

The development of measurement instruments of Sharia students' perceptions about *Khilafah*

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ABSTRACT

This study aims to develop an instrument to measure Sharia students' perception of the *Khilafah*. The research applied the ADDIE development research approach. The activity began with reviewing *Taqiyuddin An-Nabhani's* books and articles about *Khilafah* to get the instrument construct (analysis). The next stage was to compile the grid and assemble the instrument items (design). The items of the assembled instrument were then assessed by 11 experts (development). The validated Instruments were then carried out with limited and expanded trials. The limited trial was conducted on 26 students at Universitas Islam Negeri (UIN) Salatiga, and the expanded trial was conducted on 227 Sharia students from Institut Islam Mamba'ul 'Ulum (IIM) Surakarta, UIN Raden Mas Said, and UIN Salatiga. The experimental data were analyzed with CFA. The results indicate that the instrument construct consisted of seven aspects of measurement encompassing the essence, the function, the establishment, the power and sovereignty, the form of state and government, the *Khilafah* government system, and the constitution for non-Muslims. The measurement model meets eight model fit criteria, including AGFI = 0.84 (> 0.8), chi-square/df = 1.459 (< 2), RMR = 0.054 (≤ 0.1), SRMR = 0.056 (≤ 0.1), RMSEA = 0.045 (< 0.08), NFI = 0.95 (≥ 0.9), NNFI = 0.98 (≥ 0.9), CFI = 0.98 (≥ 0.9), IFI = 0.98 (≥ 0.9). The instrument also has a good guarantee of validity and reliability. This is indicated by the loading factor value of each indicator above 0.4 and the composite reliability value of 0.95 (> 0.7) so that the instrument can be used for further measurements.

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INTRODUCTION

The idea of the *Khilafah* (Islamic State) is an interesting idea to be discussed for several reasons. First, it is related to two different poles in viewing the relationship between state and religion: secularism, which views the separation of religion, and the state against Islamic ideology, which views the attachment of religion to the state (Kusriyah, 2017). The differences in views also occur among the Muslims regarding the *Khilafah* as an Islamic state, the view between the *Khilafah* as a utopia (Haron, 2015), and the *Khilafah* as a historical fact that stands and is promised to rise again. Second, it is related to the ideological war that is getting stronger between Islam, which carries the idea of a *Khilafah*, and the ideology of capitalism and communism on the other. Third, Islam as an ideology and the *Khilafah* as an Islamic government is a fundamental problem of human life which continues to be a never-ending subject of discussion.

Many research studies discuss the *Khilafah* and its surroundings, and at least five interesting areas to be discussed by researchers. First, the realm of state theory from an Islamic perspective, this study has received a sizable portion of discussion, such as research Abdullah (2017) on the

purpose of the state according to Yusuf Qardhawi, research by [Anwar \(2002\)](#) on the theory of God's sovereignty according to Almaududi, research by [Abidin \(2019\)](#) on the system democratic governance from an Islamic perspective to community responses to non-Muslim leaders as in research of [Hasse \(2018\)](#), [Khalik \(2014\)](#), and [Untung and Sutrisno \(2014\)](#). Second, the realm of the *Khilafah* concept, such as the concept by al Mawardi studied by [Ahyar \(2018\)](#) dan [Diana \(2017\)](#), the *Khilafah* concept in classical and modern interpretations such as research by [Supriadi \(2021\)](#), the *Khilafah* in the study of the meaning of its function and its succession in research by [Yusuf \(2015\)](#) to the differences in the concept of the *Khilafah* according to Sayyid Qutub and An Nabhani as research conducted by [Nurhadi and Dalimunthe \(2020\)](#). Third, the realm of differences in viewing the facts of the *Khilafah*, such as the differences in the *Khilafah* in Iran and Iraq in research by [Akbar \(2017\)](#), and some research discussing the view that the *Khilafah* is a utopia, such as research by [Haron \(2015\)](#). Fourth, the realm of the struggle for the establishment of the *Khilafah* in Indonesia, such as research by [Mulyar \(2018\)](#) on discourse on the Islamic *Khilafah* in Indonesia, research by [Tanjung \(2018\)](#) on a comparative study on the establishment of the *Khilafah* in Indonesia, and research by [Wibowo \(2020\)](#) on the securities of the *Khilafah* discourse in Indonesia. The five research domains on Hizbut Tahrir Indonesia (HTI) as bearers of the idea of a *Khilafah* in Indonesia, such as research by [Shofwan \(2016\)](#) related to HTI's views on the ISIS movement in establishing a *Khilafah*, research by [Arsyad \(2019\)](#) on the implications of HTI's struggle and research [Jamaan and Wijaksono \(2014\)](#) on HTI political movement.

There are not many studies that discuss the aspect of measuring people's perception of the *Khilafah*. This is because the development of measurement instruments has not been found yet. [Santoso and Nasrudin \(2018\)](#) have researched academics' perceptions regarding the *Khilafah* at four universities in Metro. This study used a qualitative approach with in-depth interview techniques. The results of the study indicate that, in general, academics have a negative view of the teachings of the founding of an Islamic state, such as the struggle to uphold the *Khilafah* because, according to respondents, the state of Indonesia is a final state and Islam does not teach rigidly related to the system of government.

However, the research results by [Santoso and Nasrudin \(2018\)](#) are different from [Chusniyah \(2012\)](#). Chusniyah claims that the teachings to establish an islamic government (*Daulah* Ideology) have satisfied the attitude of respondents who reject the uncertainty and threats of their religious teachings. The ideology of the *Daulah* can provide certainty for life, which is currently completely uncertain; likewise, the *Daulah* is perceived as capable of protecting against religious threats from respondents. Chusniyah research can be used as a basis for research on people's perceptions of the *Khilafah* using a quantitative approach. However, it needs to be developed further because the specific measurement instrument that discusses the *Khilafah* is only four items, so there is still a lack of information about the quantitative description of people's perceptions of the *Khilafah*.

Based on the facts of the research results above, there are differences in the research results on public perceptions of the *Khilafah*. The measurement of *Khilafah* perceptions still needs to be carried out further. Chusniyah's research instrument also needs to be further developed to provide a comprehensive picture regarding the accurate view of society about the *Khilafah*. Based on these considerations, this study aims to develop an instrument for measuring Islamic students' perceptions of the *Khilafah*. The expected result is to obtain a valid and reliable instrument for measurement. It is further hoped that the instrument findings can be applied as a measurement tool. Sharia students are chosen as the subject of further research because this group of people is seen as the most knowledgeable about Islamic state and government, and their perceptions are expected to be able to become a compass for the public.

METHOD

This research is a development (R & D) using the ADDIE model, including analysis, design, development, implementation, and evaluation activities by taking into account the opinion of [DeVellis and Thorpe \(2022\)](#) in the development of instruments ([Subando et al., 2021](#)). The analysis

stage is in the form of a literature review on the perspective of Shaykh Taqiyuddin An Nabhani islamic state administration. The design stage includes the preparation of the instrument grid based on the instrument construct. The expected results are the instrument prototypes. The development stage is the development of instruments and guidelines for using the instrument, then confirmation of the results of the development of the instrument to 11 experts with various backgrounds of expertise, encompassing law, state administration, Islamic government literacy, linguistics, and measurement experts. Expert assessment data about the instrument is analyzed using Aiken's formula (Aiken, 1985; Kovacic, 2018; L'Ecuyer et al., 2020; Sjöberg et al., 2020). Experts assess the measurement aspect to match the indicator, and the indicator matches the statement. Instrument items are considered valid when the value of $V\text{-Aiken} > V\text{-Aiken table}$ (0.87) is used.

The implementation phase includes limited and expanded trial activities. The limited trial was conducted on 26 students of the Constitutional Law study program at Universitas Islam Negeri (UIN) Salatiga. The expanded trial was conducted in three universities involving 227 students, with the following descriptions as follows: 43 students of Institut Islam Mamba'ul 'Ulum Surakarta, 79 students of Universitas Negeri Islam (UIN) Raden Mas Said Surakarta and 105 students of UIN Salatiga. Meanwhile, the respondents are described by their study program origin: 82 students are from Islamic family law, 40 students are from constitutional law, 91 students are from Sharia economic law, nine students are from Islamic criminal law, and five students are from zakat and waqf management. The results of student assessments about the instrument were analyzed by using confirmatory factor analysis (CFA) (Setiawan et al., 2019; Subando et al., 2021). The evaluation stage is in the form of instrument revision activities until a valid and reliable instrument is obtained and qualitatively receives an assessment from both experts and users.

FINDINGS AND DISCUSSION

Findings

The results of the initial development depict that the instrument consisted of 46 items encompassing seven measurement constructs (see Table 1), including the essence of the state (7 items), goals and functions (7 items), the establishment of the *Khilafah* (6 items), power and sovereignty (6 items), the form of state and government (6 items), islamic government system (9 items), and the *Khilafah* constitution for non-Muslims and non-Islamic mass organizations (5 items).

Table 1. Instrument Initial Product

No.	Dimension	Item Number	Total
1.	Essence of the state	1, 2, 3, 4, 5, 6, 44	7
2.	Goals and functions of <i>Khilafah</i>	7, 8, 9, 10, 11, 12, 13	7
3.	Establishment of the <i>Khilafah</i>	14, 15, 16, 17, 18, 34	6
4.	Power and sovereignty of <i>Khilafah</i>	19, 20, 21, 22, 23, 24	6
5.	Form of state and government	25, 26, 27, 28, 29, 30	6
6.	The government system of <i>Khilafah</i>	31, 32, 33, 34, 35, 36, 37, 38, 45, 46	9
7.	<i>Khilafah</i> Constitution for non-Muslims and non-Islamic mass organizations	39, 40, 41, 42, 43	5
	Total		46

The expert assessment results indicate that the measurement aspect aligns with the indicator, and the indicator adheres to the statement. Aiken's V value ranged from 0.90 to 0.95, with an average of 0.92 (see Table 2). Aiken (1985) notes that there were five experts and four categories, so Aiken's V table should be 0.87. Because V Aiken's count $>$ V Aiken's table (0.87), it can be concluded that the instrument items are valid (Shrotryia & Dhanda, 2019; Zamanzadeh et al., 2015).

Table 2. Suitability of Aspects and Indicators

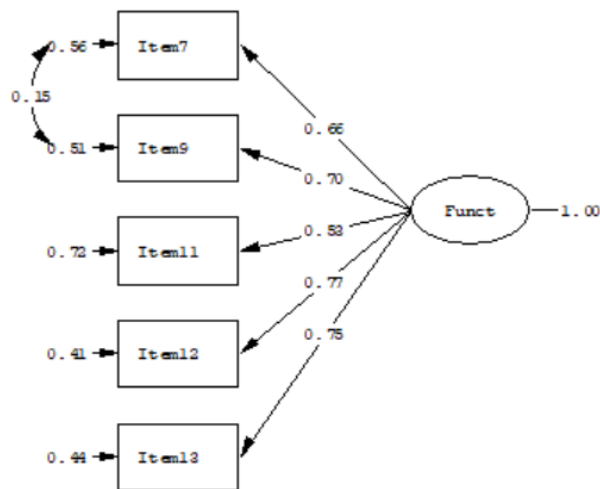
No.	Aspects	VAiken's Count	VAiken's Table	Information
1.	Essence of the state	0.90	0.87	Valid
2.	Goals and functions of <i>Khilafah</i>	0.90	0.87	Valid
3.	Establishment of the <i>Khilafah</i>	0.90	0.87	Valid
4.	Power and sovereignty of <i>Khilafah</i>	0.95	0.87	Valid
5.	Form of state and government	0.90	0.87	Valid
6.	The government system of <i>Khilafah</i>	0.95	0.87	Valid
7.	<i>Khilafah</i> Constitution for non-Muslims and non-Islamic mass organizations	0.95	0.87	Valid

The experts have provided suggestions for the perfection of the instrument. One of the experts provides suggestions and inputs so that the term “Islam” is replaced with sharia, such as islamic economics is replaced with sharia economics. Another thing in the instrument is related to the hierarchy of appeals in the judiciary. Other expert advises to be consistent in the use of terms. *Daulah* is a form of state, and a *Khilafah* is a form of government. Meanwhile, according to him, questions that lead to radicalism should be removed.

A limited trial reveals that some instrument items are invalid and must be reduced from the model. The items that fall and are valid are presented in Table 3.

Table 3. The Number of Valid Items at the Limited Trial Stage

No.	Dimension	Item Number	Dropped Items	Valid Items	Total
1.	Essence of the state	1, 2, 3, 4, 5, 6, 44	3	1, 4, 6, 44	4
2.	Goals and functions of <i>Khilafah</i>	7, 8, 9, 10, 11, 12, 13	1	7, 9, 11, 12, 13	5
3.	Establishment of the <i>Khilafah</i>	14, 15, 16, 17, 18, 34	2	16, 17, 18, 34	4
4.	Power and sovereignty of <i>Khilafah</i>	19, 20, 21, 22, 23, 24	1	19, 20, 22, 23, 24	5
5.	Form of state and government	25, 26, 27, 28, 29, 30	2	25, 26, 28, 30	4
6.	The government system of <i>Khilafah</i>	31, 32, 33, 34, 35, 36, 37, 38, 45, 46	4	31, 32, 35, 45, 46	5
7.	<i>Khilafah</i> Constitution for non-Muslims and non-Islamic mass organizations	39, 40, 41, 42, 43	2	39, 41, 42	3
Total					30



Chi-Square=7.51, df=4, P-value=0.11137, RMSEA=0.062

Figure 1. First-Order Analysis of CFA

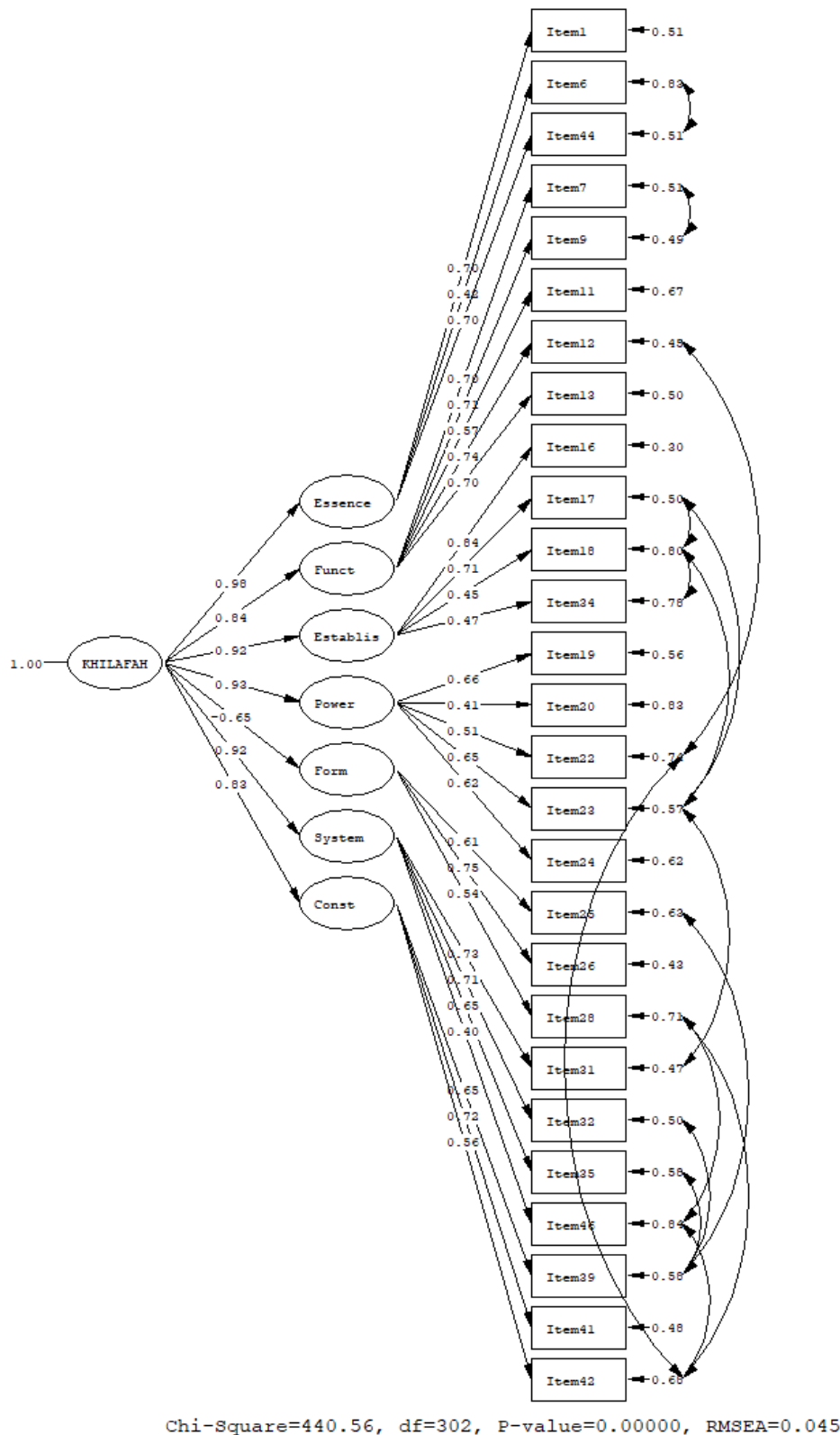


Figure 2. Second-Order Analysis of CFA

Data were analyzed in the expanded trial phase with CFA first order and CFA second order. For instance, the results of the CFA analyze the first-order aspects regarding the purpose and function of the *Khilafah*. The loading factor for item 7 is 0.66; for item 9, it is 0.70; for item 11, it is 0.53; for item 12, it is 0.77; and for item 13, it is 0.75. These values exceed 0.32, indicating that the item statements are valid and constructed well. Refer to Figure 1 for further information. Similarly,

the CFA second order because the lowest loading factor is 0.41, which is greater than 0.32, signifying that all items are valid, as shown in Figure 2. The measurement results show that the p -value (0.11137) $>$ 0.05, RMSEA (0.062) $<$ 0.08 so that the model is concluded to meet the model fit criteria (Khreisat & Mugableh, 2020; Marsh et al., 2020; Stalikas et al., 2018). The results of the CFA analysis for aspects of the *Khilafah* state's function show that the factor loading value of each item is above the value of 0.32, so it is considered a good constructor (Tabachnick et al., 2007). The measurement results for the second order of CFA on *Khilafah* obtain a fit model because RMSEA $<$ 0.08 and chi-square/df = 1.46 $<$ 2 (see Figure 2).

The results of the second-order analysis of CFA for the *Khilafah* show that the factor loading value of each item is above the value of 0.32 and t -value $>$ 1.96, so it is considered a good constructor (Tabachnick et al., 2007), see Table 4.

Table 4. Result of Second-Order CFA Analysis

Aspect	Code	Factor Loading	T -Value	Information
Essence of the State	Item 1	0.70		Valid
	Item 6	0.43	5.83	Valid
	Item 44	0.70	9.64	Valid
Goals and functions of <i>Khilafah</i>	Item 7	0.70		Valid
	Item 9	0.73	10.94	Valid
	Item 11	0.57	7.72	Valid
	Item 12	0.74	9.72	Valid
	Item 13	0.70	9.31	Valid
Establishment of the <i>Khilafah</i>	Item 16	0.84		Valid
	Item 17	0.71	11.07	Valid
	Item 18	0.45	6.57	Valid
	Item 34	0.47	6.97	Valid
Power and sovereignty of <i>Khilafah</i>	Item 19	0.66		Valid
	Item 20	0.41	5.57	Valid
	Item 22	0.51	6.81	Valid
	Item 23	0.65	8.45	Valid
	Item 24	0.62	8.06	Valid
Form of state and government	Item 25	0.61		Valid
	Item 26	0.75	7.02	Valid
	Item 28	0.54	6.20	Valid
The government system of <i>Khilafah</i>	Item 31	0.73		Valid
	Item 32	0.71	9.90	Valid
	Item 35	0.65	9.04	Valid
	Item 46	0.65	5.72	Valid
<i>Khilafah</i> constitution	Item 39	0.65		Valid
	Item 41	0.72	8.16	Valid
	Item 42	0.56	7.01	Valid

The results of the model fit measurement imply that of the 11 fit model criteria, eight criteria have met the model fit, namely AGFI = 0.84 ($>$ 0.80), chi-square/df = 1.459 ($<$ 2), RMR = 0.054 (\leq 0.1), SRMR = 0.056 (\leq 0.1), RMSEA = 0.045 ($<$ 0.08), NFI = 0.95 (\geq 0.90), NNFI = 0.98 (\geq 0.90), CFI = 0.98 (\geq 0.90), IFI = 0.98 (\geq 0.90) (Khreisat & Mugableh, 2020; Marsh et al., 2020; Stalikas et al., 2018), see Table 5. Thus, it can be concluded that the model is a feasible measurement product.

Table 5. Results of Model Fit Indices Measurement

Overall Model Fit Test Size	Benchmark Value for Model Fit (Rule of Thumb)	Value	Model Fit to Data
Probability from χ^2	≥ 0.05	0.000	Bad
χ^2/df	< 2	1.459	Good Fit
Goodness of fit index (GFI)	≥ 0.90	0.870	Bad
Adjusted Goodness of Fit Index (AGFI)	$0.80 \leq AGFI \leq 0.90$	0.840	Good Fit
Root Mean Square Residual (RMR)	≤ 0.05	0.054	Good Fit
Standardized Root Mean Square Residual (SRMR)	≤ 0.05	0.056	Good Fit
Root Mean Square Error of Approximation (RMSEA)	≤ 0.08	0.045	Good Fit
Incremental fit Measure:			
Normed Fit Index (NFI)	≥ 0.90	0.95	Good Fit
Non-Normed Fit Index (NNFI)	≥ 0.90	0.98	Good Fit
Comparative Fit Index (CFI)	≥ 0.90	0.98	Good Fit
Incremental Fit Index (IFI)	≥ 0.90	0.98	Good Fit

Based on the calculation results, the Composite Reliability (CR) value is 0.95. Because the CR value is above 0.7, the measurement instrument meets the reliability criteria (Ghozali & Fuad, 2008); see Table 6.

Table 6. Estimation of Instrument Reliability

Code	Standardized Loading Factor (λ_i)	δ
Item 1	0.70	0.51
Item 6	0.42	0.83
Item 44	0.70	0.51
Item 7	0.70	0.52
Item 9	0.71	0.49
Item 11	0.57	0.67
Item 12	0.74	0.45
Item 13	0.70	0.50
Item 16	0.84	0.30
Item 17	0.71	0.50
Item 18	0.45	0.80
Item 34	0.47	0.76
Item 19	0.66	0.56
Item 20	0.41	0.83
Item 22	0.51	0.72
Item 23	0.65	0.57
Item 24	0.62	0.62
Item 25	0.61	0.63
Item 26	0.75	0.43
Item 28	0.54	0.71
Item 31	0.73	0.47
Item 32	0.71	0.50
Item 35	0.65	0.56
Item 46	0.40	0.89
Item 39	0.65	0.58
Item 41	0.72	0.46
Item 42	0.56	0.68
Total	16.88	15.62

$$CR = \frac{(\sum_{i=1}^n \lambda_i)^2}{(\sum_{i=1}^n \lambda_i)^2 + (\sum_{i=1}^n \delta_i)}$$

$$CR = \frac{16.88^2}{16.88^2 + 15.62}$$

$$CR = 0.95$$

There are two invalid items in the expanded trial stage, while the others have met the model fit criteria. The final results obtained are valid instruments, as shown in [Table 7](#).

Table 7. The Number of Valid Items at the Expanded Trial

No.	Dimension	Item Number	Dropped Items	Valid Items	Total
1.	Essence of the state	1, 4, 6, 44	4	1, 6, 44	3
2.	Goals and functions of <i>Khilafah</i>	7, 9, 11, 12, 13	-	7, 9, 11, 12, 13	5
3.	Establishment of the <i>Khilafah</i>	16, 17, 18, 34	-	16, 17, 18, 34	4
4.	Power and sovereignty of <i>Khilafah</i>	19, 20, 22, 23, 24	-	19, 20, 22, 23, 24	5
5.	Form of state and government	25, 26, 28, 30	30	25, 26, 28,	3
6.	The government system of <i>Khilafah</i>	31, 32, 35, 45, 46	-	31, 32, 35, 45, 46	5
7.	<i>Khilafah</i> constitution for non-Muslims and non-Islamic mass organizations	39, 41, 42	-	39, 41, 42	3
	Total Item				28

Discussion

The instrument for measuring the perception of sharia students about the *Khilafah* has 28 statement items divided into seven aspects of assessment. Aspects of the essence of the state consist of 3 items, the function of the state includes five items, the appointment of the *Khilafah* includes four items, the power and sovereignty of the state *Khilafah* consist of 5 items, the form of the state includes three items, the government system includes five items, and the constitution for non-Muslim state citizens is three items.

The factor loading value of each aspect is above 0.5, meaning that the aspect is a good construct for variables. It also shows that the unobserved variable (*Khilafah*) can be measured precisely using seven aspects/constructs which are observed variables. It is just that the construct of the state form has a negative sign, meaning that field data is contrary to theory. The deeper meaning shows that Sharia students' understanding of the *Khilafah* is opposite or different from that of the *Khilafah*, according to Taqiyuddin An Nabani, which is the theoretical basis of this study.

Instruments of the State Essence: the essence of the state is a discussion of its definition. It aligns with the opinion by [Harahap \(2019\)](#) in his research entitled 'The Effect of Teacher Ability to Conduct Evaluation of Student Civics Learning Outcomes on the Main Material of State Essence in Class X of State High School (SMA N) 2 of Padang Bolak. In his research, Harahap makes an instrument to measure students' perceptions about the essence of the *Daulah* or state by bringing up various definitions. Several state scientists such as [Kusriyah \(2017\)](#), [Maggalatung and Yunus \(2013\)](#), [Muhtada and Diniyanto \(2012\)](#), and [Sari \(2015\)](#) also state in their book that the essence of the state is a discussion of its definition.

Taqiyuddin An Nabhani argues that the state *Khilafah* is the general leadership of the Muslims in the world to enforce Islamic laws and carry out Islamic da'wah throughout the world ([An-Nabhani, 1997](#); [Arifin, 2017](#)). According to *ad-Dahlawi*, the *Khilafah* is a general leadership to uphold religion by reviving religious knowledge, upholding the pillars of Islam, upholding jihad and matters related to it, such as the regulation of the army and obligations for people who fight as well as the provision of *fa'i* property to them, enforce justice and hudud, eliminate injustice, and perform *amar ma'ruf nahi munkar*, as a substitute for the Prophet *sallallaahu 'alaihi wa sallam* ([Riadi, 2014](#)). According to *at-Taftazani*, the *Khilafah* is the general leadership in religious and world affairs, as the successor of the Prophet *sallallaahu 'alaihi wa sallam*. From the various definitions above, there is a similarity that the *Khilafah* is a general leadership in the form of a state maintaining the religion and human life in the world.

According to [Arifin \(2017\)](#), [Diana \(2017\)](#), and [Mashduqi \(2011\)](#), the definition above is almost the same as other scholars, such as Al Mawardi, claiming that the *Khilafah* is leadership among Muslims maintaining the world and religion. According to [Supriadi \(2021\)](#), another scholar who also agrees with the above definition is Muhammad Rashid Ridha, in his *al-Manar* interpretation

states that the *Khilafah* is a system related to Islamic law aiming for the benefit of the world and the hereafter. Yusuf (2015) also has the same interpretation related to the khalifah as the leader of the khalifah state. He defines that the title given to those entrusted with the mandate as a substitute for the Prophet Muhammad have the task to manage governance and taking care of religion.

Although many scholars possess an understanding of the *Khilafah*, there are several different opinions. Din Samsudin claims that the perception of the *Khilafah* is quite broad, that a person is a *Khalifah* for himself. Another opinion that is more contradictory to An Nabhani and al Mawardi is the opinion of Prof. Dr. Sheikh Said Thantawi who is the Grand Sheikh of Al Azhar Egypt, Thantawi says that: "There is no state of Islam but an Islamic state". Meanwhile, Nahdlatul Ulama (NU) argues that the *khalifah* is only 30 years old, namely the period of prophethood and the four *Khulafaur Rashidun* (Abu Bakr, Umar Usman, and Ali). After that, the khalifah is no longer in the form of a kingdom.

Although Sheikh Thantawi rejects the existence of the state of Islam, according to Hafidz Abdurrahman in Tanjung (2018), he states that the *Khilafah* is a necessity for Muslims. There are several reasons behind this opinion: 1) upholding the *Khilafah* is an excellent obligation contained in the Qur'an and sunnah, 2) the *Khilafah* is a shield so that there is no more prolonged injustice amid the people, 3) empirical evidence reveals the importance of the *Khilafah* for the people, namely: make people honorable, safeguard their wealth and soul.

The instrument in this study measures the Sharia students' perception of the definition of the state according to An-Nabhani's perspective and students' opinions regarding the necessity of a *Khilafah*. Instrument items have received empirical support in the field and have guaranteed validity and reliability, so they are suitable for measurement.

Instruments of State Function: the state's function in measuring the perception of Sharia students relates to the state's existence in realizing Sharia *maqasid* with the application of sanctions and penalties according to Islamic law. In line with al Mawardi's view, the khalifah as the leader of the government has duties and obligations, encompassing (1) to maintain religion; (2) to implement the law among its people, and to settle cases that occur so that no one persecutes and is persecuted; (3) to maintain domestic security so that people can carry out their activities and travel safely; (4) to enforce hudud (Diana, 2017).

Several items receiving empirical support in the research are the statement that in order to protect common sense. Hence, the *Khilafah* imposes a ban on the circulation of *kehamr* (liquor) and stipulates punishments for those who drink it. To realize the preservation of religion, the *Khilafah* applies prohibitions and punishments for the apostates. To maintain security, the *Khilafah* imposes punishments for burglars, robbers, and disruptors of public order, and to protect the state, the *Khilafah* applies morning punishment for state dissidents. The items above are guaranteed valid and reliable so that they are feasible to use.

The items above are in accordance with Usman's (2014) statement that the state has several functions. One of which is a regular function or a regulatory function, including a political function. This function includes the maintenance of calm and order, as well as defense and security. Some statement items related to the function of the state that do not receive empirical validity from the field are statements such as stoning punishment as an effort to protect offspring and cutting off hands punishment as an effort to protect property.

Volume punishment, stoning, and the death penalty are still a matter of debate among academics. According to Hidayatullah (2017), Islamic criminal law is often perceived negatively. International amnesty organizations and contrasts (commissions on missing persons and acts of violence) reject caning because it violates human rights. Apart from the punishment, people suffer prolonged injuries. However, Acehese clerics such as Tgk H. Imam Suja, Muslim Ibrahim, and Badruzzaman argue that caning positively impacts law enforcement by providing lessons and a deterrent effect for perpetrators, which has become a local custom. Aceh is an area that has special autonomy so that it is allowed to apply the law (Abubakar, 2012).

Ferizal (2019) claims that the caning sentence with volumes is the primary punishment in Islam. For hudud punishment, the provisions are 100 lashes for adulterers of *ghoiru muhson* (unmarried) and 80 volumes for accusers who are unable to present witnesses and evidence. Meanwhile, there is no provision for *ta'zir* punishment. The punishment was valid from the time of the Prophet Muhammad until the *khalifah* in the Umayyad and Abbasiyah times.

Instruments of State *Khalifah* Establishment: State *Khalifah* was established with the awareness process of the people, not through occupation or colonization, namely the process of awareness to apply Islamic law and the appointment of someone to be a *khalifah*. If there is no allegiance, then the power of the *khalifah* is invalid. So the establishment of the *Khalifah* is marked by the pledge of someone to become the *khalifah* (Riadi, 2014). To be appointed as *khalifah*, he must be a Muslim. Because a person appointed as a *khalifah* is to apply Islamic law. Thus, a non-Muslim cannot be appointed as a *khalifah* because a non-Muslim cannot apply Islamic law. Based on these considerations, if the *khalifah* becomes apostate, the power will automatically be revoked and dismissed from the *khalifah* (Supriadi, 2021). The appointment of the *khalifah* becomes the third aspect in measuring student perceptions of the *khalifah*, getting empirical support from the research field, and meeting the criteria of validity and reliability of the instrument.

Instruments of Power and Sovereignty of *Khalifah*: regarding power and sovereignty, the right to set laws is in the hands of the *khalifah*. The people do not have the right to do it but have the right to legislate it (Setiawan & Risnandar, 2019). According to Al Maududi, this concept aligns with the theory of God's sovereignty. According to Anwar (2002), the theory of divine sovereignty is opposite to popular sovereignty. The theory of God's sovereignty states that rules from God must govern human life. It implies the choice of monotheism as the basis of the state. Al Maududi also argues that the theory of God's sovereignty has implications for the caliph and its citizenship structure. Due to the country is governed by rules from God and the head of government must apply Islamic law, so a khalifah must be a Muslim.

Instruments of state and government, regarding the form of the state and the system of government, the questions consist of 4 items. The content of the statement is to measure the student's perception of whether the state in Islam is like a unitary state or a federation. The instrument also measures students' perceptions of whether the form of government in Islam is a kingdom, democracy, etc. According to An-Nabhani (1997), the form of the *Khalifah* state is not a federation but a unitary state. The form of government is not a kingdom but a *Khalifah*. It is in line with the opinion of Setiawan and Risnandar (2019) in their research entitled The Modern State and the *Khalifah* Utopia.

The instrument of the state and government is unique and exciting because it has a strong correlation (0.63) between the statement items and the measured construct. However, the direction of the correlation is negative, meaning that the question item is a good constructor, but students have the opposite perception of An Nabhani's view. Suppose An Nabhani sees the form of the state as a unitary state. In that case, the students understand that a federation can be used as an alternative to establishing a *Khalifah* state. Suppose An Nabhani views the *Khalifah* as the only system of government in Islam. In that case, the students understand that there are other alternatives believed to be the system of government in Islam, such as a kingdom or a democratic system.

Instruments of Islamic Government System, regarding the correlation between institutions and the division of power in the Islamic government system, a *khalifah* has positions as head of government and head of state. He has absolute authority in regulating people's affairs and the authority to appoint and elect governors. Moreover, his power includes the executive, judicial, and legislative areas. It is in line with the analysis of Firdaus (2019) regarding the position of the *khalifah* in the book of *Dustûr al-Islâmy Hizb ut-Tahrir* written by Taqiyuddin An Nabhani. Regarding the judicial hierarchy, according to An Nabhani, there is no appeal in court, so every issue is resolved at the initial court level.

Instruments of Constitution for Non-Muslims, regarding the constitution, instruments achieving empirical support in the field have three statement items encompassing the application

of Islamic law in public life to non-Muslim citizens and the application of their respective religious rules in private life (Untung & Sutrisno, 2014). An-Nabhani (1997) states that non-Muslims generally have the same rights in the khilafah state, such as the right to protection and live a prosperous life. It follows Untung and Sutrisno's (2014) statement that *ablul dzimmah*, i.e., non-Muslims living in countries where Islamic law is enforced, have the same rights as citizens.

Meanwhile, according to An-Nabhani (1997), for political rights, non-Muslims do not have the right to occupy power as *Khalifah*, governors, and other government positions. However, non-Muslims are allowed for administrative positions, such as heads of departments. An Nabhani's opinion is somewhat different from that of Ibn Taimiyah. According to Khalik (2014), Ibn Taimiyah states that it is better to be led by a fair and kind infidel than a tyrannical Muslim.

In Indonesia, the voters' response to the leadership of non-Muslims is still low, although this is not an argument or reason for whether or not non-Muslims can become leaders. According to Hasse (2018), 44% of respondents disagree with non-Muslim leadership in Indonesia. Those who disagree with the majority have a basic understanding that arises from their religious beliefs. Meanwhile, the establishment of political parties and the development of non-Islamic thought, as well as similar activities, are limited by the *Khalifah*.

The model test results indicate that the chi-square and goodness of fit criteria are weak. These criteria primarily assess model fitness to the data, yet their sensitivity to the sample size is noteworthy. Hair et al. (2014) suggest an optimal sample size of 100-200 or five times the number of indicators. In the context of this study, the number of indicators is 30, so the ideal sample is 150. Because the sample size was 227, the two criteria were not properly met. However, the remaining eight criteria were met well, indicating that the measurement model is feasible. It aligns with Ghozali (2014), suggesting that a model should meet at least five criteria.

CONCLUSION

The results indicate that the instrument construct consists of seven aspects of measurement, encompassing the essence of the *Khilafah*, the function of the *Khilafah*, the establishment of the *Khilafah*, the power and sovereignty of the *Khilafah*, the form of state and government, the *Khilafah* government system, and the constitution for non-Muslims. The measurement model in this study is feasible because it meets eight model fit criteria, encompassing AGFI 0.84 (> 0.80), chi-square/df = 1.459 (< 2), RMR = 0.054 (≤ 0.1), SRMR = 0.056 (≤ 0.10), RMSEA = 0.045 (< 0.08), NFI = 0.95 (≥ 0.90), NNFI = 0.98 (≥ 0.90), CFI = 0.98 (≥ 0.90), dan IFI = 0.98 (≥ 0.90). In addition, the instrument also has a guarantee of good validity and reliability. It is shown by the loading factor value of each indicator above 0.4 and the composite reliability value above 0.7. Both experts and potential users have also assessed the instrument. With the guarantee of validity and reliability, the instrument can be used to measure Sharia students' perception of the *Khilafah*.

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