# CHAPTER 5

## DISCUSSION

### 5.1    Introduction

This chapter discusses the results according to the research questions of the study with reference to the previous studies, research implications, and future studies suggestion.

### 5.2    Discussion of the First Research Question. What is the appropriate religiosity instrument to use in counseling session?

Assessment can be integrated into work of counselors if the counselors understand the nature of clients' issues or problems. Many counselors in various settings regard assessments as an important aspect in their professional work (Popoola & Oluwatosin, 2018). Counselors face important task to bring insight into clients' self to help clients in decision making. To ensure the best outcome for the benefit of the clients, counselors need to be ready to discuss with clients regarding their purpose of life, their beliefs, and values. This make religions cannot be alienated from the counseling process. Individuals' well-being being compartmentalised making it difficult for counselors to address the real issue. Counselors will continue missing the bigger picture and fail to make connections between clients' issues and their conditions. For example, clients' physical condition can be affected by clients' stressful life, low self-esteem can lead to depression, failure to accept individual differences might relate to increase pressure in children caretaking etc. Connections are everywhere to make; therefore, counselors need a more holistic approach in dealing with variety of issues faced by clients.

Manuals and workbooks with CBT framework developed by team from Duke University (Koenig, 2015) were a starting point to show how religiosity can be discussed in counseling session. Clients were given religiosity assignments to finish between sessions. However, some studies show that not many clients can comply with the requirement to complete assignments between sessions thus hinder the counseling process

(Tang & Kreindler, 2017). A religiosity assessment can be another option to address this matter. Client can sit for the assessment which require a minimal of time to finish before or in between sessions. Instruments such as this can enhance and facilitate discussion in the session if religiosity need to be addressed. Elements of CBT were seen to be congruent to be integrated in the tools for this purpose. CBT elements can help self-observation to be performed and clients can become aware about their own religiosity.

Religiosity instruments developed by previous studies have a vast approach when referring to the theory of religiosity. When religiosity focused on religion in general, the dimensions focused more on the person's motivation such as how it is derived extrinsically and intrinsically or whether it becomes central to a person as a committed or consensual. Basically it can varies according to a person's individual religious status, whether the person considered himself as religious, non-religious or uncertain (Villani et al., 2019). However, it is quite difficult to develop items that are suitable for all religions available in general since religion involves complex variables involving motivational, emotional, behavioral, beliefs and commitments and tends to be associated with devotion, holiness, and piousness (Lee & Kuang, 2020).

When focusing on Islam as religion, there were a few instruments available. Some may argue that religiosity and religiousness cannot be measured. However, Jamiah et al., (2013) have outlined that religiosity measurements have boundaries that assessment by a human is not absolute. Thus, most experts agreed that measurement can be developed regarding religiousness if they can be reported by the respondents as it is important in their life (Park et al., 2013).

In developing religiosity assessment, constructs for the measurement needed to be carefully selected so that items developed should be concise, related to the objective of the study, easy to understand and avoid ambiguity (Qasim et al., 2018). To develop an instrument that can act as a tool for self-introspection will need theoretical framework that comply with the religiosity theory and the purpose of assessing oneself. The popular Gabriel Hadith in which Prophet Muhammad S.A.W referred to as "that was Gabriel who came to teach the people their religion" address religion consists of Islam, *Iman* and *Ihsan*. These three elements in religion become the foundation in this study and become the constructs for the item development.

As developing tools for introspection, items written should be worded in a way that a person can do so. Addressing one's religiosity, a person needs to ask oneself where he is in terms of religiosity and searching for a gap to improve. This process is called as *muhasabah* in Islam. *Muhasabah* is the process of one's engagement in self-reckoning. Self-reflection in religion enables individuals to explain and interpret the current reality of life significance and purposes (Głaz, 2021).By assessing oneself objectively, one can become more knowledgeable about one's thoughts, emotions, and actions in terms of religiosity. Some people might not be aware whether they enjoy praying or see it as a burden. At the end the importance of praying become neglected, and some might choose to abandon it. If a person believes prayer as an accountable act that will be judged in the day of hereafter, he might try his best to perform it under any circumstances.

Focusing on current situation without hope sometimes make clients seem stuck and trapped in their own issues. If they can accept that issues they face as a test in the world and will be rewarded, they will deal with patience, work hard to cope, and overcome it. Hence, they will strategize how to become a better person in the world and preparing for the world of hereafter. Self-reflection will help students to cultivate a healthy spiritual identity through knowing themselves through life experiences, they will always have the tools necessary to find a sense of meaning and purpose in life (Ezealah, 2019). This is where the suitable tools for religiosity such as developed in this study can be useful for clients.

## 5.3 Discussion of the Second Research Question. What are the constructs of religiosity instrument based on definition of *Mutadayyin?*

The development constructs of religiosity based on definition of *Mutadayyin* in this study involves in a few phases. The first part involved the literature review on *Mutadayyin* definition according to scholars that contributed to the theoretical framework. The second phase involved interviews with ten experts. The experts have a different combination of background which are Islamic background and Counseling. Some experts have both backgrounds. As this question merge the two backgrounds immensely, interview result helps to develop constructs for religiosity instrument based on definition of *Mutadayyin*. This also helps to develop items that are relevant to the nature of the undergraduate students.

The constructs of the Islamic instruments were still quite varied, based on the theoretical foundations that each scholar applies. Some focused on certain aspects such as personality, beliefs, view, practices, knowledge, and ethics. Nevertheless, religiosity instruments produced have several versions of constructs due to the differing conceptualization in theory. This makes the scales developed may or may not be coming from a sufficiently Islamic theoretical framework (Nor Diana, 2016). This study seeks to base the construction of the instrument through the foundations of the religion itself. *Mutadayyin* Inventory is intended to be more general and back to foundations when focusing on religion.

Choosing the term *Mutadayyin* "religious people" from the basic word *al-din* which means religion in this study help to define it from Islamic scholars' view. It gives the fundamental roots for this instrument to be based on. The foundation of *al-din* is Islam, *Iman*, and *Ihsan*. This is back by the famous Gabriel Hadith, where the Prophet Muhammad S.A.W said that Gabriel has come to teach people about religion the Prophet was asked to define on Islam, *Iman*, and *Ihsan*. Instruments available by Krauss (2005) and Nor Diana et al., (2016) also choose this foundation as their theoretical foundation. Most experts agreed to use *Mutadayyin* as the term to define religiousness in current study. Islam, *Iman*, and *Ihsan* cover the matters of faith, action, and sincerity to covers as *ibadah* to Allah S.W.T. Therefore, incorporating elements of CBT is important for an instrument in Islam as it acts as a tool for self- introspection in detail. Things that are unconscious need to be brought to consciousness. Unconsciousness will happen as a result that things become automatic after happened or performed frequently. A devout Muslim should be conscious of things that happen especially because of his doing. That is why in Islam, doing actions must comply with good intention (*niyyah*) as illustrated in the hadith below:

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: " إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا "يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

It is narrated on the authority of Amirul Mu'minin, Abu Hafs 'Umar bin al-Khattab (ra) who said: I heard the Messenger of Allah (ﷺ) say: "Actions are (judged) by motives

(niyyah), so each man will have what he intended. Thus, he whose migration (hijrah) was to Allah and His Messenger, his migration is to Allah and His Messenger; but he whose migration was for some worldly thing he might gain, or for a wife he might marry, his migration is to that for which he migrated." [Bukhari & Muslim]

<div align="right">(Hadith. 40 Hadith Nawawi. #1)</div>

As one becomes conscious of one's *niyyah*, mindfulness or *muraqabah* can be achieved. *Muraqabah* is a state of vigilant and awareness of Allah's presence, and one's states of inward and outward so we become more attentive and careful about what is in our mind, how we are feeling and what are we doing (Parrot, 2017).

Framework analysis was carried out to extract the constructs from the interviews with the experts. First using the deductive way in the analysis to identify the pattern, the constructs extracted were three main constructs which were Islam, *Iman*, and *Ihsan*. It was then developed into three subconstructs Cognitive, Emotion and Behavior for each, making it into nine subconstructs: Islam Cognitive, Islam Emotion, Islam Behavior, *Iman* Cognitive, *Iman* Emotion, *Iman* Behavior, *Ihsan* Cognitive, *Ihsan* Emotion, and *Ihsan* Behavior. As an inductive way of analysis, *Ilm* was added as another construct following the suggestion from most experts. This approach according to Morgado et al., (2017) as the way forward in developing constructs.

To become a *Mutadayyin*, a Muslim cannot ignore the importance of learning. Knowledge becomes crucial for a Muslim to perform his obligation as a servant to Allah. It is not possible for a Muslim to ensure the worship acceptable to Allah if he does not have knowledge. Islam places those with knowledge with high ranks.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۖ وَإِذَا قِيلَ انشُزُوا فَانشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

O 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.

<div align="right">(Al-Quran. Al-Mujadila 58:11).</div>

Islam places the importance of knowledge not only on religious knowledge per se but on knowledge that contributes to life in the world. Learning about Islam, how to worship Allah and follow the Sunnah of Prophet Muhammad S.A.W will also demand Muslims to learn various knowledges. The philosophy of Islamic knowledge is formed from the integration between revelation and other sources of knowledge such as common sense, inspiration and senses (Mohd Herzali, 2019). When to perform prayer and to decide kiblah's direction, Muslims need to understand geography, learn about science and mathematics. Islam is concerned about faraidh law which requires Muslim to learn mathematics and Syariah Law. Islam also concern about politics, women's right, orphans, elders, and children. Many Muslim scholars contributed to various inventions and innovations of the world such as Muhammad ibn Musa al-Khwarizmi in the field of algebra and algorithm, Ibn Sina in the field of philosophy and medicine, Abu Reyhan al-Biruni in the field of physics, mathematics, astronomy, and many more Muslim scholars who contributed to science from the past to the present (Bhutto, 2020). Muslims are required to perform their duty as khalifah, to manage people and sources in the world efficiently. By learning religion, it will contribute greater in life by understanding what Allah as the creator wants from human as the servant. Value of learning will shape Muslims' identity. Seeking and learning knowledge is regarded as an effort towards the good and will be highly rewarded by Allah:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صلى الله عليه و سلم قَالَ: "مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ، يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِما سَتَرَهُ اللهُ فِي الدُّنْيَا وَالْآخِرَةِ ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارَسُونَهُ فِيمَا بَيْنَهُمْ؛ إِلَّا نَزَلَتْ عَلَيْهِمْ السَّكِينَةُ، وَغَشِيَتْهُمْ الرَّحْمَةُ، وَ حَفَّتهُمُ الْمَلاَئِكَة، وَذَكَرَهُمْ اللهُ فِيمَنْ عِنْدَهُ، وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ

On the authority of Abu Hurayrah (may Allah be pleased with him), that the Prophet (peace and blessings of Allah be upon him) said:

Whoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Resurrection. And whoever alleviates the need of a needy person, Allah will alleviate his needs in this world and the Hereafter. Whoever shields [or hides

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the misdeeds of] a Muslim, Allah will shield him in this world and the Hereafter. And Allah will aid His slave so long as he aids his brother. And whoever follows a path to seek knowledge therein, Allah will make easy for him a path to Paradise. No people gather together in one of the Houses of Allah, reciting the Book of Allah and studying it among themselves, except that sakeenah (tranquility) descends upon them, and mercy envelops them, and the angels surround them, and Allah mentions them amongst those who are with Him. And whoever is slowed down by his actions, will not be hastened forward by his lineage.

(Hadith. 40 Hadith Nawawi. #36)

Looking at the history of past Islamic scholars, their zeal in the pursuit of knowledge is greatly admired. They can afford to go on a quest for knowledge. Having learned their knowledge, they returned to teaching and building communities in various places. Many Islamic scholars identify with how important knowledge is in Islam. One of the famous of four imams, Imam Asy-Syafie, the founder of Syafie Mazhab is known for his persistent pursuit of knowledge. He memorized the whole Quran since he was seven years old, he learned Arabic literature while staying with Bani Hudzail, went to Medina to learn hadith from Imam Malik, to Iraq and Egypt to learn and deliver usul-fiqh knowledge (Wazzainab, 2017). Another Islamic scholar that regards highly on knowledge in Islam is Imam al-Ghazali. Imam al-Ghazali places people with knowledge as a supreme virtue because by having knowledge can lead human towards wisdom in life and spiritual contentment (Ibrahim, 2017). There are four spiritual domains according to Imam al-Ghazali which include *al-Nafs* (soul), *al-Qalb* (heart), *ar-Ruh* (spirit) and *al-Aql* (sense). In this matter, knowledge and *al-Aql* are closely related. *Al-Aql* in a broader sense of knowledge which is regarded as the ability of the human to act by the rule of wisdom, how he act upon having the knowledge. *Al-Aql* alone is not sufficient if not guided by the Quran and Sunnah (Dalhat, 2015). Syaikh Nuruddin Ar-Raniry, another Islamic scholar refers *Mutadayyin* as the one who adheres to Islam as their religion, believes in Allah (*Mukmin*), upholds all the precepts of Allah (Muslim), gains knowledge (*'arif*) and declares the Oneness of Allah (*Muwahhid*) (Ahmad Daudy, 2012). Ar-Raniry also regards knowledge and become *'arif* about one's religion is important to become a *Mutadayyin*.

Based on this, another construct named *Ilm* has been raised, added another three sub-constructs: *Ilm* Cognitive, *Ilm* Emotion, and *Ilm* Behavior. As a total, *Mutadayyin* Inventory has four main constructs with twelve sub-constructs.

## 5.4 Discussion of the Third Research Question: What are the characteristics of *Mutadayyin* based on Islam, *Iman* and *Ihsan* by incorporating the elements of CBT?

The characteristics of *Mutadayyin* are extensively outlined by the experts during the interviews. The highest number of statements coded were under subconstruct *Iman* Cognitive and the lowest number of statements coded were under Islam Emotion. *Iman* Cognitive is considered popular among the experts as the characteristics that need to be emphasized as a *Mutadayyin*. *Iman* as a construct also gets the highest statement coded overall.

As we understand that Islam is the beginning, *Iman* is the intermediate and *Ihsan* is the final stage, *Iman* might be considered important to the experts as the acceptance of Allah only begin with one's thought or belief. Take a non-Muslim's case for example, though *syahadah* as the first pillar of Islam is important, the cognitive thought that includes a belief system in accepting the oneness of Allah and Prophet Muhammad S.A.W as the messenger is important before one is ready to embrace Islam and perform *syahadah*. This cognitive thought strengthens the desire and faith from a non-Muslim be a devout Muslim. A classic example is the incident where Satan believed in the existence of Allah but did not make him a *Mukmin* because of his stubbornness and refusal to obey Allah's commands (Parrott, 2019). Thus, *Iman* needs to be in harmony, shown internally and externally, through understanding, thoughts and actions.

In Islam, there are obligations that need to be observed as a Muslim. There are rules and rituals that Muslims should perform. As Islam is a part that is always being regarded as practices, *ibadah*, rituals or actions that can be seen as *"zahir"*, *Iman* is considered as another level that cannot be seen as *zahir* but play a role in mind and heart. While *Ihsan* is the mixture of both Islam and *Iman*. As Imam An-Nawawi (1976) said *Ihsan* encourages one to be sincere in worship and to perform worship to Allah alone. While understanding that, each Muslim should be aware and conscious regarding how they perform their *ibadah*. Take the compulsory prayer five times a day for example. *Ibadah* is not perfect if it is taken

only in terms of appearance, but it is also important to observe the inward or spiritual aspects of the prayer such as *kusyuk*. As for *Iman*, a *Mukmin* will reflect on his behavior. If *Iman* is strong, he will avoid things that have been prohibited by Allah and Prophet. The perfection of Islam will only be reflected when practiced in its entirety. The act of *Ihsan* will only be perfected if it is accompanied by a sense of sincerity that combined the behavior and emotion. This can only be done if the cognitive processes it as something that will get Allah's *redha* and acceptance. Allah emphasize as follows:

﴿يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ـ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ﴾

"The Day whereon neither wealth nor sons will avail, "But only he (will prosper) that brings to Allah a sound heart.

(Al-Quran, Ash-Shu'ara 26:88-89)

The voluntary actions do not come from physical act only but also from internal perspective, that is sincerity from the heart. All of these, in the end, will not be understood properly if religious knowledge not being studied and, practiced earnestly in a manner that is based on proper guidances. The combination of cognitive, emotion and behavior become an integrated system that helps a Muslim to become a *Mutadayyin,* a self-identity that manifest the visible action practice of Islam has *tawhid* in himself *(Iman)* conscious about reward and punishment in this world and *akhirah* and take care of his relationship with Allah, man and the universe *(Ihsan).*

Based on this understanding, experts in this study guide on how each Islam, *Iman*, *Ihsan* and *Ilm* can be further divided into three categories which are cognitive, emotion and behavior. Self-introspective can form an important mechanism that has the potential to be an effective intervention. Introspection, the act of reflecting back on internal conscious thoughts and other mental processes, is considered necessary for most psychological interventions (Nyklíček et al., 2020). As in counseling consciousness is important so that clients can be fully aware of their own mental and emotional state, as well as the motor output that brought it into action. By becoming aware of one self's belief, emotion and behavior towards religion can empower a person to understand where they are in terms of religion. Counselors can help to provide spiritual discussion with the clients, and this leads to mindfulness practices in religion.

**5.5 Discussion of the Fourth Research Question: What are the items of Mutadayyin Inventory based on Mutadayyin characteristics and elements of CBT?**

The experts' interviews result was a catalyst in developing items of *Mutadayyin* Inventory. Items were developed in accordance with the established principles as in the five pillars of Islam and six pillars of *Iman* for example. Items were developed according to each pillar and are then based on Quran and Hadith verses. For example, three items were developed for each of the five pillars of Islam in the first stage. Islam Cognitive, Islam Emotion and Islam Behavioral; each of 15 items, making the total of items for Islam 45 items. This procedure also took place for other subconstructs. As for *Iman* Cognitive, *Iman* Emotion, and *Iman* Behavioral; three items were developed for each of six pillars of *Iman* making the number of items for each subconstruct of *Iman* category of 18 items each and a total of 54 items for *Iman*. *Ihsan* and *Ilm* does not come with specific pillar, items are developed based on literature review and experts' interview. *Ihsan* has a total of 36 items and *Ilm* has a total of 45 items. This is to make sure *Mutadayyin* Inventory items were built according to each of the original Islamic principles. The characteristics of *Muslim, Mukmin* and *Muhsin* were identified and become the reference of *Mutadayyin* characteristics. Past religiosity instruments were also referred to in the items' development phase. However, there were also items that were not obtained from past religiosity instruments. This shows that although *Mutadayyin* Inventory might cover the basics of Islamic religiosity compared to other religiosity instruments available, but the items are fundamental to Islamic teachings.

Items were further developed by complying with the elements of CBT which is based on CBT studies and manuals. As in manuals of CBT and RCBT, the assessment made according to clients' records provided. This was usually provided by clients by filling in the worksheets between sessions that was given as an assignment or during the discussion with the counselor in the sessions.

As engaging with one's thoughts, emotions and behavior are beneficial to the client, another way to do that faster instead of giving assignments is by filling in the assessments given. Religiosity items developed based on three elements of CBT can help to deepen one's understanding of how they perceive Islamic principles not just in terms of doing but also how it relates to them cognitively and emotionally. Usually, practices and thoughts

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are often asked in religiosity assessment, however, less are asked regarding emotion. In Islam things related to what is in the heart are important. For example, performing five times prayer a day is one pillar of Islam. As in this assessment, praying is asked in terms of clients' belief whether praying can help them shape their personalities. The question in terms of emotion asked about whether they are nervous if performing their prayer late in time and in terms of behavior whether they perform their prayer with tama'ninah (calm and not rushing in prayer). These three elements combined help a Muslim to perform their prayer with mindful state better, compared if the only element of behavior is emphasized but not emotion and belief. Inter-related between emotion, belief and action are portrayed in a hadith below:

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ أَبِي رَجَاءٍ، عَنْ بُرْدِ بْنِ سِنَانٍ، عَنْ مَكْحُولٍ، عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ ـ صلى الله عليه وسلم ـ  " يَا أَبَا هُرَيْرَةَ كُنْ وَرِعًا تَكُنْ أَعْبَدَ النَّاسِ وَكُنْ قَنِعًا تَكُنْ أَشْكَرَ النَّاسِ وَأَحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُؤْمِنًا وَأَحْسِنْ جِوَارَ مَنْ جَاوَرَكَ تَكُنْ مُسْلِمًا وَأَقِلَّ الضَّحِكَ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ " .

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "O Abu Hurairah, be cautious, and you will be the most devoted of people to Allah. Be content, and you will be the most grateful of people to Allah. Love for people what you love for yourself, and you will be a (true) believer. Be a good neighbor to your neighbors, and you will be a (true) Muslim. And laugh little, for laughing a lot deadens the heart."

(Hadith. Sunan Ibn Majah. 37. #4357)

Advantages of these elements is to be aware of one's thought, feeling and action, so that we become aware of one's inward and outward states and become vigilant with our relationship with Allah in our mind, heart and body (Parrott, 2017). When things become routines, activities become automatic that sometimes we tend to forget about the present, moment to moment awareness. This lead us not fully aware of our condition, sometimes taking things for granted for things that we should be grateful, and we tend to be hard on ourselves when things are stressful. Al-Imam Jalal al-Din al-Suyuti (849H – 911H), an Egyptian scholar well verse in various disciplines such as Tafsir al-Qur'an, al-Hadith, Fiqh, History, Arabic Language, Literature and Tasawwuf introduced five stages of thoughts. First stage of thought is *al-hajis*, the sudden thought of first fleeting intention in the heart.

Second stage is *al-khatir*, intention permeates in the heart where the thought is started to be given attention and consideration. The third stage is *hadith al-nafs*, where inner dialogue is taking place, oscillate between taking an action or not. The fourth stage is *al-hamm*, where the thought of doing the act is greater than not doing it. The final stage *al'azm*, the thought that decide and determine to put the action [4]. The stages show that Muslims need to be aware of the thoughts that are wandering and choose our actions thoroughly. To achieve the feeling of *Muraqabah*, one must be mindful of one's intention, thoughts and emotion that could bring to one's action. By doing so, one could bring the wandering minds back towards remembering Allah (Athar, 2019).

It is important to develop items in accordance with the true Islamic principles by referring to basic and fundamental elements of Islam in order to make sure the items chosen are according to the proper teachings of Islam. For example, RCBT manuals for depression (Muslim Version) from Duke University are based on Shia teachings. The manuals and discussion in the sessions are based on the Quran, however, it excludes Hadith. There was also a suggestion to follow prayer (dua) by Saidina Ali while the many choices of prayer (dua) by Prophet Muhammad was not mentioned. This can be misleading teaching of Islam to the clients. There is a later version developed by Zuraida et al., in 2018 that is suitable for Muslim Sunni for depression with chronic physical illness. It includes reference to al-Quran, hadith, sunnah and the works of Muslim scholar such as Imam al-Ghazali.

Negative items were included in earlier stages with 60 items as a total. However, experts among psychometrists suggested reducing negative items as it is usually difficult to get fit in Rasch analysis, leaving 31 items for the pilot study. After the pilot study, all the negative items are deleted as not fit according to the Rasch Model. This is consistent with experts' suggestions as negative items are difficult to stay remained in Rasch analysis. *Mutadayyin* Inventory items for the final study finalized to be in positive expression only. Negative items always brought issues to the respondents and usually in many studies, negative items need to be dropped (Mohd Effendi, 2015).

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[4] al-Suyūṭī, Jalāl al-Dīn. Al-Ashbah Wal-Naza'ir Fi Qawa'id Wa Furu' Fiqh Al-Shafi'iyah. (Bayrūt: Dar al-Kutub al-'Ilmiyah, 1990), 1:33 in  How to be a mindful Muslim: An Exercise in Islamic Meditation (Parrott, 2017).[4]

*Mutadayyin* Inventory after the final study has 108 items; Islam (29 items), *Iman* (25 items), Ihsan (23 items) and *Ilm* (31 items). These items with four constructs can help to assess the *Mutadayyin* level among the Muslim undergraduates.

## 5.6 Discussion of the Fifth Research Question: What are the psychometric properties of *Mutadayyin* Inventory using the Rasch Measurement Model (RMM)?

### 5.6.1 What is the construct validity of *Mutadayyin* Inventory?

Construct validity is important in instrument development as it helps to see how far an instrument measures the theoretical construct that it is intended to measure. Construct validity is considered the most important validity compared to other types of validity (Messick, 1995). As Messick points out that there are two problems in construct validity. First, is construct under-representation where the construct failed to measure the important feature of the construct and second, construct irrelevant variance where some features creep in and contaminated the construct. To determine what is needed to be measured, construct need to be developed according to a theory. When the validity of a construct is found, it shows the operating definition of the item being built reflects the true theory of a concept (Adibah, 2013). As in current study, the basic theory is based on al-Shahrastani's definition of *Mutadayyin* which is based on Gabriel's Hadith. It was then developed through interview findings conducted with experts to obtain the operational definition.

Polarity item analysis in the Rasch Model gives The Point Measure Correlation or PTMEA-CORR values which informs the extent to which the constructs developed have achieved its goals. If the value of PTMEA CORR is positive, it indicates the item has measured what it supposes to measure in the construct (Bond & Fox, 2007). While if the value is negative, the item has not measured according to what the construct is needed (Bond & Fox, 2007). In current study, all PTMEA values are in the range between 0.30 (*Iman* Cognitive) to 0.62 (*Ilm* Behavioral). This shows that all items are in positive values and indicate that all items in the constructs measure the dimension that they should be measured (Bond & Fox, 2007; Adibah, 2013). If there are negative items, the items should be discarded or reviewed because the items may not address the construct, or it might be too difficult for the respondents to answer (Hanapi et al., 2019). It is also a necessity to

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review the items if the value of PTMEA-CORR is too low (Hanapi et al., 2019). Results in the final study indicate that no items need to be reviewed or discarded as the value already above 0.30 (Nunnally & Bernstein, 1994). This shows that all items can contribute to measuring *Mutadayyin* according to their constructs. High PTMEA indicates that the items can differentiate ability between respondents and that is possible to discriminate or distinguish the different levels of *Mutadayyin* that respondents have.

Rasch model locates where items' difficulty and persons' abilities along the hypothetical unidimensional line (Baghaei, 2008). If the items can be located near to the hypothetical line, it is considered measuring the single dimension of a construct whereas if it falls far from the hypothetical line, it is measuring another dimension.

### 5.6.2 What is the unidimensionality of *Mutadayyin* Inventory?

The aspect of unidimensional characteristics is important in Rasch to determine if the instrument constructed measuring in a uniform dimension at acceptable levels of disturbance (Azrilah et al., 2013). There are four criteria for unidimensionality: 1) Principal Component Analysis of Residual (PCA) at least 40% (Conrad et al., 2015; Linacre, 2006; Azrilah, 2013); 2) The degree of noise in the first contrast less than 10 % (Eakman, 2012; Linacre, 2006); 3) The minimum value of 3:1 ratio is the ratio of variance explained by the first measure to the variance of the first principal component (Conrad et al., 2012; Embretson & Reise, 2000); 4) Eigenvalue less than three indicate that the second dimension does not exist (Linacre, 2009).

Measuring religiosity is challenging because religiosity can be derived from many concepts and related to each other (Nor Diana et al., 2016). These many concepts should be unified under one common benchmark for easy measurement, comparison, and comprehension. Rasch is known for the concept of a ruler that enables the ability of individuals to be measured according to logits using probability methods. If the items measure one latent variable, residual deviation reflects random chances (Conrad et al., 2012).

In this study, PCA value is 42.4% exceeding the suggested minimum value for Rasch of 40%, suggesting that PCA obtained in this study shows no unexpected second-dimensional components. If the PCA value does not achieve, it is because the level of noise

is high. The unexplained variance is 4.5% is far from the maximum noise value of 10% or in some studies maximum controlled value of 15% (Adibah, 2013, Azrilah et al., 2013). The source of this noise comes from high residual correlation standard values, equal to or greater than 0.70. In current study the highest value is 0.55 which is acceptable, indicate that the respondents can still distinguish the items. If the value is equal or more than 0.70, it means the respondents see the pairs of items as the same thing and confusing (Azrilah et al., 2013).

The ratio obtained in this study also exceeding the minimum value of 3:1 with 5.4:1. The eigenvalue obtained for each construct are under three, meaning items in the construct are measuring a single construct. Unidimensionality is found to be evident in this instrument.

### 5.6.3    What is the person's reliability for *Mutadayyin* Inventory?

Usually, in CTT, reliability of a test centralizes on the item reliability whereas the aspect of the respondents involved is not taken into account except in estimating their scores and abilities (Bell, 1982). In Rasch, reliability is also estimated by Cronbach's Alpha and Person Reliability. Both analyses reflect the proportion of the variance of the person's score or the measure of the variance.

The person's reliability is based on the location of the person estimated to be along the continuum of measurement. This does not include those who have extreme scores such as zero or perfect score and include cases with missing data. The acceptable rate for both Cronbach Alpha and Person Reliability is 0.80 (Conrad et al., 2012). In current study, both results are over 0.80 with Cronbach Alpha and Person Reliability values are 0.98 and 0.96, respectively. The higher Person Reliability value can be achieved by having a wider range sample of persons' abilities. As in current study, sampling was chosen based on 19 different public universities involving undergraduates regardless of their gender, fields, and years of study. This might help in providing a different range of abilities of the *Mutadayyin* level. This is shown by resulting in the person separation of 4.83 which indicates that there were nearly five levels of separated respondents' abilities in *Mutadayyin* that can be identified in current study. This shows that *Mutadayyin* Inventory is sensitive enough to distinguish between low and high performers of *Mutadayyin*. Good Person Reliability means that the

instrument developed succeeded in building a line as an indication of the respondents' ability of *Mutadayyin* and based on a level of confidence in the consistency inferences.

### 5.6.4 What is the item reliability for *Mutadayyin* Inventory?

Item reliability refers to the repeatability of the item's difficulty level along a linear line if the same item is administered to another sample with the same ability (Adibah, 2013). This means in terms of items' difficulty if to be administered to other samples of respondents with similar abilities, it will get similar results. In current study, items' reliability was 1.00 which means that the person sample was large enough to confirm the hierarchy of item difficulty. It also shows that *Mutadayyin* Inventory has a high separation level with 14.29 where more than 3.00 is excellent (Linacre, 2019). *Mutadayyin* Inventory has more than 14 separation levels of items difficulty.

*Mutadayyin* Inventory demonstrates a high level of item reliability and is capable of positioning *Mutadayyin* as a benchmark through difficult and easy-to-agree items and can provide a level of confidence for the consistency of inferences made.

### 5.6.5 What is the scale accuracy for *Mutadayyin* Inventory?

Measurement scale selection is very important in research because it acts as communication between the researchers and the respondents. Likert-scale is commonly used in social studies using, for example, a five-point scale or ten-points scale. Respondents need to decide a point within the range of the Likert-scale given that represents their agreement. Choosing the right scale will allow the respondents to provide their responses based on their understanding of the questions given in line with their level of agreement. Current study using a Likert-scale that illustrates self-reflection (Sinaian, 2014), helps the respondents to be introspective while answering *Mutadayyin* Inventory.

In the Rasch model, one of the psychometric techniques used to help improve instrument development is by monitoring the quality of the instrument. This is performed by taking into account the performances of respondents by looking at the scale accuracy (Boone, 2016). Sometimes, if given a wider range of Likert scale, respondents are unable to distinguish one point with another.

Considering *Mutadayyin* Inventory as a religious instrument and most items in a positive direction, most respondents in this present pilot study inclined to give their responses towards score 4 'true about myself' and 5 'very true about myself'. The lowest number of responses was found in score 1 'very not true about myself'. As the results, only four Likert-scale remained in the final study: Score 4 represents 'very true about myself', score 3 represents 'true about myself', score 2 represents 'halfway true about myself' and score 1 represents 'not true about myself'. Results show that scale calibration analysis helps to distribute responses more evenly in the final study indicates the respondents can distinguish the difference between each score better in order to represent their response. Scale calibration is not available in CTT and this analysis help the Rasch analysis helps instrument development in determining the suitable number of points to use for Likert-scale.

## 5.7    Discussion of the Sixth Research Question: How is the *Mutadayyin* profiling of the public university students based on the *Mutadayyin* Inventory?

Overall, this study found that the level of *Mutadayyin* profiling among public university students at a low level 42.60% (406 people) and followed by the moderate level with 30.54% (291 people). Majority students at the low level of *Mutadayyin* are not surprising as the issue of religious struggle among students today is real. Nowadays there is also a struggle to break away from religion among students. A study conducted on college students (N = 3,598) divided into different groups; who had withdrawn from religion, were identified as no longer known as religious or spiritual (Dones), not engaging with a particular religion but maintaining an identity as a religious person (Disengaged but Religious [DBR]) or spiritual but not religious (Disengaged but Spiritual [DBS]). The findings of the study confirmed that even if students try to give up on religion or withdraw from religion, students will go through various religious and spiritual related struggles (Exline et al., 2020). This is because returning to religion is a human nature and avoiding religion will result in living without guidance and purpose. As becoming a *Mutadayyin* is important, it is also a great challenge to the students to maintain a religious identity and at the same time making religion as a way of life. The younger generation is the backbone to the strength of the country as once addressed by Imam Hassan al-Banna. The importance

of *tarbiyah* among young people cannot be neglected so that the next generation is formed in terms of their *aqidah* and it acts as an effort to produce a Muslim community that truly appreciates their religion (Hashim et al., 2015). As in this study, *Mutadayyin* elements is detailed according to the elements of CBT, and the discussion for each construct and subconstructs will entailed.

According to Islam construct profiling, the study found that overall students scored at a low level with majority of 41.97% (400 people). The scores for all Islam subconstructs are also showed on the low level with Islam Cognitive 42.29% (403 people), Islam Emotion with 40.08% (382 people), Islam Behaviour with 32.95% (314 people). This indicates a low level of student profiling in Islamic constructs related to the five pillars of Islam either in terms of cognitive, emotion or behavioral. Though the five pillars of Islam are considered basic foundations, level in students cognitive, emotions and behavior about Islam are still at a low level. A study conducted among 419 Community College students in Johor also found that high scores on student knowledge about prayer does not produce a consistent practice of prayer. Student prayers are still at a moderate level. In addition, the study also found that the dominant factor of a student performing prayers was parental education while the dominant factor in students leaving prayers was laziness (Hasna, 2016). Early care from an early age is seen to strengthen the ability to perform the pillars of Islam such as prayer, and things related to attitude are indeed difficult to avoid because the challenge of overcoming it can only be made if the individual has strong *Iman.*

Based on *Iman*'s profiling, the study found that the students' profile is at a low level as a whole with 41.03% (391 people). Majority students scored *Iman* Cognitive subconstruct on the moderate level with 78.91% (752 people). This is the highest number gained in term of majority in this study. However, on *Iman* Emotion subconstruct, majority scored on low level with 33.58% (320 people) closely followed by high level with 31.48% (300 people). *Iman* Behaviors subconstruct scored on low level with 38.3% (365 people). In the results of *Iman* construct, *Iman* Cognitive is at a moderate level and *Iman* Emotion has two groups of high and low profiling but somehow when comes to *Iman* Behaviors resulting at a low level. A study which surveys were conducted among students across 122 campuses and the researchers found that student attendance in formal religious activities was low. When viewed in terms of religious behavior they are even lower (Rockenbach et al., 2020). This shows that believing and having certain feelings about something does not

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necessarily lead to related behaviors. As CBT suggested that cognitive, emotion and behaviors are interrelated, because when there is a belief about something it will cause actions and emotions towards something to be formed. What's more if there is no belief about something, how the behaviors and emotions that are supposed to result can happen? However, it can be seen that there is also need for an additional element which can lead to the desired behavior actually happen. Individuals need to be constantly reminded and motivated to implement what he believes and feels, so that it can be changed into real behavior. The will to obey what is directed and forsake what is forbidden by Allah demands the earnestness of the individual in an effort to constantly improve his relationship with Allah and obtain the pleasure of Allah alone. Doing something no matter where and at all times by feeling the existence of Allah is what is said to be Ihsan.

Ihsan construct scores more on low level with 37.15% (354 people), followed closely on the moderate level 30.43% (290 people). Ihsan Cognitive subconstruct also scored on the low level with 41.97% (299 people), while Ihsan Emotion subconstruct is more on the high level with 37.25% (355 people), followed closely on the low level 32.32% (308 people). Ihsan Behaviors subconstruct is more on the low level with 39.98% (381 people). Education in Islam aims to form good human beings in the sense of possessing admirable morals and the goal is to develop balanced human capital and form and develop a moral and identity brilliantly sourced from the Quran and Sunnah (Hasbullah et al., 2020). In this study, the profiling of students for Ihsan Cognitive was seen to be low as as well as Ihsan Behavioral. Only Ihsan Emotion achieves a high profile. This shows that students might have high emotional profile to do things related to kindness but in terms of thinking and behavior they were still at a low level. This is quite worrying because just being emotional in a situation for example, will not result in anything if it is not followed by any thinking and action that really helps to improve a situation.

Ilm construct, a new emerge construct scored more on the low level with 35.68% (339 people). Ilm Cognitive subconstruct scored more on the moderate level with 65.05% (618 people) and level of Ilm Emotion subconstruct is more on the high level with 34.32% (326 people). However, the level of Ilm Behaviors subconstruct showed more on the low level with 41.26% (392 people). This result showed that the emotion in pursuing knowledge might be at a high profile, but the behavior carried out to pursue knowledge is still at a low level. Being emotional might be good such as feeling motivated to study but

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it should also be accompanied with the action to really pursue knowledge. Through studying religion, it will encourage individuals to reflect on themselves and challenge the values they hold (van Dijk-Groeneboer, 2020).

As a conclusion, the profiling of *Mutadayyin* among students can be seen mostly at a low level while emotion in constructs such as *Iman*, *Ihsan* and *Ilm* is at a high level. Emotion as an element that has always been left out in previous studies, can be seen as playing an important role in religion. However, students must be aware the need to complement the emotions felt with constructive thinking about religion is also very important so that the religious behavior can be nurtured and implemented eventually, if not, it will just remain as a desire or passion to implement in the future. In Islam, it is indeed encouraged to constantly improve oneself, and hope to get better from time to time. Yet, procrastinating to get better can be the biggest obstacle for a Muslim individual to maintain the characteristics of *Mutadayyin* in himself.

Although religion is still seen as something personal, it still helps individuals to find their self-worth in depth. In a study in Malaysia, it was found that the type of a higher education institution cannot be used as an indicator for determining the character of a university graduate while the difference in scores in spirituality is said to have something to do with the course related (Norasmah, 2017). This shows the importance of learning the science of religion by individuals can help the sense of deepening their spirituality. It will affect a person in thoughts, emotions and actions. By understanding the current situation, religion educational strategies can be enhanced. This includes programs for the public can be more effective, parents can be educated to raise their children according to religion, teachers can help to guide the students to adhere religious obligation and community provide the environment to prosper religious practice and behavior. This is because young people have to be trained to be resilient despite the new situations in the world, and this can be built through religion education (van Dijk-Groeneboer, 2020). Knowledge of religion acquired, and the religious elements attained become a compass in life that students can develop their *Mutadayyin* characteristics that need to be reshaped continuously throughout their lives.

## 5.8 Implications of the Study

Implications of the study discussed cover implications in four areas: Implication to *Mutadayyin* concept, undergraduate Muslim, counseling sessions, and universities.

### 5.8.1 Implications of the Study for *Mutadayyin* Concept

Current study has successfully introduced measurable *Mutadayyin* characteristics among Muslim undergraduate students. These features depend not only on the verses of the Quran and Hadith but also opinions of experts and past instruments including the features of *Mutadayyin* in this age. Being a religious person is not to be swallowed up in the ages because everyone is made to fulfill his claim to be a servant of Allah. Putting it as a goal in life should be a priority purpose to be achieved. As in current study the new construct, knowledge or *Ilm* constructs were included, demonstrated the importance of knowledge in achieving religious potential in Islam. The importance of learning provides guidance on how a Muslim should be able to think, feel and act appropriately. It provides insight, training and further practice in the pursuit to be the best Muslim, Mukmin and Muhsin.

The most difficult items for respondents to answer in the pilot study was ISE 20 "I pray with *kusyuk/Saya solat dengan kusyuk*" while in the final study was ISC 4 "I am sure I pray perfectly/*Saya yakin saya solat dengan sempurna*". Both results showed that prayer is the most difficult subjects to answer, and it is also the most important as a hadith illustrated below:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
"إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ. فَإِنْ صَلُحَتْ فَقَدْ أَفْلَحَ
وَأَنْجَحَ، وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ، فَإِنْ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ، قَالَ الرَّبُّ عَزَّ
وَجَلَّ: انْظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ فَيُكَمَّلَ بِهَا مَا انْتَقَصَ مِنْ الْفَرِيضَةِ، ثُمَّ يَكُونُ سَائِرُ
عَمَلِهِ عَلَى ذَلِكَ".

On the authority of Abu Hurayrah (may Allah be pleased with him) from the Prophet (ﷺ), who said: Allah (mighty and sublime be He) says: The first of his actions for which a servant of Allah will be held accountable on the Day of Resurrection will be his

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prayers. If they are in order, then he will have prospered and succeeded: and if they are wanting, then he will have failed and lost. If there is something defective in his obligatory prayers, the Lord (glorified and exalted be He) will say: See if My servant has any supererogatory prayers with which may be completed that which was defective in his obligatory prayers. Then the rest of his actions will be judged in like fashion. It was related by at-Tirmidhi (also by Abu Dawud, an-Nasa'i, Ibn Majah and Ahmad).

(Hadith. 40 Hadith Qudsi. #9)

Praying five times a day can influence the development of character and personality. It is considered a pillar of Islam. It is difficult because the rules need to be followed in order. When it comes to '*kusyuk*' or perfection, most people are unable to express themselves as '*kusyuk*' or perfect in prayer. Though this is a tough achievement in prayer, it should be a process and a Muslim's goal through continuous effort and self-education.

### 5.8.2   Implications of the Study for Undergraduate Muslim

Undergraduates as a young Muslims generation are still in the process of being able to make personal changes that will help them develop their potential. They are the next generation of leaders, the future parents and the future workforce that will lead the country from one level to the next.

This study also shows that the level of *Mutadayyin* among undergraduate students is at a low level while the constructs related to emotions are at a high level. Young people are more likely to have a burning passion and feelings about something. However, it can be considered imperfect when it is not equipped with the proper thinking and proper behavior. This group needs to equip themselves by prioritizing precise religious thinking and then implement religious practices that are in line with the requirements of religion so that the identity and characteristics of the *Mutadayyin* can stand out and become a way of life.

In the age of the pursuit of life, becoming young religious professionals have the potential to become a holistic, balanced and competitive person in the future.  By understanding the religious characteristics needed in Islam, they can develop, correct attitudes and behaviors that fit the current needs of the world and the need to prepare for

the Day of the Hereafter. In facing an increasingly challenging world, undergraduate students also face many challenges in life. Without a solid foundation based solely on logic and modernized world, it is impossible not to be carried out for the sake of the world matters only without maintaining what they really need to pursue in life. Good religious principles do not cause one to be left behind. Through a good foundation, a responsible, personal attitude will enable students to be disciplined, to understand the origin of life and the purpose of life without denying the needs of themselves, others, and society.

Undergraduates have a lot of opportunities to know themselves in terms of their personalities, their interests, their inclination style, their level of stress and others. Using support that universities provided by various programs, workshops, motivational talks and services, these opportunities are made available to many universities' undergraduates' students. However, in terms of religion, not many instruments are made available for students to introspect themselves in terms of religious characteristics. If students do not know where they are in their religion and religion is not important in their current life at university, then more and more people will drift into the flow of life when leaving university. When they enter society, they will become a generation that may not care about religion in life, lose sight of the purpose of life and eventually live without guidance. This will certainly harm the future generation and society.

The role of the undergraduate students is to study religion, using their senses in developing religious knowledge in themselves and in others, educating themselves with appropriate intentions and feelings in accordance with religious requirements and train themselves with the best practice of religion. These are all the possible responsibilities if not done from the beginning or early on, at least it needs to be instilled while still studying at the university. This instrument provides the opportunity for the students to know where they are in terms of religion thus help them make plans and take actions to improve their *Mutadayyin*'s level.

### 5.8.3    Implications of the Study for Counseling Sessions

Counselors often use the tests that are already available to identify their clients, and sometimes there are shortcomings when some of the clients' issues do not have the appropriate measuring tools. Counselors can take the initiative to build a suitable

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measuring tool by using a framework that meets the needs and go through the process of developing a measuring tool to ensure that the tool has good validity and reliability for use by the clients. These skills can shape the ability of counselors in the field to develop measurement tools that can be used for the effectiveness of counseling itself.

In term of this study, as this instrument made available, *Mutadayyin* Inventory can be administered in earlier stages or whenever suitable between the sessions. Filling in *Mutadayyin* Inventory and discussing the results with a counselor can be considered as a faster alternative for clients to cover more aspects of religiosity compared to the time needed to follow a manual therapy workbook such as RCBT Islamic manual. *Mutadayyin* Inventory provides religiosity instruments available to be used in counseling sessions as an additional instrument along with different kinds of instruments that made available for undergraduate students.

Understanding and evaluating *Mutadayyin* characteristics within self can be introspective in terms of making religiosity as a conscious move, not just an automatic routine every day. By making conscious of what is in mind while performing religious acts, making aware of what kind of feelings one has when engaging in religious activities, an individu can perform and focus better.

Religion can no longer be separated from the practice of counseling because it is the purpose of life and the center of one's life. Giving time to make a discussion related to one's religion in the session will give an appropriate boost to the individual who has high concern about his religious performance will allow him to make his life more prosperous by making religion as an approach in his life. This needs to be understood by counselors and counselors need to have skills in handling such cases. With the availability of measuring tools such as this *Mutadayyin* Inventory, counselors have the option to use it as an inventory to help clients measure their level of religiosity and identify spaces and opportunities for improvement. It can also be used as an intervention to guide clients on how to deal with the issues they face using a more holistic approach and not focusing on one issue at a time. This is because by focusing on religiosity the client is able to see the issue in the larger context of life and not get stuck on a single issue that is sometimes endless.

Religion can act as a coping mechanism in dealing with different issues in life. Sometimes focusing on issues that the client faced does not help the client solve the

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problem because the larger picture might not be seen clearly in the session. Religion can provide a sense of coping such as providing existential beliefs, rules, and regulations that help to provide stability in life and positive feelings associated with prosocial behaviors (Koenig, 2012a).  The role of internal strengths in relation to religion can help clients to increase their motivation, self-esteem and coping mechanisms. This will give clients a sense to drive their potential for action.

### 5.8.4   Implications of the Study for the Universities

*Mutadayyin* Inventory can provide as a base survey to understand the religiosity level among students in the universities. By identifying which aspects of a students' batch might need, planning can be made through the implementation of programs and approaches tailored to the needs of the students. For example, if students feel that goodwill or "*Ihsan*" is a difficult thing to achieve, planning can be done by creating a volunteer-based program that promotes altruistic behavior among students. If many felt that they have difficulty in practicing in volunteering, then practical training may be offered. If issues focus more on cognitive element, planning and conducting enhancement programs might help students to understand how volunteering programs can benefit them and what they have to offer. *Mutadayyin* Inventory also can help the university to understand the student profiling in terms of religiosity and can fill it with content that enhances students' potential as a *Mutadayyin*.

### 5.9   Suggestions for Further Studies

### 5.9.1   Pre and Post-test

Once the *Mutadayyin* Inventory is completed, comes the challenge of what will happen next. As an instrument, *Mutadayyin* Inventory can be administered before and after a counseling session. If a client runs a low score, after several sessions with a counselor using appropriate interventions, the counselor can perform a review of the *Mutadayyin* Inventory level to the client to see if there is an improvement. *Mutadayyin* Inventory can

be used as a pre or post-test in counseling sessions. This will assist in the construction of modules related to the formation of *Mutadayyin* characteristics in the future.

### 5.9.2   Hypothesis and Other Variable

Current study does not include any variable to be used as a hypothesis because the main aim in this study is to validate an instrument that can help the client to evaluate themselves religiously using CBT elements that can be used in counseling sessions.   The relevant variables may be included in future studies. This helps to see the factors that contribute to the development of *Mutadayyin* characters in the students as well as helps to understand the needs of the ecosystem that can be a catalyst for the formation of *Mutadayyin* characters.

### 5.9.3   Additional and Reduction Item

Suggestions for improvement can be made in subsequent studies to obtain a more balanced amount for each subconstruct. As a result of Rasch's analysis, the subconstruct have a different number of items range from four to thirteen for each subconstruct. Items for respondents with higher ability can also be added in future studies to closing the gap between 3.17 logits for the most difficult item to 9.66 logits for the highest ability person.

### 5.9.4   Respondents such as School, College and Pre-Universities Students

As this current study use the Islamic framework, it can also apply to a wider range of respondents including school, college, and pre-universities students. However, face validity and pilot study should be carried out before using the instrument in this study with other type of respondents since the level of language might need to be adjusted.  Different type of respondents might need different style of language to make it easier for them to understand the questions and answer them accordingly.

### 5.9.5 Respondents such as Workers

This current study also can apply to respondents such as workers however, some questions such as zakat and hajj can be modified to portray more responsibility to match the status of the respondents. Additional constructs can also be added involving workers that comply with Islamic teachings such as Siddiq, Amanah, Fathanah and Tabligh that can indicate specific responsibilities of the workers.

### 5.10 Conclusion

Current study contributed to a religiosity measurement as an instrument that can be used in the counseling session and suitable for undergraduate Muslim. *Mutadayyin* Inventory items are developed through basic but fundamental Islamic principles are useful as introspection tools to gain more understanding and perspective regarding one's religiosity. Using elements of CBT, one can evaluate their own strength and weaknesses regarding their own religiosity by becoming more mindful and *muraqabbah* about it hence help to improve one's level of religiosity. *Mutadayyin* Inventory also has high reliability and validity using the Rasch Measurement Model analysis. Current study fills the gap in research related to weaknesses in psychometric testing regarding religiosity instrument and helps counselors to have alternative instruments in helping clients know about themselves and their religiosity that can merge with any coping technique if suitable.