

Developing an instrument for measuring views on Muhammadiyah ideology

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ABSTRACT

This research aims at developing an instrument for measuring views on Muhammadiyah ideology that is valid and reliable. This study adapted Borg and Gall's development model through initial research, planning, initial product development, limited testing, product revision, expanded testing, and product revision. The steps started with initial research to obtain the ideology construct of books related to Muhammadiyah. The ideology construct obtained was used as the basis to arrange instrument items which were then validated by five experts in the fields of measurement, Muhammadiyah ideology, practitioners, and Muhammadiyah cadres by filling the sheet of variable appropriateness with indicators and indicators appropriateness with the statements. The results of the experts' validation were analyzed with the Aiken formula. The validated instrument was then tested limitedly in the Muhammadiyah regional leadership in Karanganyar, Sragen, and Boyolali, by involving 253 respondents. The result of the test was analyzed using factor analysis and SEM using the Lisrel program. The result of the research shows that the instrument for measuring the views on Muhammadiyah ideology consists of 26 items comprised of seven aspects of Muhammadiyah ideology measurement, including *tauhid* (two items), living in a social group (three items), Allah's law (three items), Islamic doctrine (five items), the prophet's *ittiba'* (four items), organization (three items), and Muhammadiyah goals (six items). The instrument fulfills the validity criteria since it has a loading factor between 0.3-0.85 (>0.3) and CR 0.92 (>0.7). The instrument is reliable since Cronbach's Alpha is 0.869 > 0.7. Since it is valid and reliable, then it is suitable to be used to measure the views on Muhammadiyah ideology in Indonesia.

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INTRODUCTION

Muhammadiyah is the largest Islamic organization in Indonesia founded in 1912 (Central Board of Muhammadiyah, 2005). This organization aims to realize a true Islamic society. To realize these ideals, Muhammadiyah has established a strategic program built from a solid ideological foundation (Nashir, 2014). Muhammadiyah's ideology contains a basic view of how world life will be managed, life guidelines, and strategies to realize one life's aspirations. These things are listed in the preamble to the statutes, the stated beliefs and aspirations of life, the Islamic guidelines for Muhammadiyah citizens, the twelve steps of the Muhammadiyah struggle, and the outlines of the Muhammadiyah struggle.

In particular, Muhammadiyah's outlook on life is listed in the preamble to the articles of association. There are seven Muhammadiyah fundamental views on life, encompassing that (1) human life must be based on monotheism by believing in God, worshiping, submitting, and obeying only Allah, (2) human life in society, (3) Allah's law is the only one that can be used as

the basis and foundation to form the main Muslim personality and regulate the order of life in society towards an essential happy and prosperous life, in this world and the hereafter, (4) the struggle to uphold Islam to create a true Islamic society, worship Allah by doing good deeds and reconciliation with humans/society, (5) the struggle to uphold Islam so that a true Islamic society will only be actualized if we follow in the footsteps of the struggle of the prophets, especially the great prophet Muhammad *saw.*, (6) the struggle to realize an Islamic society will only be actualized and successful if it is done in an organized way, (7) the ideals of Muhammadiyah life, that is, to realize a true Islamic society (Central Board of Muhammadiyah, 2005; Wiharto, 2011).

The ideology of Muhammadiyah functions to guide Muhammadiyah and people who are struggling in Muhammadiyah about organizing society and strategies to make it happen. Once the importance of ideology is carried out various efforts to socialize and internalize ideology programs for Muhammadiyah members. However, not many studies have examined the level of understanding of Muhammadiyah members regarding this view of life.

Based on a literature search, existing research areas related to Muhammadiyah include (1) Muhammadiyah ideological discourse such as research by Hidayat (2019) on the clash of Muhammadiyah ideology between moderates and radicals, research by Nashir (2014) on understanding Muhammadiyah Ideology, Munir et al. (2020) on the contestation of Muhammadiyah ideology between progressivism and traditionalism, research by Tanthowi (2019) on Muhammadiyah and politics, (2) the realm of strengthening Muhammadiyah ideology such as research by Fuady (2020), Indriyani and Hidayat (2015), Junaidi and Jannah (2018), Naimi and Amini (2021) regarding the internalization of ideology, (3) the realm of ideological influence such as research by Mas'ud (2018) on the impact of understanding Muhammadiyah ideology on teacher performance, (4) the organizational realm such as research by Abas (2018) on the concepts and activities of the Muhammadiyah movement, research by Rusydi (2016) on Muhammadiyah from its historical and role aspects.

Meanwhile, specifically related to ideological evaluations have also been carried out such as research evaluating Muhammadiyah recitation models (Daulay & Amini, 2022), evaluation of Muhammadiyah learning in tertiary institutions (Duani, 2021), and evaluation of Baitul Arqam training with the Kirkpatrick model (Hadi et al., 2022). Ahmad et al. (2018) have conducted a mapping of Muhammadiyah in the Capital City of Jakarta, but from the aspect of branch assets, not from the aspect of a fundamental view of life and life. Research on worldviews is important for the following reasons: (1) as evaluation material related to the program of socialization and internalization of Muhammadiyah ideology, (2) as a mapping of the strength of Muhammadiyah ideology to capture the loyalty of Muhammadiyah members in the local area, (3) for an early detection program of ideological infiltration against Muhammadiyah.

Measuring the views of Muhammadiyah's ideology requires a valid and reliable instrument. In exploring further research, no instrument for measuring the views of Muhammadiyah ideology has been found. The only existing construct is Muhammadiyah ideology as the foundation for instrument development (Subando et al., 2023). Based on these considerations, this study purposes to develop a valid and reliable measuring instrument for Muhammadiyah's ideological views. It is further expected that this instrument can be used in measuring and mapping the strength of Muhammadiyah ideology in Indonesia.

RESEARCH METHOD

This research was development research by adapting the Borg and Gall development research model to an expanded trial phase. The steps were preliminary research, planning, initial product development, limited trials, product revisions, extended trials, and product revisions. At the preliminary research stage, the activity carried out was a literature review of Muhammadiyah ideology books, data were collected through documentation of qualitative descriptive

analysis techniques and the expected results were the construct of Muhammadiyah ideology views. After obtaining the instrument construct, the instrument development planning activities were carried out by determining the prospective respondents, the form of the instrument scale, and the preparation of the instrument grid. The next activity was the initial product development of the instrument in the form of preparation of instrument items and expert validation. Experts were asked to assess the suitability of variables with indicators and the compatibility of indicators with statements. There were five experts involved, including measurement experts, Muhammadiyah thought experts, and Muhammadiyah practitioners and cadres. Data from expert assessment results were then analyzed using the Aiken formula. Instrument items are said to be valid if V-Aiken count > 0.90 (Aiken, 2000; Azwar, 1997). After obtaining the instrument validated by the expert, the next step was a limited trial. This activity is to get an overview of the characteristics of the instrument items and simplify the instrument items. The sample involved in the limited trial was 25 Muhammadiyah Regional Leaders in Karanganyar. Data from the trial results were analyzed by factor analysis with the SPSS assistance program. Research data in limited trials can be analyzed further if they meet the KMO-MSA criteria > 0.5 and BTS < 0.05 , while the instrument items are declared valid if the AIC and Factor Loading values are > 0.5 . After the instrument has gone through a limited trial, the next step is to try the instrument on an expanded scale. In this activity, the instrument was tried out in three districts, namely the Muhammadiyah regional leadership (*Pimpinan Daerah Muhammadiyah* or PDM) Karanganyar, Sragen, and Boyolali involving 253 respondents. It is hoped to get a picture of the validity and reliability of the instrument. Instrument items are said to be valid if the value of loading factor > 0.3 and CR > 0.7 and reliable if the value of Cronbach's Alpha > 0.7 (Ghozali, 2014).

FINDINGS AND DISCUSSION

Findings

Table 1. Aspects, Indicators, Examples of Statements, and Instrument Scales

Aspects	Indicators	Statements	Likert Scale
Monotheism	Regulating and building society is part of Muhammadiyah's mandate and Islamic teachings (MKCH-1).	Building a good society is a mere manifestation of humanity, not part of worship.	SS: completely agree; S: agree; R: undecided; TS: disagree; STS: totally disagree
Socialize	Socializing is part of the consequences of living in the world (MAD-2).	Socializing is part of the consequences of living in the world.	
Obey Islamic teachings	Order in social life will only be realized if Islamic teachings are obeyed (MAD-3).	Order in social life will only be realized if Islamic teachings are obeyed.	
Upholding Islam	The absolute obligation of everyone who claims to believe in God is to uphold God's law above any law (MAD-4).	The absolute obligation of everyone who claims to believe in God is to uphold God's law above any law.	
<i>Ittiba'</i> of the Prophet Muhammad saw.	The life of the Prophet Muhammad's struggle contains the key to success in realizing today's Islamic society (MAD-5).	The life of the Prophet Muhammad's struggle contains the key to success in realizing today's Islamic society.	
Organization	Organizing is mandatory (MAD-6).	Without an organization, the struggle to create an Islamic society will fail.	
Realizing a true Islamic society	Muhammadiyah struggles to create an Islamic society (MAD-7).	Muhammadiyah struggles to create an Islamic society.	

Based on preliminary research on Muhammadiyah books, a construct of Muhammadiyah ideological views is obtained consisting of seven aspects, encompass monotheism, societal adherence to Islamic law, struggle to uphold Islamic teachings, prophet *ittiba'*, organizational views, and Muhammadiyah ideals. The aspects, indicators, and examples of statements are listed in Table 1.

The initial product of the instrument is assessed for suitability of aspects with indicators and compatibility of indicators with statements by the Experts. The experts involved in the assessment of the instrument were measurement experts, academics, and Muhammadiyah cadres with a total of 5 experts. The results of the assessment obtain that the lowest calculated V-Aiken value was 0.933 and the highest 1.00, because the calculated V-Aiken value was > 0.90 , all instrument items were declared valid (Aiken, 2000; Azwar, 2015). It is shown in Table 2.

Table 2. Table of Aiken Validity

Number of Items	V-Aiken Counted	V-Aiken Table	Description	Number of Items	V-Aiken Counted	V-Aiken Table	Description
B1	0.933	0.90	valid	B19	1.000	0.90	valid
B2	1.000	0.90	valid	B20	1.000	0.90	valid
B3	0.933	0.90	valid	B21	0.933	0.90	valid
B4	0.933	0.90	valid	B22	1.000	0.90	valid
B5	0.933	0.90	valid	B23	1.000	0.90	valid
B6	0.933	0.90	valid	B24	0.933	0.90	valid
B7	1.000	0.90	valid	B25	1.000	0.90	valid
B8	1.000	0.90	valid	B26	1.000	0.90	valid
B9	0.933	0.90	valid	B27	1.000	0.90	valid
B10	1.000	0.90	valid	B28	0.933	0.90	valid
B11	1.000	0.90	valid	B29	1.000	0.90	valid
B12	0.933	0.90	valid	B30	1.000	0.90	valid
B13	1.000	0.90	valid	B31	1.000	0.90	valid
B14	1.000	0.90	valid	B32	0.933	0.90	valid
B15	0.933	0.90	valid	B33	1.000	0.90	valid
B16	1.000	0.90	valid	B34	1.000	0.90	valid
B17	1.000	0.90	valid	B35	0.933	0.90	valid
B18	0.933	0.90	valid				

The results of a limited trial conducted at PDM Muhammadiyah Karanganyar obtain the following results: on the *tauhid* aspect, the KMO-MSA value is 0.573 (> 0.05), Bartlett's test of Sphericity (BTS) index is 0.083 (> 0.05) so that the field data is declared unfit for further processing. All of the anti-image correlation (AIC) index values are above 0.5 except B1 (0.494), and B5 (0.447) so the items in the instrument are not good constituents of *tauhid* aspects. After items B1 and B5 are dropped, the KMO-MSA value is 0.622 (> 0.05), and BTS 0.011 (< 0.05) so that the data is feasible for further analysis. The lowest AIC value is 0.583 (> 0.5) and the lowest loading factor value is 0.468 (> 0.3) so it can be concluded that the item items are valid. The *tauhid* aspect has one factor with a cumulative variance of 50.451% so it can be concluded that items B2, B3, B6, and B7 are good constructors, as can be seen in Table 3.

Table 3. Feasibility and Validity Index of Unity Aspect Instrument Items

Aspect	KMO-MSA	BTS	Items	AIC	FL	Description
Monotheism	0.622	0.011	B2	0.598	0.846	Valid
			B3	0.599	0.468	Valid
			B6	0.763	0.700	Valid
			B7	0.583	0.770	Valid

Factor analysis on the societal aspect reveals that the KMO-MSA value is 0.589 (> 0.05), Bartlett's test of Sphericity (BTS) index is 0.005 (< 0.05) so that the field data is declared suffi-

cient for further processing (Amnie et al, 2021; Sabon et al., 2022). Anti-image correlation index (AIC) values of B8 (0.572), B9 (0.560), B10 (0.737), all above 0.5, and loading factors B8 (0.826), B9 (0.867), B10 (0.630) all above 0.5, so that the instrument items are valid and construct good social aspects because they have one factor with a cumulative variance of 60.990%.

Factor analysis on aspects of adherence to Islamic teachings shows that the KMO-MSA value is 0.630 above the cut score value of 0.05, Bartlett's test of Sphericity (BTS) index of 0.005 is less than the cut score of 0.05 so that the field data is declared sufficient for further processing (Amnie et al., 2021; Sabon et al., 2022). However, there is an anti-image correlation (AIC) index value of B14 (0.348<0.5) so the items in the instrument are not good constructors of aspects. After item B14 is dropped, the results for AIC values are B11 (0.646), B12 (0.768), B13 (0.776), B15 (0.646) are all > 0.5 and loading factor values are B11 (0.822), B12 (0.615), B13 (0.732), B15 (0.822) all > 0.4 so that the instrument items are declared valid and because they have one factor with a cumulative variance of 56.652% so that items B11, B12, B13, B15 are good instrument constituent items.

Factor analysis on the aspect of upholding Islamic teachings shows that the KMO-MSA value is 0.747 above the cut-score value of 0.05, Bartlett's test of Sphericity (BTS) index of 0.000 is less than the cut-score of 0.05 so that the field data is declared sufficient for further processing (Amnie et al., 2021; Sabon et al., 2022). The value of the index anti-image correlation (AIC) of B16 (0.748), B17 (0.812), B18 (0.730), B19 (0.666), B20 (0.755), B21 (0.730) are all above 0.5, the loading factor value is B16 (0.784), B17 (0.810), B18 (0.662), B19 (0.914), B20 (0.762), B21 (0.572) all >0.5 so that the instrument items are declared valid. The construct has the first two factors called Islamic teachings and the second factor the enforcement of Islamic teachings, with a cumulative total of the first factor being 49.943% and the second factor being 68.583%. Both factors are good constructors.

Factor analysis on the aspect of Prophet *ittiba'* shows that the KMO-MSA value is 0.570 above the cut score value of 0.05, Bartlett's test of Sphericity (BTS) index of 0.001 is less than the cut score of 0.05 so that the field data is declared sufficient for further processing (Amnie et al., 2021; Sabon et al., 2022). Anti-image correlation index (AIC) values of B22 (0.630), B23 (0.547), B24 (0.583), B25 (0.569) are all above 0.5, loading factor values B22 (0.536), B23 (0.866), B24 (0.737), B25 (0.784) are all > 0.5, so the instrument items are valid and construct good aspects because they have one factor with a total cumulative variance of 54.875%. Factor analysis on organizational aspects shows that the KMO-MSA value is 0.592 above the cut-score value of 0.05, Bartlett's test of Sphericity (BTS) index is 0.000 less than the cut-score of 0.05 so that the field data is declared sufficient for further processing. All anti-image correlation index (AIC) values are above 0.5, namely B26 (0.565), B27 (0.832), B28 (0.560), loading factor values B26 (0.884), B27 (0.634), B28 (0.902) all > 0.5 so that the instrument items are declared valid and construct good aspects because they have one factor with a total cumulative variance of 66.570%. Factor analysis on the aspect of Muhammadiyah's life goals shows that the KMO-MSA value is 0.665 above the cut-score value of 0.05, Bartlett's test of Sphericity (BTS) index of 0.000 is less than the cut-score of 0.05 so that the field data is declared feasible for further processing carry on. Anti image correlation index (AIC) values B29 (0.704), B30 (0.759), B31 (0.690), B32 (0.596), B33 (0.548), B34 (0.586), B35 (0.763) all above 0.5, value loading factors B29 (0.864), B30 (0.824), B31 (0.808), B32 (0.508), B33 (0.868), B34 (0.891), B35 (0.592) all > 0.5 so that the instrument items are valid. The construct has two factors, the first is the description of Islamic society with a total cumulative variance of 37.119% and the second factor is the ideals of Muhammadiyah with a total cumulative variance of 67.518%.

The measurement results in the expanded trial conducted at PDM Karanganyar, Sragen, and Boyolali show that the loading factor values are B2 (0.59), B7 (1.02), B8 (0.38), B9 (0.53), B10 (0.48), B11 (0.65), B12 (0.52), B15 (0.74), B16 (0.73), B17 (0.67), B18 (0.67), B20 (0.61), B21 (0.66), B22 (0.57), B23 (0.44), B24 (0.30), B25 (0.79), B26 (0.48), B27 (0.80), B28 (0.48), B29 (0.78), B30 (0.56), B31 (0.82), B32 (0.72), B33 (0.73), B34 (0.85), all loading factor values

are > 0.032 (Ghozali & Fuad, 2008; Ho, 2006; Tabachnick et al., 2007), so the indicator items are valid. Chi-Square (7.21) $< 2 \cdot df$ (14), P-value (0.40703) > 0.05 and RMSEA (0.014) ≤ 0.08 so that it is concluded that the model meets the fit mode criteria (Ghozali & Fuad, 2008; Rusijono et al., 2020), as shown in Figure 1.

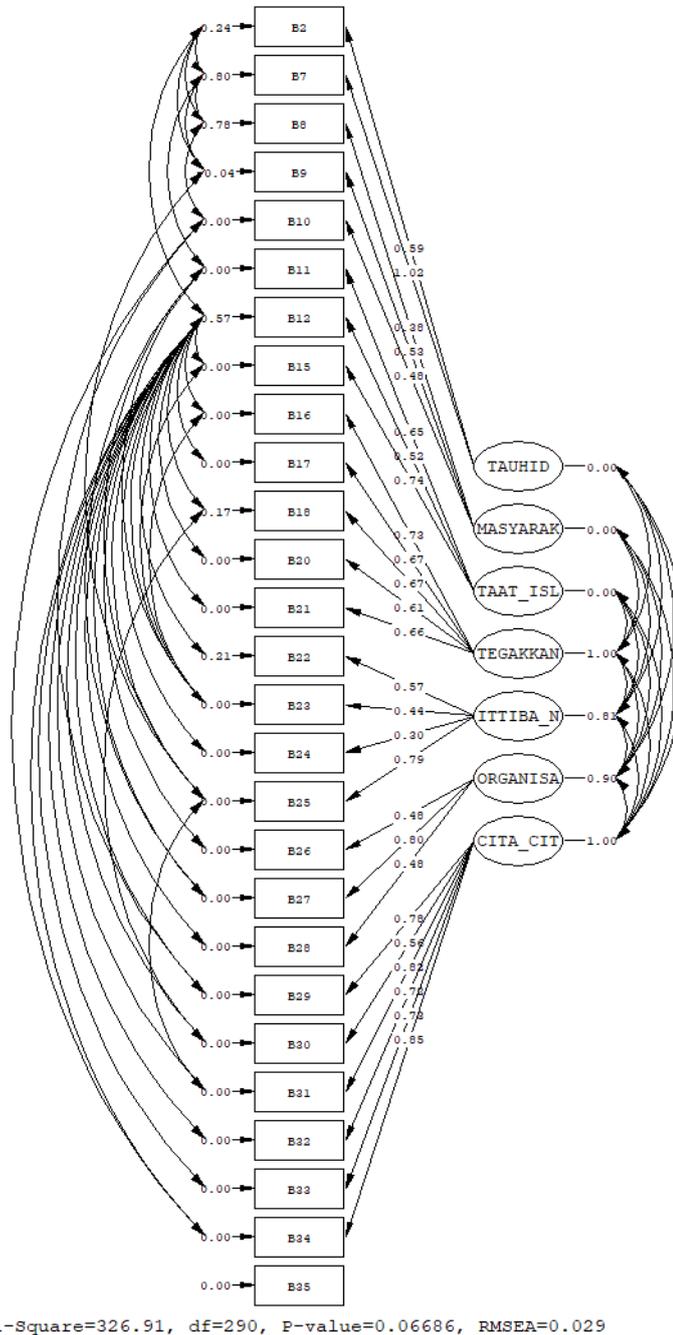


Figure 1. Measurement Construction of Muhammadiyah Ideology Perspective

Based on the t-test, the t-values are B2 (4.81), B7 (5.58), B8 (4.27), B9 (5.91), B10 (5.35), B11 (8.72), B12 (6.73), B15 (10.17), B16 (10.22), B17 (9.20), B18 (9.20), B20 (8.17), B21 (8.91), B22 (7.27), B23 (5.37), B24 (3.48), B25 (10.59), B26 (5.68), B27 (9.16), B28 (5.58), B29 (11.20), B30 (7.33), B31 (12.16), B32 (9.99), B33 (10.09), B34 (12.74), all items have a t-value greater than 1.96 so these items are valid and significant items (Ghozali & Fuad, 2008; Ho, 2006; Tabachnick et al., 2007), as presented in Table 4.

Table 4. Evaluation of the Loading Factor and the Overall Measurement Model Fit Criteria for the Views and Aspirations of Muhammadiyah in Life

Aspect	Items	Loading Factors	T -Value
Monotheism	B2	0.59	4.81
	B7	1.02	5.58
Community	B8	0.38	4.27
	B9	0.53	5.91
	B10	0.48	5.35
Obeying Islamic teachings	B11	0.65	8.72
	B12	0.52	6.73
	B15	0.74	10.17
Upholding Islam	B16	0.73	10.22
	B17	0.67	9.20
	B18	0.67	9.20
	B20	0.61	8.17
	B21	0.66	8.91
Prophet <i>Ittiba'</i>	B22	0.57	7.27
	B23	0.44	5.37
	B24	0.30	3.48
	B25	0.79	10.59
Organization	B26	0.48	5.68
	B27	0.80	9.16
	B28	0.48	5.58
Goals	B29	0.78	11.20
	B30	0.56	7.33
	B31	0.82	12.16
	B32	0.72	9.99
	B33	0.73	10.09
	B34	0.85	12.74
The overall model fit test measure	The benchmark value for model fit (rule of thumb)	Model Value	Model fit data
Probability from χ^2_{hitung}	≥ 0.05	0.06686	Good fit
χ^2_{hitung}/df	< 2	1.121	Good fit
The goodness of fit index (GFI)	≥ 0.9	0.88	
Adjusted Goodness of fit index (AGFI)	$0.8 \leq AGFI \leq 0.9$	0.84	Good fit
Root mean square residual (RMR)	≤ 0.05	0.030	Good fit
Standardized root mean square residual (SRMR)	≤ 0.05	0.05	Good fit
Root mean square error of approximation (RMSEA)	≤ 0.08	0.029	Good fit
Incremental Fit Measure			
Normed fit index (NFI)	≥ 0.9	0.95	Good fit
Non-normed fit index (NNFI)	≥ 0.9	0.99	Good fit
Comprative fit index (CFI)	≥ 0.9	0.99	Good fit
Incrimental fit index (IFI)	≥ 0.9	0.99	Good fit

$$CR = \frac{(\sum SLF)^2}{(\sum SLF)^2 + (\sum Error)} \dots\dots\dots (1)$$

The Construct Reliability (CR) measurement results are counted using Formula (1). The value of $CR = 0.988757$ is obtained, as presented in Table 5. Because the value of $CR > 0.7$, it can be concluded that the instrument has a guarantee of convergent validity (Ghozali, 2014; Subando et al., 2021).

Table 5. Table of CR Calculation

Items	SLF	Error	SLF2	CR
B2	0.59	0.24	0.3481	0.988757
B7	1.02	0.8	1.0404	
B8	0.38	0.78	0.1444	
B9	0.53	0.04	0.2809	
B10	0.48	0	0.2304	
B11	0.65	0	0.4225	
B12	0.52	0.57	0.2704	
B15	0.74	0	0.5476	
B16	0.73	0	0.5329	
B17	0.67	0	0.4489	
B18	0.67	0.17	0.4489	
B20	0.61	0	0.3721	
B21	0.66	0	0.4356	
B22	0.57	0.21	0.3249	
B23	0.44	0	0.1936	
B24	0.3	0	0.09	
B25	0.79	0	0.6241	
B26	0.48	0	0.2304	
B27	0.8	0	0.64	
B28	0.48	0	0.2304	
B29	0.78	0	0.6084	
B30	0.56	0	0.3136	
B31	0.82	0	0.6724	
B32	0.72	0	0.5184	
B33	0.73	0	0.5329	
B34	15.72	2.81	10.5022	
	0.59	0.24	0.3481	

Table 6. Valid and Failed Instrument Items

Aspect	Early Stage	Experts' Validation	Limited Trial		Expanded Trial		Final Product
			Invalid	Valid	Invalid	Valid	
Monotheism	B1. B2. B3. B4. B5. B6. B7	B1. B2. B3. B4. B5. B6. B7	B1. B4. B5	B2. B3. B6. B7	B3. B6	B2. B7	B2. B7
Community	B8. B9. B10	B8. B9. B10		B8. B9. B10		B8. B9. B10	B8. B9. B10
Obedience to Islamic law	B11. B12. B13. B14. B15	B11. B12. B13. B14. B15	B13. B14	B11. B12. B15		B11. B12. B15	B11. B12. B15
Enforcement of Islamic teachings	B16. B17. B18. B19. B20. B21	B16. B17. B18. B19. B20. B21	B19	B16. B17. B18. B20. B21		B16. B17. B18. B20. B21	B16. B17. B18. B20. B21
Prophet <i>Ittiba'</i>	B22. B23. B24. B25	B22. B23. B24. B25		B22. B23. B24. B25		B22. B23. B24. B25	B22. B23. B24. B25
Organization	B26. B27. B28	B26. B27. B28		B26. B27. B28		B26. B27. B28	B26. B27. B28
Goals	B29. B30. B31. B32. B33. B34. B35	B29. B30. B31. B32. B33. B34. B35	B35	B29. B30. B31. B32. B33. B34		B29. B30. B31. B32. B33. B34	B29. B30. B31. B32. B33. B34
Total	35	35	7	28	2	26	26

Table 7. Measurement Criteria

Average Score	Criteria
4.01-5.00	Very good
3.01-4.00	Good
2.01-3.00	Poor
1.01-2.00	Bad

The results of testing the reliability of the instrument using the SPSS program obtained a value of Cronbach's Alpha = 0.869, because the value of Cronbach's Alpha is > 0.7 , it can be concluded that the instrument met the reliability criteria. The final product of the development of the Muhammadiyah ideology view instrument is an instrument with a total of 25 items detailing the aspects of monotheism (two items), community (three points), obedience to Islamic law (three points), enforcement of Islamic teachings (five points), prophet *ittiba'* (four items), organization (three points), and the goals of Muhammadiyah (six points). The valid and invalid items starting from the beginning of development until the final product can be seen in Table 6. In addition, the measurement criteria that can be used to assess the view on Muhammadiyah's ideology are shown in Table 7.

Discussion

The views and ideals of Muhammadiyah life are contained in the preamble to the Muhammadiyah statutes (Nashir, 2014). This is a knowledge aspect consisting of two points, and measuring the view that Muhammadiyah is a da'wah movement adhering to Islamic beliefs. Muhammadiyah works in fostering society with the principle of worship to Allah SWT. Muhammadiyah is of the view that forming a good society is a form of worship. Regulating and building society is part of Muhammadiyah's mandate and Islamic teachings (Munir, 2010). Some of the instrument items are dropped in the development process because all respondents have the same answers. This is because the item in question is a fact and can be sensed easily by the respondent. The things that become the image of Muhammadiyah and have become facts in society so that it is not necessary to ask the respondents is that Muhammadiyah cleanses society from superstitions, heresy, and *keburafat* by prioritizing tolerance (Central Board of Muhammadiyah, 2005).

The community aspect consists of three instruments that measure the respondent's view that society is the natural law of human beings and every human being aspires to a prosperous, safe, peaceful, prosperous and happy society. According to Muhammadiyah, the description of the ideal society as above can be realized with honesty, brotherhood, cooperation based on God's law and free from lust and satanic influences (Nurhayati et al., 2019).

Socializing is part of the consequences of living in the world. Community is a means of serving Allah SWT. One's perfection will disappear if human life is not in society (Nashir, 2014). An aspect of obedience to Islamic law measures the respondent's view that orderly social life will only be realized if Islamic teachings are adhered to (Wiharto, 2011). A society that is prosperous, safe, peaceful, prosperous, and happy can only be realized based on Islamic law (Nurhayati et al., 2019). Islamic teachings are the only legal basis for realizing an ideal society (Nashir, 2014).

In this way, Muhammadiyah works to shape the morals of society with Islamic teachings (guidelines of the Quran and *Sunnah*) not based on human-created values. Muhammadiyah works to implement worldly *muamalah* (management and community development) based on Islamic teachings (Munir, 2010).

Aspects of upholding Islamic teachings measure the view that the absolute obligation for everyone who claims to believe in God is to uphold God's law above any law. Muhammadiyah realizes that people who can uphold Islam to create a truly Islamic society are only those who claim to believe in God.

Meanwhile, to create an Islamic society, the integration of religious knowledge and general knowledge is needed so that Islamic teachings that contain religious knowledge are important in realizing an Islamic society (Nashir, 2014). Islamic teachings can be used as a guideline to form a true society in both past and future lives. The Quran and sunnah which are the guidelines in Islamic teachings are the basis for forming an Islamic society (Munir, 2010).

The Prophet *Ittiba'* aspect, the life of the Prophet Muhammad's struggle contains the key to success in realizing today's Islamic society. Steps of struggle in the life of the Prophet Muham-

mad. Ancient time is suitable for realizing today's Islamic society. Because the basic needs and problems of human life do not change, what changes are the means of fulfilling their needs. As a result, in realizing an Islamic society, one has to follow what the Prophet Muhammad once said as a form of worship to Allah SWT and Muhammadiyah works seriously to uphold worship that is clean from heresy (Nashir, 2014).

The aspect of organizing. Being organized is obligatory, and without an organization, the struggle to create an Islamic society will fail (Nashir, 2014). Because an orderly and regular organization has a great opportunity to achieve the vision, mission, and goals of the organization. Based on this explanation, to realize the ideals of an Islamic society, people must organize and regular organizations are needed (Wiharto, 2011).

In the aspect of Muhammadiyah's ideals of life, Muhammadiyah struggles to realize an Islamic society. An Islamic society is a society that guarantees justice, equality, security, safety, and freedom for its citizens. A society that thrives on justice based on Islamic law (Nashir, 2014). A just and prosperous society is under the auspices of the Republic of Indonesia and the protection of Allah SWT (Munir, 2010). Muhammadiyah views the struggle to create an Islamic society as above as the way to God's heaven.

All instruments have guaranteed validity, both content and construct validity. There is a guarantee of content validity as evidenced by the V Aiken calculated value (0.90-1.00) > V-Aiken table (0.90) indicating that there is a match between the aspects and the indicators and the compatibility of the indicators with the statements contained in the instrument (Shrotryia & Dhanda, 2019; Yusoff, 2019). There is a guarantee of construct validity as evidenced by the loading factor values ranging from 0.3 to 0.85 (> 0.3), the t-value ranging from 3.48 to 12.75 (> 1.96) indicating that the instrument items are valid instrument items and significant as well as a good constructor (Marsh et al., 2020; Stalikas et al., 2018; Subando et al., 2020). This is reinforced by the CR value of (0.92) > 0.7 which indicates a convergent validity guarantee. There is a guarantee of validity, the construct or latent variable which is an invisible variable can be measured through the indicators represented by the instrument items. Thus, the answers to the instrument items describe the construct variable being measured. The instrument also has a guarantee of reliability, this is shown by the value of Cronbach's Alpha = 0.869 > 0.7 which indicates that the instrument can be used to measure respondents outside the sample in development research (Aiken, 1985).

CONCLUSION

The instrument for measuring the views of Muhammadiyah ideology has a total of 25 items with detailed aspects of monotheism (two items), community (three points), obedience to Islamic law (three points), enforcement of Islamic teachings (five points), prophet *ittiba'* (four items), organization (three points), and the ideals of Muhammadiyah (six points). The instrument meets the validity criteria because the loading factor values range from 0.3 to 0.85 (> 0.3) and CR (0.92) > 0.7. The instrument is also reliable because Cronbach's Alpha = 0.869 > 0.7. Because the instrument is valid and reliable, the instrument is suitable for measuring Muhammadiyah's ideological views.

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