

The *Kāffah* of Islamic Scale: Development and Validation

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Abstract

Prudent study and analysis of the religiosity instruments that have been circulating it are found that there are many variations of instruments measuring the religiosity of Muslims. This is due to differences in the conceptual constructs used by the researchers as the basis for developing such instruments. The use of concepts and instruments that are not based on Islamic religiosity has the potential to distance the measuring instrument from what psychological behavior to be measured, while the measuring instrument based on Islamic religiosity is also not yet fully solid, in line, and be close to each other with Islam. Dissatisfaction with the instruments based on the constructs and instruments of Islamic religiosity that have been compiled has encouraged researchers to develop religious instruments based on Islamic teachings in a precise and solid manner. This instrument is called the *Kāffah* of Islamic Scale (KIS). The results of the psychometric test and empirical data show that the *Kāffah* of Islamic Scale (KIS) has a good factor structure through the testing phase of the unidimensional fit model. The *Kāffah* of Islamic Scale (KIS) measuring instrument consists of five dimensions, namely belief, formal ritual, interpersonal, personal, and morality. There are 33 valid items to measure the Islamic construct of the *kāffah* composed of five items representing the belief dimension, six items representing the formal dimension of ritual, thirteen items representing interpersonal relationships, twelve items representing the personal dimension, and three items representing the morality dimension. Overall, the results of this research provide preliminary evidence to support the use of the *Kāffah* of Islamic of Scale (KIS) as a measurement tool that has conceptual and psychometric strengths.

Keywords: Islamic religiosity, psychological scale, the *kāffah* of Islam, the *Kāffah* of Islamic Scale

Abstrak

*Telaah literatur dan analisis secara seksama terhadap instrumen religiusitas yang telah beredar, akan ditemukan banyak sekali variasi instrumen untuk mengukur religiusitas kaum Muslim. Hal itu disebabkan perbedaan konstruk konseptual yang digunakan para peneliti sebagai landasan mengembangkan skala tersebut. Penggunaan konsep dan instrumen yang disusun tidak berbasis pada religiusitas Islam berpotensi menjauhkan alat ukur dengan perilaku psikologis apa yang hendak diukur, sementara alat ukur yang berbasis religiusitas Islam juga belum sepenuhnya kokoh, sejalan dan senafas dengan Islam. Ketidakpuasan terhadap instrumen yang didasarkan pada konstruk dan instrumen religiusitas Islam yang telah disusun mendorong para peneliti mengembangkan instrumen religiusitas yang berlandaskan ajaran Islam secara presisi dan kokoh. Instrumen ini disebut dengan skala Islam *kāffah*. Hasil uji psikometrik dan data empirik menunjukkan bahwa alat ukur skala Islam *kāffah* memiliki struktur factor yang baik melalui tahap pengujian model fit unidimensional. Alat ukur skala Islam *kāffah* memiliki lima dimensi yaitu kepercayaan, formal ritual, interpersonal, personal, dan moralitas. Selanjutnya terdapat 33 item yang valid untuk mengukur konstruk Islam *kāffah*. Jika diperinci lebih lanjut, terdapat lima item mewakili dimensi kepercayaan, enam item mewakili dimensi formal ritual, tiga belas item mewakili relasi interpersonal, dua belas item mewakili dimensi personal, dan tiga item mewakili dimensi moralitas. Secara keseluruhan hasil riset ini memberikan bukti awal untuk mendukung skala Islam *kāffah* sebagai alat ukur yang memiliki kekuatan secara konseptual dan psikometrik.*

Kata kunci: Islam *kāffah*, religiusitas Islam, skala Islam *kāffah*, skala psikologis

Introduction

Islamic religious scales are always developed by experts and evaluated for their validity and reliability through thousands of research (Idehen, 2001). Over the past two decades, the development of Islamic religiosity measurement tools has attracted the attention of experts; measuring tools offer started by Albelaikhi (1997), Wilde & Joseph (1997), Sahin & Francis (2002), Hamzah et al. (2006), Jana-Masri & Priester (2007), Ji & Ibrahim (2007a), Alghorani (2008), Abu-Raiya et al. (2008), Tiliouine et al (2009), Abu-Raiya & Hill (2014), Ghorbani et al. (2014), El-Menouar (2014), Tekke et al. (2015), Achour et al (2015), Olufadi (2016), also by Mahuddin et al. (2016), Ghorbani et al. (2017), and Abdullah, Abdullah & Bujang (2022) where is the last measurement tool for the consumption of *halal* food among Muslims. Even Ghorbani et al. (2002a; 2000b) have developed a special scale that measures Muslim-Christian religious orientation. As mentioned by Mahudin et al. (2016), these measuring tools are not ideal, ranging from conceptual formulations, measurements, and measuring tools, to their accuracy in measuring the behavior of an individual Muslim in community organizations. From the literature review, Olufadi (2016) writes, that although several scales have been found and are considered to be suitable to measure the dimensions of Muslim religiosity, the literature review indicates that direct references that can be used to examine everyday's Muslim actions and behaviors that are in line with Islamic teachings are still very limited.

As a measuring tool, the scale that is not yet precisely based on the principles, spirit, and perspective of peaceful Islam as a whole, called Ghorbani et al. (2000a, 2000b) has resulted in a weak accuracy in reading the religious behavior of a Muslim. The wider consequence is that measuring instruments do not contribute to the strengthening of the Islamic scientific tradition. Meanwhile, in the midst of the unavailability of an accurate Islamic measurement tool, the researchers used the concept of religiosity, which is mostly a scale that was compiled and adapted from the Judeo-Christian religious tradition (Spilka, et al., 2003). Half a century ago, the multidimensional concept of religiosity has been developed by Stark & Glock (1968) rooted in the culture of the Christian community in the United States of America. As well Francis (1978), Francis & Stubbs (1987), Hood et al. (1996), Wilde & Joseph (1997), Hill & Hood Jr (1999), Fetzer Institute (1999), Peter & Hood Jr (ed.) (1999), Krauss et al. (2006), Phalet et al. (2010), Jasperse et al. (2012), Maliepaard & Phalet (2012), Wang, Zhang & Cao (2017), and Wang & Tan (2020).

From the perspective of Islamic teachings, the *Muslim Religiosity Scale* (MRS) offered by Krauss, Hamzah, & Idris (2007) is intended to be applied to interfaith populations: Muslims, Hindus, Buddhists, and Christians. Previously Krauss et al (2005) compiled *The Muslim Religion-Personality Inventory* (MRPI) for the Malaysian Muslim youth population, while Krauss et al. (2006) used it for interfaith populations. The use of theories and scales born from within the Judeo-Christian tradition contains many accuracy problems from their concept to measurement. The theoretical framework, dimensions, and perspectives in the theory are biased by the religious tradition, and it is this bias that keeps him from attempting to accurately portray religious behavior in the Islamic religious tradition. Likewise, when Huber & Huber (2012) compiled *The Centrality of Religiosity Scale* (CRS) to measure the aspect of centrality and salience of religious meaning in personality which is theoretically based on five core dimensions of religiosity. Together, these five dimensions can be considered to represent the whole of religious life, a combined measure of the centrality of religiosity suitable for interreligious studies, sociology of religion, psychology of religion, and religious studies.

Having more thoroughly reviewed and due to the various conceptual foundations developed by experts, the instrument for measuring a Muslim's religion also varies. Albelaikhi (1997) in his *Development of a Muslim Religiosity Scale* (MRS), for example, divided the measuring instruments into *Religiosity Level Scale* (RLS) and *The Religious Behavior Scale* (RBS). Why be diverse? In measuring Islamic religiosity, potential problems that will arise, according to Albelaikhi (1997), are

measuring the dimensions of belief in religion, offending participants' emotions, and the influence of participant gender. Such as Wilde & Joseph (1997) developed the *Muslim Attitudes Towards Religion Scale* (MARS) which consists of 14 items and is validated in the Muslim community in the UK. Likewise, a research based on factor analysis using the *Muslim-Christian Religious Orientation Scales* by Ghorbani et al. (2002a; 2000b) used with the subject of the Iranian Muslim community shows that only two factors from MARS are valid, namely *Islamic Worldview and Islamic Practices*. Ji & Ibrahim (2007b) compiled another scale measurement, i.e. *Islamic Doctrinal Orthodoxy and Religious Orientations*. However, the two aforementioned measuring tools use the view of motivation and existential experience of secular psychology, not from an Islamic perspective.

Due to dissatisfaction with the instruments that are seen as being less robust and reliable in reading the religious behavior of a Muslim, experts are encouraged to develop correct instruments based on Islamic teachings with accuracy and precision. Krauss, Hamzah, & Idris (2007) developed the *Muslim Religiosity-Personality Inventory* (MRPI) which consists of two dimensions *Islamic Worldview and Religious Personality* with 55 items. Then Abu Raiya et al. (2008) compiled *Psychological Measures of Islamic Religiosity* (PMIR), with five dimensions. These two instruments are rooted in Islamic teachings and are multidimensional, thereby describing the complexity of Islamic teachings. Criticism of the first instrument was because it was developed and researched for the context of the application of Islam in the daily lives of teenagers, so it is considered inadequate to portray a picture of Islamic expression in various other fields of life and ages outside of adolescence. While the latter-mentioned scale limits itself to Islamic dimensions related to mental health. The scale of *The Five Dimensions of Muslim Religiosity* attempted by El-Menouar (2014) is far from perfect because the instrument only adapts and expands on a scale based on Christian belief traditions.

In contrast to the Judeo-Christian tradition and various previous Islamic measuring instruments, Mahuddin et al. (2016) develop a more comprehensive measure of religiosity. In *Religiosity among Muslims: A Scale Development and Validation Study*, he places the Islamic perspective as the main reference in the construction of his religiosity construct. It is similar to what was attempted by Abu Raiyya (2008), yet there is a fundamental difference between those of Abu Raiyya (2008) and Mahuddin et al. (2016) because the latter scale places a firmer conceptual basis, namely *imān*, Islam, and *ih̄sān*. According to him, Islam is centered on bodily actions or human activities: *imān* is based on the principle of understanding God, while *ih̄sān* is the actualization of values and goodness that is based on the spiritual. Further analysis of the measuring instrument Mahuddin et al. (2016) showed the nature of unidimensionality of 10 items. That is, even though the theoretical construct is built on three dimensions, *imān*, Islam, and *ih̄sān*; on this scale, the three dimensions or aspects are considered as a whole that covers and complements each other. According to him, the most basic or the deepest as well as functioning as the basis or foundation is *ih̄sān*, which in the next circle *ih̄sān* is covered by *imān*, while the last circle includes *imān* and *ih̄sān* is Islam.

The argument above prompted us to offer a scale of Islamic religiosity called the *Kāffah* of Islamic Scale (KIS). Similar to Mahuddin et al. (2016), the new scale is also unidimensional. Still in line with Mahuddin et al. (2006) that the construct of the *Kāffah* of Islamic Scale (KIS) consists of three separate dimensions, namely *imān*, Islam, and *ih̄sān*, that are integrated into both the domain and the form of behavioral practice. Thus, from the start, it was recognized that the Islamic construct of *kāffah* is unidimensional. The three dimensions surround each other in a triangular position which is sequential, firstly *imān* as the basis, secondly Islam, and then the final result leads to *ih̄sān*. As a state, not a trait, the three dimensions of religion, from *imān*, Islam, to *ih̄sān* have a balanced position and interact with one to another, and if an act is carried out with the intention of awareness, will be worth worship. In the study of measuring the religious behavior of a Muslim who uses religious teachings as the benchmark, the Islamic terminology of *kāffah* can be equated with the concept of religiosity or

spirituality. Both religiosity and spirituality have been derived in the form of dimensions and accompanying measuring instruments. After being tested empirically, several instruments that have been compiled to measure Islamic religiosity or spirituality have proven to be valid and reliable. However, if explored further, the measuring instrument for religiosity and spirituality of Islam is not yet based on a solid theoretical basis on the concept of adequate Islamic teachings. Scientific efforts by developing measuring instruments are carried out with basic and urgent considerations to get a precise picture in addition to being able to predict human behavior in many situations and aspects of life based on the *kāffāh* basic religious beliefs, including the building of the Indonesian state and nationality. The use of the Islamic *kāffāh* as a basic concept for the preparation of valid and precise instruments in the realm of psychology to understand its expression in various forms of human behavior. Therefore, the description, explanation, and description of the measurable behavior of a Muslim so that one's behavior can be categorized as a reflection of the *kāffāh* of Islam is also less satisfactory.

Theoretical Framework

Experts have reviewed what Islam is and how important it is to be Islamic (Zackriya, 1983; Azmeh, 2016). According to al-Ṭantāwī (2008), "Islam" is derived from the word *al-silm* or *al-salm* meaning "salvation" and "peace" (*al-musālamah*). The word emphasizes the benefit or good luck (*al-musālahah*) such as maintaining harmony and unity by avoiding damage, chaos, division, and war. While the word *kāffāh* as mentioned in Q.S. 2: 208, according to al-Ṭantāwī (2008), in Arabic is a synonym of *jāmī'an* which means "complete", "comprehensive" (*mānī'*), and "not in pieces" (*al-tafīq*). The word *kāffāh* also refers to conditions that allow them to enter Islam, including those who previously embraced *ahl al-kitāb*, totally and completely. Meanwhile, according to Ibn Kathīr (1978), the *kāffāh* of Islam means "all of you" let *al-ṭā'ah* (obedient) to all dimensions of Islamic teachings which contain values that when applied will enrich people's lives in all aspects of human life, starting from intentions, words, and deeds.

According to al-Shabūnī (2013), the *kāffāh* of Islam mentioned in QS 2: 208 is an appeal to everyone to believe solely in Allah SWT, placing Muhammad as a prophet and apostle, and Islam as their religion. They are encouraged to convert to Islam by carrying out all Islamic Shari'ah, practicing all the laws or provisions thereof, not leaving one part over the other in all circumstances, and not following the path of Satan which misleads, divides, and invites evil. According to Al-Ṭantāwī (2008), the *kāffāh* of Islam is defined as "submission to Islam as a whole" and no longer practicing the previous religious teachings and customs. Whereas al-Sa'dī (2010) mentions that the *kāffāh* of Islam means following the religious law, do not leave one part of the other, do not follow the lust, do not follow the devil who misleads, invites immorality, evil, wickedness, and damage.

Ibn Kathīr (1978) and Ibn 'Āsyūr (1997) call the *kāffāh* of Islam as "submission into the path of salvation (peace) perfectly", by practicing religious *shari'ah*, not following the previous faith and worship procedures regulated by People of the Book (*ahl al-kitāb*). According to Ibn Kathīr (1978) and Ibn 'Āsyūr (1997), the *kāffāh* of Islam as stated in QS 2: 208 cannot be separated from QS 2: 207 about various human responses to Islamic teachings. According to them, QS 2: 207 is the opening sentence (*isti'nafiyah*) for QS 2: 208, lest anyone take human rights unjustly. While al-Ṭantāwī (2008) mentions that QS 2: 207 is about the attitude of the disbelievers and hypocrites whose tongues are fluent in pronouncing the *shahada* but their actions destroy the social order because they hurt by depriving other people of their rights, which is a threat to peace.

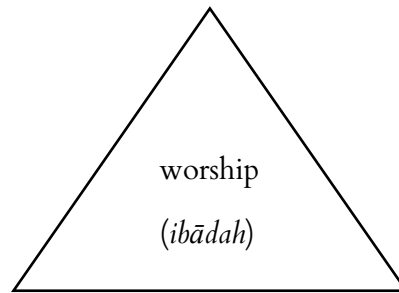
According to Nizar (2005), the *kāffāh* of Islam rests on three pillars: valid and solid creed (*al-aqīdah al-shahīhah*), conciliatory worship (*al-ibādah al-salimah*), and goodness reflected in self-behavior and interpersonal relationships (*ḥasan al-khuluq wa al-mu'amalah*). If traced in terms of orthodoxy, the three religious principles, as stated by Nizar (2005) and Murata & Chittick (1994) above are rooted in

the hadith (HR Muslim) about the concepts of *imān*, Islam, and *ih̄sān*. As a concept, the Islamic principles in the hadith are in line with the spirit of the Islamic terminology *kāffāh* as mentioned in QS 2: 208 which can be translated as a perfect and comprehensive Islam for benefit and peace. The basic tenets of the comprehensive the *kāffāh* of Islam are the *ḥāl* (sing. state) or *aḥ wāl* (pl. states) of those who enter it, which is based on the following principles: *imān*, Islam, and *ih̄sān*.

First, *imān* means belief or faith that is solid (*aqīdah*) because it is bound to Allah SWT. In the context of measurement, *imān* in Allah SWT is shown in 6 pillars: *imān* (faith) in Allah, in the Angels, in the Prophet as His Messenger, in the Holy Qur'an, in *qada* (predestination) and *qadr* (fate, destiny), and the Day of Judgment. Second, Islam, theoretically, means self-submission in the way of peace. In everyday and daily life, Islam means the embodiment or implementation of *sharī'ah* (Islamic provisions, the Law of God), which is exoteric and refers to obedience to worship God as well as in the form of relationships with others in peace and tranquility of life. Being obedient as a servant of Allah SWT is carried out by practicing the 5 pillars of Islam consistently consisting of saying the *shahada* (testimony of faith), praying, fasting, giving *zakat* (obligatory charity, almsgiving), and performing *hajj* (pilgrimage) for those who can afford it. As for the third principle, *ih̄sān* (sincerity) in Islam means "perfection" or "best". That is an esoteric awareness that whatever we do during worship is like seeing Allah SWT, or vice versa as if Allah SWT sees our worship. Whatever we do with the intention solely for the sake of Allah SWT will be worth worship, filled with a sense of *ih̄lās*, piety, love, and virtue whose expression is manifested in the form of prayer and hope, art and poetry, practical Sufism, ethos, love, and enthusiasm.

The design of the *kāffāh* of Islam theoretical model inspired by Muhaimin's anthropological research is as follows (1995: 88), can be seen in **Figure 1**.

Imān (belief system)
 Believing in One God, Allah SWT
 Messenger (*Rasūl*)
 Angels
 Holy Scriptures al-Qur'an
 The Day of Judgment
Qada' (predestination) and *Qadr* (fate, destiny)



<p><i>Islām</i> (self-submission) to the Law of God (<i>sharī'ah</i>) <i>Exoteric Dimension</i></p>	<p><i>Iḥsān</i> (Deference) by cleansing the heart (<i>Tasawuf</i>) <i>Esoteric Dimension</i></p>		
<p>Formal Ritual</p> <ul style="list-style-type: none"> • Testimony of faith • Prayer • Obligatory charity/ Almsgiving • Fasting • Pilgrimage 	<table border="0" style="width: 100%;"> <tr> <td style="width: 50%; vertical-align: top;"> <p>Rules of Interpersonal Relation contract (<i>Mu'āmalah</i>)</p> <ul style="list-style-type: none"> • Government • Trade & commerce • Defense & safety • Marriage • Inheritance • Well-being • Science & Technology </td> <td style="width: 50%; vertical-align: top;"> <p>Codes of Ethics and Conduct</p> <ul style="list-style-type: none"> • To living beings • To non-living/ dead/deceased </td> </tr> </table>	<p>Rules of Interpersonal Relation contract (<i>Mu'āmalah</i>)</p> <ul style="list-style-type: none"> • Government • Trade & commerce • Defense & safety • Marriage • Inheritance • Well-being • Science & Technology 	<p>Codes of Ethics and Conduct</p> <ul style="list-style-type: none"> • To living beings • To non-living/ dead/deceased
<p>Rules of Interpersonal Relation contract (<i>Mu'āmalah</i>)</p> <ul style="list-style-type: none"> • Government • Trade & commerce • Defense & safety • Marriage • Inheritance • Well-being • Science & Technology 	<p>Codes of Ethics and Conduct</p> <ul style="list-style-type: none"> • To living beings • To non-living/ dead/deceased 		
	<p>Berjalan Menuju Allah (<i>Sufism</i>)</p> <ul style="list-style-type: none"> • Tarekat • Non-Tarekat 		

Figure 1. Conceptual Model

Methods

The preparation of the *Kāffāh* of Islamic Scale (KIS) uses a quantitative approach. The theoretical formulations compiled were tested using statistics and empirical data. The stages of compiling the *Kāffāh* of Islamic Scale (KIS) follow Clark & Watson (1995), namely by identifying salient concepts or dimensions, inspecting items from existing scales, writing sets of items for the new instrument, and the last is validating the instrument through field testing. In addition, the research procedure is as follows.

In the first stage, a critical analysis of all theoretical constructs and measuring tools is mentioned in widely published articles related to Islamic religiosity. The purpose of this stage is to identify any literature resources to build a theoretical construct on Islamic religiosity in general. In addition to conducting a critical study of the theoretical and conceptual side, a careful study is also carried out on measuring instruments related to the *kāffah* of Islam, such as religiosity and Islamic spirituality. Other critical studies are also carried out on all measuring instruments which in their preparation are based on Islamic teachings. In addition to a review of the measuring instrument Abu-Raiya et al (2009), the researcher reviews other measuring instruments similar to those compiled by Mahudin et al (2016).

Second, a literature review was conducted focusing on defining the *kāffah* of Islam and identifying the main elements (*ushūliyah*) and the branches of Islam (*furū'iyah*) are. This literature review was followed by conducting two focus group discussions by inviting experts to be the main activity in this stage. Its aims to identify the construct of the *kāffah* of Islam. In general, the *kāffah* of Islam is based on three main concepts: *imān*, Islam, and *ihsān*; where the pillars of *imān* and the pillars of Islam reflected in formal worship are basic teachings (*ushūliyah*), but the application of Islamic teachings in the context of interpersonal relations (*muāmalah*) such as legal, social, state politics, science, arts and culture, welfare, and family are included in the domain of religious teachings (*furū'iyah*).

Third, we confirm the construct of the Islamic theory of the *kāffah* of Islam to the population for obtaining a salient dimension. The construct of the *kāffah* of Islam was then built by synthesizing the understanding and limitations according to experts and the population. The second objective is to develop a measuring instrument based on those various considerations. After determining the definition and operational definition of the *kāffah* of Islam, the items are compiled. The next step is for conceptualizing the construct of the *kāffah* of Islam which is based on some basis and basic aspects of Islamic doctrine such as *imān*, Islam, and *ihsān* as basic variables. The activity in this stage is to develop definitions and operationalize definitions such as dimensions and indicators.

After that, the blueprint is used as the basis for compiling items representing each dimension and indicator. At this stage, the creation of an item bank becomes important, and this can be done in two ways; firstly, by collecting and then combing out items from pre-existing scales of Islamic religiosity and spirituality as the insight; secondly, by making items based on the operationalization of theoretical concepts. From this second step, 103 items were compiled. Furthermore, to see the readability test, five undergraduate students from the Faculty of Psychology who were Muslim were invited as the testers. From the readability test, it can be concluded that all participants think that the items are easy to understand and there are no sentences that need to be corrected. Having finished this step, field research was then conducted.

The number of research subjects invited to test the measuring instrument of the *Kāffah* of Islamic Scale (KIS) was 307 respondents from various elements of the Muslim community living in Jakarta, Depok, Bogor, Tangerang, Bekasi, and Bandung. Data from all respondents were taken with an online questionnaire distributed through social media for 4 (four) months. Filling out the questionnaire voluntary without any compensation, and all respondents agreed to fill out the informed consent and acknowledged that this research will be published without revealing their identities. Respondents have also been informed that they have the authority to refuse and stop participating at any time. The ages of respondents ranged from 18 to 56 years (age average = 21.83; SD = 7.793). Another explanation is that they consist of educated people, who are working in government and private institutions, and the majority are active in religious organizations as shown in **Table 1**. below.

Table 1. Respondents

<i>Variable</i>	<i>Frequency</i>	<i>Percentage</i>
Gender		
Male	102	33.2%
Female	205	66.8%
Education		
Senior High School	68	22.1%
Undergraduate	209	68.1%
Graduates	23	7.5%
Others	7	2.3%
Occupation		
Student/College Student	252	82.1%
Civil Servant	9	2.9%
Private Employee	11	3.6%
Entrepreneur	7	2.3%
Others	28	9.1%
Organizational Affiliation		
NU	142	46.3%
Muhammadiyah	24	7.8%
Salafi	9	2.9%
Others	36	11.7%
No Organizational Affiliation	96	31.3%

The next step is the researcher applied a two-step analysis. First, the scale model was validated, and any items causing the model unfit were deleted. Second, the scale was re-validated up to all item levels using the remaining items to fit the model and followed by examining the contribution of those items to the latent variable.

Validation from the test level to the item level utilized the Categorical Confirmatory Factor Analysis (CCFA) or Item Factor Analysis (IFA) method. The use of this method was as an estimator of Weighted Least Square Mean and Variance (WSLMV) to treat categorical data generally could not be done by Confirmatory Factor Analysis (CFA). To test whether the *Kāffah* of Islamic Scale (KIS) is fit or not, the chi-square statistic and Root Mean Square Error of Approximation (RMSEA) were used as the model fit criteria. It must be realized that chi-square is sensitive to the number of samples, with p -value $> .05$, then another fit index is needed, namely, Root Mean Square Error of Approximation (RMSEA) $< .05$. Furthermore, the additional fit index criteria are, Comparative Fit Index (CFI) $> .90$, and Tucker Lewis Index (TLI) $> .90$ also the Standardized Root Mean Squared Residual (SRMR) $< .08$ (Hu & Bentler, 1999). The significance of an item in contributing to the latent variable is limited by the t -value > 1.96 criteria. All analyzes utilized M-plus software version 8.4 and SPSS version 25.

Results and Discussion

Result

Based on the results of the initial analysis using CFA, the *Kāffah* of Islamic Scale (KIS) consists of four factors, namely belief systems, formal rituals, personal values, and morality. The researchers, then, compiled as many as 96 items from the four aforementioned factors. Then, the researcher checked the residual correlation (measurement error) between items as the model was found to be unfit. On such a basis, the researcher removed the items that correlated with the residuals. Items with residual correlation are considered to give problems in measuring the factors they measure. Based on the initial analysis, it was found that 63 of the 96 items did not fit, and these items can be seen in Appendix A. Meanwhile, 33 of the 96 items that fit in each of the 4 factors can be seen in the following explanation.

Belief System Factor

After the initial testing stage to separate items that correlate between residuals, the researcher determined the items that are free from the correlation between residuals. These items can be seen in Table 3.

Table 3. Fit Items in Belief System Factor

No	Items
5	Not everything is listed on the al-Qur'an*.
10	By doing good things I want to please Allah.
12	Doing good things will return to yourself, as well as if you do a bad things.
13	I can't escape from Allah's destiny.
14	You don't have to work hard, because fate has already been determined*.

Table 4. below shows correlation between items. The correlation has the smallest range of .018 to the largest of .417. All correlations are positive, followed by testing the fit model. The results of the analysis obtained the *Chi-Square* value of 8.734, $df = 5$ ($p < .1202$); RMSEA = .049.

Table 4. Intercorrelation Items in Belief System Factor

Item	U5	U10	U12	U13	U14
U5	1				
U10	.026	1			
U12	.037	.417	1		
U13	.203	.366	.405	1	
U14	.018	.095	.145	.067	1

An insignificant Chi-Square value indicates that the model is fit, or the residual in the model is not significant. The Chi-Square value is strengthened by the results from RMSEA $< .05$, and CFI = .978; TLI = .956.

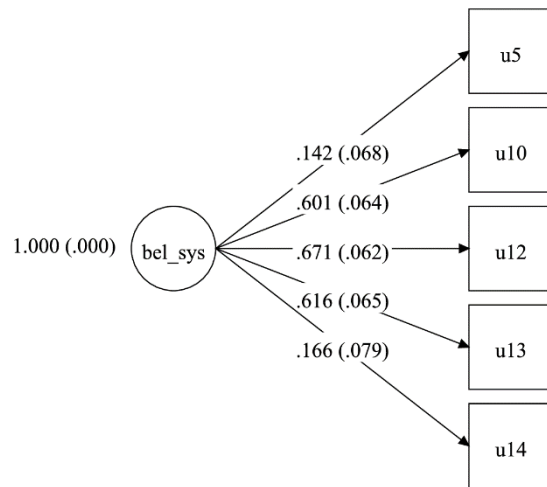


Figure 2. IFA Diagram of the Belief System Factor

Furthermore, when the researcher found that the model is fit, the researcher examined the items that contribute to the factor (ξ_1).

$$\begin{aligned} \eta^2_{33} &= \lambda_{x31}^2 \\ &= .671^2 \\ &= .45 \end{aligned}$$

λ_{x31} is loading factor (λ) item 12 which occupies the 3rd-row matrix column 1, as the target factor is only one. The square of λ_{x31} signifies that ξ_1 accounts for 45% of the variance on item u12. The residual is found out with 1 minus from $\lambda_{x31}^2 = 55\%$.

Table 5. shows that the loading factor is significant if the t-value on the item is more than 1.96 ($t > 1.96$). The t-value is the quotient between the estimated value (λ) and the standard error (Est/SE), while the result can be seen in **Table 5**.

Table 5. IFA Results in Belief System Factor

Item	Lamda	Std.Error	T-Value
U5	.142	.068	2.081
U10	.601	.064	9.367
U12	.671	.062	10.883
U13	.616	.065	9.440
U14	.166	.079	2.113

Table 5. presents that all items have a t-value above 1.96 ($p < .05$); in this case, it can be interpreted that based on the regression coefficient significance test, each item is declared valid or contributes significantly to measuring the belief system.

Formal Ritual Factor

In Table 6 below, some items have been selected for re-analysis. These items do not correlate between the residuals.

Table 6. Fit Items in Formal Ritual Factor

No	Items
15	Believing in Allah is not only in the heart, but should be manifested in daily behaviors.
20	In any condition, I still fast during Ramadan.
21	Fasting increases empathy for the poor.
23	For me, zakat is a burdensome.*
24	The pilgrimage reminds Muslims that the Kaaba is a spiritual mecca.
25	Going for Hajj is the main goal in my life.

Furthermore, **Table 7.** shows that there is a correlation between items showing a positive correlation of all items on the formal ritual factor. The correlation between these items has a range of .06 to .381.

Table 7. Intercorrelation Items in Format Ritual Factor

	U15	U20	U21	U23	U24
U15	1				
U20	.13	1			
U21	.309	.222	1		
U23	.376	.066	.325	1	
U24	.365	.27	.381	.303	1
U25	.249	.18	.249	.297	.32

The model fit test was carried out and obtained a Chi-Square of 11.467, $df = 9$, ($p > .05$); RMSEA = .030. In addition, the CFI and TLI scores are in the .992; .987.

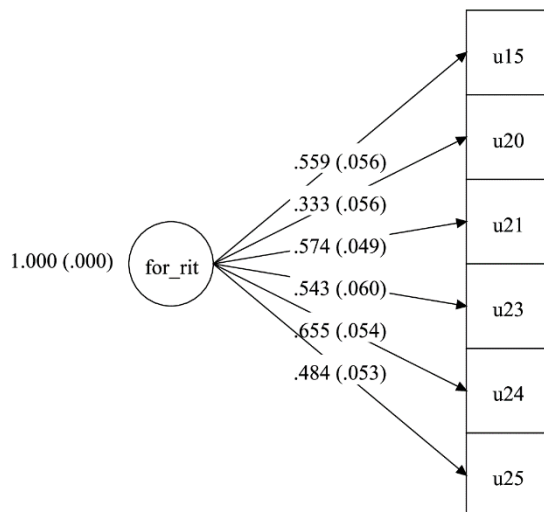


Figure 3. IFA Diagram of Ritual Formal Factor

In **Figure 3.** above, it can be seen that there is no residual correlation between items and the unidimensional fit model. However, at this stage, significant items will be examined in measuring the formal factor of the ritual. The following Table 8 explains the significant items.

Table 8. IFA Results in Formal Ritual Factor

Item	Lamda	Std.Error	T-Value
U15	.559	.056	9.979
U20	.333	.056	5.932
U21	.574	.049	11.589
U23	.543	.06	9.013
U24	.655	.054	12.078
U25	.484	.053	9.213

Based on **Table 8.** among the 6 items that were retested, the result is that all items have a significant contributions to the formal ritual factor. Thus, these items can be said to dominate in measuring formal ritual factors.

Personal Values Factor

On the personal value factors, there are attitudes toward political, legal, social, and state issues; education; technology; marriage; as well as an inheritance to trade. The selected items in Table 9 were tested to see the fit of the model and the contribution of the item to the factor.

Table 9. Unfit Items in Personal Values Factor

No	Items
28	The spirit preamble of the 1945 Constitution is full of the spirit of Islam.
34	I obey the rule of law in Indonesia because it is part of the teachings of Islam.
36	I reject any violence in the name of religion.
37	Whatever the reason, terrorism is against religious teachings.
40	The Prophet was sent to give a place of honor to women.
41	In Islam, respecting women does not mean making them equal to men.*
43	Planting trees is a form of practicing religious teachings.
46	I don't care about halal food and drinks.*
49	The division of inheritance must be carried out by following Islamic law.
51	Zakat is an expression of a caring attitude toward the poor.
52	The Prophet loved the poor Muslims.
57	Education guarantees the transmission of Islamic teachings to future generations.
59	Muslims must learn science and technology.
66	To uphold religious teachings, Islam emphasizes the path of peace rather than war.
77	Going for Hajj is one way to get to know the culture and history of the teaching of the previous Prophets.
80	Culture can obscure the pure teachings of Islam.*
82	A pilgrimage is a form of tourism in Islam.

After the items are selected and the correlation matrix in **Table 9.** above is obtained, an analysis is carried out and the Chi-Square value is obtained at 187.288, df= 119, RMSEA = .043, CFI and TLI .967; .962 (results are shown in **Figure 4.**).

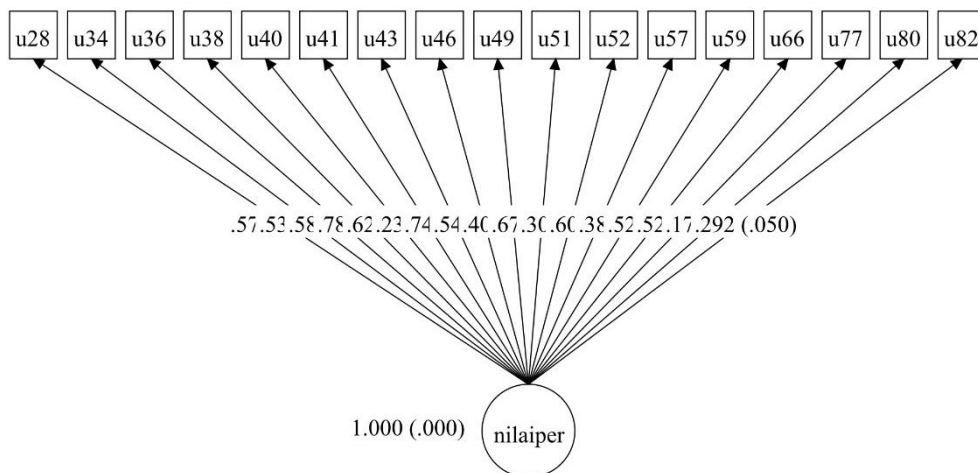


Figure 4. IFA Diagram in Personal Values Factor

After the unidimensional model is obtained, the items that are significant to the dimensions tested are analyzed. These items must have a score of T-Value > 1.96. On Table 10., it can be seen the results of the scores of items that have been tested.

Table 10. Intercorrelation Items in Personal Values Factor

	U28	U34	U36	U38	U40	U41	U43	U46	U49	U51	U52	U57	U59	U66	U77	U80	U82
U28	1																
U34	.419	1															
U36	.303	.292	1														
U38	.342	.512	.546	1													
U40	.432	.407	.339	.536	1												
U41	.191	.195	.146	.102	.22	1											
U43	.491	.372	.428	.48	.427	.226	1										
U46	.257	.268	.267	.411	.384	.084	.484	1									
U49	.157	.168	.203	.339	.229	.159	.194	.218	1								
U51	.353	.4	.351	.535	.367	.049	.525	.339	.329	1							
U52	.224	.073	.081	.131	.102	.016	.241	.131	.28	.258	1						
U57	.327	.284	.307	.441	.39	.073	.388	.342	.31	.46	.28	1					
U59	.348	.121	.2	.342	.204	.029	.275	.224	.224	.176	.092	.308	1				
U66	.246	.159	.407	.464	.306	.156	.408	.29	.166	.349	.06	.336	.261	1			
U77	.233	.224	.387	.394	.321	.157	.392	.241	.2	.396	.216	.305	.129	.301	1		
U80	.135	.067	.036	.094	.027	.073	.128	.106	.087	.12	.086	.121	.096	.146	.114	1	
U82	.159	.13	.19	.288	.118	.049	.174	.01	.085	.197	.057	.257	.06	.202	.277	.088	1

Table 11. IFA Results in Personal Values Factor

Item	Lamda	Std.Error	T-Value	P-value
U28	.579	.036	15.987	0
U34	.533	.046	11.707	0
U36	.582	.05	11.739	0
U38	.786	.044	17.683	0
U40	.624	.047	13.373	0
U41	.238	.057	4.201	0
U43	.742	.032	23.175	0
U46	.542	.039	13.979	0
U49	.4	.057	7.006	0
U51	.677	.034	20.204	0
U52	.3	.056	5.375	0
U57	.606	.038	15.886	0
U59	.384	.051	7.496	0
U66	.529	.042	12.606	0
U77	.529	.041	12.936	0
U80	.177	.049	3.601	0
U82	.292	.05	5.812	0

Table 11. presents how each T-value is obtained to see items that are significant in measuring the specified factor, also each factor that measures the general factor. It can also be seen that the smallest T-Value value is on the U80 item with a score of 3.601 with a lambda value of .177. While all items have a significant values to measure the factor because the T-value is above 1.96, as well as each factor that measures the general factor is considered significant.

Morality Factor

The last is the morality factor in describing the *kāffāh* of Islam. The researcher has selected items that have no measurement error as can be seen in **Table 12**.

Table 12. Fit Items in Morality Factor

No	Items
89	Allah sees all my heart, words, and actions.
90	Donating to the poor is not my priority right now. *
93	Seeing natural scenery reminds me of the greatness of God.
95	Qurban which is not following religious rules is a form of animal torture.
96	Muslims are obliged to protect natural preservation.

Table 13. shows that correlation between items is all positive. This correlation will be used as a model to see whether the selected items have a significant contribution to the factor.

Table 13. Intercorrelation Items in Morality Factor

Correlation	U89	U90	U93	U95	U96
U89	1				
U90	.224	1			
U93	.66	.205	1		
U95	.257	.147	.252	1	
U96	.626	.252	.621	.303	1

The fit model test based on the CFA method obtained a Chi-Square score of 2.416, *df* = 5, and a *p*-value of .7851 which indicates and confirms the fit model with empirical data.

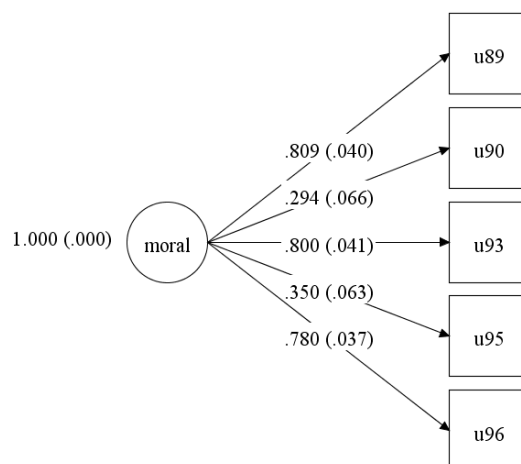


Figure 5. IFA Diagram in Morality Factor

In **Table 14.** below, some values refer to the examination of items related to their significance to moral factors.

Table 14. IFA Results in Morality Factor

Item	Lambda	Std Error	T-Value
U89	.809	.04	19.726
U90	.294	.066	-2.646
U95	.8	.041	-6.302
U93	.35	.063	19.158
U96	.78	.037	20.022

It is known that U90 has the smallest lambda, which is .294 yet still has a T-value above -1.96. In this case, all items are still possible to be used for this research purpose.

Correlation Between Factor

This sub-chapter examines the relationship between four factors, namely belief systems, formal rituals, personal values, and moral values caused by a latent variable called the *kāffāh* of Islam. The test uses a fixed high order by considering the fit of a model and the significance of the items that measure the factor.

Table 15. Correlations Between Factors

CORRELATIONS	BELIEF_SYSTEM	PERSONAL_VALUE	FORMAL_RITUAL	MORALITY
BELIEF_SYSTEM	1			
PERSONAL_VALUE	.958	1		
FORMAL_RITUAL	.992	.974	1	
MORALITY	.955	.926	.967	1

From **Table 15.**, it can be seen that there is a high correlation between factors that allow for high orders. These factors are a unity that becomes the dimensions of the *kāffāh* of Islam which consists of a belief system on the *imān* dimension, formal rituals, and personal values on the Islam dimension, while moral values on *ih̄sān* dimension.

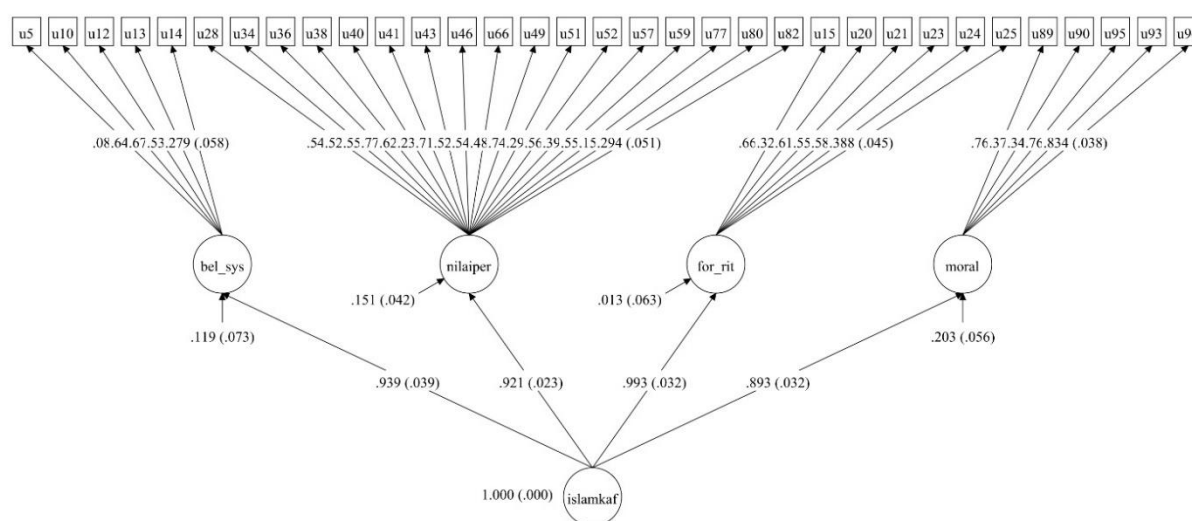


Figure 5. The Kaffah of Islamic Scale High Order Diagram

The high-order diagram as shown in **Figure 5**, shows the correlation between items that make up a variable named The *Kāffah* of Islamic Scale (KIS) with Chi-Square 717.104 and $df = 491$, where the value of Chi-Square is divided into the degree of freedom (Wheaton et al, 1977), $\chi^2 / df = 1.460 < 2$ (Cole, 1987) that indicates the model is statistically fit. Furthermore, the RMSEA value is .039, CFI TLI is .954; .951, and SRMR .055 < .080.

Discussion

There is an increasing interest shown by the Muslim people to broaden their horizons on issues surrounding their religion, but how the construction of religiosity in the form of religious behavior and expression in the Muslim population has remained debatable. This study attempts to address this gap by developing a valid and reliable scale of religiosity, which we refer to as the *Kāffah* of Islamic Scale (KIS). This research is expected to make two important contributions. First, it provides a conceptual and theoretical basis for religiosity as a unidimensional entity, which is built from three aspects of belief (*imān*), actions in formal rituals and interpersonal relations (Islam), as well as the actualization of virtue, sincerity, and goodness (*ih̄sān*) in the form of behavior. Second, a scale was compiled with evidence of psychometric adequacy and empirical data support to demonstrate that this new scale is internally reliable and valid.

The strength of this scale is the compilation of the items of *imān*, Islam, and *ih̄sān*, which allows it to be used as a comprehensive assessment tool for the religious beliefs, rituals, and practices in Muslims' daily lives. Overall, the results of this study indicate that this scale is suitable for measuring the expression of religiosity among Muslims. In developing the *Kāffah* of Islamic Scale (KIS), the framework employs the three concepts of *imān*, Islam, and *ih̄sān*, and the resulting items reflect these concepts. These three concepts are derived in five dimensions, namely, belief system, formal ritual, personal values, and morality. The personal values and interpersonal relation dimensions are classified from the interpersonal relations (*mu'āmalah*) dimension. The personal dimension describes interpersonal relations (*mu'āmalah*) in the social, political, and legal fields. Also, the interpersonal relations (*mu'āmalah*) dimension describes aspects the fields of science, art, welfare, and family.

As the first step, in the future, the *Kāffah* of Islamic Scale (KIS) should be tested for convergent and discriminant validity to see how the *kāffah* of Islamic construct correlates with other constructs. A convergent validity test can be done with other Muslim religiosity scales. The discriminant validity test can be done by correlating the *Kāffah* of Islamic Scale (KIS) with constructs that are predicted to have

low correlations such as aggressiveness and irreligiousness. In addition, in the realm of psychometrics, two things need to be considered to develop into a more advanced analysis. The first step is to conduct a multigroup CFA analysis. The basic basis of the multigroup analysis is to find a comparison of the suitability of measuring instruments when applied in other places or certain groups. In this case, the researcher examines the research instrument regarding the pattern of responses across the sample. If the response patterns between groups (male-female, *pesantren*-non-*pesantren* [Islamic boarding schools], in Jakarta, Depok, Bogor, Tangerang, Bekasi, and Bandung) are statistically equivalent, then the scores can be compared to each other, besides, it is assumed that the groups come from the same population. It is important to do a multigroup analysis to add references to this measuring tool to make it more objective to use. While the second step is to further analyze using item response theory or what is known as Item Response Theory (IRT).

Analysis using CCFA is known to be more centered on unidimensionality testing on a measuring instrument. CCFA can also be referred to as Item Response Theory, because there are similarities with mathematical formulas (Wirth & Edwards, 2007; Lord, (1980) that are well documented in several psychometric literature (Muthén & Christoffersson, 1981; Takane & de Leeuw (1987) and Kamata & Bauer, 2008). In CCFA, the loading factor and item threshold are the same as discrimination items and difficulty items in IRT, considering that the score factor in CCFA is the same as the ability score in IRT (Luo & Dimitrov, 2019). Meanwhile, using Item Response Theory (IRT) analysis, we can see the characteristics of the item curve in more detail, including the level of difficulty and discrimination on the item are to be answered. The level of difficulty and discrimination on items is the main basis for item response analysis (Embretson & Reise, 2000).

The difficulty level of the items can be used to see how difficult the items to be answered; if the case is a polychotomy item, then it extends to which the items are difficult or easy to answer by research subjects. After the item difficulty level, the next research can also examine the discrimination on an item in Item Response Theory (IRT). The level of discrimination is the ability of an item to discriminate between smart respondents and those who are less intelligent in intelligence testing, which in this context also affects the development and testing of this scale.

If it is in the realm of psychological constructs, then the question that arises is how well the item can distinguish between respondents who have the ability to differentiate in answering strongly agree and strongly disagree on an item, such as in item number 89 "Allah sees all my heart, words, and actions". It is unquestionably that everyone might responded differently to agree with this statement, because a person's ability to feel that he always sees Allah or is seen by Allah, both in actions and in words, depends on the high and low levels of one's *ihsān* ladder. Item discrimination plays an important role in viewing items of this type. In addition, the CCFA analysis is more centered on testing a group, while the Item Response Theory (IRT) helps researchers to further enter the realm of testing each individual, whether the respondents answered in a non-serious manner or by seeing the response pattern of the answer.

Conclusion

The results showed that the *Kāffāh* of Islamic Scale (KIS) measuring instrument has a good factor structure through the testing phase of the unidimensional fit model. The measuring instrument for the *Kāffāh* of Islamic Scale (KIS) has five dimensions, namely belief, formal ritual, interpersonal, personal, and morality. The results of the CFA analysis show a match between the offered factor structure and the data ($\Sigma-S=0$), and all items had a significant factor load. Furthermore, there are 33 valid items to measure the Islamic construct of the *kāffāh* of Islam. Detailed further, five items represent the belief dimension, six items represent the formal dimension of ritual, seventeen items represent the personal dimension of morals in the interpersonal relationship, and five items represent the morality dimension. Overall, the results of this research provide preliminary evidence to support the *Kāffāh* of Islamic Scale (KIS) as a measuring tool that has both conceptual and psychometric powers.

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