A Correlational Study: The Role of Religiosity and Self-Righteousness in Predicting

Aggression among Muslims In Malaysia

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ABSTRACT

Introduction – As the Western media continues to link Islam with terrorism and aggression, many Muslims, especially those who are a minority in their country, struggle with a negative stigma.

Purpose – This current research seeks to examine the predictive abilities of religiosity and self-righteousness on aggression among Muslims in Malaysia.

Methodology/Approach – An online survey that adapted items from the Religious Commitment Inventory-10 (RCI-10), Self-Righteousness Scale (SRS), and Aggression Questionnaire (AQ) were employed. This study hypothesized that aggression is predicted by self-righteousness, while religiosity is not predictive of aggression. Participants in this study were recruited through a convenient sampling method whereby the link to access the survey was shared on social media platforms. The participants comprised 66 female respondents while 43 respondents were males; the mode of age for all was 22 years old (N=109). The data collected was analyzed in SPSS using regression analysis to measure the relationship between the variables (religiosity, self-righteousness, and aggression) as well as to examine its predictive capabilities.

Findings – The regression analysis model produced $R^2 = 0.49$, $F (2, 106) = 2.73$, $p = .07$. Results also showed that RCI-10 was not related to AQ; meanwhile, SRS is predictive of AQ. Hence, the hypotheses of this study were accepted.

Originality/ Value/ Implication – These findings imply that perhaps personal interpretation and experiences play a large part in how people interpret their religion and justify aggressive behaviours. Similarly, results indicated that religiosity is not supposed to manifest aggression. This further implies that the way sermons and religious values are being delivered plays a crucial role in fostering aggressive tendencies. It is hoped that the findings herein can be used as a guide for future researchers and aid in reducing negative stigmas on Muslims.

Keywords*: religiosity, self-righteousness, aggression, predictive, correlation*

INTRODUCTION

- Background of The Study

According to Holdcroft (2006), no concrete definition can be used to define religiosity due to its complex nature. However, most scholars define religiosity as the beliefs and practices of religion (Zerbetto et al., 2017). Worthington et al. (2003) stated that religiosity can be measured by examining the level of commitment one has in adhering to his or her religious beliefs. In addition, although reported by the same person, religiosity can differ in both self-reported commitment and practical involvement (Wright & Young, 2017).

Meanwhile, Bicknell (2010) referred to self-righteousness as the self-serving behavior of claiming and exaggerating moral injury that may or may not be false. He further mentioned that some emotions associated with self-righteousness include anger, indignation, disgust, resentment, and *schadenfreude* (pleasure gained through other's displeasure). Falbo and Belk (1985), self-righteousness can be divided into i) belittlement, ii) acceptance, and iii) uncertainty.

Furthermore, aggression is recognized as the act of inflicting harm on others who do not wish to be harmed (Fontaine, 2007). Buss and Perry (1992) stated that aggression can be identified into four components are i) physical aggression, ii) verbal aggression, iii) anger, and iv) hostility.

- The Significance of The Study

Western societies have constantly linked Muslims with aggression through the media where some claim that their devotion to Islamic values is the causal root. For example, Fischer et al. (2007) mentioned that Western people do have stereotypical beliefs on Muslims and tend to perceive Muslims as aggressive. Correspondingly, Westphal (2018) stated that Islamic values facilitate violence. In contrast, Islamic scholars have constantly attempted to refute this identity misconception by highlighting the Prophet's behaviours and the verses in the Quran that calls for peace, which contradicts the negative narrative that most western media churns (Khan, 2021).

However, the misconceptions portrayed in the media are widespread and some people may be prejudiced and hold biased views towards Muslims. Consequently, this negative narrative on Muslims can have an economic impact in numerous countries that are heavily populated with Muslims, as tourists might be wary of visiting these places such as Malaysia.

- Research Objective, Research Question, and Hypotheses

This underlines a need for the present study to conduct research on this particular topic as the findings can offer insights into some of these beliefs and reduce stigma. Thus, this study aims to examine whether religiosity and self-righteousness can predict aggression among Muslims in Malaysia. In relation to this, the research question for the present study shall be "can religiosity and self-righteousness predict aggression among Malaysian Muslims?". It is hypothesized that self-righteousness can predict aggression, while religiosity is not predictive of aggression.

LITERATURE REVIEW

Concerning the present study, religiosity and self-righteousness have been linked to aggression (Jamal & Zahra, 2014). Leach et al. (2008) who conducted an experiment suggested that even those who practice their religion are susceptible to aggression. Their study required participants (N=62) to read bible text as well as meditate before administering electric shocks to a fictional opponent in an assigned task. Results found that although intrinsically religious individuals self-reported lower aggression rates, there was no actual difference between groups during the clinical experiment. In a study by Huesmann et al. (2010), results found that religiosity can maintain rather than reduce the individuals' level of aggression. For example, highly religious youths were linked with low levels of aggression as adults when the same individuals have existing low levels of aggression. Similarly, those who were highly aggressive as youth were associated with high levels of aggression as adults even when they had a high level of religiosity (Huesmann et al, 2010).

Furthermore, past research indicated that religiosity does lead to aggression. A lab experiment by Blogowska et al. (2013) involved observing the amount of hot sauce those with salient religiosity would allocate to homosexual men who advocate for gay rights. Accordingly, it was hypothesized that those who were religious would express aggressive tendencies by giving a large amount of hot sauce to the homosexual participants. Results indeed reflected the hypothesis. Findings from Blogowska and colleagues further suggest that although religiousness itself facilitates prosocial behaviours such as helping strangers, it does not inhibit aggressive behaviour against those who violate religious values, despite the presence of moral beliefs such as tolerance.

Another study by Wright and Young (2017) investigated whether people in religious groups: Muslims, Christians, and Jews will react or respond aggressively towards threats based on religious identity salience, religious commitments, and religious involvements. The findings support the idea that religious identity salience plays a role in the relationship between religious commitment and anger, religious involvement and anger as well as hostility. Wright and Young (2017) highlighted that "...the religious identity salience may enhance perceptions of threat and thus increase aggression (in the form of anger) (p. 64). However, religious involvement was less associated with aggressive tendencies, although Wright and Young accredited this to the participants' learned morals (e.g., gained through prayers, church attendance).

Pertaining to the topic of self-righteousness and aggression, a study found that those with a high sense of self-righteousness were prone to aggressive behaviours (Pyszczynski et al., 2009). This same study mentioned that highly self-righteous individuals tend to have a strong urge to uphold moral justice when they perceive someone has immorally wronged them, regardless of the methods they have to use, which may include aggression. Moreover, Felson (2009) also associated self-righteousness with aggression and suggested that some crime offenders believed they were being self-righteous and serving justice when they acted aggressively.

An anger management program by Holbrook (1997) demonstrated the same findings. This program involved 26 participants with anger issues and went on for seven weeks. Holbrook (1997) mentioned that self-righteous victimization was often used by the participants to justify their aggression. Likewise, Baidhawy (2010) who analyzed sermons in Indonesia found that these religious preaching often contain a self-righteous tone which he suggested to be an agent in encouraging hostility and aggression against other cultures or religions that differed from the in-group's values. Another study by Randawar and Jayabalan (2018) believed that aggressive behaviour such as wife-beating and other forms of abuse are facilitated by self-righteousness in many cultures. This notion echoes the same sentiment from other researchers such as Herman (2015), Holt (2015), as well as Lammers et al. (2005).

Interestingly, there were some contradictions in past literature on the relationship between religiosity and aggression. For instance, Agbaria and Natur (2018) found that there was a significantly negative correlation between religiosity and aggression. They explained that those who truly adhere to religious beliefs are often relaxed and have more self-control as religion may also be used as a tool to regulate emotions. Similarly, Shepperd, Miller, and Smith (2015) found that people with greater religiousness tend to have lower levels of aggression based on the mediating roles of one's self-control (i.e., delaying gratification, resisting temptation) and compassion (i.e., perspective taking, forgiveness, a broader love to humanity) in relation to aggression.

Research has also found that religious activities can reduce anger and aggression. In experiments by Bremner et al. (2011) that involved college students (N=203), results demonstrated that provoked participants were able to control and lower their aggression and anger by praying. Furthermore, Benda and Toombs (2000) found that those who were active in religious activities reported lower rates of aggression compared to those who were not religiously active, which was similar to findings from Greer et al. (2005). Likewise, Aini (2017) and Bhawuk (2010) stated that most religious values such as those that can be found in Hinduism and Islam condemn violence and aggression. Hence, the level of commitment one has with their religion is not supposed to manifest aggression, given that religious values tend to advocate for peace and forgiveness.

Thus far, although a majority of past research indeed supports the relationship between self-righteousness and aggression, there seems to be an apparent paradox between religiosity and aggression. While some literature

suggested that religiosity facilitates aggression, others indicated the contrary.

Figure 1.Theoretical framework
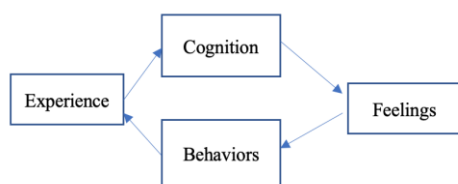
Beck's cognitive model (1991) may perhaps aid in understanding the relationship between self-righteousness, religiosity, and aggression. According to Beck's framework, the act of interpreting and processing information is naturally subjective, given that each experience and understands things differently. Specifically, it involves schema, a term used to refer to one's core beliefs that play a central role in evaluating stimuli (experiences), and thus, manifesting the behavior (outcome). A schema may refer to one's personal knowledge and information as well.

In this case, people view righteousness differently, as some may perceive that acting aggressively is acceptable as it is their rightful right to defend themselves in perceived harm, others might not act aggressively and instead, rely on God's impending punishment for those who harmed them. Similarly, people internalize the idea of religiosity differently. While some may take a peaceful approach and use religions to cope with stressors, others might justify it as a tool to use aggression. In other words, while one group dissociates aggression from their religion, another group incorporates it. As depicted by figure 1, each component leads to the other through a cycle. Thus, this theory posits that subjective interpretation (through personal knowledge) of experiences is a key indicator in manipulating individuals' emotions and behavior.

METHOD

Study Design

This study is correlational research as this form is the most suitable to examine the relationship between religiosity, self-righteousness, and aggression among Muslims in Malaysia and its predictive abilities. Furthermore, this study was conducted by using a cross-sectional survey design to test the hypothesis whereby the participants were required to complete an online survey. According to Jones et al. (2008), this design is best used to analyse the data from multiple variables at one time and allows researchers to collect data from a large sample at a low cost. Variables examined in this study include two predictor variables that are religiosity (predictor 1), self-righteousness (predictor 2), and aggression (outcome). Each of the variables was measured by using the Religious Commitment Inventory-10 (RCI-10), Self-Righteousness Scale (SRS) (Falbo & Belk, 1985), and Aggression Questionnaire (AQ) (Buss & Perry, 1992) respectively.

Participants

In regard to choosing the optimal sample size, this study followed Green's (1991) recommendation where he stated that $N \geq 50 + 8 m$ for the multiple regression or $N \geq 104 + m$ (m = predictor variable) is the sufficient size needed to test the significance of the predictors. Accordingly, this study involved participants from all over Malaysia (N=109). The participants were recruited through a convenience sampling method as the only criteria were that the participants must be Malaysian Muslims residing in Malaysia.

The demographic information of the participants comprises i) gender whereby 66 respondents were females while 43 respondents were males, ii) age that ranged from 15 to 40 years old where the mode of the age was 22 years old, iii) state of residence whereby the mode was 46 participants for Selangor, iv) marital status (single, married or complicated) whereby 104 participants claimed to be single, v) employment status (employed in private or government sector, self-employed, homemaker or student) where 99 indicated they were students while eight participants mentioned they were employed and vi) level of education (bachelor's degree, high school diploma or master's degree) whereby the mode was 74 for bachelor's degree.

Measures

The Religious Commitment Inventory-10 (RCI-10)

The RCI-10 is a psychological instrument that was developed by Worthington et al. (2003) to assess the interpersonal and intrapersonal religious commitment levels of the test-taker. It contains 10-items and uses a 5-point Likert rating scale from 1 ('Not at all true of me') to 5 ('Totally true of me'). This scale is divided into two dimensions which are i) intrapersonal religious commitment (6 items) and ii) interpersonal commitment (4 items). Accordingly, it measures the extent to which individuals practice their religious beliefs. A high score on this scale would indicate the high sense of religious commitment one has towards his or her religion. The Cronbach's alphas for the RCI–10 and subscales were stated to be at $\alpha = .96$ (Worthington et al., 2003).

Self-Righteousness Scale (SRS)

The SRS is a seven items Likert-type scale that was developed by Falbo and Belk (1985) to measure self-righteousness. This scale measures three components of self-righteousness that are i) belittlement, ii) acceptance, and iii) uncertainty. In the original scale, the items were rated according to A (strongly agree) to E (strongly disagree). However, for this study, these ratings were converted into a 5-point Likert scale for quantitative scoring where 5 = strongly agree. A high score indicates a high sense of self-righteousness. Furthermore, the coefficient Alpha of this scale was reported to be at $\alpha = .60$.

Aggression Questionnaire (AQ)

The AQ was developed by Buss and Perry (1992) based on the Hostility Inventory (Buss & Durkee, 1957) and is a self-report tool to measure aggression based on four dimensions. In particular, the AQ involved in this study consisted of 29 items and four dimensions which are: i) physical aggression (9 items), ii) verbal aggression (5

items), iii) anger (7 items), and iv) hostility (8 items). Participants were required to rate each item using a 5-point Likert-type scale (1 = uncharacteristic of me, 5 = very characteristic of me). A high score in this questionnaire would mean there is a high level of aggression. Accordingly, Buss and Perry (1992) reported that the internal consistency coefficients are as follows: i) Physical Aggression, $\alpha = .85$; ii) Verbal Aggression, $\alpha = .72$; iii) Anger, $\alpha = .83$ and iv) Hostility, $\alpha = .77$, with the internal consistency of $\alpha = .89$.

Procedure

Prior to conducting the study, a Google Form that comprises the briefing, informed consent form, demographic information, items from The Religious Commitment Inventory-10, Self-Righteousness Scale, and Aggression Questionnaire was developed. Afterward, a message was created and shared with Muslim Malaysians through numerous social media platforms such as WhatsApp and Telegram. Upon opening the link, the participants were briefed at the beginning of the survey and were asked to give their consent before they can proceed with answering the google form.

Afterward, they were required to answer all items from all the three scales included. The time taken to complete this survey was approximately 10-15 minutes. The google form also included a debriefing section at the end of the survey to debrief and thank the participants. Lastly, after a sufficient number of survey responses were gathered (N=109), the link to access the survey was closed and the data collected were analysed in IBM SPSS.

RESULT AND DISCUSSION

Data Analysis

Descriptive statistics were examined to check for the variables' mean and standard deviation. The raw data obtained from the online survey were transferred to an Excel spreadsheet before being analyzed in IBM SPSS. A Pearson's correlation was then done to examine if any significant relationship between the variables exists. Multiple regression analysis was also used to analyze whether religiosity and self-righteousness could predict aggression among Muslim Malaysians.

First, the assumptions for these analyses were tested. For Pearson's correlation, the assumption of linearity was met as no significant deviation from linearity for religiosity and self-righteousness exists as, $p = .48$, $p =.15$ (Table 7 and Table 8). Next, aggression (outcome variable) was found to be normally distributed where D = .08, $p = .07$ (see Table 6). Similarly, the assumptions for regression analysis were tested to ensure that none were violated. The assumption testing found that no multicollinearity in the data exists, as VIF scores were below 10 (see Table 5), values of the residuals were also independent as the Durbin-Watson statistics values were close to 2 (2.06). Likewise, homoscedasticity was met and the variance of the residuals was constant. Lastly, the residuals were found to be normally distributed.

Main Results

The analysis found that the relationship between the predictors, RCI-10 (M=36.54, SD=6.75) and SRS (M=17.29, SD=3.73) on the outcome variable, AQ (M=82.17, SD=16.84) (see table 1 for descriptive data) for 109 Muslim Malaysians differed. The results from Table 2 for Pearson's correlation coefficient indicated that there was a moderate, positive correlation between self-righteousness and aggression where r= .2, $p = .04$ (N=109, 2-tailed). In contrast, religiosity had no significant correlation with aggression where r= .08, $p= .43$ (N=109, 2 tailed.)

Next, the multiple regression model in Table 3 with both predictor variables produced $R^2 = 0.49$, F (2, 106) = 2.73, $p = .07$ ($p > .05$). Overall, the model is not a significant predictor for aggression (r = .22). Furthermore, by examining the B values in Table 5, more information on the relationship between the outcome and predictor variables can be inferred. The positive values indicate a positive relationship. That is, as self-righteousness or religiosity increases, aggression will increase as well. In addition, the B values also indicate the influence each predictor has on the outcome, specifically: i) self-righteousness (B1 = .94), whereby if self-righteousness increases by one unit (i.e. by one score on the scale), aggression increases by 0.94 units and ii) religiosity (B2 = .23), whereby as religiosity increases by one score on the scale, aggression goes up by 0.23 units.

Yet, bearing in mind that p-value below .05 is considered statistically significant, results from Table 5 indicated that independently, self-righteousness (Sig.= .03, $p < .05$) is a significant predictor of aggression while religiosity did not contribute to the model (Sig.= .33, $p > .05$). Hence, this study's hypotheses are accepted.

Discussion

This study aimed to investigate the relationship between religiosity, self-righteousness, and aggression among Muslims in Malaysia. Results showed that self-righteousness is indeed indicative of aggression, while religiosity cannot predict aggression. Furthermore, the findings herein aligned with other research. In explaining how self-righteousness is indicative of aggression, Raminez et al. (2007) found that aggression may be justified in many ways that also include self-serving morals. Accordingly, those who believe that their cause is just can act aggressively to protect what they perceive as being correct. Likewise, it can be said that altruism itself may also be a factor in enabling aggression. Those who believe they are serving justice and therefore, being self-righteous and altruistic, would tolerate aggressive behaviours as they deem it personally or socially acceptable (Ramirez et al., 2007).

Results from the current study also imply that religiosity was not found to be predictive of aggression. Although past research has tirelessly attempted to link these two variables (e.g. Huesmann et al., 2010; Jamal & Zahra, 2014), other researchers such as Benda and Toombs (2010) and Greer et al. (2005) found that individuals' level of religiosity was not indicative of their aggression. Nonetheless, a clear discrepancy between scholars on this topic exists. Perhaps, this would imply that aggression is the by-product of social interactions and is more related to psychological and social constructs as opposed to

spirituality and religions. Specifically, aggression would exist regardless of whether religion is present or absent. Similar to this notion, Palaver (2013) explained that it is not uncommon for religions to be used as a scapegoat to justify aggression and deceive others. Hence, this might explain why such inconsistency in past literature exists regarding the relationship between religiosity and aggression.

Furthermore, most holy scriptures are ambiguous in nature and thus, depend on each individual's interpretation of the text. By examining this factor through a cognitive psychology perspective, it can be well understood that every individual has their own unique way of interpreting information and attaching meaning to what he or she understands. Beck (1995) believed that an individuals' behavior is the product of personal interpretations where each is shaped by his or her respective feelings and experiences. A study by Agbaria and Natur (2018) mentioned that their participants used religion as a coping strategy to find inner peace and regulate their emotions and therefore, did not relate it to aggressive tendencies. Hence, some individuals may process things differently than others.

Similarly, internalizing religious values could actually lead to moral identity, where it may serve as a potent motivation in desiring to live life placidly. For instance, a study by Hardy et al. (2012) emphasised the mediating role of moral identity in explaining aggression and how it may yield positive results, such as empathy. In relation to the current study, the outcome of the moral identity process would include dissociating negative values, such as violence as well as aggression from oneself. Consequently, individuals would refrain from such behaviours. Given that a majority of the Muslim Malaysian population goes to religious schools during their secondary and adolescent period (Siren et al., 2018), it is likely that many are taught to shun aggression and instead, embrace religious ideologies such as tawakkal (reliance on God) and sabr (patience). Thus, this further explains why aggression was not found to be predicted by religiosity.

Interestingly, there is a fine line between religiosity and self-righteousness. As indicated by Nachiappan et al. (2018), self-righteousness is present in almost all religious preaching. Yet, upon a closer look, Aini (2017) and Bhawuk (2010) suggested that religious values themselves do not promote aggression. Perhaps, this underlines that the way these beliefs and values are being delivered is inconsistent with the religious ideologies.

For example, French (2016) indicated that righteousness and self-righteousness can be viewed as two entirely different constructs. While righteousness may simply be understood as devoting to God (which includes exemplifying religious values that call for peace and understanding), self-righteousness refers to serving self-justice where one does it with smugness and intolerance of others in perceived harm. Similarly, Baidhawy (2010) who analysed sermon materials suggested that preaching may adopt a self-righteous tone and tend to call for the believers to be "righteous" in the name of God. Thus, religiosity itself is arguably not an indicator of aggression but rather, it is how individuals interpret and manage their values and how these values are being delivered to them.

Nonetheless, findings herein should be interpreted with some degree of caution. For instance, as this is a correlational study, a causal and effect relationship between variables cannot be established. Hence, although results do indicate that aggression would increase if self-righteousness is increased, findings do not provide sufficient data to indicate that self-righteousness is the sole manipulator of aggression. Furthermore, this study was not able to indicate the kind of aggression that self-righteousness promotes. Thus, this current study suggests that future researchers attempt to do qualitative research on similar topics to gain in-depth data and examine what kind of aggression does self-righteousness facilitates. In addressing the paradox that exists on the topic of religiosity and aggression, perhaps future research can focus on experimenting on how different delivery methods in sermons could have an effect on the levels of aggression.

Figures and Table

Table 1.

Descriptive Statistics

	Mean	Std. Deviation	N
AQ_Total	82.17	16.841	109
SRS_Total	17.29	3.732	109
RCI_Total	36.54	6.752	109

Note. Table 1 shows the descriptive statistics between the total score for AQ, SRS, and RCI-10.

Table 2.

Correlations

		AQ_Total	SRS_Total	RCI_Total
AQ_Total	Pearson Correlation	1	.202*	.076
	Sig. (2-tailed)		.036	.431
	N	109	109	109
SRS_Total	Pearson Correlation	.202*	1	-.078
	Sig. (2-tailed)	.036		.420
	N	109	109	109
RCI_Total	Pearson Correlation	.076	-.078	1
	Sig. (2-tailed)	.431	.420	
	N	109	109	109

Note. Table 2 shows the results for the Pearson correlation (2-tailed)

Table 3.

Model Summary[b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	F Change	df1	df2	Sig. F Change	Durbin-Watson
					Change Statistics					
1	.222[a]	.049	.031	16.576	.049	2.738	2	106	.069	2.065

a. Predictors: (Constant), RCI_Total, SRS_Total
b. Dependent Variable: AQ_Total

Note. Table 3 shows the result for model summary

Table 4.

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1504.52	2	752.259	2.738	.069^b
	Residual	29125.2	106	274.766		
	Total	30629.7	108			

Note. Table 4 shows the test result for Anova.

1. Dependent Variable: AQ_Total
2. Predictors: (Constant), RCI_Total, SRS_Total

Table 5.

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	57.461	11.936		4.814	.000		
	SRS_Total	.942	.429	.209	2.198	.030	.994	1.006
	RCI_Total	.230	.237	.092	.973	.333	.994	1.006

Note. Table 5 shows the test result for coefficients.

1. Dependent Variable: AQ_Total

Table 6.

Tests of Normality

	Kolmogorov-Smirnov^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
AQ_Total	.082	109	.068	.978	109	.072

Note. Table 6 shows the test result for the Test of Normality.

Table 7.

ANOVA Table

			Sum of Squares	df	Mean Square	F	Sig.
AQ_Total * RCI_Total	Between Groups	(Combined)	9386.317	27	347.641	1.326	.167
		Linearity	177.469	1	177.469	.677	.413
		Deviation from Linearity	9208.848	26	354.186	1.350	.155
	Within Groups		21243.371	81	262.264		
	Total		30629.688	108			

Note. Table 7 shows the test result for linearity between AQ and RCI-10.

Table 8.

ANOVA Table

			Sum of Squares	df	Mean Square	F	Sig.
AQ_Total * SRS_Total	Between Groups	(Combined)	5577.074	17	328.063	1.192	.287
		Linearity	1244.565	1	1244.565	4.521	.036
		Deviation from Linearity	4332.509	16	270.782	.984	.481
	Within Groups		25052.614	91	275.303		
	Total		30629.688	108			

Note. Table 8 shows the test result for linearity between AQ and SRS.
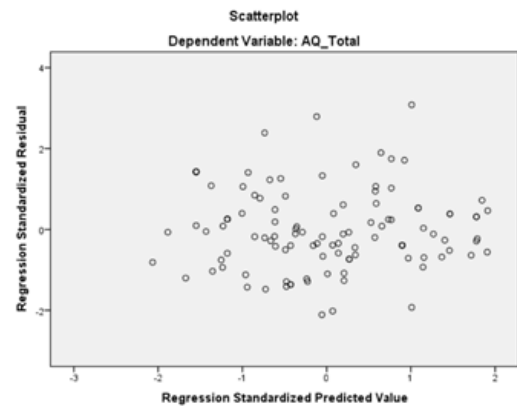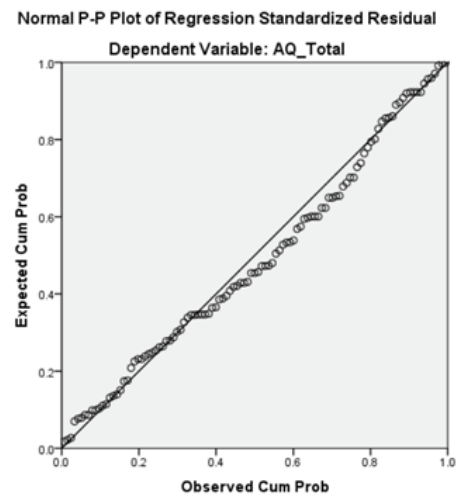
Figure 2. Scatterplot

Figure 3. P-P Plot

CONCLUSION AND RECOMMENDATION

While this study indicated self-righteousness is predictive of aggression, the same cannot be said for religiosity despite the presence of past literature that supports its relationship. Nonetheless, a huge inconsistency in this particular topic exists, which means more data on the relationship between religiosity and aggression is needed.

As highlighted in the discussion section, the current investigation suggests that future research on similar topics can adopt a qualitative approach to gain in-depth data on the type of aggression that self-righteousness promotes and conduct experiments to see the effects of delivery techniques of the sermon in manipulating aggression. It is hoped that this study's findings can offer somewhat of an understanding for those who struggle with prejudice against others with different beliefs and values as well as act as a guideline for future studies. Lastly, the current research

hopes that results herein can shed light on the nature of self-righteousness, religiosity, and aggression.

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