CHAPTER 1

INTRODUCTION

1.1   Introduction

In the beginning, the nature of assessments in counseling typically in university settings has involved in helping students with their academic and career planning as the main concern. Lately, the role of assessments in counseling has involved addressing personalities and mental health issues including personal development, self-esteem, cross-cultural communication, substance abuse, eating disorders, depression, anxiety, and suicidal ideation (Hays, 2013).

Assessments are used in the counseling procedures as it provides information about the clients to the counselors. The information gained through assessments provides a review for the counselors regarding the nature of clients' issues, the magnitude and impact of the issues to the clients, the past experiences and supporting networks that clients have (Leppma & Jones, 2013). This kind of information helps the counselors to establish the goals and objectives of the sessions with clients (Leppma & Jones, 2013) and help to formulate effective interventions in sessions (Hays, 2013). Counselors that have skills to effectively administer assessments for their clients will help the clients to achieve a better state of mind and emotion (Abu Yazid, Amla, & Dharatun Nissa, 2017).

Despite many assessments currently available, most focus solely on certain issues without using a holistic approach. The holistic approach of effective counseling should address the body, mind, and spirit of clients in handling their problems (Corey, 2011). For example, conducting a short religious-spiritual

1

assessment before sessions are recommended by Richards and Bergin (2011). This is because as human beings, religion and spirituality are often integral to the identity of the individuals as of other characteristics such as ethnicity and cultures which need to be taken into account. After all, it gives meaning to the individual's purpose in life (Canadian Psychological Association, 2017). The role of religion and spirituality is not new to be used as an approach in the counseling sessions as it can also act as part of the client's solution (Corey, 2011). Religion and spirituality have been recognized by ethical codes and professional standards by American Counseling Association (2014), American Psychological Association (2010), Canadian Counseling and Psychotherapy Association (2015), and Canadian Psychological Association (2017).

Assessments on religiosity and spirituality have become popular in the western world starting with Christianity. Initially, Islamic religiosity assessments took Christianity influence in instrument development, but now Muslim scholars have begun to take into consideration the need of the Islamic community in developing religiosity assessments (Nooraini, 2011). This support the idea that a person's culture and background need to be considered when it comes to assessment. According to Kim and Zabelina (2015) standard tests are often made based on the majority group, which can be biased against the minority group. This includes social status, race, different languages background, socioeconomic status, and culture. Religious related studies bring a variety of methods that make individual differences a dominant aspect to be evaluated (Lewis, 2016).

When Islamic instruments have been developed with a relied constructs based on Christianity, it complicates the assessment. This is because the nature, beliefs, and values of both religions are different from one another. In the report of Assessment of Mental Health, Religion and Culture: The Development and Examination of Psychometric Measures shows that there is a trend in the newly developed measures study where psychometric properties of recently developed assessment focused in 1) new scales, 2) new languages, and 3) various cultural contexts and religious samples (Lewis, 2018). The need for developing assessments based on Islamic religiosity for Muslims and appropriate to the group to be studied is increasingly visible.

The need to nurture religiosity becomes important so that religiosity can be an intervention and treatment to individuals. Integration religiosity and counseling are becoming among the increasingly popular approaches as mental health professionals, religious leaders, governments joined forces to examine how support can be provided to those with the needs (Weir, 2020). Religious assessment is needed not only to assess the level of religiosity is at a high or low level, but the assessment process is to assess the potential of the self in an effort to develop identity especially in dealing with issues related to mental health. It should be able to play a role as an introspection and self-reflection tool for a more holistic self-development.

The use of theory that has a solid foundation to be used as a guide in developing an assessment in religion should be emphasized. This goes back to the original meaning of the religion itself which is the word al-din. In referring to the original teachings related to religion, it is necessary to refer to the hadith brought by Gabriel to the Prophet Muhammad S.A.W who asked about Islam, *Iman* and *Ihsan*. This is a key element in the religion of Islam that is taught to its followers. When preparing an assessment of religiosity, it is necessary to look at the fundamental theories of religion (Nor Diana, 2016). The characteristics of a religious person should be seen as the basis to be the yardstick to the assessment to be made.

One of the scholars who explained the hadith of Gabriel and characterized the religious people was al-Shahrastani (Muhammad, 1153). Al-Shahrastani defined the stages in religion that are easy to understand. The framework is simple and can be complied structurally by Muslims. His idea can be comfortably elaborated to develop constructs for religiosity assessment.

As counseling will be effective if it can address client physically, cognitively and spiritually, religion and spirituality give a great power to the client in enlightening the mind to the purpose of life. This can become a central force for the client to cope with their issues. Gerald Corey (2011) suggested by getting in touch with religiosity, our thinking, feeling, deciding, willing, and acting will become the values that give strength in promoting healing and psychological well-being.

One of the approaches in counseling that inter-relate cognition and emotion with behavior is Cognitive Behavior Therapy (CBT). CBT helps the process of introspection by reflecting a person's thoughts, emotions, and behaviors regarding situations. CBT emphasizes on self-observation and self-reflection and makes client's thoughts and assumptions can be identified and tested (Bennett-Levy, Thwaites, Chaddock, & Davis, 2009). This process will ultimately lead to self-discovery and help clients to gain insight.

CBT in counseling is known for decades as an approach that has been applied to a variety of problems especially patients with mental health disorders such as depression, anxiety, and stress. As this approach emphasized the inter-relations between cognitive, physiology, emotions and behaviors (Kennerley, Kirk, & Westbrook, 2017), it gained its popularity among the mental health practitioners to use this approach with patients in the hospital. Research carried out with patients with different mental health issues for example in depression (Halverson, 2018), anxiety (Gratzer & Khalid-Khan, 2016) showed that CBT helps in reducing the symptoms and improve quality of life after treatment (Hofmann, Wu, & Boettcher, 2015).

Even though CBT showed a significant rate of success, the secular materialistic approach limits the efficacy of CBT (Muhammad Al-Mahdi & Abdul Aziz, 2016). This results in efforts to integrate CBT with religion approach known as RCBT. RCBT becomes a holistic approach where patients' religiosity becomes a significant component to help clients address their issues. CBT protocols have been modified and tailored to the cultural values of certain populations to enhance effectiveness (Hodge & Husain, 2017). The integration of religion in a CBT approach has invited scholars to study the effectiveness of CBT with Muslim patients. One of the approaches known as Islamic CBT approach may enhance four outcomes: faster recovery, enhance treatment compliance, lower levels of relapse and reduced treatment disparities (Hodge & Husain, 2017). CBT self-statements that incorporated Islamic values in the assessment can help to articulate relevant aspects of clients' religiosity (Hodge & Husain, 2017). CBT assessments are used to gather information to help the counselors to formulate the hypothesis so that both counselors and client can work based on the framework that is derived from

evidence (Kennerley et al., 2017). In doing so, counselors can have a better view of the client's religiosity in terms of their beliefs, emotions, and behavior. As CBT helps to teach individuals to take control of how they interpret situations and take actions, clients' religiosity helps the counselors and clients to formulate better interventions together in the sessions.

1.2 Background of the Study

Mental health practitioners including counselors are called to equipped themselves with spiritual competencies so those spiritual elements can be integrated competently in counseling sessions (Daniels & Fitzpatrick, 2013). In Malaysia, *Manual Kaunseling Syarie* was published by Jabatan Kemajuan Islam Malaysia (2013). The manual contains guidelines of the principal foundations, the approach, and the skills of *Syariah* counseling; and understanding of human according to Islam. The establishment of such a manual strengthens the fact that counseling practice in Malaysia also acknowledges Islamic religiosity as important approach to be integrated in the counseling sessions. If the practitioner has the competence to do so, religious or spiritual interventions can be used when asked by a client or where appropriate (Vieten et al., 2013). This is of course not an easy task for many practitioners because not many of them have been adequately trained to deal effectively with the client's religion and spiritual issues, considering the personal secular views and lack of experience (Richards & Bergin, 2011).

In accordance with the Malaysian National Education Philosophy (Under Act 550) religiosity is considered as an important element in education:

"Education in Malaysia is an ongoing effort towards further developing the potential of individuals in a holistic and integrated manner so as to produce individuals who are intellectually, spiritually, emotionally and physically balanced and harmonious, based on a firm belief in and devotion to God. Such an effort is designed to produce Malaysian citizens who are knowledgeable and competent, who possess high moral standards, and who are responsible and capable of achieving a high level of personal well-being as well as being

able to contribute to the betterment of the family, the society and the nation at large" (The Commissioner of Law Revision, 2006).

The aim to produce a holistic individual is emphasized further to university graduates as Malaysian Education Blueprint (Higher Education) 2015-2025 indicated below:

"Every graduate will have the relevant disciplinary knowledge and skills (*Ilmu*), ethics and morality (*akhlak*), as well as the appropriate behaviors, mindsets, cultural, and civilizational literacy (*beradab*) to advance them to a high level of personal well-being. They will be global citizens with a strong Malaysian identity, ready and willing to contribute to the harmony and betterment of the family, society, nation, and global community. Such holistic, entrepreneurial, and balanced graduates are a natural extension of the goal of the Malaysian basic education system to develop values-driven Malaysians." (Executive Summary of Malaysian Education, 2012).

It shows that it is very vital for every graduate to be equipped not just with the knowledge and skills from their discipline but also with desired characteristics to be spiritually, religious adherence and competence.

The aims to produce productive citizens have been emphasized by the Ministry of Education through a lot of initiatives. Graduate Tracer Study was also introduced by the ministry to study the learning experience at the institution as well as graduate employability rates among universities within six months after finishing their study, starting from the year 2006 (UNESCO, 2012). Under Malaysia Education Blueprint (Higher Education) 2015-2025, the Malaysian Soft Skills Scale (My3S) also has been introduced later *(Kementerian Pengajian Tinggi Malaysia*, 2011). The purpose of the assessment is to ensure Higher Education Institutions can produce students that are equipped with academic qualifications as well as good soft skills. My3S have 180 items, measuring seven domains namely communication skills, leadership qualities, problem-solving, professional moral and ethics, management of information, teamwork and entrepreneurial expertise. This assessment helps to identify the strength and weaknesses of the students hence help the public higher education institutions to plan programs that can enhance student's soft skills.

Although the aspects of religiosity and spirituality have been incorporated in the policy, it is essential to admit that the initiatives made to measure the quality of graduates in terms of their religious, spiritual and well-being are still yet to be improved. This statement was strengthened by Dzulkifli (2015), he says:

> "Considering as how education has become a traded commodity through "human capital" concept, it is not surprising that a tendency has emerged to pursue Key Performance Indicator (KPIs) in the current developments of national education, specifically with regard to intellectual and physical aspects compared to emotional and spiritual traits. It is irrelevant if these measurements are crude and tend to distort the outcomes of education per se!" (Dzulkifli, 2015: 55).

It is afraid that in order to develop productive citizen and human resource supply in the country, most have concentrated almost entirely on the physical or tangible aspect of educational purposes such as academic achievement and employability and undermine the intangible aspects such as religiosity, spirituality, morality and psychological well-being as a whole. This will lead to numerous human problems later in society (Nooraini, 2016) when religious and spiritual personality development is not given sufficient attention. It is, therefore, in discussing the development of the youth, religion and spirituality become a very important context.

Higher learning institutions provided different services to support the students throughout their studies. Counseling services are one of the support services that are made available to the students through counseling unit/department/center that usually are placed under the Students Affairs Division in the universities. Through this service, undergraduate students can seek appointments to meet up with their university's counselors to get counseling sessions to discuss their issues. Counseling is not just a service to seek help when students facing any issues or problems, but also as a service where students get guidance to improve themselves and help them to discover their potentials. In order to do this, there are many different inventories made available, which by using the assessments help students to recognize themselves, their strengths as well as their weaknesses.

Assessments available for students range from career interest purposes, personalities, learning preferences, assessments for specific needs such as to assess depression, anxiety and stress but religiosity assessments are scarce and not made available to be used in counseling though it can contribute to comprehensive understanding of a client's background (Ross, Kennedy, & Macnab, 2015). Religiosity assessments can help to assist individuals to understand their religiosity approach in their life and help them to identify rooms for improvement. Religion and spiritual values play an important role in individuals' life and make meaning in their life which is important in counseling practice (Corey, 2011). This can be considered as a theistic strategy as "to provide a culturally sensitive framework for the theistic client especially for those who are devout" (Richards & Bergin, 2011, p.7). This in return will help to enhance efficacy and benefits from counseling sessions and motivate clients to make changes in their life according to their beliefs and values. Religiosity was found to be associated with prosocial behavior, foster self-esteem, encourage self-awareness and protect against negative psychological outcomes such as depression in youth (Stolz, Olsen, Henke, & Barber, 2013).

In counseling sessions, discussions with clients about their religious and spiritual values will ensure the practice is ethical. Different approaches should be evaluated to enable them to be integrated as an intervention in the psychotherapy sessions which include the need for religiosity assessment (Corey, 2011).

1.3 Statement of the Problem

Mental health among students has become a worrying state for Malaysia (Bernama, 2016). The main causes are said to be anxiety and depression, and the students involved need support before it becomes worsening. This might start off during their school years where mental health issues among school students have also shown to be increasing. Through a study conducted among adolescents in Malaysia aged 13 to 17 years old using the DASS-21 test, the result was found that 1 in 5 students was depressed, 2 in 5 were anxious and 1 in 10 were stressed (Institute for Public Health, 2018). In the same study, suicidal behavior was also identified that increased from the year 2012 to 2017, suicidal ideation increased

from 7.9% to 10.0%, the suicidal plan increased from 6.8% to 7.3% and suicidal attempt increased from 6.4% to 6.9%. Younger Malaysian aged 18 to 24 were found five times likely to report they had mental health issues and this group was also proned to commit self-harm compared to other age groups (Carvalho & Lai, 2019). This age group falls under undergraduate students in colleges and universities.

Higher education students are still in young adulthood which is at a vulnerable age, and typically the time for mental illness begins to appear (Simpson & Ferguson, 2014). The expectation that higher education students have better mental health than the general population was proved to be wrong. This group is not easy to come forward to ask for professional help when needed. Malaysian students come from Asian population, where the stigma that people who suffers from mental health issues are weak and incompetent is strong, and embarrassed to come forward and report their problem (Kotera et al., 2021). Students are living far for home, and some experience it for the first time. This results in a lack of direct access to key support networks and makes them vulnerable to challenges (Brown, 2016). A study compared Malaysian and United Kingdom students with mental health issues and found that Malaysian students scored more on mental health problem and negative mental health attitude; and scored lower on self-compassion and resilience (Kotera et al., 2021). This shows that Malaysian students need to be trained to handle challenges in mental health issues.

Religion can become a holistic approach that can help with a person's health and well-being (Page et al., 2020). Religiosity can play a role in developing personality of the students. When education is not emphasizing the aspect of moral and values of Islam, students face a higher tendency to be involved in social ills; and Islam can be the solution as a way of life (Rohana & Norhasni, 2016). Researchers have found that religious individuals reported that religion plays an important role in making their daily decisions in life and less likely to use drugs (Burdette et al., 2018). A study by the University of Texas showed that religious people can overcome mental health issues better and have a better sleep pattern (Rabecca, 2018); while another study shows that religion and mental health have a positive relationship (Mojahed, 2014).

As religiosity can be considered as a holistic approach, there are several options to be included in clients' session such as using an integrated module. This can help clients to discuss their religiosity with counselors in several sessions. However, conducting the integrated module is time consuming and it is difficult to retain clients to do assignments between sessions (Tang & Kreindler, 2017).

Another approach that can be considered is by using religiosity assessment. However, the lack of suitability of current religiosity assessments may hinder some of the potential clients to refuse counseling. Researchers found that many Muslims are hesitant to seek help from mental health professionals due to the differences in beliefs (Sabry & Vohra, 2013). The differences in beliefs might lead to the misconception about the individuals' values and motivation hence resulting in less efficiency in the intervention. Malik Badri had warned Muslim psychologists to seriously take what Prophet Muhammad saying, "if they had entered into the hole of the lizard, you would follow them in this also". This means not to emulate the ways of Jews and Christian. The need to develop an Islamic instrument for Muslims has become apparent, and the instruments must be reliable and valid, suitable for the use of Muslims (Malik Badri, 2000). Therefore, systematic, rigorous and practical theories of religious approach are needed so that it can be used in sessions (Rajaei, 2010) and a religiosity assessment developed must come from Islamic theory (Nor Diana et al., 2016).

One of the fundamental concepts in understanding religiosity in Islam is by looking at the word "*al-din*" a term in Arabic which means religion. Religion is a way of life that can shape the person and personality of its adherents. People who are religious tend to have higher locus of control and higher problem solving ability in academic, social and existential problem (Iles-Caven et al., 2020). The characteristics of people who are obedient to religion need to be studied so that the characteristics they possess can be understood and learned to be a guide to life for others. The term religious people, means *Mutadayyin* in Arabic, and defined by different scholars. Among the scholars, al-Shahrastani gives the definition of *Mutadayyin* by referring to Gabriel Hadith and illustrated the different degrees of religiosity in a systematic manner (Muhammad Khalifah Hassan, 1976). The first stage called *al-Mabda'*, Islam which is the beginning; *al-Wasat* which is *Iman* is

the middle stage and *al-Kamal* which is *Ihsan* is the final stage. These stages help to develop the constructs and the items in this study by giving the meaning to the operational definitions developed.

Current available religiosity assessments have some issues when conducted among students. There are some religiosity assessments not suitable for student populations (Abdul & Shah, 2015). Questions asking about almsgiving or charity, for example, resulting in it were not loaded by the factor analysis when administered among students (Krauss, 2005; Dasti & Aisha, 2014).

Some assessments concentrated on one or certain aspects of religiosity only (Olufadi, 2016). Most of the existing religious instruments are more focused on cognitive and behavior aspects (Abu Raiya, 2008; Nooraini, 2011; Achour et al., 2014; Olufadi, 2016) while emotional aspects either been addressed in brief (Tekke & Ismail, 2016; (Nor Diana et al., 2016) or neglected (Olufadi, 2016) in developing religiosity measurement. Cognitive theories emphasize that thinking (cognition), feelings (emotions and affect) and actions (behaviors) interact with each other (Rajaei, 2010). Emotion has been taken for granted but it can be seen as integral to the practice of religion (Corrigan, 2009).

The religiosity assessments developed must also include a person's cognitive, behaviors and emotions. These components are inter-related in a person's interactive system as suggested by CBT (Kennerley et al, 2017). Negative thoughts and emotions can lead a person to be trapped in a vicious cycle. CBT helps clients break down an issue to separate parts such as thoughts, feelings, and actions (NHS, 2016).

Other issue in past instruments development study is the statistical method used. Previous religiosity instruments development is more likely to use Classical Test Theories (CTT) as a means of gaining validity and reliability of an instrument. At present, however, many researchers recommend using Rasch Measurement Model (RMM) under Item Response Theory (IRT) as a method to examine validity and reliability of an instrument. This is because RMM using probabilistic models compared to CTT which assume measurement error is normally distributed and are the same for all levels (Mohd Effendi, 2015). This allows RMM to separate the person according to their ability, and items according to its' difficulty. RMM

provides information on how to improve the scale and identifies poor fit items according to scales (Petrillo et al., 2015). This act as further guidance for researchers to validate the instruments (Azrilah et al., 2015).

Based on the problem statement above, a holistic approach is needed in helping students deal with the problems and issues they face. Among them is to help those who see religion as the important motivation in life, can make an assessment of their level of religiosity. This leads to the need to develop a good religious inventory using a theoretical Islamic framework. This tool should be able to help the process of self-reflection so that clients can assess their religiosity in terms of their thoughts, behaviors and emotions. The instrument developed must also fit the life situation suitable for undergraduate students and have high validity and reliability results.

1.4   Research Questions of the Study

The problem statements and issues arose in current study have brought to the development of the following research questions:

i.   What is the appropriate religiosity instrument to use in counseling session?

ii.   What are the constructs of religiosity instrument based on definition of *Mutadayyin?*

iii.   What are the characteristics of *Mutadayyin* based on Islam*, Iman,* and *Ihsan* by incorporating the elements of CBT*?*

iv.   What are the items of the *Mutadayyin* Inventory based on *Mutadayyin* characteristics and elements of CBT?

v.   What are the psychometric properties of *Mutadayyin* Inventory using the Rasch Measurement Model (RMM)?

      a)   What is the construct validity of *Mutadayyin* Inventory?

      b)   What is the unidimensionality of *Mutadayyin* Inventory?

      c)   What is the person's reliability for *Mutadayyin* Inventory?

      d)   What is the item reliability for *Mutadayyin* Inventory?

      e)   What is the scale accuracy for *Mutadayyin* Inventory?

vi.   How is the *Mutadayyin* profiling of the public university students based on the *Mutadayyin* Inventory?

1.5   Objectives of the Study

i.   To develop a religiosity instrument that is appropriate to use in counseling session

ii.   To develop a religiosity instrument that is based on *Mutadayyin* definition

iii.   To explore the characteristics of *Mutadayyin* based on Islam*, Iman,* and *Ihsan* by incorporating the elements of CBT

iv.   To develop *Mutadayyin* Inventory based on *Mutadayyin* characteristics and elements of CBT

v.   To evaluate the psychometric properties of *Mutadayyin* Inventory using the Rasch Measurement Model (RMM)
   a)   Evaluate the constructs validity of *Mutadayyin* Inventory
   b)   Evaluate the unidimensionality of *Mutadayyin* Inventory
   c)   Evaluate the person reliability for *Mutadayyin* Inventory
   d)   Evaluate the item reliability for *Mutadayyin* Inventory
   e)   Evaluate the scale accuracy for *Mutadayyin* Inventory

vi.   To develop students' *Mutadayyin* profiling based on *Mutadayyin* Inventory

1.6   Significance of the Study

1.6.1   Contribution of the Knowledge

This research aims to develop an instrument that can be used in counseling session. One of the interventions that can be used by the counselors in sessions is to use assessment in order to understand the nature of the problem. The use of assessments is important in counseling because it acts as a bridge between theory and practice, allows the counselor to test the conceptual framework and assumption in various settings (Hill & Maltby, 2009). Assessment can be used to study on a client's attributes and personality. The assessment results are important to help a client understands himself (Sidek, 2005).

The assessment can act as a foundation and become a starting point to discuss with clients regarding their issue.

Often counselors have limited options in using available assessments to help clients. Counselor's experience with assessments usually begins and ends with a few courses in graduate school (Stacy, 2014). Let alone if it involves instrument development. Integrating assessment in counseling can help in therapeutic alliance between counselor and client especially if counselor understands how it can work to help clients understand themselves better. As counselors are people who meet with clients, counselors have better understanding the nature of the problem faced by client. If counselors are involved in developing instruments for clients, counselors can help to provide a solid foundation in instrument development.

Further, this study examine the term *Mutadayyin* based on the al-Shahrastani definition of Gabriel Hadith and in conjunction with experts' interviews. Experts were chosen among those in Islamic religiosity and counseling field or both. Each of the items in current study will be developed in accordance with al-Quran and Hadith, the previous religiosity assessments available, and results from experts' interviews, making it relevant to Islamic teachings and principles, and its application to the world today. The constructs of *Mutadayyin* Inventory incorporate the CBT approach where the person's interacting systems cognition, emotions and behaviors will become the subconstructs of each domain. This helps to increase understanding of individuals' religiosity in terms of their cognition and emotion and not just referring to behavioral. In terms of knowledge this provide the integration between Islamic knowledge and counseling. This integration allows the clients' motivation, belief, and values to be taken into account in the counseling process. Such knowledge will help the counselor to understand the world of client better and this can enhance the counseling process to run more effectively.

To date, several religiosity instruments have been developed, some focusing on a certain aspect of religiosity per se. For example, behavior (Olufadi, 2016), and some have a few dimensions in the instruments. Major or popular dimensions chosen by the previous researchers were beliefs (Abu Raiya, 2008;

14

Achour et al., 2014; Tiliouine & Belgoumidi, 2009), personality (Azimi et al., 2007), views (Azimi et al., 2007), experience (El-Menouar, 2014; Farhan, Dasti, & Khan, 2015), practices (Farhan et al., 2015; Tiliouine & Belgoumidi, 2009; Ismail & Tekke, 2015; Dasti & Aisha, 2014; Nooraini, 2011), ethics or moral (Fawziah, Ismaiel, & Mohamad Sahari, 2012; Dasti & Aisha, 2014) and knowledge (Nooraini, 2011; Dasti & Aisha, 2014).

This study will introduce an instrument that merges *Mutadayyin* definition with element of CBT using Religiosity Measurement principles. This integration of knowledge contributes as an effort to increase counseling religiosity professionalism practice in Malaysia.

1.6.2 Contribution towards Practice

Assessment in counseling can be used as a tool for diagnosis and treatment and can apply across the steps in counseling process. This measurement can act as a tool for guidance, self-introspection, and self-assessment among Muslim undergraduate students. It can be used by students as a tool for self-assessment guided by counselors and also can be used in the counseling sessions. Islamic religiosity adherence can be discussed in a counseling session will be able to help clients explore their religiosity thus assist the clients to solve their personal issues by using a religious approach. Islamic religious approach was found to be effective in helping clients with depression (Meer & Mir, 2014), and by providing religious approach in terms of skills and training, improve students' mental health condition and self-esteem (Hajizadehanari et al., 2013). Islamic practices such as prayers and fasting were found to help enhances mental strength (Khawaja, 2015).

As in current study, CBT elements will be merged into items development. It will enhance self-introspection and also direct individuals to inspect their inner emotions, cognitions and not just behaviours in relation to Islam. This study produced 108 items to measure religiosity based on respondents' cognitive, emotions and behaviours.

1.6.3   Contribution of the Method

This study uses the exploratory sequential design, a mixed-method research technique that combines interview results with experts, sources of Al-Qur'an and Hadith and instruments from previous studies to develop items. This is to ensure that theories and concepts can be translated into applications in today's world and to meet the goals for use among undergraduate university students.

While many of the religiosity instruments were analysed using Classical Testing Theory (CTT) to ensure its validity and reliability, this instrument will use the Rasch Measurement Model (RMM). RMM offers a more powerful examination of the item and scale performance than is available using CTT alone (Tennant & Conaghan, 2007). Rasch segregates individual abilities with the quality of the instrument (Mohd Effendi, 2015). RMM provides validity not just for the scale developed but also map out the items according to its difficulty and fit with the respondents tested.

1.7   Scope of the study

The measurement developed takes into account the nature of Muslim undergraduate students in public universities. The sampling will only involve Muslim undergraduate students from public universities in Malaysia.

Mutadayyin means "devoutness" (Madina, 2007), referring to one's religiosity. In this study, the scope of the study will refer to a religious person as defined by al-Shahrastani. Al-Shahrastani defines three levels of religious commitments, which are Islam, *Iman,* and *Ihsan.* While there might be different theories to address religiosity such as definition by Syed Naquib Al-Attas about *"din"*, this study did not omit other scholars' definition on religiosity. However, the purpose on deciding on one theory is to focus on development of constructs and item as well as to determine the operational definition of each construct.

The instrument in this study is self-reported which will open to subjectivity where the respondents can underrate or exaggerate their scores. This also limits the study to employ physiological test. Though, it is one of the elements of CBT, it is not

included in the study due to the difficulty for the individuals to record their physiological results.

1.8 Research Theoretical Framework

Research theoretical framework in this study will be based on three frameworks, first is *Mutadayyin* definition by al-Shahrastani (1513), second Cognitive Behavioral Therapy introduced by Aeron T. Beck (1997) using Kennerley's et al., (2017) definition, and third Religiosity Measurement Principles and Muslim Personality Model proposed by Jamiah et al., (2013).

1.8.1 *Mutadayyin*

Mutadayyin literally means religious, pious, godly and devout (Mohd Khairi et al., 2010). It is defined technically by al-Shahrastani (2013) as a committed religious person who are submissive, obedient and who expect judgment with the consequent results of reward or punishment. His definition was deducted from hadith Gabriel as follows:

عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ أَيْضًا قَالَ: " بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه و سلم ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ. حَتَّى جَلَسَ إِلَى النَّبِيِّ صلى الله عليه و سلم . فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ، وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنْ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه و سلم الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْت . فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ! قَالَ: فَأَخْبِرْنِي عَنْ الْإِيمَانِ. قَالَ: أَنْ تُؤْمِنَ بِاَللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ: صَدَقْت. قَالَ: فَأَخْبِرْنِي عَنْ الْإِحْسَانِ. قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّك تَرَاهُ،

فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟ قَالَ: أَنْ تَلِدَ الْأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ. ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مَنِ السَّائِلُ؟. قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ ."

Also, on the authority of `Umar (ra) who said:

While we were one day sitting with the Messenger of Allah (ﷺ) there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet (ﷺ) rested his knees against the knees of the Prophet (ﷺ) and placed his palms over his thighs and said: "O Muhammad! Inform me about Islam." The Messenger of Allah (ﷺ) replied: "Islam is that you should testify that there is no deity worthy of worship except Allah and that Muhammad is His Messenger (ﷺ), that you should perform salah (ritual prayer), pay the zakah, fast during Ramadan, and perform Hajj (pilgrimage) to the House (the Ka`bah at Makkah), if you can find a way to it (or find the means for making the journey to it)." He said: "You have spoken the truth." We were astonished at his thus questioning him (ﷺ) and then telling him that he was right, but he went on to say, "Inform me about *Iman* (faith)." He (the Prophet) answered, "It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in fate (qadar), both in its good and in its evil aspects." He said, "You have spoken the truth." Then he (the man) said, "Inform me about Ihsan." He (the Prophet) answered, "It is that you should serve Allah as though you could see Him, for though you cannot see Him yet He sees you." He said, "Inform me about the Hour." He (the Prophet) said, "About that the one questioned knows no more than the questioner." So he said, "Well, inform me about its signs." He said, "They are that the slave-girl will give birth to her mistress and that you will see the barefooted ones, the naked, the destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings." Thereupon the man went off. I waited a while, and then he (the Prophet) said, "O `Umar, do you know who that questioner was?" I replied, "Allah and His

Messenger know better." He said, "That was Gabriel. He came to teach you your religion."

(Hadith. An-Nawawi's 40th Hadith. #2)[1]

Al-Shahrastani gives systematic measures to the different degrees of religiosity among Muslim. The three levels are defined as al-*mabda', al-wasat* and *al-kamal* (the start, the middle and the completion). These three levels are a guidance for Muslims to achieve perfect religiosity by gradual improvement. A Muslim cannot go for the perfect completion unless he undergoes *al-mabda'* and *al-wasat* (Muhammad Khalifah Hassan, 1976).

Al-mabda' is the first level of religiosity of Islam. It involves the external act of submission of belief starting by *Syahadah*, the proclamation of faith and then followed by all Islamic obligations and rituals: prayers, almsgiving, fasting, and pilgrimage. This stage can be regarded as a fundamental knowledge which a Muslim must be aware and practice it firmly. This also means widely to submit by practicing all the tenets and obligatory teachings by Islam. All the teachings of Islam begin with this level and expand to other levels, for example the establishment of prayer is the pillar of religion. Who consistently practicing it, will expand the other goodness. Prayer is also the centre of all ibadah and can affect Muslim to perform the other teachings consciously and voluntarily. Performing prayer is also important in the judgement of the day of hereafter –

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

---

[1] An-Nawawi's 40th Hadith. (Internet). #2. https://sunnah.com

actions for which a servant of Allah will be held accountable on the Day of Resurrection will be his 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. An-Nawawi's 40th Hadith. #9)[2]

Al-wasat is the second stage that is identical to level called *Iman*. It relates to the internal dimension of Muslim, from the aspect of full conviction and confirmation in the heart. By this belief, it also can help to regularly practice the concept of Islam and *Iman* together. *Iman* is important because all human deeds will be accountable to Allah in the world at the Day of the Hereafter. Without *Iman*, one cannot perform his prayer that is obligatory in Islam perfectly and with full conviction to Allah. This is the theological dimension that involves adherence to the pillars of *Iman* in Islam which are the belief in God, His angels, His scriptures, His messengers, Day of Resurrection and Judgement and in the predestination by Allah of all things (both bad and good).

The third and last level is *al-kamal* the complete form, that identical to the stages of *Ihsan*. It relates to the perfect consciousness wholly physically, emotionally, intellectually and spiritually. All these things exist in *Ihsan* stage. The concept of *Ihsan* connote the stages of *al-mabda, al-wasat* and *al-kamal*. *Ihsan* is inseparable and resembling the meaning of Islam and *Iman*. This is an experiential dimension and consciousness stage that comprise all the inseparable elements in religion. *Ihsan* also means the best and excellence practice in the eyes of Allah. A person must devote to Allah, as if he can see him, always aware of the presence of Allah as if he sees Allah and if he cannot see him, he must have the conviction that Allah can see him. This paragraph connotes of the best in performing of excellence deeds to Allah.

---

[2] An-Nawawi's 40th Hadith. (Internet). #2. https://sunnah.com

In this study, the main constructs consist of Islam, *Iman,* and *Ihsan.* See Figure 1.1.
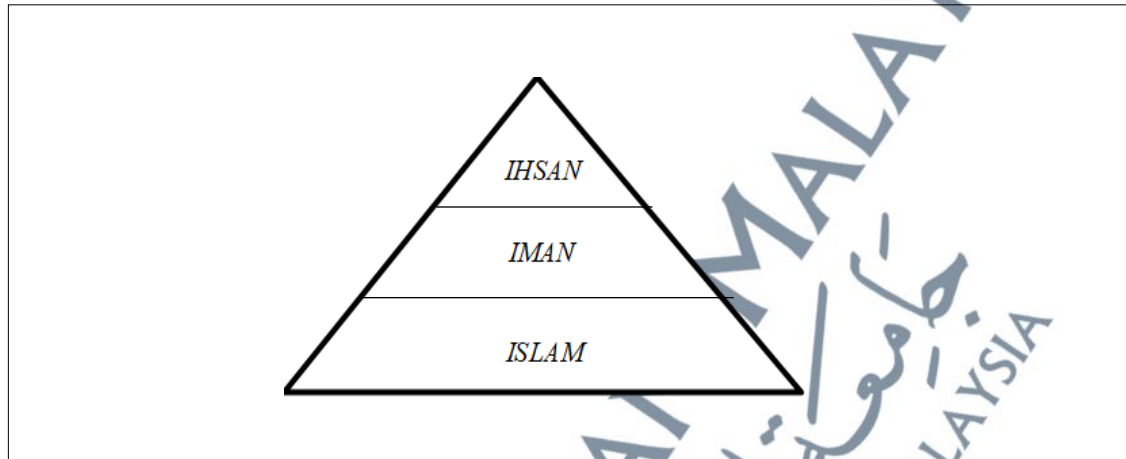

Figure 1.1 The Scales of *Mutadayyin* According to al-Shahrastani's Definition based on Islam, *Iman,* and *Ihsan*

1.8.2   Cognitive Behavioral Therapy (CBT)

Cognitive Behavioral Therapy (CBT) was developed by Aaron Temkin Beck, an American psychiatrist in the 1960s. It is a psychotherapeutic approach in mental health that focuses on how people beliefs and give meaning about the event and how it affects their emotional and behavioral consequences. Beck discovered during his psychoanalysis sessions that people have an internal dialogue which he called as internal communication system (Beck, 1997). This internal communication system influences a person's self-esteem on how he evaluates himself, and how he perceives others think about him. Usually, it is not something people would mention to others rather a self-thought that sometimes can be self-destructive. Beck called this as automatic thoughts. This thought reveals the core beliefs of a person. CBT trained people to recognize this pattern of thinking that affected their behavior and emotions which later will be able to help them behave more functionally. If the patients can change their thoughts, it also changes their beliefs about themselves, others and the world. CBT is known as an effective

approach in psychotherapy (Davis, 2018) and more researchers have combined CBT with other approaches including religious approach (Hosseini et al., 2017).

The approach of CBT is compatible with Islamic orientation in general and researchers have started to integrate modern psychology into the development of constructs and assessment tools (Haque et.al., 2016). The four internal systems in CBT are cognition, emotion, behavior, and physiology (Kennerley et al., 2017). Figure 1.2 below is based on the illustrations by Padesky and Mooney (1990) in Kennerly et al., (2017) which shows how the interaction of the four internal systems of individuals interact with each other with a stimulant like environmental factors that represent the problem.
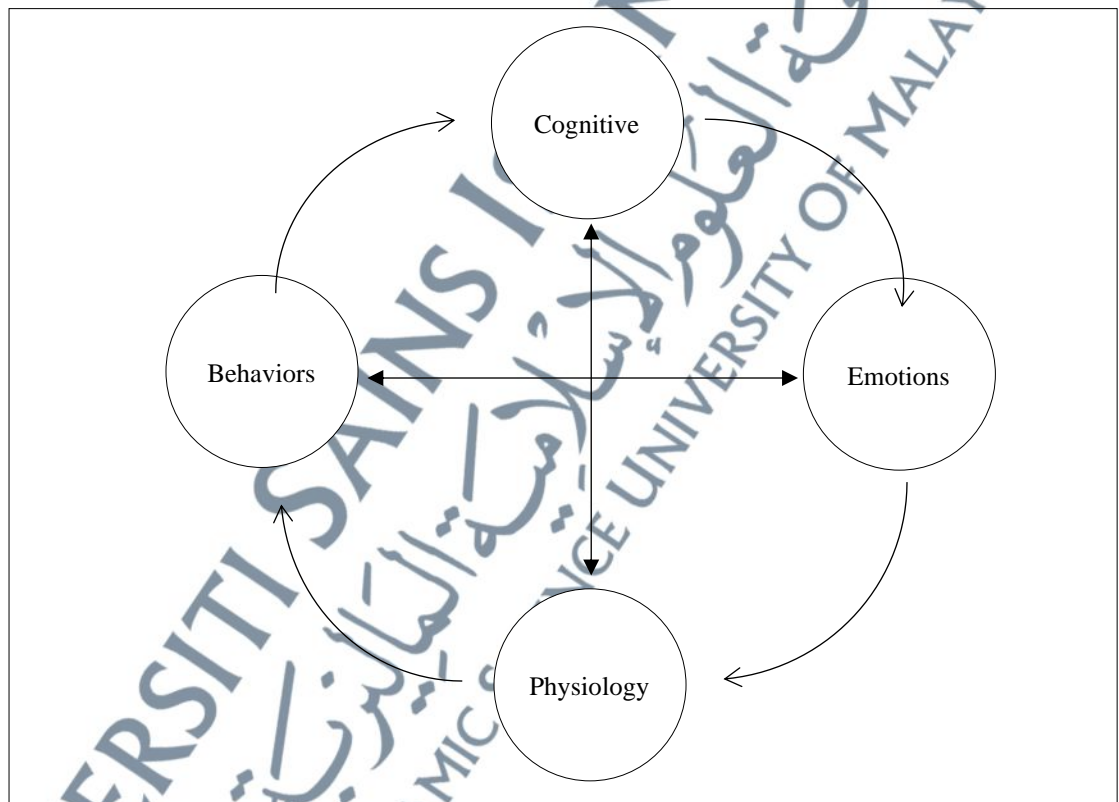

Figure 1.2 Person Interacting Systems According to CBT Padesky and Mooney (1990) in Kennerly et al., (2017)

Cognitive refers to the words or images that came across a person's mind when he or she thinks about something. Emotion refers to how a person's emotions regarding something, for example, whether he or she feels angry, anxious, depressed or in love with things that need to be addressed. Behavior is what a person does or says that outwardly can be observed. Physiology refers to how a

person's body reacts, the physical symptoms reactions towards something that had happened. The key features of CBT are for the client to assess their own thoughts, emotions, and behaviors in which clients are asked to keep records. Physiological assessment is very rarely used in clinical practice (Kennerley et al., 2017) since it is difficult to ask the client to report their physiological symptoms if not using the relevant measurement device.

This study will use only cognitive, emotions and behaviors to be the subconstructs of the *Mutadayyin* Inventory so that the items developed help respondents to assess their own cognition, emotions, and behaviors of religiosity. Since *Mutadayyin* Inventory is intended to become a self-introspection tool and help for self-development, the merge between the concept of *Mutadayyin* and CBT becomes relevant since the items for the scales of *Mutadayyin* that consists of Islam, *Iman* and *Ihsan* will be developed according to self-monitoring method in CBT. Each of the construct will have items that will be based on the cognitive, emotion and behavior.

1.8.3 Religiosity Measurement Model

Jamiah et al., (2013) proposed that the development of religiosity and personality measurement can be implemented but it must follow these principles:

1) Judgement or assessment must be based on things that are external only
2) Religiosity measurement in Islamic perspective can be done but the absolute value can only be done by Allah
3) Measurement is based on Islam, *Iman* and *Ihsan* manifestation
4) *Iman* must be proved by practice
5) The perfect appreciation of Islamic law will result in a noble Islamic character
6) Symbols that relate to religiosity do not necessarily have the same interpretation to different individuals
7) Measurement standard for religiosity and personality is al-Quran and Sunnah

All these principles will become the principles in developing *Mutadayyin* Inventory with a few extensions and elaborations. Assessments will be based on what the respondents reported to believe (cognition), feel (emotion) and act (behavioral). Below is the Religiosity Measurement Principles and Muslim Personality Model proposed by Jamiah et al., (2013) see Figure 1.3.
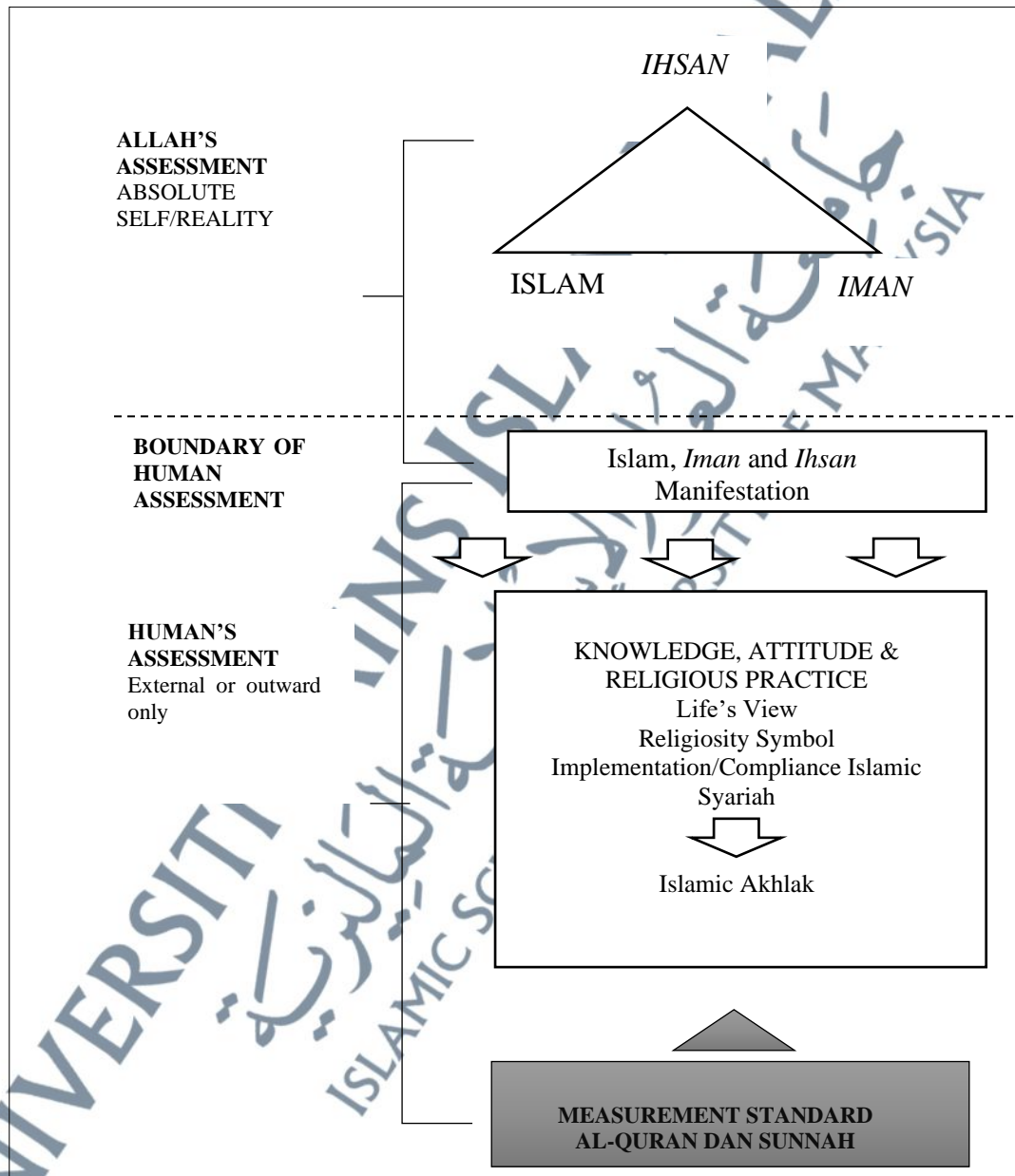

Figure 1.3 Religiosity Measurement Principles and Muslim Personality Model

1.9   Research Conceptual Framework

The *Mutadayyin* concept will be construed based on the al-Shahrastani definition of Islam, *Iman,* and *Ihsan*. Al-Shahrastani (2013) defined Islam, *Iman,* and *Ihsan* as each represents a level that needs to be completed before moving onto another level. Islam is the first level, where a person can be a Muslim by outward behavior of performing rituals. *Iman* is the second level where Muslim becomes a *Mukmin* where the person becomes a believer with the religious content and devotes himself with certainty. The final level is *Ihsan* when the person realized with the *ibadah* that he performs in the first level equipped with the *Iman* that he has in his heart to perform as a *Muhsin in* the society. Each of these constructs will have three subconstructs that construed from person interacting systems according to CBT which is cognitive, emotions and behaviors by Padesky and Mooney (1990) in Kennerley (2017). This study will integrate Religiosity Measurement Principles and Muslim Personality Model proposed by Jamiah et al., (2013). All these principles will become the conceptual framework in developing *Mutadayyin* Inventory as shown in Figure 1.4.
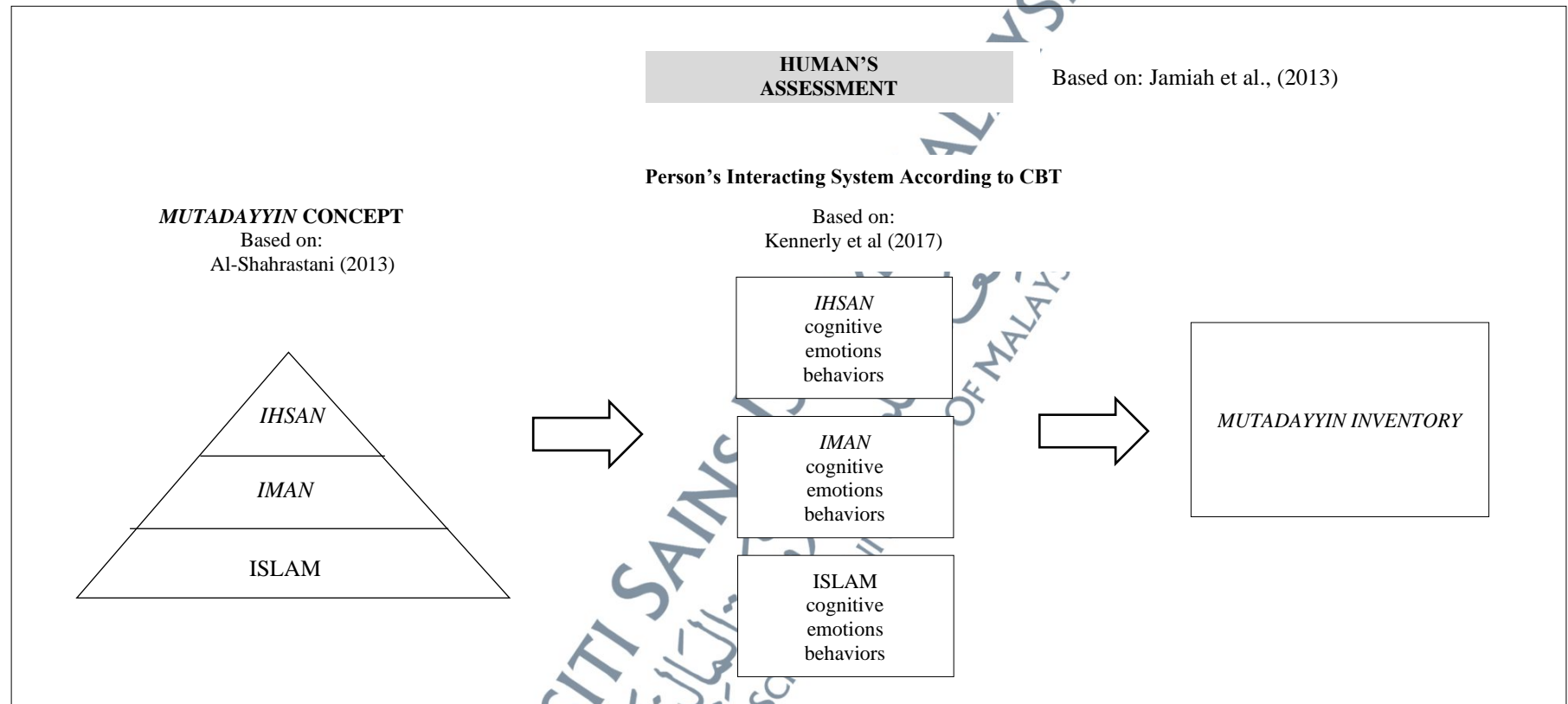
HUMAN'S
ASSESSMENT

Based on: Jamiah et al., (2013)

Person's Interacting System According to CBT

MUTADAYYIN **CONCEPT**
Based on:
Al-Shahrastani (2013)

Based on:
Kennerly et al (2017)

IHSAN
cognitive
emotions
behaviors

MUTADAYYIN INVENTORY

IMAN
cognitive
emotions
behaviors

IHSAN

IMAN

ISLAM

ISLAM
cognitive
emotions
behaviors

Figure 1. 4 Research Conceptual Framework

1.10 Operational Definition

1.10.1 *Mutadayyin*

Mutadayyin consists of Islam, *Iman,* and *Ihsan*. These three levels start with Islam which is the beginning (first level). Islam is the outward submission where it is accompanied by clarification of faith called *Syahadah*, obligations to perform five-time prayers, fasting in the month of *Ramadhan*, paying zakat, and performing pilgrimage in Mecca. *Iman* is the second level where sincerity a person believes in Allah, His angels, His scriptures, the Day of Judgement also believe that all good and bad come from Allah. *Ihsan* is the final level where submission and faith joined. *Ihsan* is when the outward effort and inner vision combined, where the individual realizes the content of Islam and *Iman* brought together. Islam is the input to process the *Iman* and the *Ihsan* is the output.

Mutadayyin is an identity of a person who carries out the responsibility as a human being with a consciousness that he is a *Khalifa* and servant of Allah. *Mutadayyyin* is self-identity that manifests the visible action practice of Islam, has *tawhid* in himself *(Iman)* conscious about reward and punishment in this world and *akhirah* and takes care of his relationship with Allah, man and the universe *(Ihsan)*. This world becomes a tool to act as the bridge towards the permanent happiness of *akhirah*. In this study, *Mutadayyin* is measured using three constructs which are Islam, *Iman* and *Ihsan*. There are three subconstructs under each Islam, *Iman* and *Ihsan* consist of CBT elements which are cognitive, emotion and behaviors.

1.10.2 Islam

Etymologically the word Islam derived from the same root as the salute which means "Peace". The word Muslim (followers of Islam) is also related to the word of Islam, the word means "The one who surrendered to Allah". A Muslim must show his adherence to Allah by worshipping Him, obey His commandments and avoid His

prohibitions. Islam comes with obligatory worship rituals. Believers must hold the five pillars of Islam, and these five pillars unite Muslims as a community.

Submission starts for a Muslim after proclaiming faith called *Syahadah*. *Syahadah* is the first pillar of the creed that testify that there is no god but Allah and Muhammad S.A.W is His messenger. Every Muslim has to observe Islamic obligations namely perform prayer five times daily, fast during the month of Ramadhan, pay *zakat* annually and pilgrimage to Mecca if capable. These are *ibadah* that act as duties for the Muslim and constitute the pillars of Islam's structure. One will not be a real Muslim until he believes and does it. At this level, a person is called a Muslim. This is where only the outward action can be assessed to the naked eye. A person who is a Muslim but doing rituals without *Iman* can be called as *Munafiq* (Mawdudi, 1985).

In this study, Islam will be divided into three further categories. First, how a person believes in the five Islamic pillars. This is served as the cognitive part of the CBT approach. Second, how a person feels when he is performing the five Islamic pillars. This will cover the emotions part of CBT, and third, to what degree a person observes his five Islamic pillars.

1.10.3 *Iman*

Iman means to be faithful. *Iman* consists of both the belief in the heart and the manifest by action. There are six pillars of *Iman* in Islam: 1) Believe in Allah. This is to believe Allah is the God and creator of the entire universe, He is the owner of everything and only Allah has the right to be worshipped. 2) Believe in His angels. Angels are the noble servant of Allah and each of them in charge of certain duties. 3) Believe in His Scriptures. This is Allah's revelation that has sent down to His messengers. Among them is the Book of *Torah* to Prophet Musa, the Gospel to Prophet Isa, the *Zabur* to Prophet Daud and al-Quran to Prophet Muhammad S.A.W. It is to believe that al-Quran is the last revelation and Allah guaranteed to preserve al-Quran until the Day of Judgement. 4) Believe in apostles and prophets. Believe that Allah sent down His messenger to guide the people towards the truth and Prophet Muhammad is the last messenger. This is also to follow his guidance and Sunnah. 5) Believe in the

Day of the Hereafter. This is to believe there is life after death where the Day of Resurrection will take place, as well as Day of Judgement which later leads to heaven and hell. 6) Believe in *qada'* and *qadar*. In Arabic, *'qada'* means to decide; to settle; to judge and *'qadr'* means to measure; to assess, and to determine. There are two types of *qada'*: *Qada' Mubram* and *Qada' Muallaq*. *Qada' Mubram* means that the definite destiny that cannot be changed for example every human will die and only women can conceive and give birth. *Qada' Muallaq* is changeable. Allah say:

﴿لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ۗ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُم مِّن دُونِهِ مِن وَالٍ﴾

"For each (such person) there are (angels) in succession before and behind him: they guard him by command of God. Verily never will God change the condition of a people until they change it themselves (with their own souls). But when (once) God willeth a people's punishment there can be no turning it back nor will they find besides Him any to protect." (Al-Quran, Ar-Ra'd 13:11)[3]

Iman is the second level. If Islam is the outward action that can be seen, *Iman* is the inward action, what is inside a person's heart. At this level, Muslims will be called *Mukmin*. Every *Mukmin* is a Muslim but not vice versa.

In this study, *Iman* will be assessed cognitively, emotionally and behaviorally. Cognitively, *Iman* will be assessed as the belief with confidence and without a doubt. How people relate to *Iman* and to what degree *Iman* will influence people views his life and will reflect his actions. Emotionally, people who have *Iman* will gain emotional stability because he believes, whatever happens, is according to *Qada'* and *Qadar* Allah. This will create inner strength and lead to producing successful people who are intelligent and pious (Hamdan, 2008). Behaviorally, people with *Iman* will try to do what they need to do and prevent themselves from doing things against Islamic teachings and principles.

---

[3] All Quranic translations in this writing are based on Abdulah Yusuf Ali. 1989. The Holy Qur-an. English Translation of the Meanings and Commentary. The Presidency of Islamic Researchers, IFTA, Call & Guidance. Translations from other sources will be cited accordingly)

1.10.4 *Ihsan*

Ihsan is the final level, the highest level where a person achieved the perfection of worship and noble character. *Ihsan* comes from the word *hasana yuhsinu*, which means to do good. *Ihsan* was explained in Gabriel Hadith as follows:

> *"You worship Allah as if you saw Him, and when you cannot see Him, then He sees you." (Hadith Sahih al-Bukhari, 2. #43).*

Ihsan means a person: 1) Take care of his relationship with Allah by carry out all His commandments and avoid all His prohibitions; 2) Take care of oneself by taking care of his body, mind and soul and leave self-destructive acts; 3) Do good to parents, families, relatives, neighbours, and others; and 4) Do good to other Allah's creation including animals, trees and environment.

﴿إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا﴾

"If ye did well, ye did well for yourselves; if ye did evil, (ye did it) against yourselves. So, when the second of the warnings came to pass, (We permitted your enemies) to disfigure your faces, and to enter your Temple as they had entered it before, and to visit with destruction all that fell into their power" (Al-Quran. Al Isra 17:7)

Ihsan will be assessed on how a person believes his act of *Ihsan* can give benefit to his relationship with Allah, to himself, other people, society and ummah as the whole. Emotionally, a person will be assessed on how he feels when he participates in the *Ihsan* act. Behaviorally, a person will be assessed to what degree he performs his *Ihsan* act.

1.10.5 Cognitive Behavioral Therapy (CBT)

CBT in this study is a counseling approach to help the client assess their religiosity according to three out of four elements of CBT as suggested by Kennerley et al., (2017) which are cognitive, emotions and behaviors. Physiology is the fourth element that is not included in this study because according to Kennerley et al., (2017)

they are usually used for cases like anxiety and depression and require instruments or machines such as tools for measuring heart rates which are rarely used for clinical practice.

CBT approaches suggest modifying dysfunctional thoughts, emotions and behaviors can help a person focuses on current issues and how to solve them. By practicing new strategies, in the long run, a person can change into more functional thinking, feeling, and behaviors.

In this study, the elements of assessment using these three elements of CBT will be used so that clients can identify their thoughts, emotions, and behaviors regarding their religiosity.

1.10.6 Elements of Cognitive Behavioral Therapy (CBT)

Elements in CBT serve to help client understand the interpretations he or she is making in a particular issue or problem. These interpretations are made through cognitive, emotions and behaviors.

i.   Cognitive

Cognitive defined by Kennerley et al (2017), is a mental thought, image, believe and the meaning given by the client to their lives and situation. The cognitive process can happen consciously and unconsciously. CBT helps clients to think consciously about things so that a person can be aware of how he thinks about something. CBT recognized that people usually have two ways of thinking and give meanings differently to the same events. For example, some students might think examination as stressful events while other students might think examination is not as stressful if you are well prepared. The first group of students will avoid thinking about examination while the second group might strategize how they can be well prepared before the examination takes place.

Cognitive in CBT refers to several cognitive stages (Kennerley et al., 2017):

31

a) Automated thinking: direct thinking directly without effort relates to a particular situation

b) Core beliefs: represent the beliefs that one's person base on themselves, others of the world in general or future

c) Basic principles: representing life rules, often in the form of if, must and should be

Some people have cognitive distortions in these cognitive stages. The aim of CBT is to restructure or reframe these cognitive distortions to cultivate more positive and functional thoughts. In this study, religiosity will be assessed according to a person's cognition so that it helps the person to introspect his thoughts regarding religiosity. Since cognitive influences how one's emotions about things and lead how one's behaved, faulty ways of religiosity thinking will lead to one's negative emotions about his religiosity and he might not behave accordingly to religion.

ii.   Emotions

Emotions according to Kennerley et al., (2017) is emotional experience experienced by someone like anger, sadness, anxiety, likes, anger, joy and others associated with something. Emotions in CBT act as one of the interacting elements in an inner person's life. Emotions can trap a person in a vicious cycle but in CBT, emotions can be a vehicle for change (Thoma & McKay, 2015).

Walinga and Stangor (2014) classified emotions into two levels: Primary and Secondary. Primary emotions such as fear, anger, sadness, and happiness are identified as basic emotions that displayed much in the same way across cultures. Secondary emotions are much more complex set of emotions where the cognitive interpretation accompanies emotions, see Figure 1.5
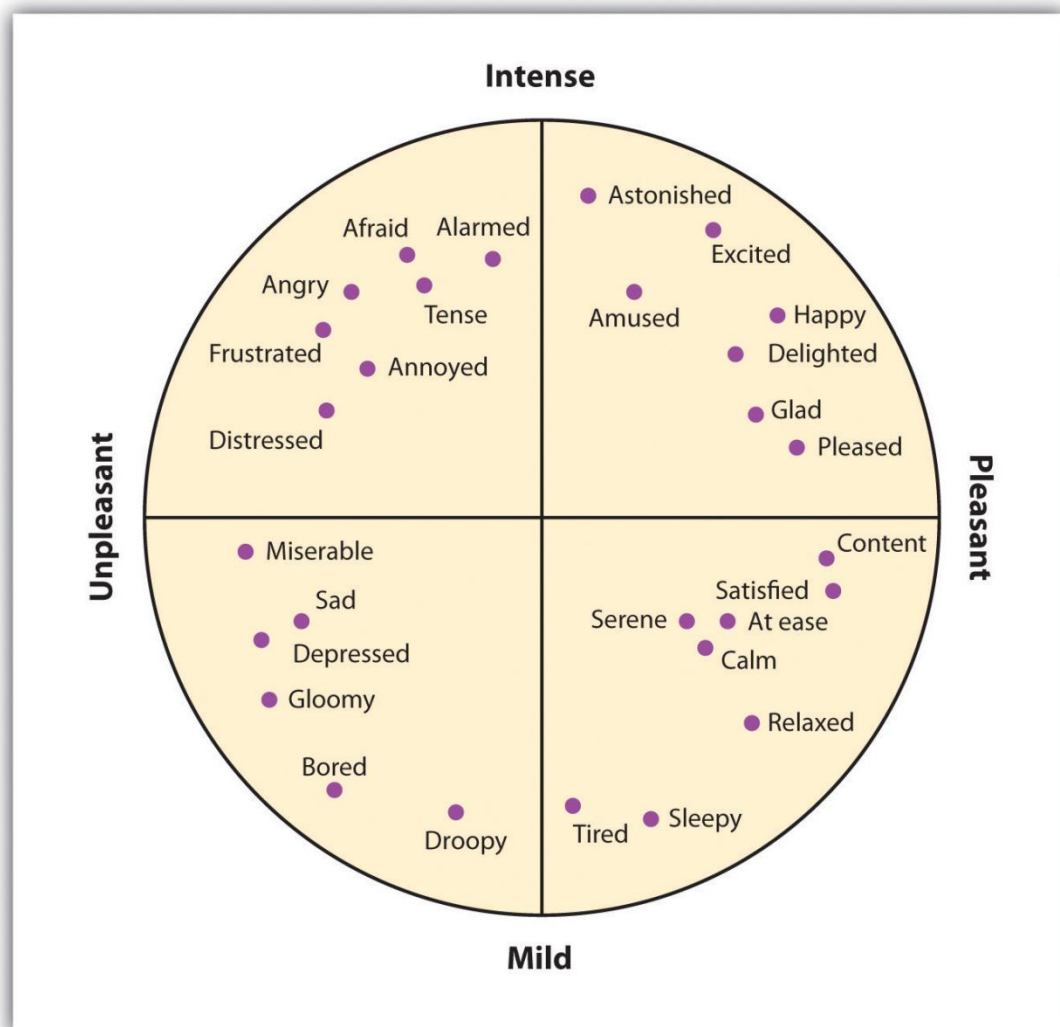
Figure 1.5 The Secondary Emotions in Introduction to Psychology by Walinga and Stangor (2014)

The primary and secondary emotions are determined by two pathways: the fast and the slow pathways. Where fear in the primary emotion is determined by the fast pathway, information processed from thalamus to amygdala for immediate action. For example, facing strangers while walking alone in the dark street, resulting in fear triggered and immediately running. Fear in the secondary emotion on the other hand, is determined by slow pathway, information moves from thalamus to the frontal lobe for cognitive analysis and integration. Feeling fear in the nearly come examination might stir anxiety

over failures, processing the image of being scolded by parents or scholarship revoked become a more complex process and heightened the intensity of emotions.

Emotions are originally reflexive that a person cannot anticipate and has a little control over it. Individual differences might differ in emotions according to how their cognition interprets the situation. Clients in CBT are taught to measure the intense emotions experienced when dealing with a situation or thing. Feeling of emotions can be practiced and become a skill. One can take control of their own feeling by recognizing the emotions that they are feeling, give names to the feeling of sensations; and understand how and why the emotions triggered.

In many religiosity instruments, emotions were less emphasized compared to cognitive and behaviors (Abu Raiya, 2008; Nooraini, 2011; Achour et al., 2014; and Olufadi, 2016). CBT helps clients to become more conscious of their emotions thus an important element to be used as an assessment for self-introspection in religiosity. This study will, therefore, use emotions as a subconstruct along with cognitive and behavior for all of its constructs: Islam, *Iman,* and *Ihsan*. This is because, when we make decisions both emotions and cognition will play a role and sometimes emotions become an important factor in guiding our decision (Walinga & Stangor, 2014). Emotions influence how a person thinks about something and invoke a person to decide what action should be taken and what should not. Choosing to feel positive in the end will help clients to experience healthy emotions regarding religiosity.

iii.   Behaviors

Behaviors according to Kennerley et al., (2017) is what the client does that is action or activity that can be seen in real and specific. In Islam, actions also include what a person speaks (Aminudin & Jamsari, 2012). These actions or activities undertaken by this client are viewed in detail in relation to something that may be used as client-conscious pattern retention.

Behaviors are learned; however, it can be adaptive and maladaptive. Maladaptive behaviors such as ineffective and self-defeating behaviors might come from faulty learning experiences which might cause a person to adopt certain behaviors

that are less functioning for him. CBT therapy usually involves clients to keep what are their thoughts, feelings, and behaviors in the journal. By doing so clients can identify their negative thoughts that lead to negative emotions resulting in destructive behaviors. CBT teaches the client to learn the skill to adapt to desirable behaviors and practice new strategies.

1.10.7 Islam Cognitive

Islam Cognitive is an individual's thoughts and beliefs about the five pillars of Islam: 1) *Syahadah;* 2) Perform prayer five times daily; 3) Fast during the month of Ramadhan; 3) Pay *zakat* annually and; 5) Pilgrimage to Mecca if capable.

1.10.8 Islam Emotion

Islam Emotion is the feelings of the individual in general before, during and after the implementation of the five pillars of Islam: 1) *Syahadah;* 2) Perform prayer five times daily; 3) Fast during the month of Ramadhan; 3) Pay *zakat* annually and; 5) Pilgrimage to Mecca if capable.

1.10.9 Islam Behavior

Islam Behavior is the practices in implementing the five pillars of Islam including individual's actions and conversations: 1) Pronounce *Syahadah;* 2) Perform prayer five times daily; 3) Fast during the month of Ramadhan; 3) Pay *zakat* annually and 5) Pilgrimage to Mecca if capable.

1.10.10 *Iman* Cognitive

Iman Cognitive is the individual's thoughts and beliefs about the six pillars of *Iman*: 1) Believe in Allah; 2) Believe in His angels; 3) Believe in His Scriptures; 4)

Believe in apostles and prophets; 5) Believe in the Day of the Hereafter and 6) Believe in *qada'* and *qadar*.

1.10.11 *Iman* Emotion

Iman Emotion is the feelings of the individual in general before, during and after the implementation of the six pillars of *Iman*: 1) Believe in Allah; 2) Believe in His angels; 3) Believe in His Scriptures; 4) Believe in apostles and prophets; 5) Believe in the Day of the Hereafter and 6) Believe in *qada'* and *qadar*.

1.10.12 *Iman* Behavior

Iman Behavior is the practices in implementing the six pillars of *Iman* including individual's actions and conversations: 1) Believe in Allah; 2) Believe in His angels; 3) Believe in His Scriptures; 4) Believe in apostles and prophets; 5) Believe in the Day of the Hereafter and 6) Believe in *qada'* and *qadar*.

1.10.13 *Ihsan* Cognitive

Ihsan Cognitive is individual's thoughts and beliefs regarding *Ihsan*: 1) Take care of his relationship with Allah by carry out all His commandments and avoid all His prohibitions; 2) Take care of oneself by taking care of his body, mind and soul and leave self-destructive acts; 3) Do good to parents, families, relatives, neighbours, and others; and 4) Do good to other Allah's creation including animals, trees and environment.

1.10.14 *Ihsan* Emotion

Ihsan Emotion is the feelings of the individual in general before, during and after the implementation of *Ihsan*: 1) Take care of his relationship with Allah by carry out all His commandments and avoid all His prohibitions; 2) Take care of oneself by

taking care of his body, mind and soul and leave self-destructive acts; 3) Do good to parents, families, relatives, neighbours, and others; and 4) Do good to other Allah's creation including animals, trees and environment.

1.10.15 *Ihsan* Behavior

Ihsan Behavior is the practices in implementing *Ihsan* including individual's actions and conversations: 1) Take care of his relationship with Allah by carry out all His commandments and avoid all His prohibitions; 2) Take care of oneself by taking care of his body, mind and soul and leave self-destructive acts; 3) Do good to parents, families, relatives, neighbours, and others; and 4) Do good to other Allah's creation including animals, trees and environment.

1.10.16 Rasch Measurement Model

Rasch Measurement Model is a measurement model designed to develop instruments. It takes into account the ability of the candidate to answer the instrument and the difficulty level of the items. This model organized individuals based on their abilities; and items are organized according to their level of difficulty. The psychometric properties of the instrument can be achieved if meets the assumptions of the Rasch model: fit items, local independence, and unidimensionality. Several analyses such as reliability and separation index, item polarity, scale calibration and person-item mapping help in the quality development of an instrument.

1.10.17 Development of Inventory

Development of inventory is the process development of a new inventory that involves the selection of concepts, the development of constructs and subconstructs, the development of items as well as the process of obtaining validity and reliability.

1.10.18 *Mutadayyin* Inventory

The *Mutadayyin* Inventory is an instrument built to measure a person's level of religiosity using elements of religion, namely Islam, *Iman*, *Ihsan* and *Ilm* and evaluate it according to cognitive, emotions and behaviors. It is a self-assessment in which the rate of the score is self-assessed by the individual.

1.10.19 Islamic Measurement Tool

Islamic measurement tool is an assessment that can used to perform self-introspection on self, related to religiosity in Islam. The assessment is developed based on Islamic theoretical framework, to measure the degree of a person's characteristics in religiosity according to the dimensions being measured.

1.10.20 Muslim Undergraduate Students

Muslim undergraduate students are Muslim students who are studying at the undergraduate level at public universities in Malaysia.

1.11 Conclusion

This chapter begins by introducing how the modern era now recognized that it is important to address clients' religiosity and spirituality in counseling sessions so that interventions can be more effective. As religiosity influence people's life and well-being of a person, one of the interventions that can be used in counseling sessions is by using religiosity measurement. This study will develop a religiosity measurement called *Mutadayyin Inventory*. *Mutadayyin* definition will be based on al-Shahrastani's concept of the understanding of Gabriel Hadith regarding what religion is in Islam. Items will be developed from the three constructs: Islam, *Iman,* and *Ihsan.* Each of these constructs will have three subconstructs: cognitive, emotions and behaviors. This is based on individual interacting internal systems suggested by CBT which can help individuals to

assess their religiosity according to how they think, feel and act. The measurement will help undergraduate students to be more conscious of their thinking, feeling, and action, thus help them introspect the level of *Mutadayyin* in themselves which can further enhance their self-development regarding religiosity.