

DEVELOPING AN INSTRUMENT FOR MEASURING THE FAITH OF THE STUDENTS OF ISLAMIC SENIOR HIGH SCHOOL

*¹Shodiq; ²Zamroni; ³Kumaidi

¹Faculty of Education and Teacher Training, Universitas Islam Negeri Walisongo, Jl. Walisongo No. 3-5, Tambakaji, Ngaliyan, Semarang Municipality, 50185, Central Java, Indonesia

²Faculty of Economics, Universitas Negeri Yogyakarta, Jl. Colombo No. 1, Depok, Sleman, 55281, Yogyakarta, Indonesia

³Faculty of Psychology, Universitas Muhammadiyah Surakarta, Jl. A. Yani, Pabelan, Kartasura, Surakarta, 57162, Central Java, Indonesia

Abstract

The study aims to develop an instrument used to measure faith of the students of Islamic *senior high schools*. The study was a research and development study consisting of three steps: pre development, development process, and presentation. The quantitative data analysis was to test the validity and reliability of the instrument and to test the model fit through the Confirmatory Factor Analysis (CFA) using LISREL 8.80 Program. The results of the study show that: (1) the faith instrument of the study is an inventory model of summated rating scale containing 113 items named as Islamic Faith Scale; (2) the instrument validity is considered as the loading factor value (the lowest loading factor value is 0.47 and the highest is 0.89). The instrument reliability regarded as the coefficient of the construct reliability is > 0.7 , (the coefficient of reliability construct of *tashdiq al-qalb* is 0.847, and the coefficient of the construct reliability of *amal al-qalb* is 0.999); (3) the overall model fit produces a fit model indicated by Chi Square (χ^2) = 48.23, $df = 64$, p -value = 0.929 ($p > 0.05$), and Root Mean Square Error of Approximation = 0.000 (< 0.08).

Keywords: *faith, scale, measurement, validity, reliability*

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*Corresponding Author.

e-mail: shodiq.abdullah@yahoo.co.id

Introduction

The goal of Islamic religion education instruction in schools and *madrasabs* is to build students' religiosity of Islamic teaching perspective in the perspective of Islamic teaching. Based on Islamic teaching perspective, religiosity is generally divided into three parts, namely (1) *iman* (belief, behavior and feeling); (2) *ilmu* (knowledge); (3) *amal* (behavior). The *madrasah* and school should implement those dimensions comprehensively and holistically.

The recent Islamic religion instruction is criticized for its inability to develop students' religiousness comprehensively and holistically. The instruction is oriented more toward developing the dimension of *ilmu* (knowledge and skill) than improving the dimension of *iman* and *amal*. For example, Azra (2002, p.178) states that the religion education approach prefers focusing on cognitive aspect to emphasizing affection aspect. Mas'ud (2002, p.212) states that 'the evaluation is just carried out by testing the cognitive aspect'.

Hadjar (2010, pp.216-218) asserts that the evaluation instrument on the affective domain is extremely limited. It leads to a problem of instrument development. For this reason, it is very important to develop an instrument for evaluating Islamic religion education learning related to the aspect of *iman* and *amal* for Islamic senior high school students. Therefore, the study aims to develop an instrument for measuring faith.

Researchers and experts have conducted empirical studies related to the development of instrumental faith issue. Hill and Hood (1999) review 126 instruments of psychological measurement on various aspects and religious perspectives; religious attitude, belief and religious practice, religious orientation, religious development, religious commitment, religious experience, value and religious moral, multidimension of religiosity, religious mysticism and spiritualism, the concept of God, death, eschatology, fundamentalism, etc.

Some researchers and experts have reported some research findings including Religious Belief Scale by Thouless in 1935 (Hill & Hood, 1999, pp.10-11); Inventory of

Religious Belief by Brown and Lowe in 1951 (Hill & Hood, 1999, pp.22-23); Religious Belief Scale by Martin and Nichols in 1962 (Hill & Hood, 1999, pp.54-55); Religious Belief Inventory, a dissertation by R. R. Lee in Northwestern University, Illinois in 1965 (Hill & Hood, 1999, pp.50-51); Santa Clara Strength of Religious Faith Questionnaire (SCSORF) which was developed by Plante and Boccaccini (1997); Spiritual Belief Inventory (SBI) developed by Holland, et al. (1998); an instrument development on religiosity measurement in the perspective of Islam Masri and Priester (2007), whose finding was the Religiosity of Islam Scale (RoIS), containing 19 items and two subscales: belief and religious practice.

Although Masri and Priester (2007) had the research on religiosity measurement, their theoretical construct and religiosity dimension were still in common sense. Therefore, the study is meant to develop an instrumental faith underlying the theoretical construct of faith in the Islamic theology perspective.

The word or term faith is most frequently encountered and discussed in the Qur'an. The Qur'an mentions the word 'faith' in various derivative forms no less than 550 times, such as: *amanu*, *yu'minu*, *yu'minun*, believers, and *mu'minun*. (Ensiklopedi Islam, 2002, p.208). Even according to Audah (2003, pp.77-81 and pp.787-789), the word 'faith' in its various forms found as many as 718 times in the Qur'an.

Etymologically, '*iman*' is the belief of righteous deeds (Ilyas, 2007, p.17). In Islamic theology, *iman* is viewed in many perspectives. According to Murji'ah, the component of *iman* is the only ones, knowledge (*ma'rifah*). According to Mu'tazilah, *iman* is *amal*. According to Asy'ariyah, *iman* is *tashdiq* (belief) and Ibn Taymiyyah (nd) asserts that *iman* refers to *amal al-qalb*.

Ibn Taymiyyah (2003, p. 12-13) and Izutsu (1994, p.82) state that in semantics, the concept of *iman* refers to *muthlaq* sense (absolute, infinite), and *muqayyad* sense (finite and conditional). In the *muthlaq* sense, *iman* includes two principal dimensions: (a) the internal act dimensions or heart acts, and (b) the limbs act dimensions either verbally or action-

ally (external act). In *muqayyad* sense, *iman* refers to internal act. This is in line with the meaning of *Hadith* by Ahmad from Anas that ‘Islam is an external matter, whereas faith is the heart matter.’

Ibn Taymiyyah (2003, pp.12-13) and Izutsu (1994, pp.189-194) assert that *iman* does not cover *tashdiq* only. *Tashdiq* determines someone as muslim, but it does not guarantee to become *mu'min* unless it is accompanied with *amal*. The relationship between *iman* and *amal* is so close that they cannot be separated. *Amal* is a part of *Iman*.

As a part of *iman* refers to *amal al-qalb* (heart act), functioning as a sort of chain to relate between *tashdiq* (internal, absolute) and *amal* (external, active). Furthermore, Ibn Taymiyyah (2003, p. 12) explains the meaning of *amal al-qalb* in the concept of *iman* with the illustration as follows:

People commit adultery as they love the deed in their heart. They will never commit adultery if there is a real fear (khasyyah) to God, or there is a love to God (mahabbah) in their heart so that they will refrain the desire.

Therefore, people who really love and believe in Allah, will never commit adultery. People commit adultery since they do not have (mahabbah) and (khasyyah) sense to Allah.

This is a kind of iman which is degradable from the human's heart, although they will never loose the tashdiq. Hence, the people are called as muslim, but in case they are not mu'min.

Ibn Taymiyyah (2003, p.13) and Izutsu, (1994, p.195) emphasize that someone does not have all necessary condition in *iman*,

although he has *tashdiq*, so he does not have *iman* basically. *Tashdiq* is just a part of *iman*. *Tashdiq* should have a *mahabbah* and *khasyyah* to God. If *Tashdiq* leaves them, this will not be *iman* at all.

Basically, *iman* consists of two forms: (a) a deep belief in the form of *tashdiq* and actionable heart (*amal al-qalb*). A kind heart (*salih*) which is produced of *iman*, both belief and heart act, will produce a good external act. It is suitable with a kind *iman* in the heart (Ibn Taymiyya, *al-Tuhfab I*, nd., p.172). The concept or theory of *iman* of Ibn Taymiyya is illustrated in Figure 1.

In this research, *iman* is defined as *muqayyad* sense. This is a condition and actionable heart or internal act which consists of *tashdiq al-qalb* and *amal al-qalb*. *Tashdiq al-qalb* (belief) specifies a condition and actionable heart that straightens and believes in the doctrine of Islamic teachings (*Din al-Islam*). *Amal al-qalb* (behavior or feeling and intention) specifies the condition and heart act that accepts situation and mental readiness to react or respond in appropriate ways. Therefore, the faith construct is developed from two dimensions: *tashdiq al-qalb* (belief), and *amal al-qalb* (behavior or feeling and intention).

As in Surah al-Baqarah (Al Qur'an: 2 verse 285) and Hadith narrated by Bukhari and Muslim (Al-Bukhari, nd.), Islamic faith concludes six articles: belief in Allah, His Angels, His Book, His Messenger, the Day of Judgment, and Qadla and Qadar. Meanwhile, according to Ibn Taymiyyah (nd.: 11, 289) faithful people are described as: *syukur, khauf, mahabbah,*

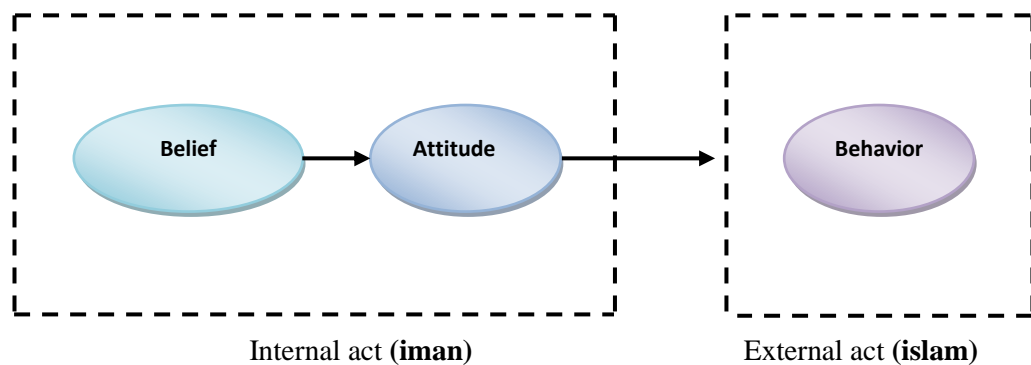


Figure 1. Relation among faith construct dimensions, and relation of *iman* and Islam

shabar, tawakkal, raja', and *ikhlas*. The measurement model and faith structure are illustrated in Figure 2.

Psychological faith engages three mental functionable components: cognition, affection, and conation. The mental functionable component is to believe in the religious doctrine and teachings of Islam (*al-Din al-Islam*). This function specifies *iman* which is closely related to *tashdiq al-qalb*. The functions of affection and conation refer to the feeling and mental state in facing reality and address problems in life with heart. This function specifies *iman* which is pertinent to *amal al-qalb*.

In the case of psychological perspective, the faith (belief) should be higher than other domains such as desires, motives, attitudes, wishes, and needs. The belief causes personal one's goal in life (of the basis of their choice). The belief is considered as one's life principle, so that at a certain level, someone is better to sacrifice his/her life rather than to compromise his/her belief. Similarly, someone who has strong belief against the teachings or doctrine, he will do something as he believes, despite the obstacles impeding or whatever

the risks. In fact, the faith is a part of private personality that could color a group or nation personality.

The belief is considered as abstract, but it is felt in oneself as the life principle and the drive of action. This belief that is considered as abstract that can be identified through one's conception and perception about life in relation to God and fellow being. The personal belief can also be radiated from the tendency of thinking, attitude and behavior patterns they perform. Someone who has a firm belief or *aqidah Islamiyah* will reveal good behavior or *al-akhlak al-kearimah* (noble character), in contrary to someone who has a weak and brittle belief or *aqidah* who tends to behave improperly in their daily lives.

The faith covers not only belief (*tashdiq al-qalb*), but also attitude and way of life (*amal al-qalb*). Behavior is the status of one's mental (Allen, Guy & Edgley, 1980). It is a reaction against feeling (Azwar, 1995). It is also a readiness to react towards objects in certain ways (Bogardus 1931; Allport, 1935). The readiness is inclined to react in certain ways as an individual is faced with stimuli to respond (Azwar, 1995).

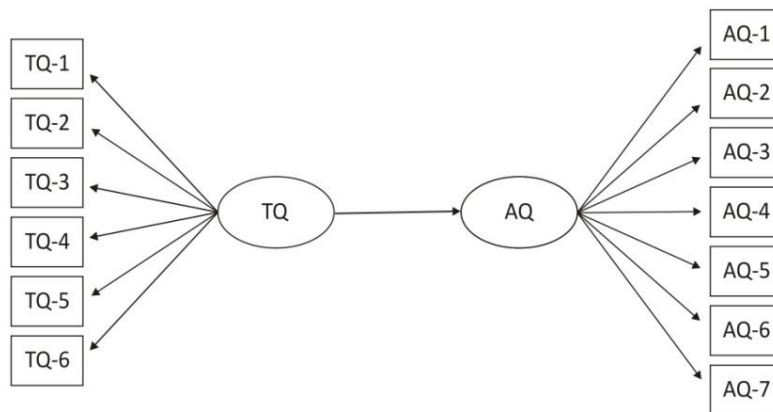


Figure 2. Measurement model and faith structure

Notes:

- | | | | |
|-----|---|-----|--|
| TQ | : Dimension of <i>Tashdiq al-Qalb</i> (belief). | AQ | : Dimension of <i>Amal al-Qalb</i> (Behavior and Feeling). |
| TQ1 | : Belief in Allah. | AQ1 | : Thank God (<i>Syukr</i>). |
| TQ2 | : Belief in His Angels. | AQ2 | : Fear (<i>Khauf</i>). |
| TQ3 | : Belief in His Messengers. | AQ3 | : Love (<i>Mahabbah</i>). |
| TQ4 | : Belief in His Book. | AQ4 | : Patience (<i>Shabr</i>). |
| TQ5 | : Belief in the Day of Judgment. | AQ5 | : Resignation (<i>Tawakkal</i>). |
| TQ6 | : Belief in <i>Qadla</i> and <i>Qadar</i> . | AQ6 | : Hope (<i>Raja'</i>). |
| | | AQ7 | : Sincere (<i>Ikhlash</i>). |

Fishbein and Ajzen (1980) asserts that behavior is the function of belief and it specifies a condition that contributes to act and attitude. Hence, behavior is one of the factors affecting personalities. This behavior is called *amal al-qalb*. Ibn Taymiyyah states that this is a part of *iman*, because *amal a-qalb* (heart act) is a sort of chain to relate *tashdiq* (internal, absolute) and *amal* (external, active).

In the affection domain, experts developed techniques in order to reveal individual status in terms of an affection continuum. Hadjar (2010, p. 231) identifies some techniques that have been used in education. The expert used the techniques to measure individual status at an affection continuum. Those techniques include scale, questionnaire, observation, and interview. This research employed a scale technique. Scale is a technique of self-report method using number of statements to which the participant responds. There are several different scales: Likert Scale, Thurstone Scale, Guttman Scale, Semantic Differential Scale. This research employs the likert model scale or summated rating scale. This scale is mostly used scale and it has a high reliability and correlation with the result of other scales as well (Shaw & Wright, 1967, p. 15).

Method

This study is a research and development (R & D) study. The research aimed to develop an instrumental product model included in 'summated rating scale', called faith scale and used to measure students' faith Islamic *senior high school*.

The research process was carried out through the stages of: (1) pre-development theoretical review on the faith concept in the perspective of Islamic theology; (2) development process consisting of: (a) arrangement of test specification and instrumental items, (b) the evaluation by Islamic religion expert and evaluation and measurement by psychometric expert; (c) quantitative analysis of tryout data; (3) presentation, rearrange the instruments after revision so that it is ready to use.

The construction of the items of the instrument involved three subject matter experts. The substantial aspect was evaluated

by experts in Islamic studies. The instrumental establishment was done based on the experts' opinions in psychometrics and evaluation, and the language aspect was investigated by an Indonesian language expert. After the instrument has been revised, it would be simulated empirically. The research's participants were the students of Islamic *senior high school* grades XI and XII in Jepara Regency. The sample was established by using the purposive sampling method. The participants had to complete a minimally one year course.

The instrument was simulated in three steps: (1) the individual tryout was carried on 14 April 2013 and involved 18 students; (2) the small scale tryout or item discrimination test was administered on 6-12 May 2013, and involved 108 students. The item discrimination was tested with internal consistency using Pearson Product Moment Correlation. The internal consistency and reliability coefficient were calculated using SPSS 17.0 program; (3) the large scale tryout was carried out on 03-12 June 2013, and involved 439 students. The Confirmatory Factor Analysis (CFA) with LISREL 8.0 program is necessary to test the model fit of faith, validity, and reliability instrument. The model fit will be significant if it has minimum two criteria of three fit measurements: (1) Root Mean Square Error of Approximation (RMSEA) < 0.08; (2) Chi-Square (p) > 0.05; and (3) Goodness of Fit Index (GFI) > 0.09.

Findings and Discussion

The Result of Expert Evaluation

According to Ibn Taymiyyah, the construction of *iman* is divided into two dimensions: (1) belief (*tashdiq al-qalb*), and (2) behavior or feeling and intention (*amal al-qalb*). The dimension of belief *tashdiq al-qalb* consists of six aspects: belief in Allah, His Angels, His Book, His Messenger, the Day of Judgment, and Qadla and Qadar. Meanwhile, according to Ibn Taymiyyah (nd.: 11, 289) the dimension of *amal al-qalb* includes: *syukur, khauf, mahabbah, shabar, tawakkal, raja'*, and *ikhlash*.

The dimension of *tashdiq al-qalb* has six aspects that are developed into 25 indicators, and the dimension of behavior (*amal al-qalb*)

includes in seven aspects which are developed into 25 indicators. This formula is evaluated and reviewed by experts in Islamic studies (*Dirosab Islamiyah*). Based on the opinions of three experts in Islamic studies, some indicators need to be revised and eliminated. The result is that the faith construction reveals two dimensions: (1) the dimension of belief (*tashdiq al-qalb*) which has 18 indicators covering six aspects, and (2) the dimension of behavior or feeling (*amal al-qalb*) includes in 17 indicators consisting of seven aspects.

The establishment of the faith instrument construction was based on supervisor, experts in psychometric, experts in educational evaluation, character education, and Indonesian language.

The evaluation and suggestion of the experts were used as the basic element to revise the items. Some of the instrument items are eliminated because they are unsuitable for the indicators, and developmental thinking and the soul of student's religiosity.

After reviewed based on the evaluation and suggestion from the expert, the faith scale had 120 items consisting of: 56 items of belief dimension (*tashdiq al-qalb*) and 64 items of behavior or feeling dimension (*amal al-qalb*).

The Result of Item Discrimination Test

The items will be eliminated if the correlation coefficient of item score and dimension total score is < 0.3 . The failed and eliminated items are: (a) items no. 4 and 8 on belief dimension; (b) items no. 13, 15, 21, 41 on behavior dimension. In the small group tryout, six items of the faith scale were eliminated. Therefore, the rest of items was 114 items. Then, the result of this tryout was ready to be tested in the large scale group by using the Confirmatory Factor Analysis (CFA) to test the faith measurement model.

The Result of First dan Second Order CFA

The Dimension of *Tashdiq al-Qalb*

The conceptual model and analysis result of belief dimension (*tashdiq al-qalb*) with CFA first order are indicated in Figure 3. The result of the analysis of the first order CFA as illustrated in Figure 3 shows that the model

complies with the goodness of fit statistics. The model fit is indicated by Chi Square (χ^2) value = 152.52, df = 135, p-value = 0.144, RMSEA = 0.058. the t value is > 1.96 .

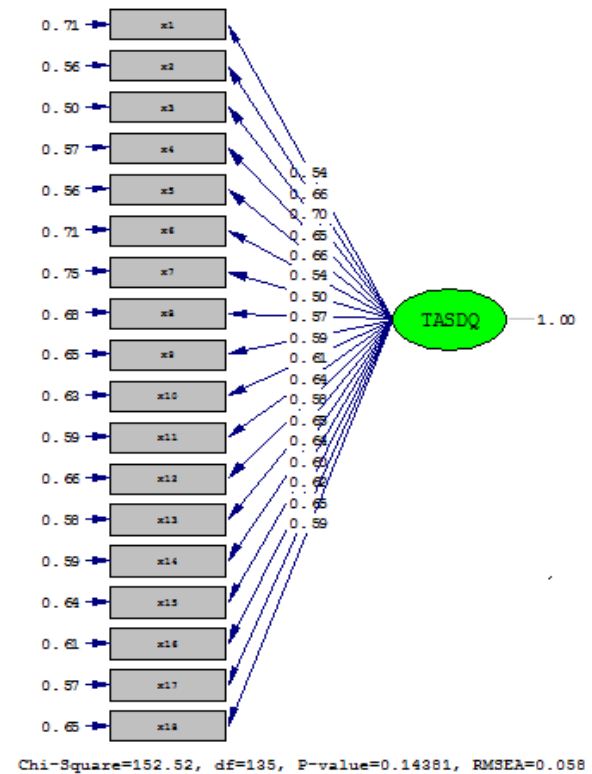


Figure 3. The result of CFA First Order of *Tashdiq al-Qalb* dimension

Notes:

- X1 : Belief in Allah to be The Only Creator
- X2 : Belief in Allah to be the Only universal Creator and Organizer
- X3 : Belief in Allah to be the great Giver of sustenance for His creature
- X4 : Belief in Allah to be the only God to worship
- X5 : Believe that Angels are servants of God and Allah's messenger
- X6 : Believe that Angels always obey Allah
- X7 : Belief in Allah to be the only Source of holy book to His messenger
- X8 : Belief in al-Qur'an to be the last book
- X9 : Belief in the truth of teaching and guidance of al-Qur'an
- X10 : Believe that Allah had sent His messengers
- X11 : Believe that Muhammad is Allah's prophet and the last messenger
- X12 : Believe that the messengers are very kind and *ma'sum* (infallible)
- X13 : Believe that lives in the world would be ended
- X14 : Belief in awakening (*ba'ats*)
- X15 : Belief in final count (*hisab*)
- X16 : Belief in heaven and hell
- X17 : Believe that Allah has written the decree (predestination) for His creatures
- X18 : Believe that everything happens in the world by His will

Table 1 presents the CFA first order of the belief dimension.

Table 1. The result of *First Order CFA* of the dimension of *Tashdiq al-Qalb*

Indicator	Loading Factor	t-Value	R ²	Note
X1	0.54	3.53	0.29	Indicator Fit
X2	0.66	4.52	0.44	Indicator Fit
X3	0.70	4.91	0.50	Indicator Fit
X4	0.65	4.45	0.43	Indicator Fit
X5	0.66	4.54	0.44	Indicator Fit
X6	0.54	3.50	0.29	Indicator Fit
X7	0.50	3.18	0.25	Indicator Fit
X8	0.57	3.71	0.32	Indicator Fit
X9	0.59	3.90	0.35	Indicator Fit
X10	0.61	4.08	0.37	Indicator Fit
X11	0.64	4.35	0.41	Indicator Fit
X12	0.58	3.83	0.34	Indicator Fit
X13	0.63	4.39	0.42	Indicator Fit
X14	0.64	4.34	0.41	Indicator Fit
X15	0.60	4.00	0.36	Indicator Fit
X16	0.60	4.19	0.39	Indicator Fit
X17	0.65	4.45	0.43	Indicator Fit
X18	0.59	3.92	0.35	Indicator Fit

The conceptual model and result of the second order CFA reveals the belief dimension (*tashdiq al-qalb*) as attached in Figure 4.

As shown in Figure 4, the model collaborates with the goodness of fit statistics. This is indicated by Chi Square (χ^2) value = 152.59,

df = 129, p-value = 0.0765, RMSEA = 0.057. The *t* value is > 1.96. Table 4 is the second order CFA fit indicator of belief dimension.

Table 2. The result of *Second Order CFA* of *Tashdiq al-Qalb* dimension

Indicator	Loading Factor	t-Value	R ²	Note
X1	0.58	-	0.33	Reference Var
X2	0.70	3.95	0.48	Indicator Fit
X3	0.83	4.35	0.69	Indicator Fit
X4	0.79	4.25	0.62	Indicator Fit
X5	0.58	-	0.33	Reference Var
X6	0.50	3.63	0.25	Indicator Fit
X7	0.52	-	0.27	Reference Var
X8	0.59	3.28	0.35	Indicator Fit
X9	0.60	3.32	0.36	Indicator Fit
X10	0.62	-	0.38	Reference Var
X11	0.76	4.30	0.58	Indicator Fit
X12	0.72	4.15	0.52	Indicator Fit
X13	0.75	-	0.56	Reference Var
X14	0.74	5.27	0.55	Indicator Fit
X15	0.63	4.44	0.39	Indicator Fit
X16	0.57	4.05	0.33	Indicator Fit
X17	0.88	-	0.78	Reference Var
X18	0.78	5.04	0.61	Indicator Fit

Table 2 shows that all indicators are suitable for measuring the belief dimension. The 18 items are valid items in measuring the belief dimension (*tashdiq al-qalb*).

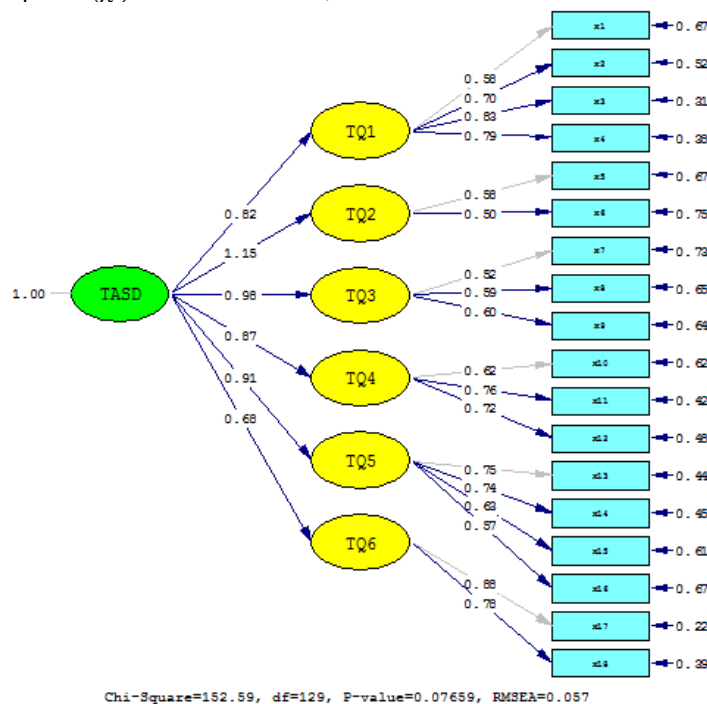


Figure 4. The result of *CFA Second Order* of *Tashdiq al-Qalb* dimension

The Dimension of Amal al-Qalb

The conceptual model and the analysis result of the behavior dimension (*amal al-qalb*) using the first order CFA as indicated in Figure 5.

The analysis result of *first order CFA* as illustrated in Figure 5 shows that the model collaborates with the goodness of fit statistics. The model fit is indicated by Chi Square (χ^2) value= 140.99, df = 119, p-value = 0.0824, RMSEA = 0.066. The *t* on all indicators is > 1.96. Table 3 is the fit indicator CFA first order of belief dimension.

Table 3 indicates that all indicators are suitable for measuring the belief dimension. The 17 indicators are valid to measure the behavior or feeling dimension (*amal al-qalb*).

Table 3. The Result of CFA First Order of Amal al-Qalb Dimension

Indicator	Loading Factor	t- Value	R ²	Notes
X19	0.63	4.43	0.40	Indicator Fit
X20	0.55	3.74	0.31	Indicator Fit
X21	0.51	3.43	0.26	Indicator Fit
X22	0.56	3.77	0.31	Indicator Fit
X23	0.63	4.36	0.39	Indicator Fit
X24	0.65	4.54	0.42	Indicator Fit
X25	0.67	4.76	0.45	Indicator Fit
X26	0.60	4.15	0.36	Indicator Fit
X27	0.57	3.92	0.33	Indicator Fit
X28	0.61	4.20	0.37	Indicator Fit
X29	0.64	4.52	0.42	Indicator Fit
X30	0.60	4.12	0.36	Indicator Fit
X31	0.66	4.61	0.43	Indicator Fit
X32	0.68	4.57	0.42	Indicator Fit
X33	0.53	3.56	0.28	Indicator Fit
X34	0.65	4.53	0.42	Indicator Fit
X35	0.66	4.70	0.44	Indicator Fit

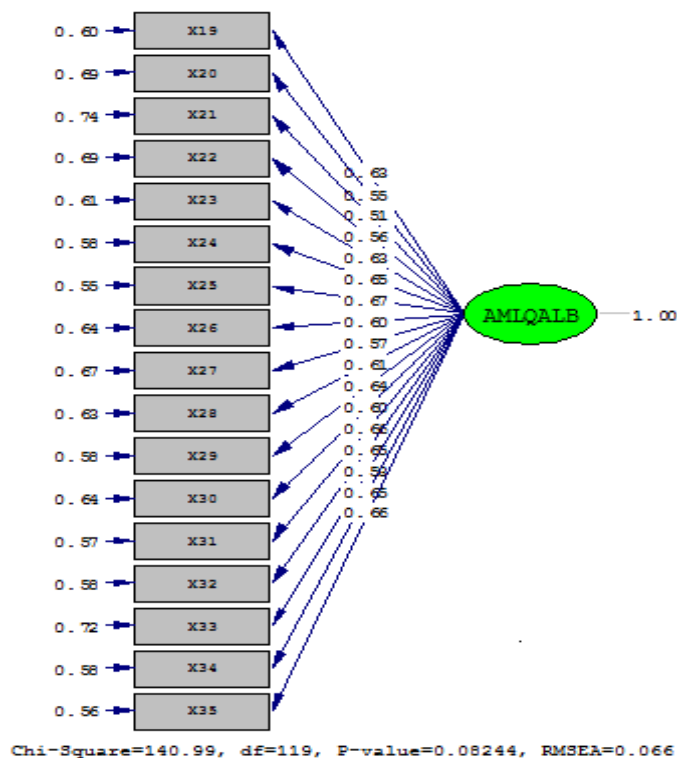


Figure 5. The result of CFA First Order of Amal al-Qalb dimension

Notes:

- X19 : Admit to all Allah’s best creatures
- X20 : Be positive to thinking
- X21 : Being optimist
- X22 : Feeling guilty about leaving Allah and His Messenger’s order
- X23 : Feeling guilty about breaking His prohibition
- X24 : Being afraid of Hell’s threat
- X25 : Feeling happy to do Allah and His messenger’s order and leaving Allah and His messenger’s prohibition
- X26 : Being tremble with sound of Allah’s name
- X27 : Being grateful for the tragedy and lackness
- X28 : Being consistent with Allah and His messenger’s order
- X29 : Being consistent with Allah and His messenger’s prohibition
- X30 : Being grateful for the result after efforting maximally
- X31 : Recognizing human’s limitation
- X32 : Asking for His forgiveness
- X33 : Hoping for His’ mercy and heaven
- X34 : Being honest only to Allah
- X35 : Not to be hopeless at failure

The conceptual model and analysis result of CFA Second Order of the behavior or feeling dimension (*amal al-qalb*) as indicated in Figure 6. In Figure 6, the model collaborates with the goodness of fit statistics.

Table 4. The result of Second Order CFA of *Amal al-Qalb* dimension

Indicator	Loading Factor	t-Value	R ²	Notes
X19	0.62	-	0.38	Reference Var
X20	0.53	3.88	0.28	Indicator Fit
X21	0.49	3.60	0.24	Indicator Fit
X22	0.52	-	0.28	Reference Var
X23	0.74	3.75	0.55	Indicator Fit
X24	0.73	3.72	0.53	Indicator Fit
X25	0.89	-	0.79	Reference Var
X26	0.78	5.58	0.61	Indicator Fit
X27	0.61	-	0.37	Reference Var
X28	0.64	4.09	0.41	Indicator Fit
X29	0.68	4.30	0.47	Indicator Fit
X30	0.75	-	0.57	Reference Var
X31	0.82	5.42	0.67	Indicator Fit
X32	0.58	-	0.34	Reference Var
X33	0.47	3.73	0.22	Indicator Fit
X34	0.71	-	0.51	Reference Var
X35	0.75	5.06	0.56	Indicator Fit

The model fit is indicated by Chi Square (χ^2) value = 131.85, df = 112, p-value =

0.0969, RMSEA = 0.053. The t of all indicators shows > 1.96. Table 4 is the fit indicator of the second order CFA of the behavior or feeling and intention dimension. Table 4 indicates that all of the indicators are fit for measuring the behavior dimension. There are 17 items of valid indicators for measuring the behavior or feeling and intention dimension (*tashdiq al-qalb*).

The Result of Measurement Model Testing

The faith construct in the research is divided into two dimensions: *tashdiq al-qalb* (belief) and *amal al-qalb* (behavior and feeling). Referring to the theoretical review, as previously illustrated in Figure 1, the dimension of *tashdiq al-qalb* placed as exogen latent variable and the dimension of *amal al-qalb* as endogen latent variable. The latent variable of *tashdiq al-qalb* includes six aspects as an observed variable: belief in Allah, His Angels, His Books, His Messenger, the Day of Judgment, and Qadla and Qadar. Meanwhile, the dimension of *amal al-qalb* includes the following: *syukur, khauf, mahabbah, shabar, tawakkal, raja', and ikhlas*.

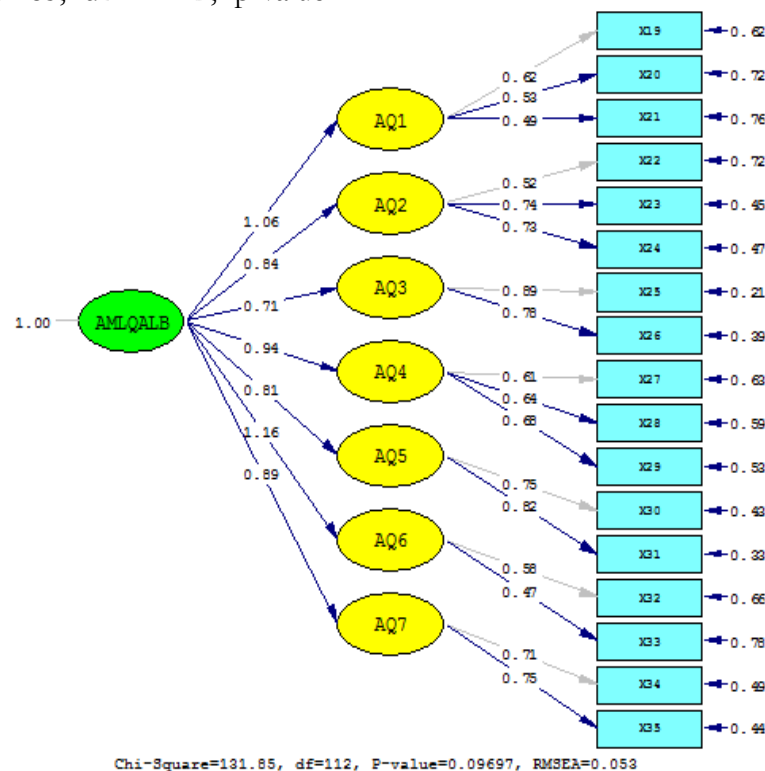


Figure 6. The result of First Order CFA of *Amal al-Qalb* dimension

The conceptual model, the result of measurement model test, and faith structure are illustrated in Figure 7. Using Structural Equation Modelling (SEM), as presented in Figure 7, the result of the analysis is: Chi Square (χ^2) = 48.23, df = 64, P-value = 0.929 ($p > 0.05$), dan RMSEA = 0.000 (< 0.08). The result joins to the goodness of fit statistics so that the model is compatible with empirical data. The t test of some parameter is significant ($t > 1.96$), as indicated in Figure 8. Using Structural Equation Modelling (SEM), the faith construct can be explained through some parameter elaborated as follows.

Parameter of Lambda-X (λ)

The Parameter of *Lambda-X* (λ) is the estimation of the loading factor of the observed variable. The parameter (tq1-tq6) is used to measure the exogenous latent vari-

able. In this model, *lambda-X* shows the big role or contribution of the observed variables tq1 up to tq6. It is significant for measuring belief latent variabel (*tashdiq al-qalb*).

The result of the SEM analysis, as previously presented in Figure 2, shows that six observed variables (tq1– tq6) have the loading factor: 0.89 (tq1), 0.71 (tq2), 0.85 (tq3), 0.86 (tq4), 0.78 (tq5), and 0.75 (tq6). The t value among six observed variables (tq1-tq6) are significant. Therefore, variabel tq1-tq6 is an appropriate variable to measure the belief latent variabel (*tashdiq al-qalb*).

In case of belief variable measurement (*tashdiq al-qalb*), the analysis result shows the observed variable tq1 (belief in Allah), tq4 (belief in His Messengers), and tq3 (belief in His Books) have a bigger value of loading factor or contribution than three observed variables.

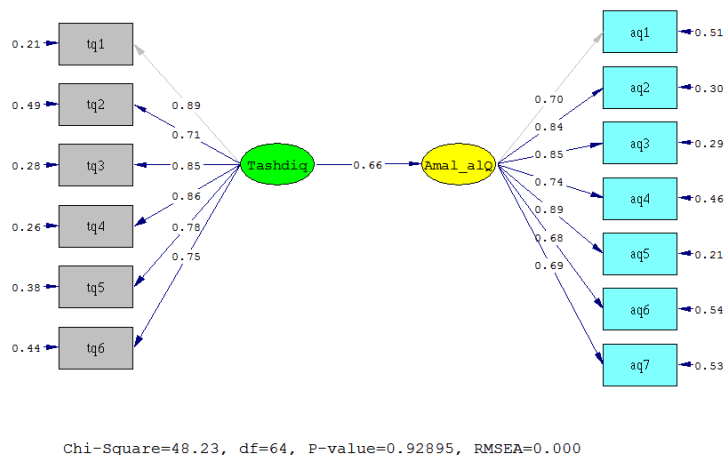


Figure 7. The result of faith measurement model test

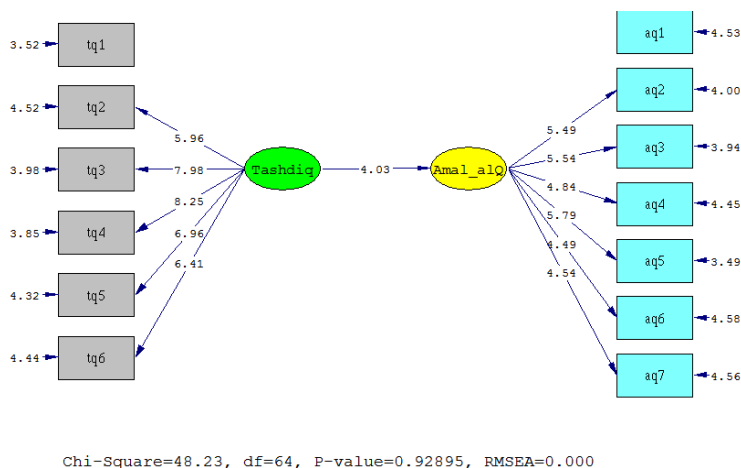


Figure 8. The result of t test model of faith measurement

Parameter of Lambda-Y (λ)

The Parameter of *Lambda-Y* (λ) is the estimation of the loading factor on the observed variable Y (aq1-aq7) to measure the endogenous latent variable. In this model, in case of belief or feeling latent variable measurement, *lambda-Y* shows the big role or contribution of observed variables aq1 until aq7.

The result of the SEM analysis in Figure 2 that is presented earlier shows that seven observed variables (aq1-aq7) have loading factors: 0.70 (aq1), 0.84 (aq2), 0.85 (aq3), 0.74 (aq4), 0.89 (aq5), 0.68 (aq6), and 0.69 (aq7). As added to Figure 3, the *t* value of seven observed variables (aq1-aq7) are significant. Therefore, variables aq1 up to aq7 are appropriate variables for measuring behavior and feeling latent variable (*amal al-qalb*).

In the case of behavior variable measurement, the result of analysis reveals that the observed variable aq5 (*Tawakkal*), aq3 (*Mahabbah*), and aq2 (*Khauf*) have a bigger loading factor or contribution than the other four observed variables.

Parameter of Theta-Delta (δ)

The Parameter of *Theta-Delta* (δ) is the estimation of error measurement of observed variable X (tq1-tq6). As shown in Figure 2, error measurements of observed variable X (tq1- tq6) are: 0.21 (tq1), 0.49 (tq2), 0.28 (tq3), 0.26 (tq4), 0.38 (tq5), and 0.44 (tq6). The error measurement of observed variable tq2 (belief in Angels) is high because the variable of the loading factor is lower than that of the other loading factors of *lambda-X*.

Parameter of Theta-Epsilon (ϵ)

The Parameter of *Theta-Epsilon* (ϵ) is the estimation of error measurement of observed variable Y (aq1-aq7). As previously presented in Figure 2, the errors of measurement of observed variable Y (aq1-aq7) are: 0.51 (aq1), 0.30 (aq2), 0.29 (aq3), 0.46 (aq4), 0.21 (aq5), 0.54 (aq6), and 0.53 (aq7). The error of measurement of observed variable aq6 (*Raja'*) is high because the loading factor of the variable is lower than that of other loading factors of *lambda-Y*.

Parameter of Gamma (γ)

The Parameter of *Gamma* (γ) is the estimation of the direct effect of the exogenous latent variable (*tashdiq al-qalb*) on the endogenous latent variable (*amal al-qalb*). As shown in Figure 2, the estimation of *Gamma* (γ) parameter is 0.66 as the direct effect belief (*tashdiq al-qalb*) to behavior or feeling (*amal al-qalb*). The estimation significance of *Gamma* (γ) parameter is 4.03 ($t > 1.96$), as described in Figure 3. Hence, the belief (*tashdiq al-qalb*) has a big role in or contribution to shaping and developing behavior and feeling (*amal al-qalb*) of someone.

In order to gain a fit model, the researchers used CFA to eliminate one item (an item of belief in the Day of Judgment). The rest of the total item is 113 items: 53 items of belief dimension (*tashdiq al-qalb*), and 60 items of behavior and feeling dimension (*amal al-qalb*).

The interpretation of the faith scale result data is understood using Theory of Reason Action. Fishbein and Ajzen (1975, p.16) state that the relation of attitude, intention, behavior, and belief is closely related and connected. According to the theory of reason action, one's attitude is determined by intention appearing because of one matter between two matters or two matters: (1) one's belief in a certain value in behaving to a certain attitude, or (2) the development of normative pressure in the society, named as subjective norm.

Belief and behavior (*iman*) is the internal behavior, while attitude (Islam) is the external behavior. Normatively, the relation of Islam and *iman* is closely related. The description of *iman* as the internal behavior and Islam as the external behavior is suitable with the statement of Ibn Taymiyyah (2003, p.13) quoted in a Hadith narrated by Ahmad from Anas that: 'Islam is an external matter, whereas faith is the heart/internal matter.'

Conclusion

The faith instrument of the study is an inventory or a self-report model of summated rating scale contained in 113 items named as Islamic faith scale and have two dimensions.

The dimension of belief (*tashdiq al-qalb*) concludes 53 items describing student's belief in Allah, His Angels, His Books, His Messenger, the Day of Judgment, and *Qadla* and *Qadar*. The dimension of attitude (*amal al-qalb*) concludes 60 items describing attitude and personal feeling in self-condition, relation with God, and interaction with God.

The validity and reliability of the Islamic faith scale are considered as the high level. The instrument validity is considered as the loading factor value. The loading factor value of CFA *first order* of the dimension of *Tashdiq al-Qalb* is 0.50 – 0.70, and the loading factor value of CFA *second order* of the dimension of *Tashdiq al-Qalb* is 0.50 – 0.88. The loading factor value of CFA *first order* of the dimension of *Amal al-Qalb* is 0.51 – 0.68, and the loading factor value of CFA *second order* of the dimension of *Amal al-Qalb* is from 0.47 (could be regarded as the lowest range) – 0.89 (could be regarded as the highest range). The reliability construct of the instrument is considered as the coefficient of reliability construct is > 0.7 . The coefficient of the reliability construct of *tashdiq al-qalb* is 0.847, and the reliability construct of *amal al-qalb* is 0.999.

The overall model fit produces model fit as indicated by Chi Square ($\chi^2 = 48.23$, $df = 64$, $P\text{-value} = 0.929$ ($p > 0.05$), and the Root Mean Square Error of Approximation (RMSEA) = 0.000 (< 0.08). The result describes that the model fit is suitable to the data. The model is suitable for estimating population covariance matrix. The interpretation is not different from the sample covariance matrix so that the estimation result becomes a foundation of generalization. *Wallahu A'lam*.

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