

CHAPTER 4

RESULTS

4.1 Introduction

This chapter is divided into two parts which consisted of qualitative analysis in the preliminary study and the psychometrics properties in the final study.

In the qualitative phase, results related to experts' opinion regarding religiosity measurement development and developing a religiosity instrument based on *Mutadayyin* definition are stated. The characteristics of *Mutadayyin* were based on Islam, *Iman*, and *Ihsan* by incorporating the elements of CBT are coded and items being developed according to experts' interview with reference to verses from al-Quran and Hadith, previous religiosity instruments and elements of CBT.

The second phase involves results involving psychometric properties. The instrument was developed using the Rasch Measurement Model (RMM) and analysis of the results according to the RMM stipulations is described.

4.2 Qualitative Analysis Result (Preliminary Study)

There were ten experts interviewed in this study. Five experts have Islamic Religious education background, and another five experts have Counseling education background plus Islamic education background or have experience in both fields throughout their career.

4.2.1 Experts' Opinion Regarding Religiosity Measurement Development for Counseling Purposes

Seven out of ten experts indicate they agreed about religiosity measurement development. See the details in Table 4.1.

Table 4.1 Experts Agreement on Religiosity Inventory

Expert Code	Statement	Verdict
Expert 1	If we want to make it the basis for whether he is a student that pass or not, or whether he is given the title <i>Mutadayyin</i> or we use a minimum measure of religiosity	Agreed
Expert 4	Just in case we want to see if the assessment or we want to evaluate about akidah, it is a little difficult. Because it is spiritual. There is a whole range of beliefs, internally. The easier we evaluate the second aspect, the Shariah aspect, the practice aspect, the worship and so on.	Agreed
Expert 5	Wherever inventory able to fit in, not necessarily in honors in psychology	Agreed
Expert 6	So that's back to the purpose. Not wrong. It doesn't matter to me. It's just a matter of approach. The issue is how we want to ask.	Agreed
Expert 7	If for assessment, these items can be reviewed. If you need my services, let's look back at the components of <i>Iman</i> , Islam, and <i>Ihsan</i> .	Agreed
Expert 8	From the point of view of everyday human life, it is possible with this built-in instrument can develop a sense of planning.	Agreed
Expert 9	Each of these items is broken down to 3 later. Effects on emotion and behavior. It also has 4 items, 4 items, and 4 items.	Agreed

4.2.2 Expert's Opinion Regarding Developing a Religiosity Instrument That is Based on *Mutadayyin* Definition

Seven out of ten experts indicated they agreed about the term *mutadayyin* and the definition used in the study and respond positively to religiosity to be used as the base of the instruments.

Table 4.2 Experts Agreement to Use Word *Mutadayyin* in the Study

Expert Code	Statement	Verdict
Expert 1	<i>Mutadayyin</i> means a religious person. When he is a religious person, he means he must have a basic faith, he must believe in God and he must practice what the religion tells him to do	Agreed
Expert 2	This <i>Mutadayyin</i> person is first when he has beliefs and has a system and so on.	Agreed
Expert 3	It is still <i>Mutadayyin</i> but <i>Mutadayyin</i> is from the aspect of him maintaining his relationship with God. So, I think it's not wrong to use the term <i>Mutadayyin</i> but need to define the term	Agreed
Expert 4	The <i>Mutadayyin</i> people are religious people, in Islam we call them "Pak Lebai". But it was in the past, or in English called religious.	Agreed
Expert 6	If we want to term <i>Mutadayyin</i> to a religious person, in the same sense or concept of devotion it has become the basis of the concept of <i>Ihsan</i> , <i>Iman</i> , Islam and all of it.	Agreed

Expert Code	Statement	Verdict
Expert 7	Hold on to religion. Because of the word dinun, din, <i>Mutadayyin</i> . He has something to do with people who practice religion	Agreed
Expert 8 <i>Mutadayyin</i> is a person who has religious characteristics in his daily life rituals....	Agreed

4.2.3 The characteristics of *Mutadayyin* based on Islam, *Iman*, and *Ihsan* by incorporating the elements of CBT

After the interview, all the transcriptions were sent back to the experts to get their approval. The transcriptions were analysed using thematic analysis software which is Atlas T.I and being coded. Figure 4.1 shows the number of statements being coded into different subconstructs. This graph report is presented following suggestion by Wang, Wang and Khalil (2018).

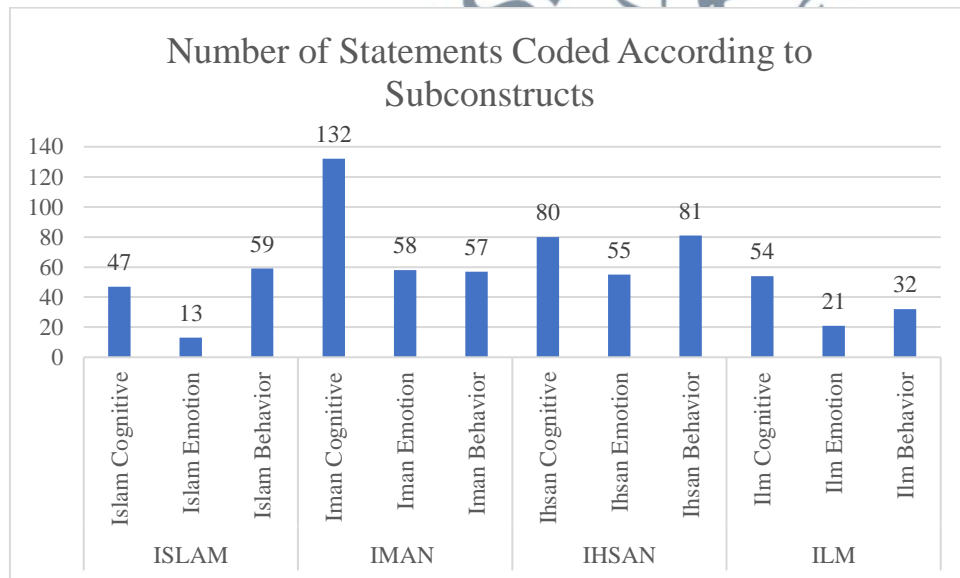


Figure 4.1 Number of Statements Coded According to Subconstructs

The sample of the coded qualitative data was sent to two experts to check their agreement. Table 4.3 below show the results from the experts.

Table 4.3 Experts' Agreement on Qualitative Data Coded

SUBCONSTRUCTS	BIL	STATEMENT	EXPERT 1	EXPERT 2
ISLAM COGNITIVE Thoughts and beliefs related to the five pillars of Islam	1.	So, what is left is only prayer and fasting and the quality of the practice is satisfactory. How good the quality of the practice is?	Agreed	Agreed
	2.	Okay in his mind when it comes to worship, the first thing we should think is it being accepted or not. Anything " <i>innamal a' malu binniat</i> " he would start with the basis of his intention. We couldn't run away from that.	Agreed	Agreed
	3.	He was certainly a person of the time and behavior take care of his prayer thus trained himself to be a wise man and always fulfilled his time with good practices.	Agreed	Agreed
ISLAM EMOTION Emotions and feeling related to the five pillars of Islam	4.	Prayer to be " <i>kusyuk</i> " is hard you know. Don't know the level of our " <i>kusyuk</i> ".	Agreed	Agreed
	5.	It gives the feeling of fun in practices	Agreed	Agreed
	6.	It is sad to feel when you pray you to have to sit down because of pain, it is not happiness	Agreed	Agreed
ISLAM BEHAVIORAL Practices in implementing the five pillars of Islam including individual's actions and conversations	7.	So, for example, if you pray, pray early	Agreed	Agreed
	8.	To what extent he prays, and what is in his prayer practice, then he goes to the mosque or not, surau or not, engaging in religious activities organized by related religious groups.	Agreed	Agreed
	9.	So religious is religiosity, more than religious rituals that are clearly guided by the example of five-hour prayers, fasting, alms, remembrance, worship are all religions or religious rituals.	Agreed	Agreed
IMAN COGNITIVE Thoughts and beliefs related to the six pillars of <i>Iman</i>	10.	Allah is the Greatest to determine Qada 'and the Qadar has the best wisdom in our lives. So, it is very effective. That thought, that's why God said to use our senses.	Agreed	Agreed
	11.	That is why the Quran says ... the most virtuous of you in the sight of God is the one who fears.	Agreed	Agreed
	12.	Because to me, he put his absolute conviction that everything came from Allah S.W.T.	Agreed	Agreed

SUBCONSTRUCTS	BIL	STATEMENT	EXPERT 1	EXPERT 2
IMAN EMOTION Emotion and feeling related to the six pillars of <i>Iman</i>	13.	He will always be open high “ <i>redha</i> ” he will face in the test	Agreed	Agreed
	14.	I’m afraid of thinking of retribution if I commit a sin	Agreed	Agreed
	15.	When a test from God, or from a person who is hostile to us, face a problem then how does a pure heart respond from his heart? He’ll be at ease. Think of it as a test from God.	Agreed	Agreed
IMAN BEHAVIORAL Practices in implementing the six pillars of <i>Iman</i> including individual’s actions and conversations	16.	And then he’ll reflect, the value, back to this point, there’s something else I want to improve, and then repeat.	Agreed	Not Agreed
	17.	He carried monologue with God, carried munajat	Agreed	Agreed
	18.	...two principles he must carry: “ <i>Amar makruf nahi mungkar</i> ” should be mobilized as a piety person.	Agreed	Agreed
IHSAN COGNITIVE Thoughts and beliefs related to the relationship with Allah, other people, and creature and take care of oneself and health	19.	And if we believe that every human being, every individual is dedicated, his duty as a caliph isn’t it?	Agreed	Agreed
	20.	If a person is a religious person when he hears a rumor, he cannot continue to believe it. He got to “ <i>tabayyun</i> ”	Agreed	Agreed
	21.	So, have to be open-minded. Open character. We’re not always right, right. Sometimes other people are right than we are.	Agreed	Agreed
IHSAN EMOTION Emotion and feeling related to the relationship with Allah, other people, and creature and take care of oneself and health	22.	When there is malice, jealousy in the person, he is not religious.	Agreed	Agreed
	23.	People who are religious he respects and loves his parents. Because his parents taught him.	Agreed	Agreed
	24.	We want to do something because we think God is watching us so we can be sincere	Agreed	Agreed
IHSAN BEHAVIORAL Practices in implementing relationship with Allah, other people, and creature and take	25.	He owes his friend, he pays. He owes university also he pays	Agreed	Agreed
	26.	He won’t lie. If he cheats for a moment, he’ll think back at night he did this and that. He’ll fix things.	Agreed	Agreed

SUBCONSTRUCTS	BIL	STATEMENT	EXPERT 1	EXPERT 2
care of oneself and health including individual's actions and conversations	27.	Solve other people's problems by providing help.	Agreed	Agreed
ILM COGNITIVE				
Thoughts and beliefs related to knowledge	28.	And if he does it without knowledge, how can people pray but he has no knowledge?	Agreed	Agreed
	29.	... so, the connection between this mind and the revelation is very close. Revelation cannot be accomplished without mind.	Agreed	Agreed
	30.	Finally, aqli naqli we emphasize the balance between intellect and revelation. Which for us both play a big role in understanding religion.	Agreed	Agreed
ILM EMOTION				
Emotion and feeling related to knowledge	31.	Maybe he should pay zakat. But as a Muslim, he should have a view. From that point of view, we know his level of knowledge and also reflect his commitment and insight.	Agreed	Not Agreed
	32.	Whether he is sincere or not in learning his intentions, his patience.	Agreed	Agreed
	33.	But for those who reach a certain level they are very concerned that this sin is preventing them from communicating with God, they are ashamed of this act	Agreed	Agreed
ILM BEHAVIORAL				
Practices related to knowledge including the individual's actions and conversations	34.	The first characteristic of the person must be knowledgeable. Knowledgeable means that he is deeply involved in religious matters in all aspects of life.	Agreed	Agreed
	35.	In terms of her understanding, the extent to which she acted in her life	Agreed	Agreed
	36.	<i>Mutadayyin</i> is the one who mastered both pieces of knowledge, that can integrate <i>naqli</i> and <i>aqli</i> knowledge.	Agreed	Agreed

4.2.4 Qualitative Data Coding Analysis Validation

There were two experts in the study invited to validate the coding analysis of the interview. As two experts involved in the study, Cohen Kappa was used to calculate the probability of the expert's agreement randomly. Jacob Cohen introduced Cohen

Kappa in 1960s and pointed out that document in nominal scale will also subject to reliability testing (Cohen, 1960). As in this study, Cohen Kappa Index analysis help to determine the extent to which the selected unit of analysis can illustrate the themes coded from the interview accurately and directed to questions to be studied. In this study, Kappa's value entails as follows (Bernard & Ryan, 2010):

The reliability of the coded data in this study has shown a kappa value of 0.95 indicates almost perfect agreement.

$$\frac{P_{\text{rated}} - P_{\text{expected}}}{N - P_{\text{expected}}} = \kappa \text{ (Kappa value)}$$

Key: P_{rated} = number of agreed coded data:

P_{expected} = 50% of the number of coded data expected to be agreed upon

N = total number of coded data measured for agreement

Table 4.4 Table Calculation for Cohen's Kappa

Rater 1	Rater 2	Mean Kappa Value
$\kappa = \frac{36-18}{36-18}$	$\kappa = \frac{34-18}{36-18}$	$\frac{1+0.9}{2}$
= 1	= 0.9	= 0.95

	Poor	Slight	Fair	Moderate	Substantial	Almost perfect
Kappa	0.0	.20	.40	.60	.80	1.0
<u>Kappa</u>	<u>Agreement</u>					
< 0	Less than chance agreement					
0.01–0.20	Slight agreement					
0.21– 0.40	Fair agreement					
0.41–0.60	Moderate agreement					
0.61–0.80	Substantial agreement					
0.81–0.99	Almost perfect agreement					

Figure 4.2 Interpretation of Kappa

The reliability of the coded data in this study has shown a kappa value of 0.95 indicates almost perfect agreement.

4.2.5 *Mutadayyin* Inventory items development based on *Mutadayyin* characteristics and elements of CBT

Based on experts' interview results, items were developed in relation to the theoretical foundation of *Mutadayyin*. References using the Quran, Hadith, past religiosity instruments and CBT studies were used to entail items that were possible to be included in the *Mutadayyin* Inventory. Table 4.5 below shows how each of the subconstructs' items has been developed.



Table 4.5 Items Development Process

SUBCONSTRUCT	PANEL	ITEMS	AL-QURAN	HADITH	RELIGIOSITY INSTRUMENTS	CBT and RCBT
<p>ISLAM COGNITIVE</p> <p>Individual's thoughts and beliefs about the five pillars of Islam</p>	1.	Islam will look at five pillars of Islam	<p>I believe with syahadah I become a Muslim who has its own responsibility</p> <p>O ye who believe! Enter into Islam whole-heartedly, and follow not the footsteps of the evil one; for he is to you an avowed enemy.</p> <p>(Al-Quran 2: 208)</p>	<p>It is narrated on the authority of 'Abbas b. 'Abdul-Muttalib that he heard the Messenger of Allah saying: He has found the taste of faith (<i>iman</i>) who is content with Allah as his Lord, with Islam as his religion (code of life) and with Muhammad (ﷺ) as his Prophet.</p> <p>Sahih Muslim 34, Book 1, Hadith 58</p>	<p>My whole approach to life is based on Islam.</p> <p>Integrative Islamic Personality Model (IIPM)</p> <p>Ismail & Tekke (2015)</p>	<p>Cognitive: Core beliefs Kennerley et al (2017).</p> <p>Thought monitoring Religious CBT (Muslim Version): 10 Session Treatment Manual for Depression in Clients with Chronic Physical Illness (Vasegh, 2014)</p>

SUBCONSTRUCT	PANEL	ITEMS	AL-QURAN	HADITH	RELIGIOSITY INSTRUMENTS	CBT and RCBT
ISLAM EMOTION The feelings of the individual in general during and after the implementation of the five pillars of Islam	2.	Prayer to be <i>kusyuk</i> is hard you know. We do not know our level of <i>kusyuk</i> . To get a scale of 2 is not easy to get.	I often pray with full attention (<i>kusyuk</i>) Truly man was created very impatient; - Fretful when evil touches him; And niggardly when good reaches him;- Not so those devoted to Prayer;- Those who remain steadfast to their prayer; (Al-Quran 70: 19-23)	It is narrated on the authority of Ibn 'Abbas that when the Messenger of Allah (ﷺ) sent Mu'adh towards Yemen (as governor) he said to him: Verily you would reach a community of the people of the Book, the very first thing to which you should call them is the worship of Allah, may His Glory be Magnificent, and when they become fully aware of Allah, instruct them that He has enjoined five prayers on them during the day and the night, and when they begin observing it.... Sahih Muslim 19 c, Book 1, Hadith 31	Ibadah: Fardhu Ain- I perform my prayers with full attention (<i>khusyuk</i>). The Ummatic Personality Inventory (UPI). Nooraini Othman (2011)	Emotion Kennerley et al (2017). Mood monitoring Religious CBT (Muslim Version): 10 Session Treatment Manual for Depression in Clients with Chronic Physical Illness (Vasegh, 2014)

SUBCONSTRUCT	PANEL	ITEMS	AL-QURAN	HADITH	RELIGIOSITY INSTRUMENTS	CBT and RCBT	
ISLAM BEHAVIORS The practices in implementing the five pillars of Islam including individual's actions and conversations	3.	So, for example, if you pray, pray early	I pray compulsory five times a day at early time (Al-Quran 4:103)	When ye pass (Congregational) prayers, celebrate Allah's praises, standing, sitting down, or lying down on your sides; but when ye are free from danger, set up Regular Prayers: For such prayers are enjoined on believers at stated times. (Al-Quran 4:103)	It is reported on the authority of 'Abdullah that the Messenger of Allah observed: The best of the deeds or deed is the (observance of) prayer at its proper time and kindness to the parents. Sahih Muslim 85 e, Book 1, Hadith 162	Ritual – Frequency of performing the ritual prayer The Five Dimensions of Muslim Religiosity El-Menouar & Stiftung (2014)	Behavior, Kennerley et al (2017). Activity monitoring Religious CBT (Muslim Version): 10 Session Treatment Manual for Depression in Clients with Chronic Physical Illness (Vasegh, 2014)
IMAN COGNITIVE The individual's thoughts and beliefs about the six pillars of <i>Iman</i>	4.	Allah is Almighty	I believe that Allah Almighty makes everything	That is Allah, your Lord! there is no god but He, the Creator of all things: then worship ye Him: and He hath power to dispose of all affairs. (Al-Quran 6:102)	Abu Sa'id al-Khudri (Allah be pleased with him) reported: Mention was made about al-'azl in the presence of Allah's Messenger (ﷺ), whereupon he said: Why anyone of you practices it? (He did not say: One of you should not do it), for there is no created soul, whose creator is not Allah. Sahih Muslim 1438 j Book 16, Hadith 156		Cognitive: Core Beliefs Kennerley et al (2017). Thought monitoring Religious CBT (Muslim Version): 10 Session Treatment Manual for Depression in Clients with Chronic Physical Illness (Vasegh, 2014)

SUBCONSTRUCT	PANEL	ITEMS	AL-QURAN	HADITH	RELIGIOSITY INSTRUMENTS	CBT and RCBT	
<p>IMAN EMOTION The feelings of the individual in general during and after the implementation of the six pillars of <i>Iman</i></p>	5.	So, when he gets ease in life, he will be thankful	<p>I feel less grateful for Allah's favor (negative item)</p>	<p>We bestowed (in the past) Wisdom on Luqman: "Show (thy) gratitude to Allah." Anywho is (so) grateful does so to the profit of his own soul; but if any is ungrateful, verily Allah is free of all wants, Worthy of all praise. (Al-Quran 31:12)</p>	<p>It is reported on the authority of Ibn 'Abbas that there was (once) a downpour during the life of the Apostle (may peace and blessings be upon him) Upon this the Apostle (may peace and blessings be upon him) observed: Some people entered the morning with gratitude and some with ingratitude (to Allah). Those who entered with gratitude said: This is the blessing of Allah, and those who entered with ingratitude said: Such and such asterism was right. It was upon this that the verse was revealed: I swear by the setting of the stars to the end and make your provision that you should disbelieve it. Sahih Muslim 73 Book 1, Hadith 140</p>	<p>Tawhid – I have so much to be thankful in my life due to Allah's mercy. Integrative Islamic Personality Model (IIPM) Ismail & Tekke (2015)</p>	<p>Emotion, Kennerley et al (2017) Mood monitoring Religious CBT (Muslim Version): 10 Session Treatment Manual for Depression in Clients with Chronic Physical Illness (Vasegh, 2014) Focusing on the Blessings of Allah in Cognitive Restructuring: An Islamic Perspective (Aisha, 2008)</p>

SUBCONSTRUCT	PANEL	ITEMS	AL-QURAN	HADITH	RELIGIOSITY INSTRUMENTS	CBT and RCBT	
<p>IMAN BEHAVIORAL</p> <p>The practices in implementing the six pillars of <i>Iman</i> including individual's actions and conversations</p>	6.	Likewise, we say our belief is the right faith and we have the system of the Quran, the books and so on. So, we practice what we have in our book.	<p>I devote time to read the Qur'an every day</p>	<p>Those to whom We have sent the Book study it as it should be studied: They are the ones that believe therein: Those who reject faith therein,- the loss is their own.</p> <p>Al-Quran (2:121)</p>	<p>Abu Musa al-Ash'ari reported Allah's Messenger (ﷺ) as saying: A believer who recites the Qur'an is like an orange whose fragrance is sweet and whose taste is sweet; a believer who does not recite the Qur'an is like a date which has no fragrance but has a sweet taste, and the hypocrite who recites the Qur'an is like a basil whose fragrance is sweet, but whose taste is bitter, and a hypocrite who does not recite the Qur'an is like the colocynth which has no fragrance and has a bitter taste.</p> <p>Sahih Muslim 797 a, Book 6, Hadith 288</p>	<p>Ibadah: Fardhu Ain –</p> <p>I recite the Quran every day.</p> <p>The Ummatic Personality Inventory (UPI)</p> <p>Nooraini Othman (2011)</p>	<p>Behavior, Kennerley et al (2017)</p> <p>Activity monitoring</p> <p>Religious CBT (Muslim Version): 10 Session Treatment Manual for Depression in Clients with Chronic Physical Illness (Vasegh, 2014)</p> <p>Remembering Allah and Reading Quran in Cognitive Restructuring: An Islamic Perspective (Aisha, 2008)</p>

SUBCONSTRUCT	PANEL	ITEMS	AL-QURAN	HADITH	RELIGIOSITY INSTRUMENTS	CBT and RCBT	
IHSAN COGNITIVE is an individual's thoughts and beliefs regarding <i>Ihsan</i>	7.	...because I think he is a creature of Allah Almighty he has the right to benefit from anyone and I am responsible for giving that kindness to me of that God sent me...	I believe the best person is the one that benefits others	To the righteous (when) it is said, "What is it that your Lord has revealed?" they say, "All that is good." To those who do good, there is good in this world, and the Home of the Hereafter is even better and excellent indeed is the Home of the righteous. (Al-Quran 16:30)	"The best of people are those that bring the most benefit to the rest of mankind." Daraqutni, Hasan		Cognitive: Underlying assumption, Kennerley et al (2017). Thought monitoring Religious CBT (Muslim Version): 10 Session Treatment Manual for Depression in Clients with Chronic Physical Illness (Vasegh, 2014)
IHSAN EMOTION The feelings of the individual in general during and after the implementation of <i>Ihsan</i>	8.	That's why the charity value is so high. When a person knows that charity is important for his reward, his reward is with Allah, he wants, to live again because he wants to give to others	I am happy to be able to give charity	It is not required of thee (O Messenger), to set them on the right path, but Allah sets on the right path whom He pleaseth. Whatever of good ye give benefits your own souls, and ye shall only do so seeking the "Face" of Allah. Whatever good ye give, shall be rendered	Narrated `Aisha:Allah's Messenger (ﷺ) said, "Do good deeds properly, sincerely and moderately and know that your deeds will not make you enter Paradise and that the most beloved deed to Allah is the most regular and constant even if it were little." Sahih al-Bukhari 6464, Book 81, Hadith 53	Ibadah: Fardhu Kifayah Deen- I give my things for Islamic charity The Ummatic Personality Inventory (UPI) Nooraini Othman (2011)	Emotion, Kennerley et al (2017) Mood monitoring Religious CBT (Muslim Version): 10 Session Treatment Manual for Depression in Clients with Chronic Physical Illness (Vasegh, 2014)

SUBCONSTRUCT	PANEL	ITEMS	AL-QURAN	HADITH	RELIGIOSITY INSTRUMENTS	CBT and RCBT	
			back to you, and ye shall not Be dealt with unjustly. (Al-Quran 2:272)				
<p>IHSAN BEHAVIORAL</p> <p>The practices in implementing <i>Ihsan</i> including individual's actions and conversations</p>	9.	Sometimes even with the environment, he does not behave well. Discard trash everywhere.	I always take the trash in the middle of the road to be thrown into the trash bin	<p>Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good. (Al-Quran 7:56)</p>	<p>Abu Barza reported that he said to Allah's Messenger (ﷺ): Allah's Messenger, I do not know whether I would survive after you, so confer upon me something by which Allah should benefit me. Thereupon Allah's Messenger (ﷺ) said: Do this and that and remove the troublesome things from the paths. Sahih Muslim 2618 b, Book 45, Hadith 171</p>	<p>Religious Personality- When I see rubbish lying around, I will throw it in the trash bin Muslim Religiosity Personality Assessment (MRPA) Azimi et al (2007)</p>	<p>Behavior, Kennerley et al (2017) Activity monitoring Religious CBT (Muslim Version): 10 Session Treatment Manual for Depression in Clients with Chronic Physical Illness (Vasegh, 2014)</p>

SUBCONSTRUCT	PANEL	ITEMS	AL-QURAN	HADITH	RELIGIOSITY INSTRUMENTS	CBT and RCBT	
ILM COGNITIVE Thoughts and beliefs related to learning and education	10.	That's why I think that knowledge should already be instilled. Unless we want to ask from a practical point of view, yes, it's not yet eligible.	I believe it is very important for all Muslims to learn religious knowledge	Ye who believe! When ye are told to make room in the assemblies, (spread out and) make room: (ample) room will Allah provide for you. And when ye are told to rise up, rise up Allah will rise up to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) Knowledge, And Allah is well-acquainted with all ye do. (Al-Quran 58:11)	Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah ﷺ said, "Verily! The world is accursed and what it contains is accursed, except the remembrance of Allah and those who associate themselves with Allah; and a learned man, and a learning person." Riyad As-Salihin, Book 1, Hadith 478	Knowledge- Knowledge of Islam in general The Five Dimensions of Muslim Religiosity. Results of an Empirical Study El-Menouar & Stiftung (2014)	Cognitive: Underlying Assumption, Kennerley et al (2017). Thought monitoring Religious CBT (Muslim Version): 10 Session Treatment Manual for Depression in Clients with Chronic Physical Illness (Vasegh, 2014)

SUBCONSTRUCT	PANEL	ITEMS	AL-QURAN	HADITH	RELIGIOSITY INSTRUMENTS	CBT and RCBT
<p>ILM EMOTION</p> <p>The feelings of the individual in general related to learning and education</p>	11.	It is not a loss for parents to practice religious life, not a loss to educate children to teach them about religious life, not a loss for a society to expand their understanding and religious behavior as it is a source of well-being	<p>I feel happy when I live my life according to religion</p> <p>Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions.</p> <p>(Al-Quran 16:97)</p>	<p>Yahya related to me from Malik from Jafar ibn Muhammad ibn Ali from his father that Umar ibn al-Khattab mentioned the magians and said, "I do not know what to do about them." Abd ar-Rahman ibn Awf said, "I bear witness that I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Follow the same sunna with them that you follow with the people of the Book.' "</p> <p>Muwatta Malik Book 17, Hadith 43</p>	<p>Siddiq- I am able to emphasize Islamic values and ethics in my daily routine</p> <p>Measuring Islamic Spiritual Intelligence</p> <p>Zanariah & Ishak (2015)</p>	<p>Emotion, Kennerley et al (2017)</p> <p>Mood monitoring Religious CBT (Muslim Version): 10 Session Treatment Manual for Depression in Clients with Chronic Physical Illness (Vasegh, 2014)</p> <p>Focusing on the Hereafter in Cognitive Restructuring: An Islamic Perspective (Aisha, 2008)</p>

SUBCONSTRUCT	PANEL	ITEMS	AL-QURAN	HADITH	RELIGIOSITY INSTRUMENTS	CBT and RCBT
<p>ILM BEHAVIORAL</p> <p>The practices related to learning and education including an individual's actions and conversations</p>	12.	Enrolment into a university was already an automatic discipline of reading	<p>I have read books to improve my knowledge</p> <p>High above all is Allah, the King, the Truth! Be not in haste with the Qur'an before its revelation to thee is completed, but say, "O my Lord! advance me in knowledge."</p> <p>(Al-Quran 20:114)</p>	<p>Narrated Ibn `Abbas: Once the Prophet (ﷺ) entered a lavatory and I placed water for his ablution. He asked, "Who placed it?" He was informed accordingly and so he said, "O Allah! Make him (Ibn `Abbas) a learned scholar in religion (Islam).</p> <p>Sahih al-Bukhari 143 Book 4, Hadith 9</p>	<p>Nubuwwa- I enjoy reading about Islam</p> <p>Integrative Islamic Personality Model (IIPM)</p> <p>Ismail & Tekke (2015)</p>	<p>Behavior, Kennerley et al (2017)</p> <p>Activity Monitoring Religious CBT (Muslim Version): 10 Session Treatment Manual for Depression in Clients with Chronic Physical Illness (Vasegh, 2014)</p>

4.3 Psychometric Properties in Final Study

The final study took place in 19 public universities out of 20 public universities in the country. One public university was excluded since it was already involved in the pilot study. As to make sure this inventory is relevant for undergraduate students in the public universities, samples from all universities were taken according to their percentage of population. This study took place after the result from the pilot study attained and items that did not fit were removed. The instruments were left with 115 items.

4.3.1 Respondents' Demography

There were 1198 respondents involved in the study with 66.2% were female respondents and 45.7% were from year 1. As UiTM had the biggest undergraduates' population, it represents 16.8% of overall respondents (see Table 4.6).

Table 4.6 Respondent Demography Analysis for Final Study

Gender		
Male	405	33.8
Female	793	66.2
Year of Study		
Year 1	547	45.7
Year 2	343	28.6
Year 3	241	20.1
Year 4	49	4.1
Year 5	7	0.6
Year 6	11	0.9
University		
UM	66	5.5
USM	81	6.8
UKM	56	4.7
UPM	56	4.7
UTM	60	5.0
UUM	69	5.8
UIAM	71	5.9
UniMAS	39	3.3
UMS	72	6.0
UPSI	51	4.3
UiTM	201	16.8
UNISZA	50	4.2
UMT	21	1.8
UTHM	58	4.8
UTEM	44	3.7
UMP	50	4.2
UniMAP	42	3.5

UMK	55	4.6
UPNM	56	4.7
TOTAL	1198	100

The sampling targeted 1000 respondents using universities' proportionate stratified sampling, however, 57 respondents from five universities (UKM -1; UTM – 1; UMT – 6; UUM – 10; and UiTM – 39) was short and this total represents 0.057 % of 1000 targeted sample. The return rate was high which is 99.94% and over the recommendation of 90% in most studies (Mohd Effendi, 2015). There were also respondents from other universities who have been participated more than requested resulting in the total respondents were more than the targeted sample.

4.3.2 Test for Normality

Test for normality for overall items of *Mutadayyin* Inventory indicates that the mean falls between the value of 2.73 to 3.87. The measure of skewness ranges between -2.897 to 0.077 and the measure of kurtosis ranges between -0.955 to 9.159. The value between -3 to +3 for skewness and kurtosis between -10 to +10 is acceptable. (Griffin & Steinbrecher, 2013), see Table 4.7.

Table 4.7 Descriptive Statistics of Final Study Data

Item Code	Minimum	Maximum	Mean	Std.		Kurtosis
				Deviation	Skewness	
ISC1	1.00	4.00	3.65	.549	-1.334	.992
ISC2	1.00	4.00	3.57	.620	-1.406	1.936
ISC3	1.00	4.00	3.64	.587	-1.585	2.337
ISC4	1.00	4.00	2.78	.763	.077	-.710
ISC5	1.00	4.00	3.69	.517	-1.473	1.683
ISC6	1.00	4.00	3.75	.482	-1.800	3.002
ISC7	1.00	4.00	3.77	.444	-1.709	2.293
ISC8	1.00	4.00	3.68	.533	-1.498	1.708
ISC9	1.00	4.00	3.71	.499	-1.517	1.617
ISC10	1.00	4.00	3.78	.455	-1.895	3.145
ISC11	1.00	4.00	3.74	.485	-1.707	2.333
ISC12	2.00	4.00	3.66	.530	-1.258	.588
ISC13	1.00	4.00	3.69	.518	-1.452	1.391
ISE14	2.00	4.00	3.77	.450	-1.706	1.907
ISE15	1.00	4.00	3.63	.566	-1.404	1.753

Item Code	Minimum	Maximum	Mean	Std.		Kurtosis
				Deviation	Skewness	
ISE16	1.00	4.00	3.55	.613	-1.078	.446
ISE17	1.00	4.00	3.19	.764	-.550	-.458
ISE18	1.00	4.00	2.82	.731	.002	-.576
ISE19	1.00	4.00	3.37	.650	-.643	-.160
ISE20	1.00	4.00	3.54	.608	-1.105	.977
ISE21	1.00	4.00	3.60	.557	-1.064	.300
ISE22	1.00	4.00	3.50	.643	-1.212	1.590
ISE23	1.00	4.00	3.58	.600	-1.293	1.456
ISE24	1.00	4.00	3.70	.525	-1.794	3.566
ISE25	1.00	4.00	3.55	.616	-1.251	1.528
ISB26	1.00	4.00	3.09	.770	-.411	-.527
ISB27	1.00	4.00	2.88	.837	-.153	-.850
ISB28	1.00	4.00	3.02	.740	-.277	-.485
ISB29	1.00	4.00	3.31	.674	-.639	.029
ISB30	1.00	4.00	3.17	.723	-.425	-.497
IMC31	2.00	4.00	3.85	.374	-2.377	4.828
IMC32	1.00	4.00	3.86	.362	-2.586	6.968
IMC33	1.00	4.00	3.88	.339	-2.897	9.159
IMC34	2.00	4.00	3.87	.360	-2.591	6.055
IMC35	1.00	4.00	3.88	.349	-2.813	8.531
IMC36	1.00	4.00	3.84	.399	-2.624	7.714
IMC37	1.00	4.00	3.82	.432	-2.650	8.333
IME38	1.00	4.00	3.81	.413	-2.082	4.032
IME39	2.00	4.00	3.76	.455	-1.588	1.435
IME40	1.00	4.00	3.80	.439	-2.141	4.747
IME41	2.00	4.00	3.75	.456	-1.485	1.012
IME42	1.00	4.00	3.62	.552	-1.125	.444
IME43	2.00	4.00	3.65	.528	-1.112	.182
IME44	2.00	4.00	3.78	.422	-1.560	.940
IME45	1.00	4.00	3.82	.421	-2.244	4.887
IME46	1.00	4.00	3.82	.423	-2.454	6.494
IME47	1.00	4.00	3.84	.396	-2.409	5.851
IME48	1.00	4.00	3.73	.496	-1.654	2.116
IME49	1.00	4.00	3.39	.675	-.821	.224
IMB50	1.00	4.00	3.50	.602	-.890	.408
IMB51	1.00	4.00	3.16	.756	-.463	-.569
IMB52	1.00	4.00	2.74	.941	-.145	-.955
IMB53	1.00	4.00	2.84	.880	-.168	-.882
IMB54	1.00	4.00	2.91	.774	-.097	-.787
IMB55	1.00	4.00	3.10	.752	-.370	-.587

Item Code	Minimum	Maximum	Mean	Std.		Kurtosis
				Deviation	Skewness	
IMB56	1.00	4.00	3.17	.712	-.425	-.410
IMB57	1.00	4.00	3.70	.495	-1.341	1.007
IMB58	1.00	4.00	3.57	.578	-1.019	.187
IMB59	1.00	4.00	3.21	.808	-.663	-.450
IMB60	1.00	4.00	3.55	.569	-.841	-.142
IHC61	1.00	4.00	3.14	.825	-.627	-.342
IHC62	1.00	4.00	3.78	.443	-1.818	2.784
IHC63	1.00	4.00	3.66	.541	-1.360	1.266
IHC64	1.00	4.00	3.78	.443	-1.864	2.995
IHC65	2.00	4.00	3.70	.500	-1.380	.886
IHC66	1.00	4.00	3.72	.494	-1.513	1.602
IHC67	1.00	4.00	3.60	.612	-1.313	.958
IHC68	2.00	4.00	3.78	.435	-1.659	1.573
IHE69	2.00	4.00	3.80	.412	-1.797	1.975
IHE70	1.00	4.00	3.78	.433	-1.703	2.216
IHE71	1.00	4.00	3.75	.472	-1.683	2.239
IHE72	2.00	4.00	3.74	.468	-1.510	1.203
IHE73	2.00	4.00	3.59	.582	-1.100	.208
IHE74	1.00	4.00	3.68	.537	-1.441	1.327
IHE75	1.00	4.00	3.75	.469	-1.641	2.063
IHE76	1.00	4.00	3.49	.662	-1.048	.449
IHE77	1.00	4.00	3.57	.577	-1.008	.166
IHB78	1.00	4.00	3.69	.503	-1.335	1.261
IHB79	1.00	4.00	3.27	.677	-.465	-.446
IHB80	1.00	4.00	3.22	.682	-.510	-.028
IHB81	1.00	4.00	3.21	.711	-.475	-.411
IHB82	1.00	4.00	3.03	.784	-.308	-.691
IHB83	1.00	4.00	3.63	.521	-.982	.040
ILC84	1.00	4.00	3.85	.375	-2.308	5.222
ILC85	1.00	4.00	3.75	.464	-1.572	1.778
ILC86	1.00	4.00	3.81	.415	-2.005	3.634
ILC87	1.00	4.00	3.75	.482	-1.928	4.109
ILC88	2.00	4.00	3.80	.419	-1.817	2.165
ILC89	2.00	4.00	3.76	.444	-1.541	1.140
ILC90	2.00	4.00	3.79	.433	-1.739	1.927
ILC91	1.00	4.00	3.69	.524	-1.515	1.798
ILC92	1.00	4.00	3.79	.429	-1.866	2.975
ILC93	1.00	4.00	3.64	.530	-1.121	.420
ILC94	1.00	4.00	3.79	.426	-1.739	2.347
ILC95	2.00	4.00	3.65	.516	-1.081	.044

Item Code	Minimum	Maximum	Mean	Std.		Kurtosis
				Deviation	Skewness	
ILC96	1.00	4.00	3.75	.453	-1.536	1.584
ILC97	1.00	4.00	3.58	.580	-1.070	.436
ILC98	1.00	4.00	3.68	.500	-1.173	.484
ILC99	1.00	4.00	3.65	.539	-1.346	1.424
ILE100	2.00	4.00	3.63	.535	-1.065	.084
ILE101	1.00	4.00	3.51	.599	-.851	-.013
ILE102	1.00	4.00	3.52	.619	-1.084	.851
ILE103	1.00	4.00	3.78	.460	-2.200	5.573
ILE104	1.00	4.00	3.77	.460	-1.911	3.564
ILE105	1.00	4.00	3.65	.534	-1.247	.967
ILB106	1.00	4.00	3.39	.711	-.905	.202
ILB107	1.00	4.00	3.44	.663	-.856	-.008
ILB108	1.00	4.00	3.39	.667	-.746	-.086
ILB109	1.00	4.00	3.15	.865	-.693	-.391
ILB110	1.00	4.00	3.23	.785	-.664	-.378
ILB111	1.00	4.00	3.45	.640	-.825	.093
ILB112	1.00	4.00	3.41	.645	-.744	-.032
ILB113	1.00	4.00	3.28	.731	-.622	-.436
ILB114	1.00	4.00	3.35	.662	-.659	-.064
ILB115	1.00	4.00	3.38	.680	-.697	-.365

4.3.3 Item Fit Analysis

Results for the final study show that logit items were between 0.69 - 1.48 after seven items have been deleted. This value is considered fit. Fit items are determined by looking at Infit Mean Square (MNSQ). The ideal value of MNSQ is 1 if the observed value met the expected value. Infit MNSQ is sensitive to unexpected for example inconsistent in answering (Conrad et al., 2012). The range that was used in this study was ≥ 0.50 to ≤ 1.50 (Bond & Fox, 2007). Table 4.8 to 4.9 show MNSQ and PTMEASURE for each item according to constructs.

Table 4.8 Fit Items for Islam Cognitive

No Item	Total Count	Measure	Model S.E	Infit		PT-Measure	
				MNSQ	ZSTD	Corr	Exp
1	952	-0.26	0.08	1.16	3	0.4	0.45
2	949	0.14	0.07	1.35	6.5	0.39	0.49
3	949	-0.23	0.08	1.32	5.6	0.37	0.45

4	953	3.14	0.06	1.42	8.3	0.47	0.67
5	953	-0.42	0.08	1.06	1.1	0.4	0.43
6	952	-0.87	0.09	0.93	-1.1	0.4	0.39
7	951	-0.89	0.09	0.96	-0.7	0.39	0.38
8	952	-0.45	0.08	1	0	0.43	0.43
9	952	-0.6	0.08	0.98	-0.4	0.42	0.41
10	952	-1	0.09	0.92	-1.2	0.41	0.37
11	953	-0.69	0.08	1.07	1.2	0.39	0.4
12	953	-0.25	0.08	1.08	1.5	0.42	0.45
13	953	-0.4	0.08	1.01	0.2	0.45	0.43

Table 4.9 Fit Items for Islam Emotion

No Item	Total Count	Measure	Model S.E	Infit		PT-Measure	
				MNSQ	ZSTD	Corr	Exp
14	952	-1.06	0.09	0.91	-1.4	0.39	0.36
15	952	-0.16	0.08	1.02	0.3	0.47	0.46
16	951	0.29	0.07	1.02	0.5	0.51	0.5
17	952	1.79	0.06	1.33	6.7	0.52	0.61
18	953	3.08	0.06	1.22	4.7	0.52	0.67
19	950	1.1	0.06	1.08	1.7	0.52	0.57
20	952	0.42	0.07	1.11	2.2	0.47	0.51
21	951	0.07	0.07	0.9	-2.1	0.51	0.48
22	949	0.53	0.07	1.09	1.9	0.49	0.52
23	950	0.15	0.07	1.06	1.3	0.48	0.49
24	950	-0.48	0.08	1.11	2	0.4	0.43
25	949	0.35	0.07	1.18	3.5	0.45	0.51

Table 4.10 Fit Items for Islam Behaviors

No Item	Total Count	Measure	Model S.E	Infit		PT-Measure	
				MNSQ	ZSTD	Corr	Exp
26	948	2.04	0.06	1.25	5.3	0.55	0.62
28	953	2.4	0.06	1.16	3.3	0.56	0.64
29	953	1.34	0.06	0.98	-0.4	0.57	0.58
30	953	1.81	0.06	1.2	4.1	0.54	0.61

Table 4.11 Fit Items for *Iman* Cognitive

No Item	Total Count	Measure	Model S.E	Infit		PT-Measure	
				MNSQ	ZSTD	Corr	Exp
32	952	-1.83	0.11	0.94	-0.6	0.3	0.28
34	953	-1.86	0.12	0.94	-0.6	0.32	0.28
35	953	-2.01	0.12	0.92	-0.8	0.31	0.27
36	952	-1.63	0.11	0.94	-0.8	0.33	0.31

37	953	-1.5	0.1	0.91	-1.2	0.36	0.32
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Table 4.12 Fit Items for *Iman* Emotion

No Item	Total Count	Measure	Model S.E	Infit		PT-Measure	
				MNSQ	ZSTD	Corr	Exp
38	953	-1.32	0.1	0.85	-2.3	0.4	0.34
39	953	-0.82	0.09	0.94	-1	0.42	0.39
40	953	-1.16	0.09	0.87	-2.1	0.41	0.35
41	953	-0.81	0.09	0.85	-2.7	0.44	0.39
42	953	0.03	0.07	0.94	-1.2	0.49	0.48
43	953	-0.07	0.07	0.98	-0.4	0.47	0.47
44	951	-1.04	0.09	0.81	-3.2	0.44	0.37
45	953	-1.28	0.1	1.03	0.5	0.35	0.34
46	953	-1.33	0.1	1.04	0.6	0.33	0.34
47	953	-1.52	0.1	0.91	-1.2	0.37	0.32
48	952	-0.64	0.08	0.96	-0.8	0.43	0.41
49	951	1.01	0.06	1.11	2.3	0.5	0.56

Table 4.13 Fit Items for *Iman* Behaviors

No Item	Total Count	Measure	Model S.E	Infit		PT-Measure	
				MNSQ	ZSTD	Corr	Exp
50	952	0.57	0.07	0.9	-2.2	0.55	0.52
51	952	1.86	0.06	1.2	4.2	0.56	0.61
54	953	2.79	0.06	1.17	3.6	0.58	0.66
55	950	2.11	0.06	1.16	3.4	0.57	0.63
56	953	1.88	0.06	1.01	0.2	0.6	0.62
57	951	-0.44	0.08	0.92	-1.4	0.45	0.43
58	950	0.24	0.07	0.94	-1.3	0.52	0.5
60	953	0.33	0.07	0.83	-3.8	0.55	0.5

Table 4.14 Fit Items for *Ihsan* Cognitive

No Item	Total Count	Measure	Model S.E	Infit		PT-Measure	
				MNSQ	ZSTD	Corr	Exp
61	953	1.88	0.06	1.48	9.4	0.52	0.62
62	953	-0.99	0.09	0.96	-0.6	0.41	0.37
63	952	-0.27	0.08	1	-0.1	0.46	0.45
64	953	-1.03	0.09	0.9	-1.6	0.42	0.37
65	953	-0.58	0.08	0.91	-1.7	0.45	0.42
66	953	-0.59	0.08	0.84	-3.1	0.47	0.41
67	952	0.1	0.07	1.15	2.9	0.49	0.48
68	953	-0.92	0.09	0.82	-3.2	0.46	0.38

Table 4.15 Fit Items for *Ihsan* Emotion

No Item	Total Count	Measure	Model S.E	Infit		PT-Measure	
				MNSQ	ZSTD	Corr	Exp
69	951	-1.23	0.1	0.85	-2.3	0.41	0.35
70	953	-0.99	0.09	0.79	-3.7	0.45	0.37
71	953	-0.83	0.09	0.82	-3.3	0.47	0.39
72	951	-0.76	0.08	0.88	-2.2	0.46	0.4
73	952	0.18	0.07	1.18	3.4	0.44	0.49
74	952	-0.3	0.08	1.06	1.1	0.44	0.44
75	953	-0.78	0.09	0.9	-1.7	0.44	0.4
76	952	0.66	0.07	1.21	4.1	0.49	0.53
77	953	0.27	0.07	0.91	-1.8	0.53	0.5

Table 4.16 Fit Items for *Ihsan* Behaviors

No Item	Total Count	Measure	Model S.E	Infit		PT-Measure	
				MNSQ	ZSTD	Corr	Exp
78	953	-0.35	0.08	0.82	-3.6	0.51	0.44
79	952	1.48	0.06	1.08	1.7	0.54	0.59
80	952	1.66	0.06	1.08	1.7	0.54	0.6
81	951	1.72	0.06	1.18	3.8	0.53	0.61
82	950	2.34	0.06	1.43	8.6	0.52	0.64
83	952	-0.05	0.07	0.83	-3.5	0.5	0.47

Table 4.17 Fit Items for *Ilm* Cognitive

No Item	Total Count	Measure	Model S.E	Infit		PT-Measure	
				MNSQ	ZSTD	Corr	Exp
84	949	-1.56	0.11	0.95	-0.7	0.35	0.31
85	950	-0.79	0.09	0.86	-2.5	0.45	0.39
86	950	-1.21	0.09	0.9	-1.6	0.4	0.35
87	950	-0.85	0.09	0.83	-3	0.46	0.39
88	949	-1.14	0.09	0.87	-2.1	0.42	0.36
89	949	-0.88	0.09	0.81	-3.4	0.46	0.38
90	949	-1.07	0.09	0.85	-2.4	0.43	0.36
91	950	-0.43	0.08	0.96	-0.8	0.46	0.43
92	948	-1.14	0.09	0.85	-2.4	0.42	0.36
93	950	-0.13	0.07	0.85	-3.2	0.51	0.46
94	949	-1.08	0.09	0.87	-2.1	0.41	0.36

Table 4.18 Fit Items for *Ilm* Emotion

No Item	Total Count	Measure	Model S.E	Infit		PT-Measure	
				MNSQ	ZSTD	Corr	Exp
95	949	-0.17	0.08	0.81	-4	0.53	0.46
96	948	-0.84	0.09	0.75	-4.6	0.48	0.39
97	948	0.19	0.07	0.83	-3.7	0.56	0.49
98	950	-0.31	0.08	0.69	-6.7	0.56	0.44
99	950	-0.2	0.08	0.86	-2.8	0.51	0.45
100	950	-0.08	0.07	0.76	-5.1	0.56	0.47
101	947	0.53	0.07	0.85	-3.2	0.56	0.52
102	949	0.4	0.07	0.95	-1	0.53	0.51
103	950	-1.09	0.09	0.93	-1.1	0.41	0.36
104	950	-1.01	0.09	0.96	-0.6	0.4	0.37
105	946	-0.15	0.08	0.85	-3	0.51	0.46

Table 4.19 Fit Items for *Ilm* Behaviors

No Item	Total Count	Measure	Model S.E	Infit		PT-Measure	
				MNSQ	ZSTD	Corr	Exp
106	948	1	0.06	1.12	2.4	0.56	0.56
107	950	0.82	0.07	1	-0.1	0.57	0.54
108	948	1.03	0.06	0.89	-2.5	0.62	0.56
110	949	1.58	0.06	1.24	5	0.58	0.6
111	950	0.83	0.07	0.96	-0.9	0.56	0.54
112	950	0.96	0.06	0.87	-2.8	0.6	0.55
113	948	1.48	0.06	1.1	2.1	0.59	0.59
114	950	1.2	0.06	0.91	-2.1	0.59	0.57
115	950	1.08	0.06	1.09	1.9	0.55	0.56

4.3.4 Item Reliability and Person Reliability Analysis

Table 4.20 show result of item reliability result using the Rasch Analysis. The item reliability result shows 1.00 the same as the model had suggested. This shows that items in this study have high reliability in measuring *Mutadayyin*.

Table 4.20 Item Reliability

	TOTAL SCORE	COUNT	MEASURE	MODEL ERROR	INFIT		OUTFIT	
					MNSQ	ZSTD	MNSQ	ZSTD
MEAN	3436.6	951.2	.00	.08	.99	-.1	.94	-.2
S.D.	239.4	1.8	1.16	.01	.16	3.1	.25	2.5
MAX.	3731.0	953.0	3.14	.12	1.48	9.4	1.93	8.4
MIN.	2677.0	946.0	-2.01	.06	.69	-6.7	.54	-4.2
REAL RMSE	.08	TRUE SD	1.16	SEPARATION	14.29	Item	RELIABILITY	1.00
MODEL RMSE	.08	TRUE SD	1.16	SEPARATION	14.58	Item	RELIABILITY	1.00
S.E. OF Item MEAN = .11								

DELETED: 7 Item

Item separation show 14.29 was close as the model suggested of 14.58. Linacre suggested separation > 3 was high and this study shows more than 14 different levels of separation (Linacre, 2019).

Table 4.21 below shows that person reliability according to Rasch analysis was 0.96. This result was the same as suggested by the model which was 0.96. This shows a high reliability of person where >.80 is considered the highly accepted value of reliability (Linacre, 2019). This indicates the ability of the respondents in this study was sufficient and reliable. Cronbach Alpha value i.e. 0.98 is characterized as excellent as its records value above 0.94 (Fisher, 2007).

Table 4.21 Person Reliability

	TOTAL SCORE	COUNT	MEASURE	MODEL ERROR	INFIT		OUTFIT	
					MNSQ	ZSTD	MNSQ	ZSTD
MEAN	388.3	107.8	4.05	.26	1.01	.1	.94	-.2
S.D.	29.7	1.5	1.53	.14	.23	1.6	.42	1.6
MAX.	431.0	108.0	8.40	1.02	1.85	4.0	4.59	4.3
MIN.	295.0	77.0	.75	.17	.50	-4.8	.10	-4.6
REAL RMSE	.31	TRUE SD	1.49	SEPARATION	4.83	Person	RELIABILITY	.96
MODEL RMSE	.30	TRUE SD	1.50	SEPARATION	5.01	Person	RELIABILITY	.96
S.E. OF Person MEAN = .05								

Person separation was 4.83 approaching separation value as suggested by the model of 5.01. Separation index >2 indicates high separation which can differentiate between low and high performers (Linacre, 2019). This study shows that the respondents can be categorized into more than four different levels of ability in *Mutadayyin*.

4.3.5 Scale Calibration Analysis

Using results from the pilot study, the scale used in the final study was reduced into four points of Likert-scale. Rasch analysis help to determine the validity of the probability of the response being distributed between the established scales. If the deviation between the scale is smaller than 1.4 as what happened in the pilot study, the scale will be combined.

In the Table 4.22 below it shows that the deviation values between the scales were greater than 1.4. This shows that having four points Likert-scale was appropriate and distinguishable to the respondents. It was also evident from the table that the most frequently chosen answer was scale 4 with 68168 (66%) responses. The next favorable answer was for scale 3 of 29517 (29%) followed by scale 2 of 4895 (5%). The least rated rating was rating scale 1 with 145 (0%).

Table 4.22 Summary of Rating Scale Category Structure

SUMMARY OF CATEGORY STRUCTURE. Model="R"

CATEGORY LABEL	SCORE	OBSERVED COUNT	OBSVD %	SAMPLE AVRGE	INFIIT EXPECT	OUTFIT MNSQ	ANDRICH THRESHOLD	CATEGORY MEASURE
1	1	145	0	.99	-.18	1.62 1.82	NONE	(-4.21)
2	2	4895	5	1.31	1.12	1.13 1.19	-3.08	-1.49
3	3	29517	29	2.68	2.77	.95 .83	.13	1.55
4	4	68168	66	4.88	4.85	1.01 1.01	2.96	(4.10)
MISSING		163	0	4.73				

The observed average result also shows that the respondents' pattern in answering was normal since it rises steadily from .99 moving in one direction towards 4.88. Each scale in Figure 4.3 shows a comfortable peak.

Table 4.23 Dimensional Analysis in Final Study

Table of STANDARDIZED RESIDUAL variance (in Eigenvalue units)

	-- Empirical --		Modeled
Total raw variance in observations =	188.3	100.0%	100.0%
Raw variance explained by measures =	80.3	42.7%	44.0%
Raw variance explained by persons =	38.9	20.6%	21.3%
Raw Variance explained by items =	41.5	22.0%	22.7%
Raw unexplained variance (total) =	108.0	57.3%	100.0%
Unexplnd variance in 1st contrast =	8.5	4.5%	7.9%
Unexplnd variance in 2nd contrast =	4.6	2.5%	4.3%
Unexplnd variance in 3rd contrast =	2.9	1.6%	2.7%
Unexplnd variance in 4th contrast =	2.6	1.4%	2.4%
Unexplnd variance in 5th contrast =	2.5	1.3%	2.3%

The eigenvalue for each subconstruct in Table 4.24 shows value 2.1 and below as Linacre (2009) suggested that value below 3 indicates that the second dimension did not clearly exist.

Table 4.24 Subconstructs Eigen Value According to Constructs

Subconstruct	Eigen Value
Islam Cognitive	2.1
Islam Emotion	2.1
Islam Behavior	1.4
<i>Iman</i> Cognitive	1.7
<i>Iman</i> Emotion	1.7
<i>Iman</i> Behavior	1.9
<i>Ihsan</i> Cognitive	1.8
<i>Ihsan</i> Emotion	1.9
<i>Ihsan</i> Behavior	1.6
<i>Ilm</i> Cognitive	1.6
<i>Ilm</i> Emotion	1.8
<i>Ilm</i> Behavior	1.8

4.3.7 Local Independence

Local independence in Rasch analysis is to measure how well an individual's ability to respond to an item is unrelated to the response of another item in the same construct. The correlation value should be less than 0.70 (Linacre, 2019). As in Table 4.25, the highest correlation was .55 between items 34 and 35 in *Iman* Cognitive.

Table 4.25 Pairs Item Residual Correlation Standard Values

Correlation	Item Number-Construct	Item Number-Construct
.55	34 – <i>Iman</i> Cognitive	35 – <i>Iman</i> Cognitive
.52	22 – Islam Emotion	23 – Islam Emotion
.51	87 – <i>Ilm</i> Cognitive	88 – <i>Ilm</i> Cognitive
.50	4 – Islam Cognitive	18 – Islam Cognitive
.46	5 – Islam Cognitive	6 – Islam Cognitive
.46	35 – <i>Iman</i> Cognitive	36 – <i>Iman</i> Cognitive
.43	8 – Islam Cognitive	9 – Islam Cognitive
.43	110 – <i>Ilm</i> Behavior	111 – <i>Ilm</i> Behavior
.42	88 – <i>Ilm</i> Cognitive	89 – <i>Ilm</i> Cognitive
.42	54 – <i>Iman</i> Behavior	55 – <i>Iman</i> Behavior

4.3.8 Item Polarity Analysis

Item Polarity Analysis is an analysis to measure construct validity in *Mutadayyin* Inventory. PTMEA is a correlation coefficient of the measurement point. All in positive value and range between 0.30 (*Iman* Cognitive) to 0.62 (*Ilm* Behavioral), see Table 4.26. Some studies accept PTMEA value starting from 0.28 because of it within the positive value (Adibah, 2013). This shows that all construct measures the dimension that they should be measured (Bond & Fox, 2007; Adibah, 2013).

Table 4.26 Item Polarity Analysis for All Subconstructs

Bil	Subconstructs	PTMEA Corr				Total Item
		Min	Item	Max	Item	
1	Islam Cognitive	0.37	3	0.47	4	13
2	Islam Emotion	0.39	14	0.52	17,18,19	12
3	Islam Behavioral	0.54	30	0.57	29	4
4	<i>Iman</i> Cognitive	0.30	32	0.36	37	5
5	<i>Iman</i> Emotion	0.33	46	0.50	49	12
6	<i>Iman</i> Behavioral	0.45	57	0.60	56	8
7	<i>Ihsan</i> Cognitive	0.41	62	0.52	61	8
8	<i>Ihsan</i> Emotion	0.41	69	0.53	77	9
9	<i>Ihsan</i> Behavioral	0.50	83	0.54	79,80	6
10	<i>Ilm</i> Cognitive	0.35	84	0.51	93	11
11	<i>Ilm</i> Emotion	0.40	104	0.56	97,98,100, 101	11
12	<i>Ilm</i> Behavioral	0.55	115	0.62	108	9

4.3.9 Person-Item Map

Person-Item Map analysis shows the distribution hierarchy of respondents' ability and items' difficulty in one straight line. The maximum value of the candidate was +9.62 logits and the minimum value is +.75 logits, while the maximum difficulty value of the item was +3.14 logits and the minimum value was -2.01 logits. The most difficult item for the respondents to answer was ISC4 "I'm sure I pray perfectly/*Saya yakin saya solat dengan sempurna*" while the easiest item for the respondent was IMC35 "I believe humans will be resurrected in the hereafter to be judged/ *Saya percaya manusia akan dibangkitkan pada hari akhirat untuk diadili*".

The mean of persons' ability was 4.22 while the mean for items' difficulty was at 0.00. This means that *Mutadayyin* Inventory is overall easier for the respondents. Figure 4.4 shows how the distribution of person's ability and items' difficulty are arranged in one straight line.



Table 4.27 Items Arranged According to Difficulty

Bil	Items	Items Detail	Logits Value	Rasch Analysis
1	IMB52	I read the Quran every day <i>Saya membaca al-Quran setiap hari</i>	3.09	Dropped
2	ISC4	I'm sure I pray perfectly <i>Saya yakin saya solat dengan sempurna</i>	2.91	Remained
3	ISE18	I pray with kusyuk <i>Saya khusyuk menunaikan solat</i>	2.85	Remained
4	IMB53	I read the Quranic interpretation to understand the Quran better <i>Saya membaca tafsir al-Quran untuk memahami al-Quran dengan lebih baik</i>	2.84	Dropped
5	ISB27	I perform obligatory prayers five times a day at the early time <i>Saya menunaikan solat fardhu lima kali sehari pada awal waktu</i>	2.61	Dropped
6	IMB54	I emulate the prophet's morals in daily life <i>Saya mencontohi akhlak nabi dalam kehidupan seharian</i>	2.58	Remained
7	ISB28	I perform the prayers with tama'ninah (peace and not rushing in the prayers) <i>Saya menunaikan solat dengan tama'ninah (tenang dan tidak tergesa-gesa dalam solat)</i>	2.22	Remained
8	IHB82	I collect garbage on the streets to dump it <i>Saya mengutip sampah di jalanan untuk dibuang ke tong sampah</i>	2.16	Remained
9	IMB55	I always saluting Prophet Muhammad S.A.W <i>Saya selalu berselawat kepada Nabi Muhammad S.A.W</i>	1.95	Remained
10	ISB26	I always do zikr say Lailahailallah Muhammad Rasullullah <i>Saya selalu berzikir menyebut Lailahailallah Muhammad Rasullullah</i>	1.88	Remained
11	IMB56	I'm trying to follow the Prophet's sunnah <i>Saya berusaha mengikut sunnah Rasulullah</i>	1.73	Remained
12	IHC61	I am confident that I am a faithful servant of Allah S.W.T <i>Saya percaya diri saya adalah hamba Allah S.W.T yang taat</i>	1.73	Remained
13	ILB109	I have teachers to refer about religion <i>Saya mempunyai guru untuk merujuk hal agama</i>	1.73	Dropped
14	IMB51	I was trying to figure out the meaning of the Quranic verses I was reading <i>Saya berusaha mengetahui makna ayat al-Quran yang saya baca</i>	1.72	Remained
15	ISB30	I multiply the practice of sunnah when fasting <i>Saya memperbanyakkan amal ibadat sunat apabila berpuasa</i>	1.66	Remained
16	ISE17	I feel uneasy when I pray late <i>Saya gelisah jika lewat menunaikan solat</i>	1.64	Remained
17	IHB81	I help the suffering animals <i>Saya membantu haiwan yang kesusahan</i>	1.58	Remained
18	IMB59	I say innalillahi wa inna ilaihi rojiun every time I get tested <i>Saya mengucapkan innalillahi wa inna ilaihi rojiun setiap kali ditimpa ujian</i>	1.56	Dropped
19	IHB80	I'm talking about the good of others <i>Saya bercerita tentang kebaikan orang lain</i>	1.52	Remained
20	ILB110	I talk about religious issues with other people <i>Saya berbincang tentang isu agama dengan orang lain</i>	1.44	Remained
21	IHB79	I refrain from doing things that are forbidden to please Allah S.W.T <i>Saya menahan diri daripada melakukan perkara yang dilarang demi mendapat keredhaan Allah S.W.T</i>	1.35	Remained
22	ILB113	I deliver the religious knowledge I have learned to others <i>Saya menyampaikan ilmu agama yang saya pelajari kepada orang lain</i>	1.35	Remained
23	ISB29	I am fasting by avoiding things that can reduce my reward <i>Saya berpuasa dengan menghindari perkara yang boleh mengurangkan pahala</i>	1.21	Remained
24	ILB114	I practiced the religious knowledge I learned <i>Saya mengamalkan ilmu agama yang saya pelajari</i>	1.09	Remained
25	ISE19	I'm more patient when fasting <i>Saya makin banyak bersabar apabila berpuasa</i>	0.99	Remained

Bil	Items	Items Detail	Logits Value	Rasch Analysis
26	ILB115	I try to understand the Quranic <i>Saya berusaha untuk memahami ayat-ayat al-Quran</i>	0.97	Remained
27	ILB108	I diligently study to easily understand the religious knowledge <i>Saya tekun belajar supaya mudah memahami ilmu agama</i>	0.92	Remained
28	IME49	I still feel grateful despite the many tests <i>Saya tetap merasa bersyukur walau ditimpa pelbagai ujian</i>	0.9	Remained
29	ILB106	I read books to improve religious knowledge <i>Saya membaca buku untuk meningkatkan ilmu agama</i>	0.89	Remained
30	ILB112	I'm trying to learn religious knowledge in depth <i>Saya berusaha mendalami ilmu agama</i>	0.86	Remained
31	ILB111	I ask when I do not understand something about religion <i>Saya bertanya apabila tidak faham sesuatu perkara tentang agama</i>	0.73	Remained
32	ILB107	I relate events in life to the religious knowledge I have learned <i>Saya mengaitkan peristiwa yang berlaku di dalam kehidupan dengan ilmu agama yang saya pelajari</i>	0.72	Remained
33	IHE76	I'm happy to eat a balanced diet <i>Saya gembira apabila makan makanan yang seimbang</i>	0.57	Remained
34	IMB50	I did what Allah S.W.T commanded me to do to the best of my ability <i>Saya melaksanakan apa yang diperintahkan oleh Allah S.W.T semampu saya</i>	0.48	Remained
35	ISE22	I am grateful to be able to pay zakat <i>Saya rasa bersyukur dapat membayar zakat</i>	0.45	Remained
36	ILE101	I think I'm determined to gain a lifetime of religious knowledge <i>Saya rasa saya tabah untuk menimba ilmu agama sepanjang hayat</i>	0.45	Remained
37	ISE20	I am more sympathetic to the suffering of the poor when fasting <i>Saya lebih berasa simpati dengan kesusahan orang miskin apabila berpuasa</i>	0.33	Remained
38	ILE102	I am happy to be able to guard myself against evil because of religious knowledge <i>Saya gembira dapat mengawal diri daripada maksiat kerana ada pengetahuan agama</i>	0.32	Remained
39	ISE25	I am uneasy if I violate the ihram ban during the pilgrimage <i>Saya gelisah jika melanggar larangan ihram semasa haji</i>	0.27	Remained
40	IMB60	I'm trying to make a difference in my life for the better <i>Saya berusaha membuat perubahan dalam hidup saya ke arah kebaikan</i>	0.25	Remained
41	ISE16	I appreciate the meaning of the syahadah <i>Saya menghayati makna dua kalimah syahadah</i>	0.21	Remained
42	IHE77	I feel anxious if I don't take good care of cleanliness <i>Saya rasa resah jika tidak menjaga kebersihan dengan baik</i>	0.19	Remained
43	IMB58	I do good deeds as a supply in the hereafter <i>Saya berbuat amal kebaikan sebagai bekalan di hari akhirat</i>	0.16	Remained
44	ILC97	I love studying religion <i>Saya suka belajar ilmu agama</i>	0.12	Remained
45	IHE73	I'm sad to see the environment polluted <i>Saya sedih apabila melihat alam sekitar dicemari</i>	0.11	Remained
46	ISE23	I feel peaceful that my zakat has been paid <i>Saya berasa tenteram zakat fitrah saya telah dibayar</i>	0.08	Remained
47	ISC2	I believe my syahadah is not void <i>Saya percaya syahadah saya tidak terbatal</i>	0.07	Remained
48	IHC67	I believe in my obligation to dress in accordance with Islamic law <i>Saya percaya kewajipan saya untuk berpakaian yang menepati syariat Islam</i>	0.03	Remained
49	ISE21	I feel pleasure fasting <i>Saya berasa seronok menjalani ibadah puasa</i>	0	Remained
50	IME42	I was insaf when I read the Quran about the disaster on the disobedient <i>Saya berasa insaf ketika membaca al-Quran tentang bala yang menimpa golongan yang ingkar</i>	-0.03	Remained

Bil	Items	Items Detail	Logits Value	Rasch Analysis
51	IHB83	I guarantee perfection in the bath <i>Saya memastikan kesempurnaan dalam mandi wajib</i>	-0.12	Remained
52	IME43	I enjoy reading the Prophet's history <i>Saya seronok dapat membaca sirah Nabi</i>	-0.13	Remained
53	ILE100	I sincerely study religious knowledge <i>Saya ikhlas mempelajari sesuatu ilmu agama</i>	-0.14	Remained
54	ILC93	I think my faith in religion is growing as I learn more <i>Saya fikir keyakinan saya kepada agama semakin meningkat semakin banyak saya belajar</i>	-0.19	Remained
55	ILE105	I am happy to convey the knowledge I have learned <i>Saya gembira apabila menyampaikan ilmu yang saya pelajari</i>	-0.21	Remained
56	ISE15	I feel like self-surrender willingly when I pronounce syahadah <i>Saya berasa penyerahan diri secara sukarela apabila bersyahadah</i>	-0.22	Remained
57	ILC95	I can appreciate religious knowledge as I learn a lot about it <i>Saya dapat menghayati ilmu agama apabila saya banyak belajar tentangnya</i>	-0.23	Remained
58	ILC99	The more I fear the violation of Allah S.W.T, the more I learn about religion <i>Saya semakin takut melanggar perintah Allah S.W.T apabila semakin banyak saya belajar tentang agama</i>	-0.26	Remained
59	ISC3	I believe that syahadah is important for a person to be good <i>Saya percaya syahadah penting untuk seseorang menjadi baik</i>	-0.29	Remained
60	ISC12	I believe 'mabrur' pilgrimage will have a good lasting effect on life <i>Saya percaya haji yang mabrur akan memberi kesan baik yang berpanjangan dalam kehidupan</i>	-0.31	Remained
61	ISC1	I believe in syahadah making me a responsible Muslim <i>Saya percaya syahadah menjadikan saya Muslim yang bertanggungjawab</i>	-0.32	Remained
62	IHC63	I think Allah's view is more important than human <i>Saya beranggapan pandangan Allah lebih penting dari pandangan manusia</i>	-0.33	Remained
63	IHE74	I'm happy to be able to feed an animal <i>Saya gembira apabila dapat memberi haiwan makan</i>	-0.36	Remained
64	ILC98	I feel blessed when I live my life according to the demands of religion <i>Saya berasa hidup sejahtera apabila mengamalkan kehidupan mengikut tuntutan agama</i>	-0.36	Remained
65	IHB78	I'm trying to get closer to Allah S.W.T <i>Saya berusaha mendekatkan diri dengan Allah S.W.T</i>	-0.41	Remained
66	ISC13	I believe pilgrimage is self-sacrifice to please Allah S.W.T <i>Saya percaya haji adalah pengorbanan diri untuk mendapatkan keredhaan Allah S.W.T</i>	-0.45	Remained
67	ISC5	I believe prayer can shape my personality <i>Saya yakin solat dapat membentuk keperibadian saya</i>	-0.47	Remained
68	ILC91	I believe reading is one way of gaining religious knowledge <i>Saya percaya membaca adalah salah satu cara mendapatkan ilmu agama</i>	-0.48	Remained
69	IMB57	I pray to Allah S.W.T for good in the hereafter <i>Saya berusaha mendekatkan diri dengan Allah S.W.T</i>	-0.49	Remained
70	ISC8	I believe fasting can prevent you from doing bad things <i>Saya yakin puasa dapat menghalang diri daripada melakukan perkara mungkar</i>	-0.5	Remained
71	ISE24	I am happy to be able to perform the pilgrimage perfectly <i>Saya gembira jika saya dapat menunaikan haji dengan sempurna</i>	-0.53	Remained
72	IHC65	I believe the best people are the ones who benefit others <i>Saya percaya orang yang terbaik adalah yang memberi manfaat kepada orang lain</i>	-0.63	Remained
73	IHC66	I believe all beings are made to complement one another <i>Saya percaya semua makhluk dijadikan untuk saling melengkapi antara satu sama lain</i>	-0.64	Remained

Bil	Items	Items Detail	Logits Value	Rasch Analysis
74	ISC9	I believe the month of Ramadan taught me patience <i>Saya percaya bulan Ramadhan mendidik saya bersabar</i>	-0.65	Remained
75	IME48	I feel at ease relying on Allah S.W.T <i>Saya berasa tenang apabila melihat keindahan alam</i>	-0.69	Remained
76	ISC11	I believe that zakat can help strengthen the Muslim economy <i>Saya percaya zakat dapat membantu mengukuhkan ekonomi orang Islam</i>	-0.74	Remained
77	IHE72	I'm happy to be able to give alms <i>Saya bersyukur kepada Allah atas nikmat kehidupan yang diberikan</i>	-0.8	Remained
78	IHE75	I feel calm when I see the beauty of nature <i>Saya berasa tenang apabila melihat keindahan alam</i>	-0.82	Remained
79	ILC85	I believe wisdom should be used to develop religious knowledge <i>Saya percaya kebijaksanaan perlu digunakan untuk mengembangkan ilmu agama</i>	-0.83	Remained
80	IME41	I feel calm when I read the Quran <i>Saya berasa tenang apabila membaca al-Quran</i>	-0.85	Remained
81	IME39	I trust in Allah S.W.T after trying <i>Saya bertawakkal kepada Allah S.W.T setelah berusaha</i>	-0.87	Remained
82	IHE71	I'm grateful to Allah for the gift of life <i>Saya bersyukur kepada Allah atas nikmat kehidupan yang diberikan</i>	-0.87	Remained
83	ILC96	I hope that studying religion will make me a better Muslim <i>Saya berharap belajar agama dapat menjadikan saya Muslim yang lebih baik</i>	-0.88	Remained
84	ILC87	I believe people with religious knowledge will form a prosperous society <i>Saya percaya masyarakat yang mempunyai ilmu agama akan membentuk masyarakat sejahtera</i>	-0.89	Remained
85	ISC6	I believe prayer in time can teach me to manage time <i>Saya percaya solat dalam waktu boleh mendidik saya untuk mengurus masa</i>	-0.91	Remained
86	ILC89	I believe studying is jihad <i>Saya percaya belajar adalah jihad</i>	-0.92	Remained
87	ISC7	I believe fasting and body health is related <i>Saya percaya puasa dengan kesihatan badan berkaitan</i>	-0.93	Remained
88	IHC68	I believe Allah S.W.T likes people who take care of personal hygiene <i>Saya percaya Allah S.W.T sukakan orang yang menjaga kebersihan diri</i>	-0.96	Remained
89	IHC62	I'm sure Allah S.W.T is always watching over me <i>Saya yakin Allah S.W.T sentiasa memerhatikan saya</i>	-1.02	Remained
90	IHE70	I look forward to the blessing of Allah S.W.T in whatever I do <i>Saya mengharapkan keberkatan daripada Allah S.W.T dalam apa juga saya lakukan</i>	-1.03	Remained
91	ISC10	I believe that paying zakat increases the fortune of sustenance <i>Saya percaya membayar zakat menambah keberkatan rezeki</i>	-1.04	Remained
92	ILE104	I was amazed to meet such a person with extensive religious knowledge <i>Saya rasa kagum apabila bertemu dengan orang yang luas ilmu agamanya</i>	-1.05	Remained
93	IHC64	I believe that by facilitating the affairs of others, Allah S.W.T will facilitate my affairs <i>Saya percaya dengan memudahkan urusan orang lain, Allah S.W.T akan permudahkan urusan saya</i>	-1.07	Remained
94	IME44	I am amazed at the struggle of the prophets <i>Saya berasa kagum dengan perjuangan para nabi</i>	-1.08	Remained
95	ISE14	I say syahadah with sincerity <i>Saya mengucap dua kalimah syahadah dengan ikhlas</i>	-1.1	Remained
96	ILC90	I believe that studying religion can provide a reminder of the afterlife <i>Saya percaya belajar ilmu agama dapat memberi peringatan tentang kehidupan akhirat</i>	-1.11	Remained

Bil	Items	Items Detail	Logits Value	Rasch Analysis
97	ILC94	I believe that Allah S.W.T loves His servants who demand knowledge <i>Saya percaya Allah S.W.T sukakan hambaNya yang menuntut ilmu</i>	-1.12	Remained
98	ILE103	I am amazed at the parents who can teach young children to worship <i>Saya rasa kagum dengan ibu bapa yang dapat mendidik kanak-kanak kecil beribadah</i>	-1.13	Remained
99	ILC92	I believe Allah S.W.T will help those who want to learn about His religion <i>Saya percaya Allah S.W.T akan membantu mereka yang ingin belajar tentang agamaNya</i>	-1.17	Remained
100	ILC88	I believe studying religious knowledge needs to come from the right sources <i>Saya percaya belajar ilmu agama perlu datang dari sumber yang benar</i>	-1.18	Remained
101	IME40	I am amazed at the angels' obedience to the command of Allah S.W.T <i>Saya berasa kagum dengan kepatuhan malaikat kepada perintah Allah S.W.T</i>	-1.2	Remained
102	ILC86	I believe all Muslims should study religion <i>Saya percaya semua orang Islam perlu belajar agama</i>	-1.24	Remained
103	IHE69	I fear Allah's wrath <i>Saya takutkan kemurkaan Allah</i>	-1.26	Remained
104	IME45	I hope to receive a book of practice by the right hand on the Day of the Hereafter <i>Saya berharap menerima buku amalan melalui tangan kanan pada hari kiamat nanti</i>	-1.31	Remained
105	IME38	I feel comfortable knowing that Allah S.W.T is always with me <i>Saya merasa tenang mengetahui Allah S.W.T sentiasa ada bersama saya</i>	-1.35	Remained
106	IME46	I'm afraid of imagining my condition after death <i>Saya takut membayangkan keadaan saya selepas mati</i>	-1.36	Remained
107	IMC37	I believe that Allah S.W.T will not burden me with things I cannot bear <i>Saya percaya Allah S.W.T tidak akan membebankan saya dengan perkara yang tidak mampu ditanggung oleh saya</i>	-1.53	Remained
108	IME47	I fear the punishment in the hereafter if I disobey Allah S.W.T's command <i>Saya berasa takut hukuman di hari akhirat jika saya ingkar perintah Allah S.W.T</i>	-1.55	Remained
109	ILC84	I believe the knowledge of Allah S.W.T is vast <i>Saya yakin ilmu Allah S.W.T itu luas</i>	-1.59	Remained
110	IMC36	I believe that everything that happens there is wisdom behind it <i>Saya percaya bahawa setiap sesuatu yang terjadi ada hikmah di sebaliknya</i>	-1.66	Remained
111	IMC31	I believe that Allah Almighty is the Creator of all things <i>Saya percaya bahawa Allah S.W.T Maha Berkuasa mencipta segala sesuatu</i>	-1.73	Dropped
112	IMC32	I believe angels have their own role <i>Saya percaya malaikat mempunyai peranan masing-masing</i>	-1.85	Remained
113	IMC34	I believe Prophet Muhammad S.A.W is protected by Allah from all sins <i>Saya percaya Nabi Muhammad S.A.W dipelihara Allah dari segala dosa</i>	-1.88	Remained
114	IMC35	I believe humans will be resurrected in the hereafter to be judged <i>Saya percaya manusia akan dibangkitkan pada hari akhirat untuk diadili</i>	-2.03	Remained
115	IMC33	I believe the Quran is a revelation from Allah S.W.T <i>Saya percaya al-Quran adalah wahyu daripada Allah S.W.T</i>	-2.09	Dropped

4.3.10 List of Final Items for *Mutadayyin* Inventory

After the Rasch Analysis, only 108 items remained as in Table 4.28. Seven items were dropped leaving each construct range between 4 to 13 items.

Table 4.28 Total Remained and Dropped Items After the Final Study

Bil	Constructs	Number of Original Items	Number of Dropped Items	Original Items	Dropped Items	Remained Items	Final <i>Mutadayyin</i> Inventory Items
1	Islam Cognitive	13	0	1,2,3,4,5,6,7,8,9,10,11,12,13	-	13	1,2,3,4,5,6,7,8,9,10,11,12,13
2	Islam Emotion	12	0	14,15,16,17,18,19,20,21,22,23,24,25	-	12	14,15,16,17,18,19,20,21,22,23,24,25
3	Islam Behavioral	5	1	26,27,28,29,30	27	4	26,28,29,30
4	<i>Iman</i> Cognitive	7	2	31,32,33,34,35,36,37	31,33	5	32,34,35,36,37
5	<i>Iman</i> Emotion	12	0	38,39,40,41,42,43,44,45,46,47,48,49	-	12	38,39,40,41,42,43,44,45,46,47,48,49
6	<i>Iman</i> Behavioral	11	3	50,51,52,53,54,55,56,57,58,59,60	52,53,59	8	50,51,54,55,56,57,58,60
7	<i>Ihsan</i> Cognitive	8	0	61,62,63,64,65,66,67,68	-	8	61,62,63,64,65,66,67,68
8	<i>Ihsan</i> Emotion	9	0	69,70,71,72,73,74,75,76,77	-	9	69,70,71,72,73,74,75,76,77
9	<i>Ihsan</i> Behavioral	6	0	78,79,80,81,82,83	-	6	78,79,80,81,82,83
10	<i>Ilm</i> Cognitive	11	0	84,85,86,87,88,89,90,91,92,93,94	-	11	84,85,86,87,88,89,90,91,92,93,94
11	<i>Ilm</i> Emotion	11	0	95,96,97,98,99,100,101,102,103,104,105	-	11	95,96,97,98,99,100,101,102,103,104,105
12	<i>Ilm</i> Behavioral	10	1	106,107,108,109,110,111,112,113,114,115	109	9	106,107,108,110,111,112,113,114,115

After the process of dropping items that do not fit, the value of dispersion difficulty ranges from +3.14 logits to - 2.01 logits, a little bit more than satisfies a range of +3.00 logits to -3.00 logits which is considered good and sufficient. The two items more than +3.00 logits were ISC4 “I am sure I pray perfectly/*Saya yakin saya solat dengan sempurna*” (3.14) and ISE18 “I pray with *kusyuk/Saya solat dengan kusyuk*” (3.08), see Table 4.27 to Table 4.38. Table 4.29 to Table 4.40 also shows the items for each construct along with their logits, MNSQ infit and outfit, and PTMEA.

UNIVERSITI SAINS ISLAM MALAYSIA
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Table 4.29 Islam Cognitive Items

Item No	Item Details	Total Score	Logits	SE	MNSQ		PTMEA	
					Infit	Outfit	CORR	EXP
1	I believe in syahadah making me a responsible Muslim <i>Saya percaya syahadah menjadikan saya Muslim yang bertanggungjawab</i>	3524	-0.26	0.08	1.16	1.46	0.4	0.45
2	I believe my syahadah is not void <i>Saya percaya syahadah saya tidak terbatal</i>	3440	0.14	0.07	1.35	1.5	0.39	0.49
3	I believe that syahadah is important for a person to be good <i>Saya percaya syahadah penting untuk seseorang menjadi baik</i>	3507	-0.23	0.08	1.32	1.93	0.37	0.45
4	I'm sure I pray perfectly <i>Saya yakin saya solat dengan sempurna</i>	2677	3.14	0.06	1.42	1.44	0.47	0.67
5	I believe prayer can shape my personality <i>Saya yakin solat dapat membentuk keperibadian saya</i>	3553	-0.42	0.08	1.06	1.2	0.4	0.43
6	I believe prayer in time can teach me to manage time <i>Saya percaya solat dalam waktu boleh mendidik saya untuk mengurus masa</i>	3616	-0.87	0.09	0.93	0.94	0.4	0.39
7	I believe fasting and body health is related <i>Saya percaya puasa dengan kesihatan badan berkaitan</i>	3614	-0.89	0.09	0.96	0.98	0.39	0.38
8	I believe fasting can prevent you from doing bad things <i>Saya yakin puasa dapat menghalang diri daripada melakukan perkara mungkar</i>	3554	-0.45	0.08	1	1.03	0.43	0.43
9	I believe the month of Ramadan taught me patience <i>Saya percaya bulan Ramadhan mendidik saya bersabar</i>	3578	-0.6	0.08	0.98	0.94	0.42	0.41
10	I believe that paying zakat increases the fortune of sustenance <i>Saya percaya membayar zakat menambah keberkatan rezeki</i>	3632	-1	0.09	0.92	0.73	0.41	0.37
11	I believe that zakat can help strengthen the Muslim economy <i>Saya percaya zakat dapat membantu mengukuhkan ekonomi orang Islam</i>	3595	-0.69	0.08	1.07	1.14	0.39	0.4
12	I believe 'mabrur' pilgrimage will have a good lasting effect on life <i>Saya percaya haji yang mabrur akan memberi kesan baik yang berpanjangan dalam kehidupan</i>	3526	-0.25	0.08	1.08	1.37	0.42	0.45
13	I believe pilgrimage is a self-sacrifice to please Allah S.W.T <i>Saya percaya haji adalah pengorbanan diri untuk mendapatkan keredhaan Allah S.W.T</i>	3550	-0.4	0.08	1.01	0.86	0.45	0.43

Table 4.30 Islam Emotion Items

Item No	Item Details	Total Score	Logits	SE	MNSQ		PTMEA	
					Infit	Outfit	CORR	EXP
14	I say syahadah with sincerity <i>Saya mengucap dua kalimah syahadah dengan ikhlas</i>	3640	-1.06	0.09	0.91	0.81	0.39	0.36
15	I feel like self-surrender willingly when I pronounce syahadah <i>Saya berasa penyerahan diri secara sukarela apabila bersyahadah</i>	3506	-0.16	0.08	1.02	0.88	0.47	0.46
16	I appreciate the meaning of the syahadah <i>Saya menghayati makna dua kalimah syahadah</i>	3417	0.29	0.07	1.02	0.92	0.51	0.5
17	I feel uneasy when I pray late <i>Saya gelisah jika lewat menunaikan solat</i>	3060	1.79	0.06	1.33	1.34	0.52	0.61
18	I pray with <i>kusyuk</i> <i>Saya khusyuk menunaikan solat</i>	2695	3.08	0.06	1.22	1.25	0.52	0.67
19	I'm more patient when fasting <i>Saya makin banyak bersabar apabila berpuasa</i>	3232	1.1	0.06	1.08	1.05	0.52	0.57
20	I am more sympathetic to the suffering of the poor when fasting <i>Saya lebih berasa simpati dengan kesusahan orang miskin apabila berpuasa</i>	3394	0.42	0.07	1.11	1.22	0.47	0.51
21	I feel pleasure fasting <i>Saya berasa seronok menjalani ibadah puasa</i>	3461	0.07	0.07	0.9	0.8	0.51	0.48
22	I am grateful to be able to pay zakat <i>Saya rasa bersyukur dapat membayar zakat</i>	3359	0.53	0.07	1.09	1.16	0.49	0.52
23	I feel peaceful that my zakat has been paid <i>Saya berasa tenteram zakat fitrah saya telah dibayar</i>	3441	0.15	0.07	1.06	1.04	0.48	0.49
24	I am happy to be able to perform the pilgrimage perfectly <i>Saya gembira jika saya dapat menunaikan haji dengan sempurna</i>	3552	-0.48	0.08	1.11	1.15	0.4	0.43
25	I am uneasy if I violate the ihram ban during the pilgrimage <i>Saya gelisah jika melanggar larangan ihram semasa haji</i>	3397	0.35	0.07	1.18	1.58	0.45	0.51

Table 4.31 Islam Behavior Items

Item No	Item Details	Total Score	Logits	SE	MNSQ		PTMEA	
					Infit	Outfit	CORR	EXP
26	I always do zikr say Lailahaillallah Muhammad Rasullullah <i>Saya selalu berzikir menyebut Lailahaillallah Muhammad Rasullullah</i>	2978	2.04	0.06	1.25	1.23	0.55	0.62
28	I perform the prayers with tama'ninah (peace and not rushing in the prayers) <i>Saya menunaikan solat dengan tama'ninah (tenang dan tidak tergesa-gesa dalam solat)</i>	2893	2.4	0.06	1.16	1.13	0.56	0.64
29	I am fasting by avoiding things that can reduce my reward <i>Saya berpuasa dengan menghindari perkara yang boleh mengurangkan pahala</i>	3182	1.34	0.06	0.98	0.97	0.57	0.58
30	I multiply the practice of sunnah when fasting <i>Saya memperbanyakkan amal ibadat sunat apabila berpuasa</i>	3058	1.81	0.06	1.2	1.2	0.54	0.61

Table 4.32 Iman Cognitive Items

Item No	Item Details	Total Score	Logits	SE	MNSQ		PTMEA	
					Infit	Outfit	CORR	EXP
32	I believe angels have their own role <i>Saya percaya malaikat mempunyai peranan masing-masing</i>	3714	-1.83	0.11	0.94	1.07	0.3	0.28
34	I believe Prophet Muhammad S.A.W is protected by Allah from all sins <i>Saya percaya Nabi Muhammad S.A.W dipelihara Allah dari segala dosa</i>	3720	-1.86	0.12	0.94	0.68	0.32	0.28
35	I believe humans will be resurrected in the hereafter to be judged <i>Saya percaya manusia akan dibangkitkan pada hari akhirat untuk diadili</i>	3731	-2.01	0.12	0.92	0.67	0.31	0.27
36	I believe that everything that happens there is wisdom behind it <i>Saya percaya bahawa setiap sesuatu yang terjadi ada hikmah di sebaliknya</i>	3698	-1.63	0.11	0.94	1.2	0.33	0.31
37	I believe that Allah S.W.T will not burden me with things I cannot bear <i>Saya percaya Allah S.W.T tidak akan membebankan saya dengan perkara yang tidak mampu ditanggung oleh saya</i>	3690	-1.5	0.1	0.91	0.75	0.36	0.32

Table 4.33 *Iman* Emotion Items

Item No	Item Details	Total Score	Logits	SE	MNSQ		PTMEA	
					Infit	Outfit	CORR	EXP
38	I feel comfortable knowing that Allah S.W.T is always with me <i>Saya merasa tenang mengetahui Allah S.W.T sentiasa ada bersama saya</i>	3672	-1.32	0.1	0.85	0.74	0.4	0.34
39	I trust in Allah S.W.T after trying <i>Saya bertawakkal kepada Allah S.W.T setelah berusaha</i>	3613	-0.82	0.09	0.94	0.89	0.42	0.39
40	I am amazed at the angels' obedience to the command of Allah S.W.T <i>Saya berasa kagum dengan kepatuhan malaikat kepada perintah Allah S.W.T</i>	3655	-1.16	0.09	0.87	0.68	0.41	0.35
41	I feel calm when I read the Quran <i>Saya berasa tenang apabila membaca al-Quran</i>	3611	-0.81	0.09	0.85	0.78	0.44	0.39
42	I was insaf when I read the Quran about the disaster on the disobedient <i>Saya berasa insaf ketika membaca al-Quran tentang bala yang menimpa golongan yang ingkar</i>	3474	0.03	0.07	0.94	0.94	0.49	0.48
43	I enjoy reading the Prophet's history <i>Saya seronok dapat membaca sirah Nabi</i>	3493	-0.07	0.07	0.98	0.94	0.47	0.47
44	I am amazed at the struggle of the prophets <i>Saya berasa kagum dengan perjuangan para nabi</i>	3634	-1.04	0.09	0.81	0.59	0.44	0.37
45	I hope to receive a book of practice by the right hand on the Day of the Hereafter <i>Saya berharap menerima buku amalan melalui tangan kanan pada hari kiamat nanti</i>	3668	-1.28	0.1	1.03	0.91	0.35	0.34

46	I'm afraid of imagining my condition after death <i>Saya takut membayangkan keadaan saya selepas mati</i>	3673	-1.33	0.1	1.04	1.05	0.33	0.34
47	I fear the punishment in the hereafter if I disobey Allah S.W.T's command <i>Saya berasa takut hukuman di hari akhirat jika saya ingkar perintah Allah S.W.T</i>	3692	-1.52	0.1	0.91	0.61	0.37	0.32
48	I feel at ease relying on Allah S.W.T <i>Saya berasa tenang bergantung harap kepada Allah S.W.T</i>	3584	-0.64	0.08	0.96	0.91	0.43	0.41
49	I still feel grateful despite the many tests <i>Saya tetap merasa bersyukur walau ditimpa pelbagai ujian</i>	3256	1.01	0.06	1.11	1.2	0.5	0.56

Table 4.34 *Iman* Behavior Items

Item No	Item Details	Total Score	Logits	SE	MNSQ		PTMEA	
					Infit	Outfit	CORR	EXP
50	I did what Allah S.W.T commanded me to do to the best of my ability <i>Saya melaksanakan apa yang diperintahkan oleh Allah S.W.T semampu saya</i>	3361	0.57	0.07	0.9	0.81	0.55	0.52
51	I was trying to figure out the meaning of the Quranic verses I was reading <i>Saya berusaha mengetahui makna ayat al-Quran yang saya baca</i>	3039	1.86	0.06	1.2	1.15	0.56	0.61
54	I emulate the prophet's morals in daily life <i>Saya mencontohi akhlak nabi dalam kehidupan seharian</i>	2780	2.79	0.06	1.17	1.17	0.58	0.66
55	I always saluting Prophet Muhammad S.A.W <i>Saya selalu berselawat kepada Nabi Muhammad S.A.W</i>	2966	2.11	0.06	1.16	1.14	0.57	0.63
56	I'm trying to follow the Prophet's sunnah <i>Saya berusaha mengikut sunnah Rasulullah</i>	3039	1.88	0.06	1.01	0.95	0.6	0.62
57	I pray to Allah S.W.T for good in the hereafter <i>Saya berdoa kepada Allah S.W.T supaya mendapat kebaikan di akhirat</i>	3549	-0.44	0.08	0.92	0.79	0.45	0.43

58	I do good deeds as a supply in the hereafter <i>Saya berbuat amal kebaikan sebagai bekalan di hari akhirat</i>	3424	0.24	0.07	0.94	1.06	0.52	0.5
60	I'm trying to make a difference in my life for the better <i>Saya berusaha membuat perubahan dalam hidup saya ke arah kebaikan</i>	3415	0.33	0.07	0.83	0.8	0.55	0.5

Table 4.35 *Ihsan* Cognitive Items

Item No	Item Details	Total Score	Logits	SE	MNSQ		PTMEA	
					Infit	Outfit	CORR	EXP
61	I am confident that I am a faithful servant of Allah S.W.T <i>Saya percaya diri saya adalah hamba Allah S.W.T yang taat</i>	3038	1.88	0.06	1.48	1.39	0.52	0.62
62	I'm sure Allah S.W.T is always watching over me <i>Saya yakin Allah S.W.T sentiasa memerhatikan saya</i>	3634	-0.99	0.09	0.96	0.71	0.41	0.37
63	I think Allah's view is more important than human <i>Saya beranggapan pandangan Allah lebih penting dari pandangan manusia</i>	3525	-0.27	0.08	1	0.9	0.46	0.45
64	I believe that by facilitating the affairs of others, Allah S.W.T will facilitate my affairs <i>Saya percaya dengan memudahkan urusan orang lain, Allah S.W.T akan memudahkan urusan saya</i>	3640	-1.03	0.09	0.9	0.76	0.42	0.37
65	I believe the best people are the ones who benefit others <i>Saya percaya orang yang terbaik adalah yang memberi manfaat kepada orang lain</i>	3578	-0.58	0.08	0.91	0.91	0.45	0.42
66	I believe all beings are made to complement one another <i>Saya percaya semua makhluk dijadikan untuk saling melengkapi antara satu sama lain</i>	3580	-0.59	0.08	0.84	0.71	0.47	0.41
67	I believe in my obligation to dress in accordance with Islamic law <i>Saya percaya kewajipan saya untuk berpakaian yang menepati syariat Islam</i>	3458	0.1	0.07	1.15	1	0.49	0.48
68	I believe Allah S.W.T likes people who take care of personal hygiene <i>Saya percaya Allah S.W.T sukakan orang yang menjaga kebersihan diri</i>	3626	-0.92	0.09	0.82	0.62	0.46	0.38

Table 4.36 *Ihsan* Emotion Items

Item No	Item Details	Total Score	Logits	SE	MNSQ		PTMEA	
					Infit	Outfit	CORR	EXP
69	I fear Allah's wrath <i>Saya takutkan kemurkaan Allah</i>	3655	-1.23	0.1	0.85	0.58	0.41	0.35
70	I look forward to the blessing of Allah S.W.T in whatever I do <i>Saya mengharapkan keberkatan daripada Allah S.W.T dalam apa juga saya lakukan</i>	3635	-0.99	0.09	0.79	0.65	0.45	0.37
71	I'm grateful to Allah for the gift of life <i>Saya bersyukur kepada Allah atas nikmat kehidupan yang diberikan</i>	3614	-0.83	0.09	0.82	0.63	0.47	0.39
72	I'm happy to be able to give alms <i>Saya berasa gembira apabila dapat bersedekah</i>	3596	-0.76	0.08	0.88	0.72	0.46	0.4
73	I'm sad to see the environment polluted <i>Saya sedih apabila melihat alam sekitar dicemari</i>	3442	0.18	0.07	1.18	1.18	0.44	0.49
74	I'm happy to be able to feed animal <i>Saya gembira apabila dapat memberi haiwan makan</i>	3530	-0.3	0.08	1.06	1	0.44	0.44
75	I feel calm when I see the beauty of nature <i>Saya berasa tenang apabila melihat keindahan alam</i>	3607	-0.78	0.09	0.9	0.71	0.44	0.4
76	I'm happy to eat a balanced diet <i>Saya gembira apabila makan makanan yang seimbang</i>	3341	0.66	0.07	1.21	1.24	0.49	0.53
77	I feel anxious if I don't take good care of cleanliness <i>Saya rasa resah jika tidak menjaga kebersihan dengan baik</i>	3428	0.27	0.07	0.91	0.84	0.53	0.5

Table 4.37 *Ihsan* Behavior Items

Item No	Item Details	Total Score	Logits	SE	MNSQ		PTMEA	
					Infit	Outfit	CORR	EXP
78	I'm trying to get closer to Allah S.W.T <i>Saya berusaha mendekati diri dengan Allah S.W.T</i>	3542	-0.35	0.08	0.82	0.66	0.51	0.44
79	I refrain from doing things that are forbidden to please Allah S.W.T <i>Saya menahan diri daripada melakukan perkara yang dilarang demi mendapat keredhaan Allah S.W.T</i>	3141	1.48	0.06	1.08	1.07	0.54	0.59

80	I'm talking about the good of others <i>Saya bercerita tentang kebaikan orang lain</i>	3093	1.66	0.06	1.08	1.06	0.54	0.6
81	I help the suffering animals <i>Saya membantu haiwan yang kesusahan</i>	3073	1.72	0.06	1.18	1.19	0.53	0.61
82	I collect garbage on the streets to dump it <i>Saya mengutip sampah di jalanan untuk dibuang ke tong sampah</i>	2899	2.34	0.06	1.43	1.41	0.52	0.64
83	I guarantee perfection in the bath <i>Saya memastikan kesempurnaan dalam mandi wajib</i>	3486	-0.05	0.07	0.83	1.09	0.5	0.47

Table 4.38 *Ilm* Cognitive Items

Item No	Item Details	Total Score	Logits	SE	MNSQ		PTMEA	
					Infit	Outfit	CORR	EXP
84	I believe the knowledge of Allah S.W.T is vast <i>Saya yakin ilmu Allah S.W.T itu luas</i>	3680	-1.56	0.11	0.95	0.68	0.35	0.31
85	I believe wisdom should be used to develop religious knowledge <i>Saya percaya kebijaksanaan perlu digunakan untuk mengembangkan ilmu agama</i>	3596	-0.79	0.09	0.86	0.77	0.45	0.39
86	I believe all Muslims should study religion <i>Saya percaya semua orang Islam perlu belajar agama</i>	3648	-1.21	0.09	0.9	0.85	0.4	0.35
87	I believe people with religious knowledge will form a prosperous society <i>Saya percaya masyarakat yang mempunyai ilmu agama akan membentuk masyarakat sejahtera</i>	3604	-0.85	0.09	0.83	0.69	0.46	0.39
88	I believe studying religious knowledge needs to come from the right sources <i>Saya percaya belajar ilmu agama perlu datang dari sumber yang benar</i>	3637	-1.14	0.09	0.87	0.66	0.42	0.36
89	I believe studying is jihad <i>Saya percaya belajar adalah jihad</i>	3605	-0.88	0.09	0.81	0.66	0.46	0.38
90	I believe that studying religion can provide a reminder of the afterlife <i>Saya percaya belajar ilmu agama dapat memberi peringatan tentang kehidupan akhirat</i>	3629	-1.07	0.09	0.85	0.63	0.43	0.36
91	I believe reading is one way of gaining religious knowledge <i>Saya percaya membaca adalah salah satu cara mendapatkan ilmu agama</i>	3543	-0.43	0.08	0.96	0.86	0.46	0.43
92	I believe Allah S.W.T will help those who want to learn about His religion <i>Saya percaya Allah S.W.T akan membantu mereka yang ingin belajar tentang agamaNya</i>	3633	-1.14	0.09	0.85	0.69	0.42	0.36
93	I think my faith in religion is growing as I learn more	3492	-0.13	0.07	0.85	0.92	0.51	0.46

	<i>Saya fikir keyakinan saya kepada agama semakin meningkat semakin banyak saya belajar</i>							
94	I believe that Allah S.W.T loves His servants who demand knowledge <i>Saya percaya Allah S.W.T sukakan hambaNya yang menuntut ilmu</i>	3630	-1.08	0.09	0.87	0.75	0.41	0.36

Table 4.39 *Ilm* Emotion Items

Item No	Item Details	Total Score	Logits	SE	MNSQ		PTMEA	
					Infit	Outfit	CORR	EXP
95	I can appreciate religious knowledge as I learn a lot about it <i>Saya dapat menghayati ilmu agama apabila saya banyak belajar tentangnya</i>	3495	-0.17	0.08	0.81	0.69	0.53	0.46
96	I hope that studying religion will make me a better Muslim <i>Saya berharap belajar agama dapat menjadikan saya Muslim yang lebih baik</i>	3596	-0.84	0.09	0.75	0.58	0.48	0.39
97	I love studying religion <i>Saya suka belajar ilmu agama</i>	3425	0.19	0.07	0.83	0.74	0.56	0.49
98	I feel blessed when I live my life according to the demands of religion <i>Saya berasa hidup sejahtera apabila mengamalkan kehidupan mengikut tuntutan agama</i>	3523	-0.31	0.08	0.69	0.54	0.56	0.44
99	The more I fear the violation of Allah S.W.T, the more I learn about religion <i>Saya semakin takut melanggar perintah Allah S.W.T apabila semakin banyak saya belajar tentang agama</i>	3505	-0.2	0.08	0.86	0.77	0.51	0.45
100	I sincerely study religious knowledge <i>Saya ikhlas mempelajari sesuatu ilmu agama</i>	3483	-0.08	0.07	0.76	0.65	0.56	0.47
101	I think I'm determined to gain a lifetime of religious knowledge <i>Saya rasa saya tabah untuk menimba ilmu agama sepanjang hayat</i>	3351	0.53	0.07	0.85	0.82	0.56	0.52
102	I am happy to be able to guard myself against evil because of religious knowledge <i>Saya gembira dapat mengawal diri daripada maksiat kerana ada pengetahuan agama</i>	3386	0.4	0.07	0.95	0.87	0.53	0.51
103	I am amazed at the parents who can teach young children to worship <i>Saya rasa kagum dengan ibu bapa yang dapat mendidik kanak-kanak kecil beribadah</i>	3635	-1.09	0.09	0.93	0.68	0.41	0.36
104	I was amazed to meet such a person with extensive religious knowledge <i>Saya rasa kagum apabila bertemu dengan orang yang luas ilmu agamanya</i>	3625	-1.01	0.09	0.96	0.76	0.4	0.37
105	I am happy to convey the knowledge I have learned <i>Saya gembira apabila menyampaikan ilmu yang saya pelajari</i>	3482	-0.15	0.08	0.85	0.75	0.51	0.46

Table 4.40 *Ilm* Behavior Items

Item No	Item Details	Total Score	Logits	SE	MNSQ		PTMEA	
					Infit	Outfit	CORR	EXP
106	I read books to improve religious knowledge <i>Saya membaca buku untuk meningkatkan ilmu agama</i>	3247	1	0.06	1.12	1.02	0.56	0.56
107	I relate events in life to the religious knowledge I have learned <i>Saya mengaitkan peristiwa yang berlaku di dalam kehidupan dengan ilmu agama yang saya pelajari</i>	3297	0.82	0.07	1	0.92	0.57	0.54
108	I diligently study to easily understand the religious knowledge <i>Saya tekun belajar supaya mudah memahami ilmu agama</i>	3240	1.03	0.06	0.89	0.79	0.62	0.56
110	I talk about religious issues with other people <i>Saya berbincang tentang isu agama dengan orang lain</i>	3104	1.58	0.06	1.24	1.17	0.58	0.6
111	I ask when I do not understand something about religion <i>Saya bertanya apabila tidak faham sesuatu perkara tentang agama</i>	3295	0.83	0.07	0.96	0.9	0.56	0.54
112	I'm trying to learn religious knowledge in depth <i>Saya berusaha mendalami ilmu agama</i>	3263	0.96	0.06	0.87	0.78	0.6	0.55
113	I deliver the religious knowledge I have learned to others <i>Saya menyampaikan ilmu agama yang saya pelajari kepada orang lain</i>	3128	1.48	0.06	1.1	1.03	0.59	0.59
114	I practiced the religious knowledge I learned <i>Saya mengamalkan ilmu agama yang saya pelajari</i>	3204	1.2	0.06	0.91	0.84	0.59	0.57
115	I try to understand the Quranic <i>Saya berusaha untuk memahami ayat-ayat al-Quran</i>	3234	1.08	0.06	1.09	1	0.55	0.56

4.3.11 *Mutadayyin* Profiling for Public University Undergraduate Students in Malaysia According to Constructs and Subconstruct

Students' *Mutadayyin* levels indicate the percentile norm for *Mutadayyin* scores by constructs and subconstructs. The quartile is the point that divides the frequency distribution into five parts: smallest, lower quartile, median, upper quartile, and largest (Mohd Effendi, 2015; Siegel, 2016). The smallest data value is the 0th percentile, the lower quartile is the 25th percentile, the median is the 50th percentile, the upper quartile is the 75th percentile and the largest data value is the 100th percentile. Based on the weighted average approach, this study using the quartiles and percentiles of the *Mutadayyin* score to determine the level. The value of the percentile to 50 is 3.91 for Islam, 5.48 for *Iman*, 4.29 for *Ihsan* and 4.99 for *Ilm*.

4.3.11.1 Islam Construct

Table 4.41 shows the Islam level of public university students in Malaysia overall in the form of a profile. This profiling shows that majority of the respondents are at the low level with 41.97% (400 people).

Table 4.41 Level of Islam Construct

Islam Level	Percentile Indicator	Score Z Indicator	Total Students (N=953)	Percentage
Very High	$7.37 < \textit{Mutadayyin} \text{ Score}$	Min + 3 SD	40/953	4.20%
High	$5.64 < \textit{Mutadayyin} \text{ Score} \leq 7.37$	Min + 2 SD	94/953	9.86%
Moderate	$3.91 < \textit{Mutadayyin} \text{ Score} \leq 5.64$	Min + 1 SD	281/953	29.49%
Low	$2.18 < \textit{Mutadayyin} \text{ Score} \leq 3.91$	Min - 1 SD	400/953	41.97%
Very Low	$\textit{Mutadayyin} \text{ Score} \leq 2.18$	Min - 2 SD	138/953	14.48%

i. Islam Cognitive

Table 4.42 shows the Islam Cognitive level for the students. This data shows that majority of the respondents are at the low level with 42.29% (403 people).

Table 4.42 Level of Islam Cognitive Subconstruct

Islam Cognitive Level	Percentile Indicator	Score Z Indicator	Total Students (N=953)	Percentage
Very High	$9.16 < \text{Mutadayyin Score}$	Min + 3 SD	0/953	0.00%
High	$7.19 < \text{Mutadayyin Score} \leq 9.16$	Min + 2 SD	105/953	11.02%
Moderate	$5.22 < \text{Mutadayyin Score} \leq 7.19$	Min + 1 SD	298/953	31.27%
Low	$3.25 < \text{Mutadayyin Score} \leq 5.22$	Min - 1 SD	403/953	42.29%
Very Low	$\text{Mutadayyin Score} \leq 3.25$	Min - 2 SD	147/953	15.42%

ii. Islam Emotion

Table 4.43 shows the Islam Emotion level for the students. This data shows that majority of respondents are at the low level with 40.08% (382 people).

Table 4.43 Level of Islam Emotion Subconstruct

Islam Emotion Level	Percentile Indicator	Score Z Indicator	Total Students (N=953)	Percentage
Very High	$7.79 < \text{Mutadayyin Score}$	Min + 3 SD	83/953	8.71%
High	$5.92 < \text{Mutadayyin Score} \leq 7.79$	Min + 2 SD	83/953	8.71%
Moderate	$4.05 < \text{Mutadayyin Score} \leq 5.92$	Min + 1 SD	259/953	27.18%
Low	$2.18 < \text{Mutadayyin Score} \leq 4.05$	Min - 1 SD	382/953	40.08%
Very Low	$\text{Mutadayyin Score} \leq 2.18$	Min - 2 SD	146/953	15.32%

iii. Islam Behaviors

Table 4.44 shows the Islam Behaviors level for the students. This data shows that majority of the respondents are at the low level with 32.95% (314 people).

Table 4.44 Level of Islam Behaviors Subconstruct

Islam Behaviors Level	Percentile Indicator	Score Z Indicator	Total Students (N=953)	Percentage
Very High	$8.35 < \text{Mutadayyin Score}$	Min + 3 SD	0/953	0.00%
High	$5.80 < \text{Mutadayyin Score} \leq 8.35$	Min + 2 SD	235/953	24.66%
Moderate	$3.25 < \text{Mutadayyin Score} \leq 5.80$	Min + 1 SD	255/953	26.76%

Low	$0.70 < Mutadayyin \text{ Score} \leq 3.25$	Min - 1 SD	314/953	32.95%
Very Low	$Mutadayyin \text{ Score} \leq 0.70$	Min - 2 SD	149/953	15.63%

4.3.11.2 *Iman* Construct

Table 4.45 shows the *Iman* Construct level for the students. This data shows that majority of the respondents are at the low level with 41.03% (391 people).

Table 4.45 Level of *Iman* Construct

<i>Iman</i> Level	Percentile Indicator	Score Z Indicator	Total Students (N=953)	Percentage
Very High	$9.46 < Mutadayyin \text{ Score}$	Min + 3 SD	91/953	9.55%
High	$7.47 < Mutadayyin \text{ Score} \leq 9.46$	Min + 2 SD	53/953	5.56%
Moderate	$5.48 < Mutadayyin \text{ Score} \leq 7.47$	Min + 1 SD	280/953	29.38%
Low	$3.49 < Mutadayyin \text{ Score} \leq 5.48$	Min - 1 SD	391/953	41.03%
Very Low	$Mutadayyin \text{ Score} \leq 3.49$	Min - 2 SD	138/953	14.48%

i. *Iman* Cognitive

Table 4.46 shows the *Iman* Cognitive Subconstruct level for the students. This data shows that majority of the respondents are at the moderate level with 78.91% (752 people).

Table 4.46 Level of *Iman* Cognitive Subconstruct

<i>Iman</i> Cognitive Level	Percentile Indicator	Score Z Indicator	Total Students (N=953)	Percentage
Very High	$10.16 < Mutadayyin \text{ Score}$	Min + 3 SD	0/953	0.00%
High	$8.42 < Mutadayyin \text{ Score} \leq 10.16$	Min + 2 SD	0/953	0.00%
Moderate	$6.68 < Mutadayyin \text{ Score} \leq 8.42$	Min + 1 SD	752/953	78.91%
Low	$4.94 < Mutadayyin \text{ Score} \leq 6.68$	Min - 1 SD	118/953	12.38%
Very Low	$Mutadayyin \text{ Score} \leq 4.94$	Min - 2 SD	83/953	8.71%

ii. *Iman* Emotion

Table 4.47 shows the *Iman* Emotion Subconstruct level for the students. This data shows that level of *Iman* Emotion Subconstruct is more on low level with

33.58% (320 people) and followed closely by the high level with 31.48% (300 people).

Table 4.47 Level of *Iman* Emotion Subconstruct

<i>Iman</i> Emotion Level	Percentile Indicator	Score Z Indicator	Total Students (N=953)	Percentage
Very High	$7.19 < \textit{Mutadayyin} Score$	Min + 3 SD	0/953	0.00%
High	$6.00 < \textit{Mutadayyin} Score \leq 7.19$	Min + 2 SD	300/953	31.48%
Moderate	$4.10 < \textit{Mutadayyin} Score \leq 6.00$	Min + 1 SD	147/953	15.42%
Low	$2.20 < \textit{Mutadayyin} Score \leq 4.10$	Min - 1 SD	320/953	33.58%
Very Low	<i>Mutadayyin</i> Score \leq 2.20	Min - 2 SD	186/953	19.52%

iii. *Iman* Behavioral

Table 4.48 shows the *Iman* Behaviors Subconstruct level for the students. This data shows that level of *Iman* Behaviors Subconstruct is more on low level with 38.3% (365 people).

Table 4.48 Level of *Iman* Behaviors Subconstruct

<i>Iman</i> Behaviors Level	Percentile Indicator	Score Z Indicator	Total Students (N=953)	Percentage
Very High	$8.68 < \textit{Mutadayyin} Score$	Min + 3 SD	0/953	0.00%
High	$6.43 < \textit{Mutadayyin} Score \leq 8.68$	Min + 2 SD	184/953	19.31%
Moderate	$4.18 < \textit{Mutadayyin} Score \leq 6.43$	Min + 1 SD	245/953	25.71%
Low	$1.93 < \textit{Mutadayyin} Score \leq 4.18$	Min - 1 SD	365/953	38.30%
Very Low	<i>Mutadayyin</i> Score \leq 1.93	Min - 2 SD	159/953	16.68%

4.3.11.3 *Ihsan* Construct

Table 4.49 shows the *Ihsan* Construct level for the students. This data shows that level of *Ihsan* Construct is more on low level with 37.15% (354 people) and followed closely by the moderate level with 30.43% (290 people).

Table 4.49 Level of *Ihsan* Construct

<i>Ihsan</i> Level	Percentile Indicator	Score Z Indicator	Total Students (N=953)	Percentage
Very High	$8.03 < \textit{Mutadayyin}$ Score	Min + 3 SD	94/953	9.86%
High	$6.16 < \textit{Mutadayyin}$ Score \leq 8.03	Min + 2 SD	50/953	5.25%
Moderate	$4.29 < \textit{Mutadayyin}$ Score \leq 6.16	Min + 1 SD	290/953	30.43%
Low	$2.42 < \textit{Mutadayyin}$ Score \leq 4.29	Min - 1 SD	354/953	37.15%
Very Low	$\textit{Mutadayyin}$ Score \leq 2.42	Min - 2 SD	165/953	17.31%

i. *Ihsan* Cognitive

Table 4.50 shows the *Ihsan* Cognitive Subconstruct level for the students. This data shows that level of *Ihsan* Cognitive Subconstruct is more on the low level with 41.97% (299 people).

Table 4.50 Level of *Ihsan* Cognitive Subconstruct

<i>Ihsan</i> Cognitive Level	Percentile Indicator	Score Z Indicator	Total Students (N=953)	Percentage
Very High	$8.88 < \textit{Mutadayyin}$ Score	Min + 3 SD	0/953	4.20%
High	$6.90 < \textit{Mutadayyin}$ Score \leq 8.88	Min + 2 SD	266/953	9.86%
Moderate	$4.92 < \textit{Mutadayyin}$ Score \leq 6.90	Min + 1 SD	185/953	29.49%
Low	$2.94 < \textit{Mutadayyin}$ Score \leq 4.92	Min - 1 SD	299/953	41.97%
Very Low	$\textit{Mutadayyin}$ Score \leq 2.94	Min - 2 SD	203/953	14.48%

ii. *Ihsan* Emotion

Table 4.51 shows the *Ihsan* Emotion Subconstruct level for the students. This data shows that level of *Ihsan* Emotion Subconstruct is more on the high level with 37.25% (355 people) and followed closely by the low level with 32.32% (308 people).

Table 4.51 Level of *Ihsan* Emotion Subconstruct

<i>Ihsan</i> Emotion Level	Percentile Indicator	Score Z Indicator	Total Students (N=953)	Percentage
Very High	9.58 < <i>Mutadayyin</i> Score	Min + 3 SD	0/953	0.00%
High	7.64 < <i>Mutadayyin</i> Score ≤ 9.58	Min + 2 SD	355/953	37.25%
Moderate	5.70 < <i>Mutadayyin</i> Score ≤ 7.64	Min + 1 SD	128/953	13.43%
Low	3.76 < <i>Mutadayyin</i> Score ≤ 5.70	Min - 1 SD	308/953	32.32%
Very Low	<i>Mutadayyin</i> Score ≤ 3.76	Min - 2 SD	162/953	17.00%

iii. *Ihsan* Behavioral

Table 4.52 shows the *Ihsan* Behaviors Subconstruct level for the students. This data shows that level of *Ihsan* Behaviors Subconstruct is more on the low level with 39.98% (381 people).

Table 4.52 Level of *Ihsan* Behaviors Subconstruct

<i>Ihsan</i> Behaviors Level	Percentile Indicator	Score Z Indicator	Total Students (N=953)	Percentage
Very High	7.76 < <i>Mutadayyin</i> Score	Min + 3 SD	0/953	0.00%
High	5.68 < <i>Mutadayyin</i> Score ≤ 7.76	Min + 2 SD	214/953	22.46%
Moderate	3.60 < <i>Mutadayyin</i> Score ≤ 5.68	Min + 1 SD	225/953	23.61%
Low	1.52 < <i>Mutadayyin</i> Score ≤ 3.60	Min - 1 SD	381/953	39.98%
Very Low	<i>Mutadayyin</i> Score ≤ 1.52	Min - 2 SD	133/953	13.96%

4.3.11.4 *Ilm* Construct

Table 4.53 shows the *Ilm* Construct level for the students. This data shows that level of *Ilm* Construct is more on the low level with 35.68% (339 people).

Table 4.53 Level of *Ilm* Construct

<i>Ilm</i> Level	Percentile Indicator	Score Z Indicator	Total Students (N=950)	Percentage
Very High	9.57 < <i>Mutadayyin</i> Score	Min + 3 SD	0/950	0.00%
High	7.28 < <i>Mutadayyin</i> Score ≤ 9.57	Min + 2 SD	218/950	22.95%

Moderate	$4.99 < Mutadayyin \text{ Score} \leq 7.28$	Min + 1 SD	218/950	22.95%
Low	$2.70 < Mutadayyin \text{ Score} \leq 4.99$	Min - 1 SD	339/950	35.68%
Very Low	$Mutadayyin \text{ Score} \leq 2.70$	Min - 2 SD	175/950	18.42%

i. *Ilm* Cognitive

Table 4.54 shows the *Ilm* Cognitive Subconstruct level for the students. This data shows that level of *Ilm* Cognitive Subconstruct is more on the moderate level with 65.05% (618 people).

Table 4.54 Level of *Ilm* Cognitive Subconstruct

<i>Ilm</i> Cognitive Level	Percentile Indicator	Score Z Indicator	Total Students (N=950)	Percentage
Very High	$10.97 < Mutadayyin \text{ Score}$	Min + 3 SD	0/950	0.00%
High	$8.94 < Mutadayyin \text{ Score} \leq 10.97$	Min + 2 SD	0/950	0.00%
Moderate	$6.91 < Mutadayyin \text{ Score} \leq 8.94$	Min + 1 SD	618/950	65.05%
Low	$4.88 < Mutadayyin \text{ Score} \leq 6.91$	Min - 1 SD	137/950	14.42%
Very Low	$Mutadayyin \text{ Score} \leq 4.88$	Min - 2 SD	195/950	20.53%

ii. *Ilm* Emotion

Table 4.55 shows the *Ilm* Emotion Subconstruct level for the students. This data shows that level of *Ilm* Emotion Subconstruct is more on the high level with 34.32% (326 people).

Table 4.55 Level of *Ilm* Emotion Subconstruct

<i>Ilm</i> Emotion Level	Percentile Indicator	Score Z Indicator	Total Students (N=950)	Percentage
Very High	$9.83 < Mutadayyin \text{ Score}$	Min + 3 SD	0/950	0.00%
High	$7.68 < Mutadayyin \text{ Score} \leq 9.83$	Min + 2 SD	326/950	34.32%
Moderate	$5.53 < Mutadayyin \text{ Score} \leq 7.68$	Min + 1 SD	198/950	20.84%
Low	$3.38 < Mutadayyin \text{ Score} \leq 5.53$	Min - 1 SD	255/950	26.84%
Very Low	$Mutadayyin \text{ Score} \leq 3.38$	Min - 2 SD	171/950	18.00%

iii. *Ilm* Behavioral

Table 4.56 shows the *Ilm* Behaviors Subconstruct level for the students. This data shows that level of *Ilm* Behaviors Subconstruct is more on the low level with 41.26% (392 people).

Table 4.56 Level of *Ilm* Behaviors Subconstruct

<i>Ilm</i> Behaviors Level	Percentile Indicator	Score Z Indicator	Total Students (N=950)	Percentage
Very High	8.88 < <i>Mutadayyin</i> Score	Min + 3 SD	0/950	0.00%
High	6.40 < <i>Mutadayyin</i> Score ≤ 8.88	Min + 2 SD	221/950	23.26%
Moderate	3.92 < <i>Mutadayyin</i> Score ≤ 6.40	Min + 1 SD	211/950	22.21%
Low	1.44 < <i>Mutadayyin</i> Score ≤ 3.92	Min - 1 SD	392/950	41.26%
Very Low	<i>Mutadayyin</i> Score ≤ 1.44	Min - 2 SD	126/950	13.26%

4.3.11.1 Level of *Mutadayyin* for Public University Undergraduate Students in Malaysia

Table 4.57 shows *Mutadayyin* level for the students. This data shows that level of *Mutadayyin* is more on the low level with 42.60% (406 people) and followed by the moderate level with 30.54% (291 people).

Table 4.57 Level of *Mutadayyin* for Public University Undergraduate Students in Malaysia

<i>Mutadayyin</i> Level	Percentile Indicator	Score Z Indicator	Total Students (N=953)	Percentage
Very High	7.78 < <i>Mutadayyin</i> Score	Min + 3 SD	48/953	5.03%
High	5.64 < <i>Mutadayyin</i> Score ≤ 7.78	Min + 2 SD	79/953	8.29%
Moderate	3.91 < <i>Mutadayyin</i> Score ≤ 5.64	Min + 1 SD	291/953	30.54%
Low	2.44 < <i>Mutadayyin</i> Score ≤ 4.22	Min - 1 SD	406/953	42.60%
Very Low	0.66 < <i>Mutadayyin</i> Score ≤ 2.44	Min - 2 SD	129/953	13.54%

4.4 Conclusion

The results of this study are first presented according to the qualitative study involving expert interviews and coded statement results. Next, the results of the final study conducted was presented. In this chapter, all the research questions have been answered. Only 108 items remained after the final analysis using RMM. The items in the *Mutadayyin* Inventory complied with psychometric characteristics using the assumptions of the RMM through Item Fit, Item Reliability, Person Reliability, Scale Calibration, Unidimensionality, Local Dependence and Item Polarity Analysis. All constructs manage to have items remained range from 4 to 13 items. Norms and profilings have been constructed to strengthen the validity and reliability in testing. *Mutadayyin* profilings for each sub-construct, construct and as a whole have also been successfully produced.