

The Christian Commitment Index: Conceptualization and Development

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Abstract

While assessing faith integration is key at Christian universities, few objective tools exist for measuring the influence of students' personal faith on such efforts. This study proposes the Christian Commitment Index, CCI, which offers potential toward addressing this need. A study of over 700 undergraduate business majors indicates that the CCI can help measure students' personal faith. Relative to faith integration in their cognate area, CCI helps explain business students' understanding of their career aspirations and their perceptions of the role of work and business.

Keywords: Assessment, Faith Integration, Christian Commitment, CCI, Faith Scale

Faith integration is essential to the mission of all programs at Christian colleges and universities, including business programs. As educators, we are challenged to equip our students with a Christian worldview and also views of our disciplines that are distinctly Christian. As an academy, we have written numerous articles on styles of Biblical integration, methods and tools to achieve integration, and case studies on results of integration (Dupree, 2015; Kaak 2016). Yet despite a wealth of research on faith integration, we lack validated scales to help in our assessment (Smith, 2005; Holder, 2006; Kaak, 2016). As part of this, our current means of assessment do not consider all of the aspects of the attitudes related to the Christian commitment of the individual. Since biblical integration efforts are aimed at helping students grow in their faith, should not their individual faith commitments be considered in our assessment measures?

When discussing faith integration, it is key to differentiate between interpersonal faith, i.e. "I have faith that you will do what you said you will do," and spiritual faith. In their review of different authors' work addressing spiritual faith, Bishop and McKaughan

(2023) recognize that models of theistic faith are comprised of four components: cognitive (what a person believes), affective (how a person feels), evaluative (right versus wrong/good versus bad), and practical (actions and behaviors).

When discussing faith integration in Christian Colleges and Universities, it is important that the models of faith be distinctly Christian. To clarify, Kaak writes of faith integration in the Christian Academy:

Academic faith integration is the work carried out by Christian faculty members when they meaningfully bring the scholarship of their discipline or professional practice and the scholarship representing insights and perspectives from Christian faith into dialogue with each other, applying that dialogue and its results to their research, the courses they teach, and their discipline-related products resulting in disciplinary perspectives that are uniquely informed by faith and/or faith perspectives that are

uniquely informed by the discipline or profession. (2016, p. 192)

This paper hopes to address efforts in these directions.

Literature Review

Tools to Measure Spirituality

While we as faculty lack tools that have been empirically tested to measure faith integration among Christian students, the social sciences are not without tools to measure faith in general. Many of the scales available for measuring "religion," however, take a pan-theological approach and avoid the claims of any one religious group. Theological neutrality is an objective of such measures. Evidence of this is a study by De Jager Meezenbrock, et. al. (2012) who examined ten spirituality questionnaires in order to identify the most "valid" tool, as defined as the tool with the least reference to any specific religion. The scale they choose as the best fit, *The Spiritual Well-Being Questionnaire (SWBS)* was chosen for its non-theological orientation. Another example is Altemeyer and Hunsberger's *Religious Fundamentalism Scale* first published in 1992. The "scale was designed to measure feelings about one's religious beliefs, rather than adherence in many faiths" (in Altemeyer & Hunsberger, 2004, p. 49). Their research proved they

accomplished this by surveying Hindus, Jews, and Muslims.

One of the first and still commonly used scales is Allport's (1966) measures of external versus internal religious orientation. It measures whether one grows spiritually through internal means, such as prayer, or external means, such as fellowship. This concept has been expanded through the work of Streib (2001), who, building off of Fowler's (1981) stages of faith, identifies four different stages of religious development: openness to experience, truth of texts and teaching, fairness, tolerance and rational choice, and inter-religious dialog, i.e. xenosophia.

Another scale, the Religious Commitment Inventory-10 (RCI-10) measures both cognitive and behavioral components of religiosity without specifically referencing Christ (Worthington Jr. et al, 2003). The ten item instrument was developed as a more parsimonious way, versus existing measures, to assess how an individual's faith impacts their daily living. The RCI-10, which was tested among adherents of numerous religious worldviews, loads onto two specific factors. The first contains cognitive measures that loaded onto intrapersonal religious commitment. The second factor was interpersonal religious commitment (See Table 1).

Table 1

Scale Item Comparison

Christian Orthodoxy Scale	Faith Maturity Scale	Religious Commitment Inventory - 10	Christian Commitment Index
Jesus Christ was the divine Son of God.	I help others with their religious questions and struggles.	I often read books and magazines about my faith.	Jesus Christ is an important part of my life.
The Bible may be an important book of moral teachings, but it is no more inspired by God than were many other such books in human history. *	I seek opportunities to help me spiritually.	I make financial contributions to my religious organizations.	My faith plays a major part in how I live my life.
The concept of God is an old superstition that is no longer needed to explain things in the modern era. *	I feel a sense of responsibility for reducing pain and suffering in the world.	My religious beliefs lie behind my whole approach to life.	I consider myself a follower of Jesus Christ.

Through the life, death, and resurrection of Jesus, God provided a way for the forgiveness of people's sins.	I give significant portions of time and money to help other people.	I spend time trying to grow in understanding of my faith.	I spend time trying to grow in understanding of my faith.
Despite what many people believe, there is no such thing as a God who is aware of our actions. *	I feel God's presence in my relationships with other people.	It is important to me to spend periods of time in private religious thought and reflection.	It is important to me to spend periods of time in private religious thought, reflection or prayer.
Jesus was crucified, died, and was buried but on the third day He arose from the dead.	I feel my life is filled with meaning and purpose.	Religious beliefs influence all my dealings in life.	Religious beliefs influence all my dealings in life.
	I care a great deal about reducing poverty in my country and throughout the world	Religion is especially important to me because it answers many questions about the meaning of life.	Religion is especially important to me because it answers many questions about the meaning of life.
	I apply my faith to political and social issues.	I enjoy working in the activities of my religious organization.	I feel close to God.
	The things I do reflect a commitment to Jesus Christ.	I keep well informed in the activities of my religious organization.	Jesus Christ is the only way to heaven.
	I talk with other people about my faith.	I enjoy spending time with others of my religious community.	I am going to heaven when I die.
	I have a real sense that God is guiding me.		Most of my friends are Christians.
	I am spiritually moved by the beauty of God's creation.		

Items with * are reverse coded.

While the scales above take a multi-theistic view of religion, others that attempt to measure a single faith seem to be lacking because they do not encompass all of the dimensions of subjects' beliefs about Jesus Christ. Recall, faith systems generally encompass four elements; cognitive, affective, evaluative, and the practical (Bishop & McKaughan, 2023). While the authors of this article found few tools associated with specific belief systems, those that do exist tend to focus on only one or two dimensions of faith that make up religious commitment. Some scales focus on the behavioral/practical aspects of faith, such as Hall, Koenig, and Meador's (2010) Brief Multidimensional Measure of Religiousness/Spirituality (BMDMRD). This scale attempts to determine which behavioral components of the Christian faith could best measure an individual's maturity in the Episcopal tradition. Their study revealed that the more an individual practiced the behaviors of prayer, meditation, and study of scripture, the more likely they would be rated "mature" by Episcopal priests. Similarly, the Islamic Faith Scale focused on the behaviors of scripture reading, meditation, and prayer (Shodiq et al., 2016).

The Faith Maturity Scale developed by Benson, Donahue & Erickson (1993) takes a Christian perspective and focuses on both the practical and affective portions of faith, but not cognitive or evaluative beliefs. As seen in Table 1 above, only one item in this scale refers to Christ, specifically. The balance of the items refers to religious behaviors and feelings about God in general.

The Christian Orthodoxy Scale (Fullerton & Hunsberger, 1982), also found in Table 1, focuses on doctrinal elements of Christianity, the evaluative component of faith. This scale includes the cognitive elements, but not the emotional or behavioral components.

Also focused on the Christian tradition are the 13 items in the Faith Practices Scale. This scale examines Christian practices under the three factors of serving, devotional practice, and relating. The scale does not include any doctrinal items to indicate what a respondent might believe (Sherr et al., 2009).

Christianity and Attitudes Toward Work

Because this research specifically focused on the faith integration impact upon Christian business undergraduates, the authors also examined scales relating to Christianity and attitudes toward work. There are several scales that focus on respondents' views in this area. The Faith at Work scale explores respondents' attitudes toward the intersection of their work as managers and their faith (Lynn et al., 2009). The 15 items attempted to take a Judeo-Christian perspective toward faith and work, falling along the lines of relationship, meaning, community, holiness, and giving. The 15 items in the Congregational Faith and Work scale explore how adherents feel their congregation understands the different aspects of marketplace work along the three factors of affective commitment, job satisfaction, and entrepreneurial behavior (Park et al., 2014). As with other scales, these two scales do not delve into individuals' commitment to their faith versus to their attitudes about their faith.

While many of the scales above contain elements that may be used to help measure faith integration among Christian business students, one wonders if they are adequate to assess the cognitive, affective, evaluative, and practical measures that comprise the individual's faith related to their Christian worldviews. Wilkerson and Okrepkie (2018) recognized that while there are standardized tests for cognate mastery, "no such standardized, widely recognized tests exist for evidence of faith integration in business students' learning" (p. 60). It can be argued that existing scales either ignore the theological centrality of Christ or they ignore the role of Christian truth in individuals' lives.

Here we maintain that efforts to assess faith integration in Christian higher education must specifically address the transformative nature of Christianity. Glanzer and Ream (2005) contend that Christian educators need to consider the impact of the curricula on the formation of individual student identity and not just check off whether curricula include doctrinal elements. Faith integration efforts in business, in particular, also seem to be hampered by existing misconceptions about business as a discipline and the role of work in believers' lives. There are widespread beliefs that business is unethical, greed-motivated, and even a villain (Martin & Harrison, 2025). These are coupled with beliefs that work in the

marketplace does not have any spiritual value. We are charged as Christian college educators to correct these misinterpretations (Chewning, 2001; Roller, 2013; Dupree, 2015). This leads to the question of whether students' theology of work differs depending upon their personal spiritual attitudes and commitment in Christ.

Methodology

As discussed above, faith is composed of cognitive (belief), affective (emotional), evaluative (good versus bad), and practical (practice: i.e. actions and behaviors) dimensions. Given the gaps in the previous scales, the authors attempted to develop a survey particularly designed to address the level of faith commitment of Evangelical Protestant Christian students. Survey items were constructed based on a review of existing scales and a review of Evangelical Christian doctrine. Using the Religious Commitment Inventory (RCI-10) as a foundation for cognitive and behavioral questions, the authors added specific doctrinal questions to address the affective and evaluative components of the Bishop and McKaughan (2023) definition of faith.

Along with demographic information, the survey consisted of five main sections, 1) personal career aspirations, 2) perceptions of impact of personal faith on career, 3) theology of work in business, 4) campus experiences, and 5) emotions, practices, evaluations, and beliefs relative to their personal faith. It was in this section that the questions related to faith integration were addressed.

In an attempt to develop a scale to address the question of whether faith integration efforts have varying impact depending upon students' personal spiritual commitment, a convenience sample of undergraduate business majors at twelve Christian colleges and universities, associated with the Council of Christian Colleges and Universities (CCCU), took a self-administered online survey covering their attitudes about their choice of major and their perception of its congruence with biblical principles in their cognate area, business. A census of business undergraduates from participating universities were sent three emails: one announcement and two reminders. In exchange for their participation in the survey, students were offered the chance to be included in an institution-specific gift-card drawing. To

enlist schools' participation, the authors of the study offered the schools' summary statistics from the survey for use in their program assessment efforts.

The average completion time for the survey was under nine minutes. The overall response rate was 26%, with 720 respondents. Descriptive statistics, found in Table 2, indicate that with a slight under representation of sophomores, there were no outstanding disparities within the respondent pool.

Table 2

Demographic Characteristics of the Participants

	Frequency	Valid Percent
Age		
18-19 years	218	30.1
20-21 years	364	50.2
22-23 years	99	13.7
24-30 years	26	3.6
31 or older	13	1.8
Total	720	100.0
Gender		
Female	225	44.5
Male	274	54.2
Other/Prefer Not to Answer	13	1.4
Total	720	100.0
Academic Year		
Freshman	141	21.9
Sophomore	119	18.5
Junior	177	27.5
Senior	195	30.3
Other	12	1.9
Total	720	100.0
Length of Time at Institution		
< 1 year	153	25.1
1 to 2 years	147	24.1
2 to 3 years	142	23.3
3 to 4 years	144	23.6
4+ years	23	3.8
Total	720	100.0
% Transfer Students		14.2
% International Students		7.0

Results

Scale Development: The Christian Commitment Index (CCI)

Using the items in section five of the survey, the authors first tested to see if they were appropriate for factor extraction using the Kaiser-Meyer-Olkin statistic. The KMO of 0.93 exceeded the recommended minimum of 0.60. In addition, Bartlett's test of Sphericity was significant, ($\chi^2=4958.08$, $df=55$, $p<.001$).

Scores on the items were factor analyzed using varimax rotation. A Scree plot (Figure 1) showed that

eleven items, covering cognitive, affective, evaluative, and practical components, all with factor loads of 0.6 or higher, all loaded on to one factor, with an Eigenvalue of 6.9 (Table 3). This explains 63.6% of the variance. Of note, other items from the survey did not load on to the CCI factor and therefore are not included in this discussion. Four of the items from the RCI-10 remained within the final scale. Table 4 includes the correlation matrix of the items in the scale. Two-tailed tests of the correlations of all items were significant at $p < .001$. In addition, the items on the scale are internally consistent, Cronbach's $\alpha = .96$, indicating the scale is reliable.

Figure 1

CCI Scree Plot

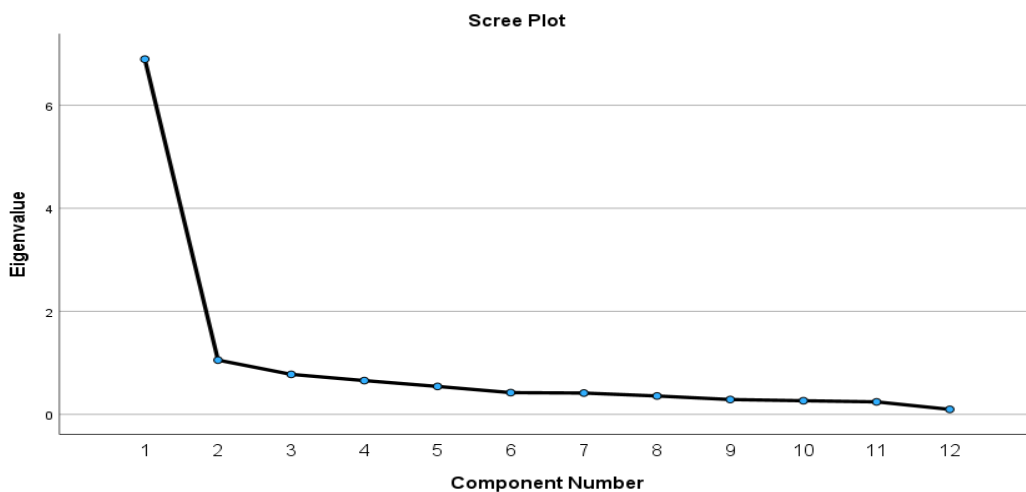


Table 3

Christian Commitment Index (CCI) Scale Items

Scale Item	Factor			<u>Attitude Component</u>
	Load	<i>m</i> **	<i>sd</i> **	
Jesus Christ is an important part of my life	.88	4.6	.84	Affective
My faith plays a major part in how I live my life	.86	4.4	1.00	Affective
I consider myself a follower of Jesus Christ	.86	4.7	.79	Cognitive
I spend time trying to grow in understanding of my faith*	.82	4.3	.97	Practice
It is important to me to spend periods of time in private religious thought, reflection or prayer*	.81	4.3	1.03	Practice
Religious beliefs influence all my dealings in life*	.81	4.1	1.11	Practice
Religion is especially important to me because it answers many questions about the meaning of life*	.78	4.3	1.02	Cognitive
I feel close to God	.78	4.1	1.01	Affective
Jesus Christ is the only way to heaven	.77	4.6	.93	Evaluative
I am going to heaven when I die	.70	4.5	.86	Cognitive
Most of my friends are Christians	.61	4.2	1.07	Evaluative
Factor Analysis, Varimax Rotation ($\alpha=.94$)				
* Item common to RCI-10				
**5-Point Likert Scale: 5 = Agree				

Table 4

CCI Correlation Matrix

	1	2	3	4	5	6	7	8	9	10	11
I feel close to God (1)	1.00										
I am going to heaven when I die (2)	0.55	1.00									
I consider myself a follower of Jesus Christ (3)	0.58	0.58	1.00								
Most of my friends are Christians (4)	0.42	0.46	0.49	1.00							
I spend time trying to grow in understanding of my faith (5)	0.64	0.49	0.63	0.41	1.00						
My faith plays a major part in how I live my life (6)	0.66	0.55	0.67	0.50	0.71	1.00					
Jesus Christ is an important part of my life (7)	0.63	0.54	0.89	0.49	0.66	0.71	1.00				
Jesus Christ is the only way to heaven (8)	0.47	0.51	0.70	0.50	0.51	0.62	0.69	1.00			
It is important to me to spend periods of time in private religious thought, reflection or prayer (9)	0.59	0.51	0.60	0.39	0.69	0.73	0.67	0.58	1.00		
Religious beliefs influence all my dealings in life (10)	0.57	0.48	0.59	0.43	0.66	0.70	0.65	0.63	0.67	1.00	
Religion is especially important to me because it answers many questions about the meaning of life (11)	0.52	0.44	0.66	0.39	0.62	0.60	0.67	0.56	0.59	0.64	1.00

Given that both Christian and non-Christian respondents answered the survey, it is not surprising that the data showed characteristics of an uneven distribution. Individual factor scores ranged from a high of 82.42 to a low of -453.17. Skewness measured at -2.06 with a standard error of .10, indicating the data skews left. The kurtosis score of 4.57 with a standard error of .20 indicates that the distribution is broader than a normal distribution.

CCI by School

CCI appears to have discriminant ability. By indexing factor scores to 100 (sd =20) the authors calculated the mean factor scores by school, and found that they showed separation between the schools (Table 5). The scores seem to make sense given the characteristics of the schools in the sample. For example, School A, with the highest mean CCI index of 106 and the lowest standard deviation of 10.1, is the only school in the sample that requires students to be Christians. Counter to this is School L with the lowest mean of 83 and highest standard deviation index of 30. They report a high proportion of their students are not Christians and assessment reports show that only 17% of their student body is affiliated with a church.

Table 5
CCI By Participating Institution

School	Mean CCI	Std Dev.
A	106	10.1
B	105	20.0
C	104	17.5
D	101	16.6
E	101	18.3
F	100	16.4
G	100	19.0
H	99	17.2
I	99	22.5
J	97	22.1
K	96	24.2
L	83	30.0
Total	100	20.0

Faith Commitment by Academic Year

Surprisingly, there are no statistically significant differences between the CCIs of students in the different academic years. With the exception of "other" students, largely auditors or those taking more than four years to graduate, all academic classifications of students scored around the mean index of 100: first-time freshmen, CCI 103, freshmen, not first semester, CCI 98, sophomores, CCI 99, junior, CCI 102, seniors, CCI 100, and "other" CCI=91 ($p<.05$ versus all other classifications). While one would surmise that students' CCI would increase throughout their four years at Christian institutions, this does not appear to be the case. These results may reflect an offset in spiritual commitment by upper classmen who are more likely to negatively view the Christian college experience than are lower classmen (Martin & Harrison, 2025).

Student Attitudes by CCI

To determine if CCI could be used to measure faith integration within students' cognate area, the authors examined how students' CCI scores related to their views about their major, business. The survey explored students' attitudes in their understanding of their faith and work. The survey assessed their feelings about their personal career goals, their perceptions of the impact of personal faith on their careers, and their perceptions of the congruence between Christianity and business. Correlation analysis of the questions relative to these perceptions generally found that as students' CCI increases, so does their level of support for the different areas related to faith and work, as discussed below.

CCI and Career Aspirations. To explore the motivations of students at Christian colleges for majoring in business, respondents were asked to rate a number of items in response to the prompt, "I look forward to a career where I will..." using a 5-point Likert scale where five equals "Agree". As summarized in Table 6, Pearson's correlation coefficients show statistically significant trends that as CCI increases, students are more likely to agree with statements related to serving others and God in their work. However, for most statements that dealt with non-spiritual or non-humanitarian career expectations, such as be successful, impress people, or have power; no significant differences were noted.

Table 6

Significance of Christian Commitment Index versus Career Aspirations, Ranked by Pearson's Correlation Coefficient

<i>Career Aspirations: "I look forward to a career where I will...."</i>			
	<i>m</i>	<i>sd</i>	<i>r</i>
Serve God	4.6	.81	.73
Make decisions that have a positive impact for God	4.6	.82	.65
Reach my spiritual goals	4.3	1.1	.50
Serve the poor	4.2	.94	.30
Help other people be better off	4.6	.67	.29
Donate a lot of money to good causes	4.3	.80	.28
Make a difference	4.6	.65	.27
Make decisions that have a positive impact on people	4.7	.56	.21
Reach my personal goals	4.7	.62	.19
Help the economy	4.4	.81	.18
Influence people	4.5	.75	.14
Be respected	4.6	.64	.10
Be successful	4.7	.54	.06
Impress people	3.7	.80	.04
Have nice things	4.1	.90	.01
Have power	3.4	1.10	-.10
Make a lot of money	4.1	.90	-.12

5-point Likert scale: 5=Agree

BOLD= $p < .05$

CCI and Spiritual Value of Business. In many areas, there are significant relationships between students' level of spiritual commitment as measured by CCI and their views about the impact of their faith on their jobs (Table 7). The higher a student's CCI, the more they tend to see the spiritual value in their work. This is indicated by their support of statements about work pleasing God, being more joyful at work because of their faith, their work being part of their ministry and

their work being a place to bless others. As seen by the negative correlation of $-.46$, higher CCI students are less likely to feel like they should keep their faith separate from their work.

Higher CCI students do not think their career potential will be hindered because of their faith. While opinions on career factors such as salary and advancement are highly varied, as indicated by mid-point means and high standard deviations, there are no significant differences in attitudes between high and low CCI student scores in opinions about faith impacting salary or advancement.

Table 7

Impact of Faith on Work versus Christian Commitment Index Ranked by Pearson Correlation

<i>Views of the Impact of Personal Faith on Work</i>			
	<i>m</i>	<i>sd</i>	<i>r</i>
I think my work will please God	4.4	.82	.67
I think I will be more joyful at work because of my faith	4.3	.95	.65
I think my work will be a part of my ministry	3.7	1.27	.55
I feel my work will be a blessing to others	4.3	.84	.42
I think I may have to make decisions at work that conflict with my faith	2.8	1.35	.01
I feel my impact for God could be stronger if I did not have to work for a living	2.2	1.31	-.02
I feel like my salary will be negatively impacted because of my faith	1.9	1.11	-.03
I feel my advancement at work will be hindered because of my faith	1.8	1.09	-.06
I think it is important to keep your faith separate from your work	1.9	1.16	-.46

5-point Likert scale: 5=Agree

BOLD= $p < .05$

DISCUSSION

In his early work calling Christian educators to seriously assess the effectiveness of faith-learning integration, Hasker (1992) stated that "what is lacking...is a systematic mapping...of general ways in which worldview issues connect with particular concerns of various disciplines" (p. 234). Since then, members of the Christian academy have conducted numerous studies and written multiple articles on faith integration, yet a systematic way to assess whether our efforts to connect our faith integration with a change in student's Christian faith commitment is still in its infancy. Particularly relating to business, Smith (2005) notes that after 25 years, the Christian Business Faculty Association (CBFA) has done significant work applying biblical principles to topics in business but still lacks ways to test faith-integration applications. This challenge is not unique to business as an academic discipline. Kaak (2016), writing in *Christian Higher Education*, called for more work to be done across the academy to identify ways to assess whether faith integration efforts are working. This paper introduces the concept of the Christian Commitment Index (CCI) as a potential move toward this goal.

We know individual students in our classrooms express different levels of commitment to faith in Christ. It would seem that students' levels of Christian commitment would be a factor to consider in assessing the impact of faith-integration efforts. Would we not expect faith-integration efforts to have a stronger impact on more spiritually committed students? As students' commitment to Christianity increases, should not their understanding of the links between our disciplines and Christianity also increase?

We argue that most of the existing tools for measuring faith and spirituality, as outlined in the literature review of this paper, are inadequate for use in measuring our faith integration efforts. Since other scales intentionally take ecumenical approaches as they try to measure religiosity or spirituality, they ignore the claims that make Christianity unique. Those are the claims that we as a faculty are specifically trying to address in our faith integration curricula.

The Christian Commitment Index

This paper presents the Christian Commitment Index, CCI, as a way to assess students' Christian commitment to Christ. Unlike other scales that only address beliefs or doctrine, the CCI was developed specifically to address the cognitive, affective, evaluative, and behavioral dimensions of the Christian faith. This instrument may help educators at Christian colleges and universities assess their faith integration efforts. As with all initial research efforts, the CCI tool needs to be refined. While more testing needs to be done to determine the validity of the scale versus existing scales, the authors believe the CCI offers promise as an assessment tool.

Early tests among undergraduate business majors seem to show the CCI may have concurrent validity. The researchers found that as students' scores increase, they are more likely to embrace career goals surrounding their faith, such as donating to good causes, serving God, and serving the poor (Table 6 above). CCI seems to indicate that faith is not a factor in students' desire for traditional career goals such as being respected, successful, or helping the economy. However, as respondents' CCI increases, they are more likely to see spiritual impact in their work (Table 7 above). The fact that there are no significant findings between CCI and traditional measures of marketplace mobility, such as career advancement and salary, seems to indicate that more spiritually committed students do not view their faith as having a negative impact on their career potential as do spiritually non-committed students.

Limitations

While the Christian Commitment Index shows promise as a tool to be used as Christian educators assess their faith integration efforts, there are factors to consider that could improve its effectiveness. The study was administered among students at schools affiliated with the Council for Christian Colleges and Universities (CCCCU), in which all universities adhere to a specific doctrinal statement. The tenets of this statement are probably reflected in the students' CCI scores. In addition, given the respondents in this study self-selected to attend a Christian university, their personal levels of spiritual commitment are already likely higher than those of students attending non-Christian schools. One avenue of future work could be to offer

the survey at non-Protestant/Evangelical focused schools. The results might provide insight as to whether or not the type of institution has an impact on students' faith commitment.

Continued work is needed to clarify the items in the scale and determine if additional items could make it stronger. One such area to consider is whether the full range of the Christian spiritual development is covered by the existing items. Currently the negative skew of the responses may indicate that there is a range of responses for non-Christians; however, for Christians the degree of support for the items may "cap off." This problem may be addressed in the wording of the items to make them more definite, such as changing "my faith plays a major part in how I live my life," to "my faith plays the major part in how I live my life."

While, as with all research, there are weaknesses to overcome, the authors believe this scale moves toward filling the gap of validated scales required for the assessment of one of our fundamental responsibilities – helping build students' faith commitment.

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