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Turkish Journal of Religious Studies

cilt / volume: 22 • sayı / issue: 2 • kiř / winter 2022

Mükemmeliyetçi Dindarlık Ölçeğinin Geliştirilmesi ve Geçerliğı-Türkçe Versiyon (MDÖ-T)*

Development and Validation of Religious Perfectionism Scale-Turkish Version (RPS-T)

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Article Type / Makale Tipi

Research Article / Arařtırma Makalesi

DOI: 10.33420/marife.1187500

Article Information / Makale Bilgisi

Received / Geliř Tarihi: 11.10.2022

Accepted / Kabul Tarihi: 26.12.2022

Published / Yayın Tarihi: 30.12.2022

Cite as / Atıf: Nuriman, Karayığit Ulu – Mehmedoğlu, Ali Ulvi. “Mükemmeliyetçi Dindarlık Ölçeğinin Geliştirilmesi ve Geçerliğı-Türkçe Versiyon (MDÖ-T)”. *Marife* 22/2 (2022): 531-557.
<https://doi.org/10.33420/marife.1187500>

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Ethical Statement / Etik Beyan: * This article was produced from the first author's doctoral dissertation. The research was conducted with the permission of Marmara University, Institute of Social Sciences Ethics Committee, dated 21.09.2021 and numbered 2021-119. / Makale, ilk yazarın doktora tezinden türetilmiştir. Çalışma, Marmara Üniversitesi Sosyal Bilimler Enstitüsü Etik Kurulu tarafından verilen 21.09.2021 tarih ve 2021-119 sayılı izin doğrultusunda yürütülmüştür.

e-ISSN: 2630-5550



<https://marife.org/tr/>

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Summary

The fact that the absolute is only God, and therefore, God is the first to come to mind when perfection is mentioned, is a common occurrence among believers. Perfectionism was also associated with God by the early personality theorists, moved away from its religious meaning over time, and its relationship with piety was little taken into account until recently. The fact that perfectionism, which has a religious motif in its essence, came to life in the field of religious sciences in general and psychology of religion in particular, in other words, bringing the concept of religious perfectionism into the literature became possible by a limited number of measurement attempts made after 2010. In this study, religious perfectionism, which is based on setting high standards for religious life, was discussed as a whole with order, discipline, inadequacy of one's self, perfect religious expectations and generalizations about others. Our study aims to fill the gap in the relevant literature by making the operational definition of religious perfectionism and measuring it. After determining the need for scale development and literature review, multidimensional perfectionism scales were reviewed and an item pool was created. Some features of perfectionism, such as discipline, generalization, and performance control, which are not dimensioned in multidimensional scales, were also adapted to piety. Previously developed religious perfectionism scales were also examined and, unlike them, we attempted to emphasize both the individual's religious life and the perfect God perception. The opinions of five experts in the field of Psychology of Religion were consulted about the adequacy of the items, so the first form of the scale was prepared for the pilot scheme. The study group consists of 610 Muslim participants who live in Turkey, believe in Allah (God), and regularly perform at least one worship. A total of 254 people, 192 (75.6%) of whom were female and 62 (24.4%) were male, participated in the pilot scheme. A total of 356 participants, 242 (68%) of whom were women and 114 (32%) were men, participated in the main study. The participants' educational background was undergraduate or postgraduate, and most were between the ages of 18-30. In order to determine the validity of the scale, construct validity and criterion-related validity were examined. Explanatory Factor Analysis ($n=254$) and Confirmatory Factor Analysis ($n=356$) were used for construct validity and correlation analysis was performed for criterion-related validity. In addition, the differences between the item mean scores of the lower 27% and upper 27% groups were tested with the unrelated T-test for item discrimination. The reliability of the scale was determined by Cronbach's Alpha (α) and test-retest methods. As a result of Explanatory Factor Analysis, the scale was divided into two factors as Positive Religious perfectionism and Negative Religious perfectionism, as designed. The positive dimension of the scale included items that included the very high standards that the person set about God and his religious life, the order and discipline shown in worship. In the negative dimension of the scale, items such as finding the worship inadequate, doubting the actions, and worrying about making mistakes, as well as the general acceptances that the individual has about himself, God, or others, were included. The total score of the dimensions showed the general religious perfectionism level, and as the score gets higher, so does the religious perfectionism level. The scale can be used to measure the general religious perfectionism level based on the total score in the studies to be carried out. It can also be used by dividing it into its positive and negative factors. The internal consistency coefficient of Positive Religious perfectionism was 0.913; it was 0.876 for Negative Religious perfectionism, and the overall reliability for the 22-item structure of the scale was 0.904. As a result of the test-retest performed with a new study group of 95 people with an interval of 14 days, a significant positive correlation was found between the pretest and retest levels ($r=0.960$ $p<0.01$). In addition, it was determined that the participants' lower 27% and upper 27% values were significant for all items ($p<0.01$). As a result of the correlation analysis for criterion-related validity, significant positive relationships were found between religious perfectionism and perfectionism, and intrinsic religious motivation. Finally, the values obtained as a result of the Confirmatory Factor Analysis performed to confirm the factor structure were found to be in the range of acceptable ($X^2/df=3.306$; $RMSEA=0,079$; $GFI=0,92$; $AGFI=0,90$; $RMR=0,068$; $SRMR=0,052$) and perfect fit criteria ($CFI=0,96$; $NNFI=0,96$; $NFI=0,96$). All these findings revealed that the scale was a valid and reliable measurement tool that measures religious perfectionism.

Keywords: Psychology of Religion, Perfectionism, Religious perfectionism, Religious perfectionism Scale, Validity and Reliability.

Mükemmeliyetçi Dindarlık Ölçeğinin Geliştirilmesi ve Geçerliliği-Türkçe Versiyon (MDÖ-T)**Özet**

Mutlak olanın yalnızca Tanrı olması ve dolayısıyla mükemmellik denilince akla ilk Tanrı'nın gelmesi, inanan bireyler arasında olağan bir durumdur. Mükemmeliyetçilik ilk dönem kişilik teorisyenleri tarafından da Tanrı ile bağdaştırılmış, zamanla dini anlamından uzaklaşmış ve dindarlıkla ilişkisi yakın zamanlara kadar pek az dikkate alınmıştır. Özü itibarıyla dini bir motif taşıyan mükemmeliyetçiliğin genelde din bilimleri özelde ise din psikolojisi alanında hayat bulması, diğer bir ifadeyle mükemmeliyetçi dindarlık kavramının literatüre kazandırılması, 2010 sonrası yapılan sınırlı sayıda ölçüm teşebbüsleriyle mümkün olmuştur. Bu bağlamda, mükemmeliyetçi dindarlığın Türkçe literatürde karşılık bulması amacıyla gerçekleştirdiğimiz bu çalışmada, temeli dini yaşantıyla ilgili yüksek standartlar belirleme üzerine kurulan mükemmeliyetçi dindarlık, ibadetler konusunda düzen, disiplin, kişinin kendisini yetersiz görmesi, başkaları hakkında sahip olunan kusursuz dini beklenti ve genellemelerle bir bütün olarak ele alınmıştır. Çalışmamızın mükemmeliyetçi dindarlığın ölçümünün yanında operasyonel tanımının yapılmasıyla, ilgili literatürdeki boşluğu doldurması hedeflenmiştir. Ölçek geliştirmek için ihtiyacın belirlenmesi ve literatür taramasının ardından çok boyutlu mükemmeliyetçilik ölçekleri gözden geçirilerek madde havuzu oluşturulmuştur. Mükemmeliyetçiliğin çok boyutlu ölçeklerde boyutlandırılmayan disiplin, genelleme, performans kontrolü gibi birtakım özellikleri de dindarlığa uyarlanmıştır. Önceden geliştirilen mükemmeliyetçi dindarlık ölçekleri de incelenmiş, onlardan farklı olarak bireyin hem dini yaşantısına hem de mükemmel Tanrı algısına vurgu yapmaya çalışılmıştır. Maddelerin yeterliliği hakkında Din Psikolojisi alanında uzman 5 kişinin görüşüne başvurulmuş, böylelikle ölçeğin ilk formu pilot çalışma için hazırlanmıştır. Çalışmanın araştırma grubunu, Türkiye'de yaşayan, Allah'a inanan ve en az bir ibadetini düzenli olarak yerine getiren toplam 610 Müslüman katılımcı oluşturmaktadır. Pilot çalışmaya 192'si (%75,6) kadın, 62'si (%24,4) erkek olmak üzere 254 kişi katılmıştır. Ana çalışmaya ise 242'si (%68) kadın, 114'ü (%32) erkek olmak üzere 356 kişi katılmıştır. Katılımcıların eğitim durumu lisans veya lisansüstü, büyük oranın yaş aralığı ise 18-30'dur. Ölçeğin geçerliliğini belirlemek için yapı geçerliliği ve ölçüt bağıntı geçerliliğine bakılmıştır. Yapı geçerliliği için Açıklayıcı Faktör Analizi (n=254) ve Doğrulayıcı Faktör Analizi (n=356), ölçüt bağıntı geçerliliği için korelasyon analizi yapılmıştır. Bunun yanında madde ayırt ediciliği için, alt %27 ve üst %27'lik grupların madde ortalama puanlarının aralarındaki farklar ilişkisiz t-testi ile sınanmıştır. Ölçeğin güvenilirliği Cronbach's Alpha (α) ve test-tekrar test yöntemleri ile belirlenmiştir. Açıklayıcı Faktör Analizi sonucunda ölçek, tasarlandığı gibi, Olumlu Mükemmeliyetçi Dindarlık ve Olumsuz Mükemmeliyetçi Dindarlık olmak üzere iki faktöre ayrılmıştır. Ölçeğin olumlu boyutuna kişinin Tanrı ve dini yaşantısı hakkında belirlediği çok yüksek standartlar, ibadetler konusunda gösterilen düzen ve disiplin; olumsuz boyutuna yapılan ibadetleri yetersiz bulma, eylemlerden şüphe etme ve hata yapma kaygısı gibi durumların yanında bireyin kendisi, Tanrı veya başkaları hakkında sahip olduğu genel kabulleri içeren maddeler dahil olmuştur. Boyutların toplam puanı, genel mükemmeliyetçi dindarlık düzeyini göstermekte olup puan yükseldikçe mükemmeliyetçi dindarlık düzeyi artmaktadır. Ölçek, yapılacak çalışmalarda toplam puan baz alınarak genel mükemmeliyetçi dindarlık düzeyini ölçmek için kullanılabilceği gibi, olumlu ve olumsuz şeklinde faktörlerine ayrılarak da kullanılabilir. Olumlu Mükemmeliyetçi Dindarlığın iç tutarlılık katsayısı 0,913, Olumsuz Mükemmeliyetçi Dindarlığın 0,876, ölçeğin 22 maddelik yapısı için genel güvenilirliğin 0,904 olduğu görülmüştür. 95 kişilik yeni bir araştırma grubuyla 14 gün arayla yapılan test-tekrar test sonucunda ön test ile tekrar test düzeyleri arasında pozitif yönde anlamlı ilişki saptanmıştır ($r=0.960$, $p<0.01$). Bunun yanında katılımcıların %27 alt ve üst değerlerinin tüm maddeler için anlamlı olduğu belirlenmiştir ($p<0.01$). Ölçüt bağıntı geçerliliği için yapılan korelasyon analizi sonucunda mükemmeliyetçi dindarlık ile mükemmeliyetçilik ve içsel dini motivasyon arasında pozitif yönlü anlamlı ilişkiler saptanmıştır. Son olarak faktör yapısını doğrulamak için yapılan Doğrulayıcı Faktör Analizi sonucunda sağlanan değerlerin kabul edilebilir ($X^2/df=3,306$; $RMSEA=0,079$; $GFI=0,92$; $AGFI=0,90$; $RMR=0,068$; $SRMR=0,052$) ve mükemmel ($CFI=0,96$; $NNFI=0,96$; $NFI=0,96$) uyum kriteri aralığında olduğu görülmüştür. Tüm bu bulgular ölçeğin, mükemmeliyetçi dindarlığı ölçen geçerli ve güvenilir bir ölçüm aracı olduğunu ortaya koymuştur.

Anahtar Kelimeler: Din Psikolojisi, Mükemmeliyetçilik, Mükemmeliyetçi Dindarlık, Mükemmeliyetçi Dindarlık Ölçeği, Geçerlik ve Güvenirlik.

Introduction

1. Perfectionism and Piety

Perfectionism, which is defined as the abstract, including the tendency to perfection, the effort to reach high standards and self-criticism, is a concept that is in demand today as it was in the past, and about the definition and conceptualization of which there have been various opinions since the early personality theorists. In general, perfectionists were initially seen as individuals who, accompanied by low self-esteem and moral self-criticism, dedicate themselves to unrealistic goals (Sorotzkin, 1985) and set compelling standards for themselves by ignoring what is reasonable (Burns, 1980). It was taken into account that there are perfectionists who work hard with the desire to do things above their real performance over time (Anthony - Swinson, 2009), who have achieved great success, who do not see productivity and success as the criterion of their own value that they set for themselves, and who can experience emotional satisfaction regardless of the result. Although the categorization of perfectionism as normal and neurotic, positive and negative, adaptive and maladaptive, harmless and harmful, functional and dysfunctional, clinical and non-clinical began with Hamachek's article titled "Psychodynamics of Normal and Neurotic Perfectionism" published in 1978 (Hamachek, 1978), its systematic conceptualization with its sub-dimensions dates back to the early 1990s, when multidimensional perfectionism scales were developed (For the scales, see Frost vd., 1990; Hewitt - Flett, 1991; Terry-Short vd., 1995; Johnson - Slaney, 1996; Hill vd., 2004; Kim, 2010; Stoeber vd., 2013; Smith vd., 2016).

When we look at the approaches related to perfectionism, besides being understood by the first personality theorists as the pursuit of perfection, superiority or magnificence, perfectionism was seen as an innate universal impulse for development, through which man connects with God. For example, Adler, one of the contemporary psychodynamic theorists and the founder of the Individual Psychology School, has an important place in the historical background of perfectionism by placing the concepts of striving for superiority over inferiority or the tendency to perfection on the basis of personality development. In addition, although it is not mentioned, it is possible to trace the God-human relationship in his works in the context of religious perfectionism and perfectionism. According to him, being superior or perfect does not point to a determination to show up against others or to reveal himself, but to win the struggle with himself, in other words, that leads to his development and creativity. According to Adler, the embodiment of perfection is the idea of God. Perfection or superiority gets into the format suitable for human nature through contemplating a God. The human being, who builds a life in line with the commands of God, who exists as the brightest peak of perfection, tries to overcome the feelings of humiliation and ephemerality with the help of God, hears the invitation of life to perfection with the calls of God, and finally finds the way to perfection in God. On the other hand, we come across a religious-looking human model that is ensorcelled by God's immortality, wisdom and dignity and also tries to be like God. Since God is an infinitely perfect and complete entity, man cannot be like him even

though he strives towards him and dissolves his inferiority and ephemerality in his glory (Adler, 2011-1985; 2014-1985).

Horney (2015) also emphasized the God-servant relationship while addressing perfectionism. According to her, since existential continuity is only possible at the extremes for perfectionists who cannot accept that they are a mediocre being with their sin and good deeds, they are the perfect God who repulses them from their actual selves in their minds, even though they are actually servants. As a matter of fact, isn't the common point of all the urges towards magnificence, the desire to reach more knowledge, virtue and power than they are given, and therefore to desire the absolute, infinite and unlimited? For the true religious, only God is the omnipotent, the source of endless knowledge and power.

The fact that perfectionism was handled with the phenomenon of God-servant led to the assumption that it had a relationship with piety (Pacht, 1984), and it was thought that high standards, which are the main features of perfectionism, were also present in the structure of religions. For example, Mahayana Buddhism calls for living with above-average standards and Christianity calls for a perfect life, and Islam calls for a minimum behavioral measure with the five basic pillars phenomenon (Ashby - Huffman, 2011). In fact, although it is not possible to say that the five basic pillars in Islam open the door to perfectionism, it can be said that the standards are high in terms of performing the worships properly, not casually. In addition, in the God-human relationship, as Kılıç (2000) puts it, God with perfect creation is known for his eternity and might; human with perfect creation is known for his ephemerality and weakness, and man is not seen as a rival or alternative to God.

The nature of the relationship between perfectionism and piety was also discussed theoretically in the first period. Some of those who assume a maladaptive relationship think that unholy false messages about perfection in churches cause Christians to perceive religion as fear, hypocrisy, and strict rules (Mebane - Ridley, 1988). In addition, as a result of misinterpretation of Bible verses, sin is perceived as a phenomenon that undermines perfection, and children are seen as sinful and immoral. The focus of Fundamentalist Christian on perfectionism led to the setting of individual, family, and social standards that are unreasonable and unrealistic. Setting unrealistic standards, which can also be called the effort to be perfect, can cause weakening of interpersonal relationships, moreover, self-destructive interaction and communication in the individual, and some dysfunctional behavior patterns (Heise - Steitz, 1991). On the other hand, those who assume that the relationship between perfectionism and piety are potentially compatible state that there is a difference between high and strict standards and high standards contribute to a peaceful moral lifestyle, while strict standards cause feelings of shame and sinfulness (Timpe, 1989). While strict standards cause pressure and prohibit the individual from voluntary action, high standards with flexibility lead the individual to act fondly and willingly (Bergin vd., 1988).

After the 1990s, when perfectionism was systematically divided into dimensions, the relationship between perfectionism and religiosity did not remain on the theoretical plane, but was revealed in a small number of quantitative studies.

According to the results, it was supported by direct (Thelander, 2002; Ashby - Huffman, 2011; Crosby vd., 2011; Steffen, 2013) or indirect studies (Sica vd., 2002; Zohar vd., 2005) that there was no significant relationship between perfectionism and piety (Rickner - Tan, 1994), there was a positive and significant relationship between perfectionism towards self and others and piety (Peer - McGraw, 2017), there was a positive significant relationship between both positive and negative perfectionism and piety (Karayiğit, 2017), and there was a positive relationship between positive perfectionism and piety and there was a significant relationship between instinctive piety and spirituality.

It can be thought that another development that paved the way for the emergence of the concept of religious perfectionism is the subject of domain-specific perfectionism. Because it can be said that the questions "Is the perfectionist individual a perfectionist in all areas at the same rate?" or "Can perfectionism be specific to a single area?" lead to the exclusive examination of the concept. Looking at the limited number of studies on the fields of perfectionism, it was seen that almost every subject related to life, including religious life (see Slaney - Ashby, 1996), such as work and home life (Deuling - Burns, 1998), sports, academic and daily work (Dunn vd., 2005), body hygiene, appearance, social relations, presentation preparation, spelling rules, clothing, rhetoric, romantic relationships, eating habits, health, time management communication, leisure time activities, oral presentation, investment, order, child education and even house repair (Stoeber - Stoeber, 2009; Haase vd., 2013) were included in this concept. Although the perfectionist individual is prone to be a perfectionist in almost every field, the perfectionism rates of the fields may vary according to the order of importance, he may also show perfectionism only in a special field such as work, academic life, appearance or religious life. In fact, "*a person can be both a positive and a negative perfectionist in different fields at the same time*" (Shafran vd., 2018, 24). For example, the effort for success in academy or household chores may progress positively for the perfectionist, while the effort for success in parenting or religious life may progress negatively.

2. Definition and Measurement of Religious Perfectionism

It can be said that perfectionism was associated with the concepts of God and religiosity by early personality theorists. Subsequently, studies revealing the relationship between perfectionism and religiosity were carried out. In addition, field-specific perfectionism studies, drew the roadmap for the concept of religious perfectionism. Bringing the concept of religious perfectionism into the literature was made possible with a limited number of measurement attempts made after 2010. The first study on the subject was the one-dimension Negative Religious Perfectionism Scale with 11 items developed by Craddock et al. Scale items were created by modifying the shortened form (Khawaja - Armstrong, 2005) of the Frost Multidimensional Perfectionism Scale (Frost vd., 1990). The sample items of the scale are as follows: "*If I don't set the highest standards for myself religious activities, I feel I am likely to end up a second person*" (Item 1), "*The fewer mistakes I make in my religious activities, the more I feel that people will like me*" (Item 11), "*I hate being less than the*

best at in my religious activities" (Item 8). (Craddock vd., 2010, 208).

Contrary to the Negative Religious Perfectionism Scale, which emphasizes negative religious perfectionism in the field of religious life, another scale that deals with the perfectionist perception of God with its positive and negative aspects is the Perceived Perfectionism from God Scale, developed by Wang et al. The scale items, consisting of two sub-dimensions, *Perceived Standards from God* and *Perceived Discrepancy*, were developed considering the Revised Almost Perfectionism Scale (Slaney - Ashby, 1996; Slaney vd., 2001; Slaney vd., 2002). While the sample sentences for the Perceived Discrepancy sub-dimension of the scale are negative such as "*God is hardly ever satisfied with my performance*", "*I am seldom able to meet God's high standards of performance*", the sample sentences for the Perceived Standards from God sub-dimension are in the positive form such as "*God expects the best from me*", "*God expects me to have a strong need to strive for excellence*".(Wang vd., 2018, 2216).

The Religious Perfectionism Scale, developed by Wang et al., ranks as the third one among the religious perfectionism scales. The item pool of the scale, which was created by asking open-ended questions to Buddhist, Protestant and Muslim groups, consists of two factors and 9 items: *Zealous Religious Dedication* and *Religious Self-criticism*. The zealous religious dedication dimension represents adaptive religious perfectionism and has a positive structure such as "*Religion has occupied most of my life*", "*I always put religious matters first*", "*I adhere to religious commandments and codes in my life*". The religious self-criticism dimension represents maladaptive religious perfectionism and includes items such as "*I often feel remorse or guilt because I am not devout enough in my religious faith*", "*I often focus on what I do wrong in religion*", "*I often think that I am far short of the standart that I should reach in religion*". (Wang vd., 2020, 326).

The Religious Perfectionism Scale-Turkish Version, which was developed and validated by this study, can be given as the last example to the attempts to measure religious perfectionism. The positive dimension of the scale, which is divided into two factors as *Positive* and *Negative*, as detailed below, includes the very high standards that the person sets for God and religious life and the order/discipline shown in worship, and the negative dimension includes the feeling of incompatibility/inadequacy, performance control and generalization. More clearly, general acceptances that the individual has about himself, God or others, as well as situations such as finding the worship inadequate, doubting the actions and worrying about making mistakes got included in the negative dimension. Sentences such as "*My standards about my religious life are really high*", "*I focus on my prayers very well*", and "*I try to fulfill my religious duties completely*" can be given as examples to the positive dimension of the Religious Perfectionism Scale-Turkish Version we developed. Sentences such as "*I think that I cannot fully serve God no matter what I do*", "*I think that a sin I have committed affects my whole life*", "*I think only people who fulfill their religious duties fully deserve respect*" can be given as examples to the negative dimension of the scale.

Religious perfectionism which is a new concept in the literature is

understood, as an extension of the perfectionist personality trait, as the setting of high standards about one's religious life. Considering the multidimensional nature of perfectionism, limiting religious perfectionism to only high standards narrows the scope of the concept. The questions "Is perfectionism only for oneself?" or "Is it sufficient to deal with perfectionism in only its negative form?" are expected to be valid for perfectionist religiosity as well. Accordingly, religious perfectionism involves having high expectations not only about one's own religious life, but also about the religious life of others, and seeing full servitude as a measure of the value given to oneself and others. In addition, the perfectionist religious can have a perfect schedule about God's expectations about his servants, and can have general acceptances about himself and others by deciding on behalf of God. Based on the scale we developed, it is possible to explain religious perfectionism with the following four dominant features:

- ◆ Very high standards held by an individual about God and religious life.
- ◆ Extreme sensitivity, order and discipline regarding worship.
- ◆ Negative emotional states such as dissatisfaction, doubting actions, and anxiety about making mistakes when there is inconsistency between standards and performance, even if all efforts are made about worship.
- ◆ General acceptances that an individual has about himself, God, and others, based on one or more situations.

3. Method

3.1. Study Group

The study group of the Religious Perfectionism Scale-Turkish Version consists of 610 Muslim participants who live in Turkey, believe in Allah and regularly perform at least one worship. The main feature of the research group was determined in this way, because religious perfectionism was focused not only in the dimension of belief, but also in the dimension of worship. Moreover, it was thought that the minimum indicator of worship size, was to perform at least one religious activity regularly.

First of all, the first pilot scheme for item selection was carried out with 254 participants. It was conducted that 75.6% of the participants were female, 24.4% were male. The majority (61.8%) were between the ages of 18-30, and education level of 52.8% of the participants was undergraduate and 47.2% was postgraduate.

In addition, the first form of the scale was applied to the test-retest group of 95 individuals selected independently from the pilot scheme group, with an interval of 14 days. It was conducted that 35% of the participants were women, 65% were men, the majority of the participants (68%) were between the ages of 18-30, and the education level of 44.5% of the participants was undergraduate and 54.5% was postgraduate.

Finally, the main study in which the new form of the scale was applied was conducted with a total of 356 people, 68% of whom were women and 32% were men. It was conducted that the majority of the participants (71.3%) were between

the ages of 18-30, the education level of 65.7% of the participants was undergraduate and 34.3% was postgraduate.

3.2. Hypothesis and Limitations

The main hypothesis derived from the theory regarding the result of the scale is "*The Religious Perfectionism Scale-Turkish Version has a two-factor structure, positive and negative*". In addition, the study is limited to the data obtained through the literature review and survey technique, the nature of the study group and the accuracy of the declarations they made on a voluntary basis, the measurements made in line with the validity and reliability of the Religious Perfectionism Scale-Turkish Version, Positive-Negative Perfectionism Scale and Intrinsic Religious Motivation Scale, which were used as data collection tools between September 1th, 2020 and December 30th, 2020 when the application was made.

3.3. Data Collection Tools

3.3.1. Personal Information Form

It was prepared by the researchers to determine the age range, gender and educational level of the participants.

3.3.2. Intrinsic Religious Motivation Scale

Developed by Hoge (Hoge, 1972) and adapted to Turkish by Karaca (Karaca, 2001), the Intrinsic Religious Motivation Scale consists of 10 items. Seven of the scale items have positive meaning (My religious beliefs determine my perspective on life), and three of them have negative meaning (I believe there are much more important things in life than religion). Scoring of the scale was done with a 5-point Likert-type rating and 3 items (8th, 9th, 10th items) with negative meaning were reverse coded. The score range of the scale ranges from 5 to 50. The Cronbach's alpha coefficient of the scale was .84, and the Turkish version was reported to be valid and reliable.

3.3.3. Positive-Negative Perfectionism Scale

The Revised Almost Perfectionism Scale, first developed by Johnson and Slaney (Johnson - Slaney, 1996), is a 23-item, 7-point Likert type scale which was adapted by Ulu, with the name of Positive-Negative Perfectionism Scale. Positive perfectionism consists of the High Standards and Order sub-dimensions and has 11 items in total. Negative perfectionism consists of the Discrepancy sub-dimension and has 12 items in total. Cronbach's alpha coefficients were found to be .83 for the total scale, .78 for Standards, .85 for Discrepancy, and .86 for Order (Ulu, 2007). It was stated that the Turkish version of the scale is a valid and reliable tool that measures positive and negative perfectionism as intended.

4. Process

After determining the need to develop a scale about the subject, the

dimensions of the scale were designed in a logical way by scanning the literature. Accordingly, while creating the item pool, multidimensional perfectionism scales (Frost vd., 1990; Hewitt - Flett, 1991; Slaney vd., 2001; Slaney vd., 2002) were taken into account, but some features of the perfectionist personality such as discipline, sense of inadequacy, performance control, and generalization that were not dimensioned in the aforementioned scales were also adapted to piety. The previously developed religious perfectionism scales mentioned above were also examined, and unlike them, we attempted to emphasize both the individual's religious life and the perfect God perception in the scale.

The regulation form, which was created to take opinions on the adequacy of the items in the pool, together with the operational definition of religious perfectionism and the hypothesis predicted about the scale dimensions, was sent to 5 experts in the field of Psychology of Religion via e-mail. In the light of the opinions taken, the item pool consisting of 31 items was prepared for the pilot scheme. The pilot scheme for item selection was applied to 254 people online. For the second phase, a test-retest was applied to a new group of 95 people at a 14-day interval between October 18th, 2020 and November 2nd, 2020.

The main study, which was conducted to test whether the explained factors were validated and the criterion-related validity, was applied to 356 people online. Since there was no equivalent scale with previously approved reliability and validity in the Turkish literature for criterion-related validity, two similar scales were selected that complement each other in terms of content. Therefore, the Positive-Negative Perfectionism Scale and the Intrinsic Religious Motivation Scale were used as data collection tools, together with the new form of the Religious Perfectionism Scale in the main study.

The reliability of the scale was determined by Cronbach's Alpha (α) coefficient and test-retest methods. In addition, the differences between the item mean scores of the lower 27% and upper 27% groups, which were formed according to the total scores of the test, were tested using the unrelated T-test. Construct validity and criterion-related validity were examined to determine the validity of the scale. Explanatory Factor Analysis and Confirmatory Factor Analysis were used for construct validity, and correlation analysis was performed for criterion-related validity. Study data were processed using SPSS 10.0 and LISREL 8.7 package programs.

Table 1: Steps Followed in Developing the Scale

1.	Determining the need
2.	Literature review and examination of the theoretical structure
3.	Creating the item pool
4.	Creating hypotheses about the scale structure
5.	Getting expert opinion
6.	Evaluating opinions and giving initial shape to scale items
7.	Creating the application form
8.	Discussing the final version of the application form with experts

9. First pilot scheme for item selection
10. Applying the form to the group selected for Test-Retest at 14-day intervals
11. Post-pilot scheme analysis on item selection (Item analysis, Internal consistency analysis, Explanatory Factor Analysis)
12. Creating a new form of the scale as a result of the analyzes
13. Identification of similar scales in the literature
14. Secondly, implementing the new form of the scale
15. Making analyzes after implementation (Correlation analysis with similar scales; Confirmatory Factor Analysis to validate and Explanatory Factor Analysis results)

5. Findings

5.1. Item Analysis

If the items of a measurement tool measure similar features correctly, in other words, if the participants give similar responses to the items, a positive and high correlation is expected between the score obtained from that item and the series of scores obtained from the total of the scale (Can, 2016).

Table 2: Item Statistics on the Religious Perfectionism Scale-Turkish Version

Item Number	Item Deletion Scale Mean	Item Deletion Scale Variance	Item-Scale Relationship	Item Deletion Reliability Value
1	97,43	232,09	0,49	0,91
2	96,33	240,44	0,34	0,91
3	97,67	228,30	0,46	0,91
4	96,77	229,33	0,62	0,91
5	96,74	226,81	0,72	0,90
6	96,35	240,15	0,39	0,91
7	96,27	240,15	0,40	0,91
8	97,05	231,11	0,51	0,91
9	97,68	231,90	0,54	0,91
10	97,62	233,52	0,47	0,91
11	97,30	231,92	0,55	0,91
12	97,19	233,25	0,50	0,91
13	97,22	234,24	0,49	0,91
14	98,02	234,00	0,38	0,91
15	97,33	230,18	0,47	0,91
16	97,02	230,67	0,55	0,91
17	97,39	223,88	0,69	0,90
18	96,91	228,94	0,62	0,91
19	97,96	226,09	0,58	0,91

20	97,09	233,39	0,42	0,91
21	98,59	237,18	0,32	0,91
22	97,35	225,74	0,56	0,91
23	98,00	228,00	0,52	0,91
24	98,63	239,70	0,21	0,91
25	97,61	228,34	0,50	0,91
26	98,71	234,66	0,47	0,91
27	98,85	233,56	0,43	0,91
28	98,85	242,78	0,15	0,91
29	98,53	236,57	0,39	0,91
30	97,38	231,99	0,46	0,91
31	97,30	228,87	0,53	0,91

Cronbach's Alpha = 0,910

As seen in Table 2, those with corrected item-total correlation coefficient above 0.30 are good, those between 0.20-0.30 can be included in the measurement tool if it is mandatory, and items below 0.20 should be removed from the measurement tool (Büyüköztürk, 2005). Based on this criterion, items 24 and 28 were excluded from the scale because the correlation value with other items was below 0.30.

Table 3: New Item Statistics on the Religious Perfectionism Scale-Turkish Version

Item Number	Item Deletion Scale Mean	Item Deletion Scale Variance	Item-Scale Relationship	Item Deletion Reliability Value
1	93,37	220,34	0,48	0,91
2	92,26	228,45	0,34	0,91
3	93,60	217,02	0,45	0,91
4	92,70	216,97	0,64	0,91
5	92,68	214,84	0,74	0,91
6	92,28	228,11	0,40	0,91
7	92,20	228,19	0,40	0,91
8	92,98	218,68	0,54	0,91
9	93,61	219,78	0,55	0,91
10	93,56	221,15	0,49	0,91
11	93,23	219,63	0,57	0,91
12	93,12	220,75	0,53	0,91
13	93,15	222,00	0,51	0,91
14	93,96	221,79	0,39	0,91
15	93,26	219,23	0,45	0,91

16	92,95	218,89	0,56	0,91
17	93,32	212,30	0,69	0,91
18	92,85	216,87	0,64	0,91
19	93,89	214,64	0,58	0,91
20	93,02	220,95	0,44	0,91
21	94,52	225,64	0,30	0,91
22	93,28	214,76	0,54	0,91
23	93,94	216,92	0,50	0,91
25	93,55	216,91	0,49	0,91
26	94,65	223,70	0,43	0,91
27	94,79	222,70	0,40	0,91
29	94,46	224,46	0,40	0,91
30	93,31	220,45	0,45	0,91
31	93,23	217,33	0,53	0,91
Cronbach's Alpha = 0,913				

When Table 3 was examined, it was determined that the relationship of an item with the other items did not take a value below 0.30 according to the new item structure in the scale, and according to the Cronbach's Alpha reliability analysis, the internal consistency level of the scale increased from 0.910 to 0.913 after item removal (Cronbach Alpha = 0,913).

5.2. Explanatory Factor Analysis

In order to perform Explanatory Factor analysis, first of all, the structure required for the adequacy of the sample and the suitability of the analysis is tested with the Kaiser-Meyer-Olkin (KMO) and Bartlett Sphericity tests (Tabachnick - Fidell, 2014).

Table 4: KMO and Bartlett Analysis Results of the Religious Perfectionism Scale-Turkish Version

KMO		0,901
	Chi-square Value (χ^2)	2875,846
Bartlett	Degrees of Freedom (df)	231
	Significance Value (p)	0,000

As seen in Table 4, Bartlett's test of sphericity ($\chi^2=2875,846$, $df=231$, $p < .001$) showed that the relationship between the variables was significant at the 99% confidence level, and the KMO coefficient being higher than .60 (0.901) showed that the sample was suitable for factor analysis. In addition, it can be said that the data come from a multivariate normal distribution statistically.

In order to determine the factor structure of the scale, varimax orthogonal rotation technique, one of the principal components analysis, was used. Accordingly, the eigenvalues of the scale and the explained variance levels were given in Table 5.

Table 5: Eigenvalues and Levels of Variance Explained by the Religious Perfectionism Scale-Turkish Version

Factors	Initial Eigenvalues			Sum of Squares of Loads After Varimax (Rotation)		
	Sum	Variance%	Cumulative %	Sum	Variance %	Cumulative %
1	7,64	34,71	34,71	5,65	25,67	25,67
2	3,41	15,52	50,23	5,40	24,56	50,23

As seen in Table 5, it was determined that the eigenvalues of the Religious Perfectionism Scale consisted of a two-factor structure more than one. The first factor alone explains 25.67% of the scale, the second factor explains 24.56%, and the whole of the two-factor structure explains 50.23% of the scale. Since the explained variance value between 40% and 60% was considered sufficient in general, no problem was found in the factor structure of the scale (Scherer vd., 1988).

The findings regarding the factor load values of the items of the Religious Perfectionism Scale-Turkish Version were given in Table 6.

Table 6: Factor Load Values of the Religious Perfectionism Scale-Turkish Version Items

Items	Factors		Reliability	Item-Scale Relationship
	Factor 1	Factor 2		
1. I have very high standards for my religious life.	0,580			0,470
4. My biggest goal in life is to live my religion in the best way possible.	0,734			0,621
5. Making my religious life perfect is among my important goals.	0,656			0,727
8. I am very careful not to delay my worship.	0,854			0,530
9. I focus on my worship very well.	0,773		0,913	0,551
10. I do my worship on time.	0,807			0,492
11. I am careful and disciplined in religious matters.	0,850			0,568
12. I try to fulfill my religious duties completely.	0,871			0,527
13. During worship, I do everything according to the rules.	0,610			0,488
15. I think that no matter what I do, I cannot fully serve God.		0,757		0,455
16. Even though I do my best in terms of worship, at times I feel like it is incomplete.		0,631	0,876	0,561

17. If I do not fulfill the religious requirements completely, I will feel incomplete.	0,716	0,683
18. I worry about not being able to meet God's expectations about my religious life.	0,589	0,645
19. I feel the need to repeat my religious duties that I fulfill from time to time.	0,620	0,578
21. It takes a long time for me to perform a religious duty such as ghusl, wudu and prayer correctly and completely.	0,530	0,318
22. I feel inadequate when I see someone who fulfills religious requirements better than me.	0,755	0,566
23. It is never enough for me to have done my best in terms of worship.	0,754	0,505
25. I think that a sin I have committed has affected my whole life.	0,604	0,492
26. I feel anger at those who do not completely follow religious orders.	0,478	0,437
27. I think that only people who completely fulfill their religious duties deserve respect.	0,453	0,394
30. The more perfect my religious life is, the more pleased God is with me.	0,499	0,438
31. There is no valid excuse for people not to be complete servants of God.	0,568	0,499
Cronbach's Alpha = 0,904		

In order not to remove the items in the scale, the criterion of having a factor load above 0.45 was used (Büyükoztürk, 2005). Accordingly, items 2, 3, 6, 7, 14, 20 and 29 were removed from the scale because their factor loads were below 0.45. Whether the relationship between the remaining items and other items was below 0.30 was reviewed and no problem was identified. In addition, it was determined that the factor loading values of the scale ranged between 0.453 and 0.871. On the other hand, the inconsistency of the items was examined according to the criterion of the distance between the factors being greater than 0.10, and no inconsistency was found in the items.

As seen in Table 6, there was a significant integrity when the item group that was collected under two factors was examined. Items containing *high standards and order/discipline* in meaning were clustered under the first factor, and items containing *inadequacy and generalization* were clustered under the second factor. In accordance with the content, the factors were named as Positive Religious Perfectionism and Negative Religious Perfectionism, respectively. The total score of the dimensions shows the level of general religious perfectionism, and the higher the score is, the higher the perfectionist religiosity level gets. The scale can be used to measure the level of general religious perfectionism based on the total score, or it can be used by dividing it into a two-factor structure.

5.3. Reliability

Cronbach's Alpha reliability analysis was performed to determine the internal consistency level of the factors. As seen in Table 6, it was determined that Positive Religious Perfectionism was 0.913, Negative Religious Perfectionism was 0.876, and the general reliability coefficient for the 22-item structure of the scale was 0.904.

In order to test the reliability, it was determined that there was a positive and significant correlation between the scores obtained from the pre-test of the scale and the retest levels in which the same sample was carried out 14 days later ($r=0.960$ $p<0.01$).

5.4. Item Discrimination

Table 7: Testing the Discrimination of Items According to Lower 27% and Upper 27% Groups

Items	t	p
1. I have very high standards for my religious life.	-7,546	0,000**
4. My biggest goal in life is to live my religion in the best way possible.	-9,618	0,000**
5. Making my religious life perfect is among my important goals.	-11,271	0,000**
8. I am very careful not to delay my worship.	-8,561	0,000**
9. I focus on my worship very well.	-8,662	0,000**
10. I do my worship on time.	-7,164	0,000**
11. I am careful and disciplined in religious matters.	-9,601	0,000**
12. I try to fulfill my religious duties completely.	-8,103	0,000**
13. During worship, I do everything according to the rules.	-6,926	0,000**
15. I think that no matter what I do, I cannot fully serve God.	-8,624	0,000**
16. Even though I do my best in terms of worship, at times I feel like it is incomplete.	-8,687	0,000**
17. If I do not fulfill the religious requirements completely, I will feel incomplete.	-14,069	0,000**
18. I worry about not being able to meet God's expectations about my religious life.	-9,750	0,000**
19. I feel the need to repeat my religious duties that I fulfill from time to time.	-12,033	0,000**
21. It takes a long time for me to perform a religious duty such as ghusl, wudu and prayer correctly and completely.	-5,509	0,000**
22. I feel inadequate when I see someone who fulfills religious requirements better than me.	-11,557	0,000**
23. It is never enough for me to have done my best in terms of worship.	-11,187	0,000**
25. I think that a sin I have committed has affected my whole life.	-10,401	0,000**
26. I feel anger at those who do not completely follow religious orders.	-8,816	0,000**
27. I think that only people who completely fulfill their religious duties deserve respect.	-7,393	0,000**
30. The more perfect my religious life is, the more pleased God is with me.	-5,333	0,000**
31. There is no valid excuse for people not to be complete servants of God.	-10,520	0,000**

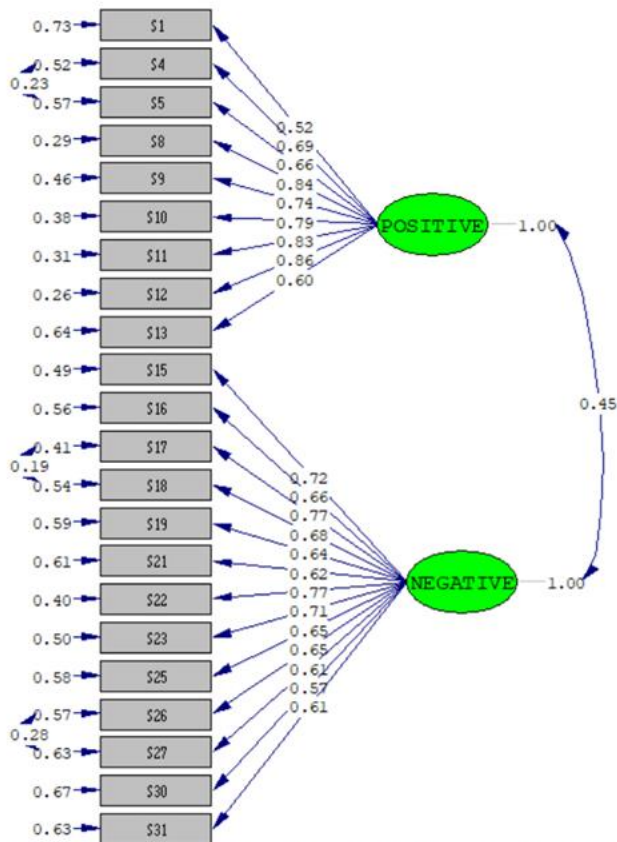
** $p<0.01$; t= An independent sample t-test was performed.

As seen in Table 7, the levels of religious perfectionism were ordered from the lowest to the highest in order to determine the lower 27% and upper 27% groups of the participants. The values of the lowest 69 and the highest 69 people, which correspond to 27% of the levels of religious perfectionism listed, were examined. It was determined that the lower 27% and upper 27% values of the participants were significant for all items ($p < 0.01$).

5.5. Confirmatory Factor Analysis

The standardized beta coefficients of the Confirmatory Factor Analysis (CFA) performed to confirm the explained factor structure were given in Figure 1 and Table 8.

Figure 1.: Path Diagram of the CFA Result of the Religious Perfectionism Scale-Turkish Version



When Figure 1 was examined, according to the CFA results of the Religious Perfectionism Scale, it was necessary to make modifications between the items 4-5, 17-18 and 26-27, since the adaptation criteria were not at the desired level in the first phase. Statistics of factor loadings of the scale were given in Table 8.

Table 8: Standardized Beta Coefficients of the Scale, R2, Error, T, AVE and CR Values

Factor	Item Number	Standardized Factor Load	Error	t	AVE	CR
POSITIVE	1	0,52	0,73	10,26**	0,54	0,92
	4	0,69	0,52	14,51**		
	5	0,66	0,57	13,55**		
	8	0,84	0,29	19,28**		
	9	0,74	0,46	15,85**		
	10	0,79	0,38	17,40**		
	11	0,83	0,31	18,88**		
	12	0,86	0,26	20,02**		
NEGATIVE	13	0,60	0,64	12,06**	0,45	0,91
	15	0,72	0,49	16,16**		
	16	0,66	0,56	14,29**		
	17	0,77	0,41	18,03**		
	18	0,68	0,54	14,92**		
	19	0,64	0,59	13,66**		
	21	0,62	0,62	14,24**		
	22	0,77	0,40	18,30**		
	23	0,71	0,50	15,86**		
	25	0,65	0,58	13,86**		
	26	0,65	0,57	13,68**		
	27	0,61	0,63	15,07**		
	30	0,57	0,67	11,82**		
31	0,61	0,63	12,75**			

**p<0.01

As a result of CFA, it was determined that the factor loads of the items of the scale were in the acceptable range (0.52–0.86). The T values, which are the expression of the statistical significance level of the relationships between the items and the latent variables, were found to be significant at the p<.01 level and all values were found to be higher than 2.58.

The limitations of acceptable and perfect fit criteria for determining the acceptance of the CFA model were given in Table 9 (Schermelleh-Engel - Moosbrugger, 2003).

Table 9: Limitations of Fit Criteria Examined in the Scope of the Study

Fit Criteria	Perfect Fit	Acceptable Fit
χ^2/sd	≤ 3	≤ 5
RMSEA	$0 < RMSEA < 0.05$	$0.05 \leq RMSEA \leq 0.10$
RMR	$0 \leq SRMR < 0.05$	$0.05 \leq SRMR \leq 0.10$
SRMR	$0 \leq SRMR < 0.05$	$0.05 \leq SRMR \leq 0.10$
NFI	$0.95 \leq NFI \leq 1$	$0.90 \leq NFI \leq 0.95$
NNFI	$0.95 \leq NNFI \leq 1$	$0.90 \leq NNFI \leq 0.95$
CFI	$0.95 \leq CFI \leq 1$	$0.90 \leq CFI \leq 0.95$
GFI	$0.95 \leq GFI \leq 1$	$0.90 \leq GFI \leq 0.95$
AGFI	$0.90 \leq AGFI \leq 1$	$0.85 \leq AGFI \leq 0.90$

The fit index criteria obtained as a result of the CFA of the Religious Perfectionism Scale were given in Table 10.

Table 10: Findings of the Fit Criteria for the Religious Perfectionism Scale

Modification	X ² /df	p	RMSEA	CFI	GFI	AGFI	NNFI	NFI	RMR	SRMR
Before	4,507	0,000	1,000	0,93	0,81	0,76	0,92	0,91	0,083	0,087
After	3,306	0,000	0,079	0,96	0,92	0,90	0,96	0,96	0,068	0,052

In order for the scale to be accepted, the goodness of fit criteria obtained must be between the minimum acceptable limits. When the values obtained as a result of CFA were examined, it was determined that the ratio of X² value to df value was acceptable at 3.306, RMSEA value was acceptable at 0.079, CFI value was excellent at 0.96, GFI value was acceptable at 0.92, and AGFI value was acceptable at 0.90. It was also determined that the NNFI value was excellent at 0.96, the NFI value was excellent at 0.96, the RMR value was acceptable at 0.068, and the SRMR value was acceptable at 0.052.

5.6. Criterion-Related Validity

The relationships between the Religious Perfectionism Scale and similar scales were given in Table 11.

Table 11: Findings Regarding the Relationship Between Similar Scales

Variables	Religious Perfectionism Scale			Positive-Negative Perfectionism Scale			Intrinsic Religious Motivation Scale
	(1)	(2)	(3)	(4)	(5)	(6)	(7)
Positive Religious Perfectionism (1)	1	,362**	,722**	,333**	-0,073	0,113	,485**
Negative Religious Perfectionism (2)		1	,906**	,307**	,442**	,470**	,365**
General Religious Perfectionism (3)			1	,378**	,295**	,400**	,491**
Positive Perfectionism (4)				1	,334**	,737**	0,150
Negative Perfectionism(5)					1	,883**	-0,086
General Perfectionism (6)						1	0,014
Intrinsic Religious Motivation (7)							1

**p<0.01

According to Table 11, it was determined that there was a positive and significant relationship between the Positive Religious Perfectionism dimension of the developed scale and the Positive Perfectionism dimension of the similar scale (r=0.333 p<0.01). It was determined that there was a positive and significant relationship between the Negative Religious Perfectionism dimension of the developed scale and the Negative Perfectionism dimension of the similar scale (r=0.442 p<0.01). It was determined that there was a positive and significant relationship between the General Religious Perfectionism of the developed scale and the general perfectionism levels of the similar scale (r=0.400 p<0.01). It was determined that the developed scale had a positive and significant relationship between the General Religious Perfectionism and Intrinsic Religious Motivation Scale which is the similar scale (r=0.491 p<0.01).

Discussion, Conclusion and Suggestions

Religious perfectionism is a new concept in the literature that developed based on perfectionism. Although perfectionism is understood as setting high standards for one's religious life and God, based on the ability to set high standards, the concept is expected to cover the perfectionist personality as a whole. In response to this expectation, this study aimed to introduce the Religious Perfectionism Scale and the operational definition of the concept to the Turkish literature.

The study group consisted of individuals between the ages of 18-60, who live in Turkey, believe in God and regularly perform at least one worship, with the educational levels of postgraduate or undergraduate. A pilot scheme was conducted with 254 people to determine the items of the scale and the explained variances. As

a result of the Explanatory Factor Analysis, the scale was divided into two factors as positive and negative, with 22 items that scored above 0.30. As a result of the Cronbach's Alpha reliability analysis, it was determined that the factors were 0.913 and 0.876, respectively, and the general religious perfectionism internal consistency was 0.904. In addition, it was observed that the discrimination of the scale items was sufficiently high. As a result of the test-retest applied to 95 people with an interval of 14 days, a highly positive and significant relationship was found between the pre-test and the post-test ($r=0.960$ $p<0.01$).

The main study was conducted with 356 people in order to confirm the explained factor structure and to test the criterion-related validity. As a result of the Confirmatory Factor analysis, it was seen that the partially modified values of the scale complied with the criterion of goodness of fit, and accordingly the two-factor structure was confirmed ($X^2/df=3.306$; $RMSEA=0.079$; $GFI=0.92$; $AGFI=0.90$; $RMR=0.068$; $SRMR$. $=0.052$, $CFI=0.96$; $NNFI=0.96$; $NFI=0.96$). In the light of the findings, the basic hypothesis of "*The Religious Perfectionism Scale-Turkish Version has a two-factor structure, positive and negative*" was supported.

In order to measure the criterion-related validity, the relationship between the Religious Perfectionism Scale and similar scales were examined and positive significant relationships were found between religious perfectionism, perfectionism, and intrinsic religious motivation. In addition, the positive and negative dimensions of religious perfectionism and perfectionism overlapped. All the findings showed that the Religious Perfectionism Scale was a valid and reliable measurement tool to measure religious perfectionism.

As a result of the study, it is possible to make the operational definition of religious perfectionism as follows: *Religious perfectionism, which is based on high standards related to religious life, is the whole of order, discipline, inadequacy in worship because of highest sense of responsibility towards God, perfect religious expectations and generalizations that a person has about others as well as himself. In other words, religious perfectionism is the rooted state of the perfectionist personality with piety in all aspects.*

Qualifications of the study group of our scale study had some limitations regarding the scales associated with the study and the date range in which the application was made. Although the frequent use of the term "worship" in general and the inclusion of an item that covers religious duties such as ghusl, wudu, and prayer, suggests that the scale can only measure the perfectionism levels of Muslims, the scale can also be applied to members of other religions by revising the necessary items (Article 15: It takes a long time for me to perform a religious duty such as ghusl, wudu and prayer correctly and completely). In addition, positive concepts such as coping with other personality traits of religious perfectionism, self-understanding, hope, optimism, psychological well-being, determination, and negative concepts such as stress, burnout, depression, and anxiety can be emphasized. Contributions can be made to the literature on religious perfectionism by developing a scale, adapting the scales which are developed abroad into Turkish, and applying the scale we developed to wider audiences in different time periods by associating

it with various variables.

Author Contribution / Yazar Katkısı: *Research design / Çalışmanın tasarlanması:* NKU (%50), AUM (%50); *Literature review / Literatür taraması:* NKU (%70), AUM (%30); *Data collection / Veri toplama:* NKU (%20), AUM (%80); *Data analysis / Veri analizi:* NKU (%80), AUM (%20); *Writing the article / Makalenin yazımı:* NKU (%80), AUM (%20); *Revision the article / Makale revizyonu:* NKU (%10), AUM (%90)

Acknowledgement / Finansman: We thank Professor Dr. Ali Ayten from the University of Marmara; Professor Dr. Hasan Kaplan from the University of İbn-i Haldun; Professor Dr. Asım Yapıcı from University of Ankara Social Sciences; Associate Professor Dr. Ümit Horozcu from Universty of Istanbul and Associate Professor Dr. Necmi Karşlı from University of Trabzon who are experts in the psychology of religion, for their guidance and comments on the identification of items. We thank to our friends their assistance in data collection and support throughout the development process. We thank Mr. Yemliha Durmaz for his training and support in statistical analysis. We thank Mr. Suat Türkmen for his professional guidance on the language. We thank to the referees of the article for their remarkable suggestions and contributions. We are also grateful to all the anonymous people who completed versions of the survey, provided feedback, and helped us develop, refine, and establish support for the measure. / Din Psikolojisi alanının uzmanları olan Marmara Üniversitesinden Prof. Dr. Ali Ayten'e; İbn-i Haldun Üniversitesinden Prof. Dr. Hasan Kaplan'a; Ankara Sosyal Bilimler Üniversitesinden Prof. Dr. Asım Yapıcı'ya; İstanbul Üniversitesinden Doç. Dr. Ümit Horozcu'ya; Trabzon Üniversitesinden Doç. Dr. Necmi Karşlı'ya maddelerin belirlenmesi konusunda rehberlik ve yorumları için teşekkür ederiz. Arkadaşlarımıza verilerin toplanmasında yardımları ve geliştirme süresi boyunca destekleri için teşekkür ederiz. Yemliha Durmaz Bey'e istatistiksel analiz konusunda verdiği eğitim ve destekleri için teşekkür ederiz. Suat Türkmen Bey'e dil konusundaki profesyonel rehberliği için teşekkür ederiz. Makalenin hakemlerine kaydedeğer öneri ve katkıları için teşekkür ederiz. Bunun yanında anket versiyonlarını dolduran, altyapıyı destekleyen ve ölçeğin gelişimi, tasfiyesi, ve ortaya konmasında bize yardımcı olan ismini anamadığımız tüm katılımcılara minnettarız.

Funding / Finansman: This research received no external funding. / Bu araştırma herhangi bir dış fon almamıştır.

Conflicts of Interest / Çıkar Çatışması: The authors declare no conflict of interest. / Yazar, herhangi bir çıkar çatışması olmadığını beyan eder.

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Appendix-1 The Religious Perfectionism Scale-Turkish Version

Items 1-9 show positive religious perfectionism, items 10-22 show negative religious perfectionism, and all items show general religious perfectionism.	Totally disagree	Disagree	Neutral	Agree	Totally agree
1. I have very high standards for my religious life.					
2. My biggest goal in life is to live my religion in the best way possible.					
3. Making my religious life perfect is among my important goals.					
4. I take great care not to interrupt my worship.					
5. I focus very well in my worship.					
6. I do my worship on time.					
7. I am careful and disciplined in religious matters.					
8. I try to fulfill my religious duties completely.					
9. I do everything according to the rules during worship.					
10. No matter what I do, I think that I cannot fully serve God.					
11. Even though I do my best in terms of worship, at times I feel like it is incomplete.					
12. If I do not fulfill the religious requirements, I will feel incomplete.					
13. I worry about not being able to meet God's expectations about my religious life.					
14. I feel the need to repeat my religious duties that I fulfill from time to time.					
15. It takes a long time for me to perform a religious duty such as ghusl, wudu and prayer correctly and completely.					
16. I feel inadequate when I see someone who fulfills religious requirements better than me.					
17. It is never enough for me to have done my best in terms of worship.					

18. I think that a sin I have committed has affected my whole life.					
19. I feel anger at those who do not completely follow religious orders.					
20. I think that only people who completely fulfill their religious duties deserve respect.					
21. The more perfect my religious life is, the more pleased God is with me.					
22. There is no valid excuse for people not to be complete servants of God.					

EK-1: Mükemmeliyetçi Dindarlık Ölçeği-Türkçe Versiyon

1-9 arası maddeler olumlu, 10-22 arası maddeler olumsuz mükemmeliyetçi dindarlığı, maddelerin tamamı genel mükemmeliyetçi dindarlığı göstermektedir.	Hiç Katılmıyorum	Katılmıyorum	Kararsızım	Katlıyorum	Kesinlikle Katlıyorum
1. Dini yaşantımla ilgili standartlarım çok yüksektir.					
2. Hayattaki en büyük hedefim, dinimi en iyi şekilde yaşamaktır.					
3. Dini hayatımı mükemmel hale getirmek, önemli hedeflerim arasındadır.					
4. İbadetlerimi aksatmamaya çok dikkat ederim.					
5. İbadetlerime çok iyi odaklanırım.					
6. İbadetlerimi tam vaktinde yaparım.					
7. Dini konularda dikkatli ve disiplinliyimdir.					
8. Dini görevlerimi eksiksiz yerine getirmeye çalışırım.					
9. İbadetler esnasında her şeyi kurallara uygun yaparım.					
10. Ne yaparsam yapayım, Allah'a tam olarak kulluk edemediğimi düşünürüm.					
11. İbadetler konusunda elimden gelenin en iyisini yaparsam da zaman zaman eksik olduğu hissine kapılırım.					
12. Dini gerekleri harfi harfine yerine getirmezsem kendimi eksik hissedirim.					
13. Allah'ın dini yaşantımla ilgili beklentilerini karşılayamamaktan endişe duyarım.					

14. Yerine getirdiğim dini görevlerimi zaman zaman tekrarlama ihtiyacı hissedirim.					
15. Gusül, abdest, namaz gibi dini bir görevi doğru ve tam olarak yapmam uzun zamanımı alır.					
16. Dini gerekleri benden daha iyi yerine getiren birisini gördüğümde, kendimi yetersiz hissedirim.					
17. İbadetler konusunda elimden geleni yapmış olmam, benim için asla yeterli değildir.					
18. İşlediğim bir günahın, hayatımın tamamını etkilediğini düşünürüm.					
19. Dini emirleri tam olarak yerine getirmeyenlere öfke duyarım.					
20. Sadece dini görevleri tam olarak yerine getiren insanların saygıyı hak ettiklerini düşünürüm.					
21. Dini yaşantım ne kadar kusursuzsa, Allah benden o kadar razıdır.					
22. İnsanların Allah'a eksiksiz bir kul olmamalarının geçerli bir mazereti olamaz.					