of religious identity formation, indicating that personal beliefs and experiences may outweigh economic considerations in certain developmental stages. Turning to religious motivation, our findings indicate no statistically significant relationship between family income per month and any of the examined motivations, including

"Ultimate Value," "Social Expectation," "Wish Fulfilment," "Tradition," and "Emotional Well-being, Ideals, and Morality (EIM)." This suggests that economic class might not be a decisive factor in shaping individuals' religious motivations. In sum, our study underscores the multifaceted nature of the interplay between religion, identity, motivation, and economic class, emphasizing the need for a comprehensive exploration of these complex dynamics in future research.

Conclusion

This research investigates the role of religious motivation on the young adults' behavioral pattern, identity development, and participation in civil activities in Karachi-Pakistan. Exploring the role of religion within young individuals accords with Self-determination theory and Social Identity theory; it uncovers the extent to which faith dominates the lives of young Karachiites and directs them to public service and promoting religious tolerance. However, these motivations also pose more profound concerns related to the task of religion in maintaining certain tendencies of social relationships. The results imply that although religious motivation can stimulate pro-trial coping and personal responsibility, on the downside, it can uphold the socio-political hierarchy by not encouraging self-reflection on socio-political issues. The lack of relationship between religiosity and motive for economic class poses additional twists to the narrative of religiously motivated behaviors, which are not inherent in the socio-economic status, but are rather part of cultural and religious beliefs. Such findings therefore complicate the tiresome and conventional sequestration of religion as an exclusively beneficial mechanism in society that foster unity in Pakistan, especially on questions of social justice.

Recommendations

In light of the above discoveries, it becomes prudential to intervene and encourage critical interactions by the youth of Karachi with religious ideals. This means that religious motivations should be encouraged in educational intuitions as a way of triggering debates that challenge and deconstruct the socio-political nature of the issues. In the same respect, programs that are supported by the community should be able to bring out the religious beliefs so that the entire society can be encouraged to be active in the civil activities without reinforcing the power of the special interest groups. Policy makers should also note that religious motivation is not an economic productive class hence intervention strategies that are culturally appropriate for youth across the economic divide. Such a complex approach might assist in reducing the adverse effects of religious motivations as well as maximizing the constructive aspects of the religion's influence on strengthening the people's survival instinct and developing their sense of responsibility for others.

Acknowledgement:

This study was conducted and written by Hafsa Ashraf Qureshi as part of the requirements for the Master's degree in Sociology. I am deeply grateful to my supervisors, faculty members, and peers who provided invaluable guidance and support throughout this journey. Special thanks to the participants who shared their experiences and insights, making this research possible. This work is a testament to the collective efforts of all those who believe in the power of research to bring about meaningful social change.

References

Armet, S. (2009). Religious socialization and identity formation of adolescents in high tension religions. *Review of Religious Research*, 50(3), 277–297.

Cusack, C. M. (2011). Some recent trends in the study of religion and youth. *Journal of Religious History*, 35(3), 409–418.

Campbell, S. M., Schlitt, J. T., Reihl, K. M., & Sharp, C. (2021). At the junction of clinical and developmental science: Associations of borderline identity disturbance symptoms with identity formation processes in adolescence. *Journal of Personality Disorders*, 35(Supplement B), 8–28.

Stojković, I., Mihić, I., & Zotović, M. (2020). Construction of a religious identity status questionnaire. *Psihologija*, 53(2), 199–220.

Gorlow, L., & Schroeder, H. E. (1968). Motives for participating in the religious experience. *Journal for the Scientific Study of Religion*, 7(2), 241–251.

Lerner, M. J. (1991). The belief in a just world and the "heroic motive": Searching for constants in the psychology of religious ideology. *The International Journal for the Psychology of Religion*, 1(1), 27–32.

Лебедев, В. Ю., & Безруков, А. Л. (2020). Выбор религии в контексте специфики религиозного опыта. *Вопросы Культурологии*, (12), 6–15.

Ryan, R. M., & Deci, E. L. (2000). Self-determination theory and the facilitation of intrinsic motivation, social development, and well-being. *American Psychologist*, 55(1), 68–78.

Norenzayan, A. (2014). Does religion make people moral? *Behaviour*, 151(2–3), 365–384.

Shabbir, M. (2018). Motivation: Young people urged to work for nation building. *The Express Tribune*.

Mansoor, A., & Zafar, A. (2021). Religious identity and intergroup relations: A study of Pakistani youth. *Journal of Social Psychology*, 161(2), 234–248.

Mason, M., Singleton, A., & Webber, R. (2007). *The spirit of Generation Y: Young people's spirituality in a changing Australia*. John Garratt Publishing.

Krauss, S. E., Hamzah, A., Suandi, T., Ismail, I. A., & Dahalan, D. (2012). Religious socialization among Malaysian Muslim adolescents: A family structure comparison. *Review of Religious Research*, 54(4), 499–518.

Róg-Mazurek, J. (2021). Przywiązanie, parentyfikacja i trauma relacyjna a status tożsamości w okresie wyłaniającej się dorosłości. *Kultura–Społeczeństwo–Edukacja*, (1), 219–239.

Pew Research Center. (2020). *The future of world religions: Population growth projections, 2010–2050*. Pew Research Center. https://www.pewforum.org/2020/04/28/the-future-of-world-religions-population-growth-projections-2010-2050/

Search for Common Ground. (2024). *Youth for humanity: Engaging youth to promote religious freedom in Pakistan*. Search for Common Ground. https://www.sfcg.org/project/youth-for-humanity-engaging-youth-to-promote-religious-freedom-in-pakistan/

The Express Tribune. (2018). Motivation: Young people urged to work for nation building. *The Express Tribune*. https://tribune.com.pk/story/1701945/motivation-young-people-urged-work-nation-building

Whiting, J. W. (1990). Adolescent rituals and identity conflicts. In J. W. Stigler, R. A. Shweder, & G. Herdt (Eds.), *Cultural psychology: Essays on comparative human development* (pp. 357–365).

Zafar, A., & Malik, R. (2019). Religion as a source of resilience among Pakistani youth. *Journal of Youth Studies*, 22(4), 487–502.

Hafsa Ashraf Qureshi is an M.Phil. Scholar in the Sociology Department, University of Karachi, Karachi; Pakistan

Dr. Kausar Parveen is working as an Associate Prof is the Sociology Department, University of Karachi, Karachi; Pakistan