

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

In this chapter, the literature review will discuss the religiosity instrument in counseling. The importance of making assessments in counseling using instruments that have high reliability and validity is a necessity to enable counselors to create a holistic picture, and this can occur at any stage in the counseling process. The study of religiosity and the view of Islamic scholars regarding *Mutadayyin* definition and concept will be discussed especially on how it can become the approach and assessment in counseling. The constructs of *Mutadayyin* Inventory which are Islam, *Iman*, and *Ihsan* according to definition and concept outlined by al-Shahrastani will be explained. A preview of previous religiosity measurements developed by Islamic and western scholars will also be outlined. It will also detail out the Cognitive Behavior Therapy approach in counseling and the connection it has related to assessment and religiosity. As this study will be using Rasch Measurement Model (RMM) an Item Response Theory (IRT) model, concepts of RMM will be explained as to why it is important to use Rasch analysis. The previous models of instrument development will be referred and expanded to act as a guideline in developing the new religiosity assessment.

2.2 Religiosity Instrument Development in Counseling

Religiosity instrument development in counseling is a relatively new thing considering that what is often talked about is the development of religious instruments. Religious instruments have a history that traces back to the origins of other religions such as Christianity and was initiated in an adaptation according to Islam (El-Menouar,

2014). The use of religious instruments in counseling sessions is still at a new level as the religious approach in counseling has also just become the subject of debate after Association for Spiritual, Ethical and Religious Values in Counseling and the 2014 American Counseling Association Ethical Code stated that the counselors must not discriminate and recognize the effect of client's individual differences such as religion in counseling and when administer assessment to client. In discussing matters related to the development of the religiosity instrument in counseling, it is also necessary to understand about religiosity in counseling, assessment in counseling, and religiosity assessment in counseling.

2.2.1 Religiosity in Counseling

The application of religion and spiritual aspects in counseling has long been recognized by counselors in this country as well as in western countries. Outside the country, ethical codes and professional standards have outlined that religion and spiritual approaches are accepted by associations that are related to counseling, psychology and psychotherapy practices (American Counseling Association, 2014; American Psychological Association, 2010; Canadian Counseling and Psychotherapy Association, 2015; and Canadian Psychological Association, 2017). Although the aspect of religion is recognized by many, practitioners are still lacking in terms of training to incorporate religion into practices. Nevertheless, this does not deny the importance of religion and spirituality into the practices (Richards & Bergin, 2011).

Many people at some point in their lives find themselves stuck with various problems that need help in resolving them. Some people might have potentials but do not realize it or even unaware of what they can do to improve themselves. Some people might just need someone to talk to about their problems. Most people facing these issues might choose to address their concerns to a friend, however, many would just keep it to themselves instead of getting professional help. In the current trend of society life, there are a few kinds of professional help that are made available such as counselors, psychologists, psychotherapists, and psychiatrists. Counselors, psychologists, and psychotherapists are usually referred to as therapists and practice 'talking' therapy while

psychiatrists provide the medications and diagnose medical illnesses (Thomas, 2018). Counseling, in general, is made more available and affordable services compared to other services (Wong, 2017). Psychologists compared to counsellors are more into research, conducting assessment and clinical evaluation of clients (Human Services Guide, 2018) and depending on the law of the countries, can provide medication (Miguel, 2019).

The main goal of these experts' assistance is to assist individuals in dealing with various issues in their lives through various approaches. Among the increasingly popular approaches projected is the holistic approach related to one's religion. Counseling practices based on western principles alone have weaknesses and require improvement in resolving client issues (Salasiah Hanin, 2016). Theistic approaches are encouraged to be integrated by the counselors into their therapeutic traditions. This allows flexibility among counselors to choose the best approach and this integrative acts as a complementary orientation to best match the needs of the client (Richards & Bergin, 2011).

The influence of religion on people's life and its effect on psychological well-being and mental health level have long been discussed by both Islamic and western approaches. There was a time in human civilization started in ancient empires where the interconnection between religion, medicine, and healthcare exists through physical and spiritual approaches where both specialists, the priest and the physician worked hand in hand to cure illness (Koenig & Al Shohaib, 2014). Modern times lead to modern treatments, resulting in religion and healthcare treated as separate matters. However, this is not the case anymore. Religion can no longer be alienated and neglected in the mental health and counseling profession. Religion relates to one's faith and influences the belief system that defines the characteristic way of how one's being motivated to choose how to live and make decisions. The religiosity and spirituality integrated intervention approach related to psychological well-being and mental health have shown promising results and as effective if not superior to other interventions (Stolz et al., 2013).

The study of religion and spirituality has been increasing in the past few decades which brings more professionals paying more attention to religion and spiritual

approach in handling clients' issues. Counselors are now encouraged to address their clients' religiosity and spirituality in their practice and are bound ethically to be respectful of their clients' faith and cultural diversity. Issues of spirituality and religion have been supported by previous studies as a standard component that can be used in client assessment especially where issues of spirituality and religiosity are relevant to a particular client. The intervention of spirituality and religiosity were found effective in therapy (Ross, Kennedy & Macnab, 2015). Patients' conditions with different illnesses were reported to be better when medications and physical treatments were added with the psycho-spiritual approach (Koenig, 2012b). Patients also show significant associations between religion and spirituality with well-being/happiness, hope, optimism, meaning and purpose in life, reduced levels of depression and anxiety and positive coping skills.

Religion from the perspective of western scholars is more to the faith and practice of Christianity. This might due to the domination of Christianity in the western world (Lipka, 2017). Religion is defined as "external, institutional, static, and substantive, while spiritual as personal, relational, dynamic, and functional (Richards & Bergin, 2011). Muslim scholars believed spiritual, and religion are interrelated. Islamic perspective of spirituality must emerge from religion (Dasti & Aisha, 2014) and there is no concept of spirituality except when seen in the light of religion (Rassool, 2016).

Though western scholars have different interpretations of the meaning of religion and spirituality, many researchers found that religion and spiritual interventions are giving a positive impact on mental health issues. 80% of the research on religiosity and spirituality involves studies on mental health (Koenig, 2012). Now the role of religiosity and spirituality has arisen towards physical well-being as well. One study found that spiritual intelligence and emotional intelligence explain about 40.9% of the variance in mental health (Shabani et al., 2011).

Terms like "spiritual but not religious" become more and more popular. A nationwide survey by Pew Research Center (2012) reported that as many as 37% of people identified as spiritual but not religious in the United States. There were three groups of people reported distinct ways related to religion. Research on different ways of being religious by Cooperman et al., (2017) found that many people engage with

religion in one of the ways: “believing”, “belonging” and “behaving” and not necessarily all three. The first group is “believing without belonging”. This group of people claims that they believe in God but are absent from attending places of worship. There is low participation in religious institutions, which happened with Christians in Western Europe. Second group is “behaving without belonging or believing”. This group of people shows belief in a higher power but do not identify with any particular religious faith. This happened with Buddhist or Confucian in East Asia. Many people go to the temple to make offerings and partake in religious rituals. While a large number of people claim as the third group which is “believing and belonging without behaving”. This happened to many Central and Eastern Europeans. Majorities showed they believe in God and identify with Christian, but worship attendance was relatively low.

If counseling and religious approach is seen as a western approach, counseling must also be studied by Muslims within Islamic perspective whether it is appropriate and is in line with the religious values.

2.2.2 Counseling in Islamic Perspectives

Working with Muslim clients in the modern world requires an understanding of their needs psychologically and spiritually. Intervention strategies developed must be coming from their perspectives and not just adopting westernized counseling theories and techniques. Counseling according to the Islamic perspectives does not mean giving advice as much is understood by many, but is a process of professional help that aims to help individuals understand themselves and the environment (Mizan Adiliah et al., 2014).

Counseling is also a process of providing assistance by counselors to individuals who have problems in religious life, with the aim of developing their religious potential as best as possible to become human beings who can be independent and mature in religion, in the field of creed, guidance, worship, morals and muamalat (Yahya Jaya, 2004). Rassool (2016) explained that counselors must adopt integrative counseling that is to incorporate religiosity into the therapeutic process.

Working with Muslim clients in the modern world requires an understanding of their needs psychologically and spiritually. Intervention strategies developed must be coming from their perspectives and not just adopting westernized counseling theories and techniques. Rassool (2016) explained in his book “Islamic Counseling, An Introduction to Theory and Practice” that counselors must adopt integrative counseling that is to incorporate religiosity into the therapeutic process. In Malaysia, counseling and Islamic religion have been growing as knowledge seeks by the practitioners. More seminars have addressed this issue, for example, Seminar Antarabangsa Kaunseling Islam (International Seminar on Islamic Counseling) was held in 2016 by Universiti Kebangsaan Malaysia (UKM), Majlis Agama Islam Negeri Sembilan (MAINS) and Persatuan Kaunseling Syar’ie Malaysia (PAKSI). A manual called *Manual Kaunseling Syar’ie* was published by JAKIM in 2013 to be a guideline for the practitioners to handle client issues from Islamic perspectives. More books were published to address counseling in Islam (Mizan Adiliah et al., 2014; Salasiah Hanin, 2016; Sapora, 2016). According to Azizah and Siti Salina (2015), one of the factors that may influence the practice of counseling in Malaysia among Malays is their religious beliefs in Islam. Religion is a way of life that guides them through life in this world and include all aspects of living.

In various efforts to improve the counseling approach used according to the Islamic perspectives, Mizan Adiliah et al., (2014) illustrates in Figure 2.1 below, the role of counselors in helping clients by checking the perceptions and realities of clients with reference to the Quran, Sunnah, scholars and counseling methods.

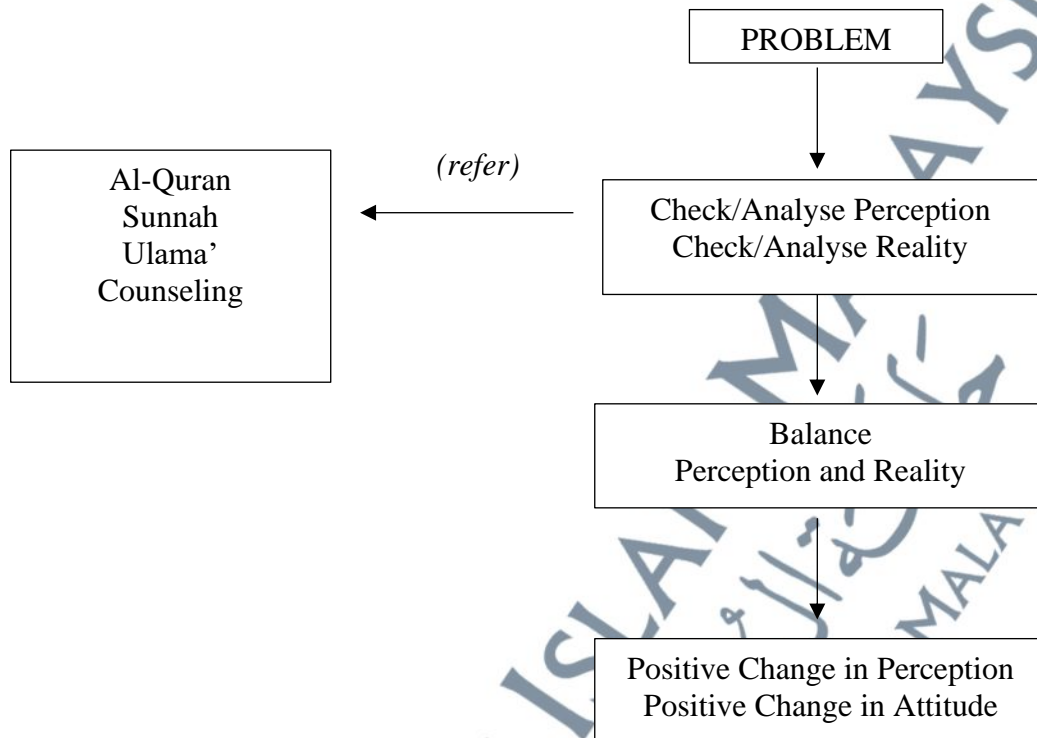


Figure 2.1 Counselor's Role According to Mizan Adiliah et al., (2014)

The figure above illustrates how counselor can play a role in analyzing one's perception and balance it with current reality. This will help an individual in positive change, which ultimately leads to a change in attitude. One's potential can be well achieved, especially when getting the appropriate approach by a counselor that can be very beneficial. This include any intervention and method that can be used to understand the nature of the client's problem and identify ways to cope with it. One of the interventions is by using an assessment that in line with Islamic perspectives that is appropriate for use at any level in the counseling process. As current study aims to develop an inventory of religiosity, this helps to check and balance an individual's religiosity with his current perception and reality. The result from this assessment can trigger the discussion with counselor regarding religiosity, assist client to understand his own religiosity and help to identify chances to improve. This is a holistic approach as opposed to an approach that tackled client's issues according to specific symptoms.

2.2.3 Assessment in Counseling

Counselors' task is to work with the client on their personal challenges, to come out with strategies and overcome their obstacles (ACA, 2019). This is why on certain issues or problems; counselors might use assessment to gather information about the clients. This applies throughout the stages in counseling making assessment become an ongoing process in counseling (Guo, Wang, & Johnson, 2012).

Results of assessments have been widely used and were given an important role in structuring today's education and social system (Watson & Flamez, 2014). In education, assessment becomes an individual evaluation system used to gather information regarding students' performance, progress, and interest (Lynch, 2016). Now, instead of presenting the scores of performance, the purpose of assessment is challenged to include learning progress and, capable of giving feedback for future improvement (Lynch, 2016). Results from assessment now not just affect decisions for choosing a course or screening for courses and employment placements, but also applied to other aspects of life.

The famous history of how assessments were started was traced back to the time of the Han Dynasty (124 BCE) where the Chinese emperor issued examinations to choose public officials (The Editors of Encyclopaedia Britannica, 2018). The assessment at that time emphasized on abilities such as military skills, literature composition, agriculture and civil law that were used for employment purposes (Balkin & Juhnke, 2014).

Later, in 1500, a Spanish physician named Juan Huarte studied about human intelligence and suggested that students needed to be assessed before beginning their study and placed in programs according to their intellectual capacities (Watson & Flamez, 2014). The assessment then developed to test the individual differences according to hereditary and mental capacities by Charles Darwin in the 1800s. This later influenced his cousins Francis Galton to conduct experiments about hereditary and influence of environment in determining human mental abilities in making decisions. This led to the development of a few concepts in statistics including normal curve and correlational analyses (Watson & Flamez, 2014). According to Balkin and Juhnke

(2014), one of Galton's contribution to assessment is that Galton believed anything could be measured. This is important for assessment practices among counselors since counselors attempt to measure psychological constructs involve phenomenon that exists that might not directly measurable or observable for example emotional states, interest, cognition, motivation, happiness, and satisfaction.

Standards for Educational and Psychological Testing defined assessments as "any systematic method of obtaining information, used to draw inferences about characteristics of people, objects, or programs; a systematic process to measure or evaluate the characteristics or performance of individuals, programs, or other entities, for purposes of drawing inferences; sometimes used synonymously with test" (American Educational Research Association, American Psychological Association, & National Council on Measurement in Education, 2014: 216). If compared to the test, assessment encompasses more than test (Watson & Flamez, 2014). It is considered a more comprehensive activity as it involves the interpretation of test results and judgement based on the client's data that gained from various sources (Hays, 2017). A test is considered as a systematic procedure to observe behavior by using the aid of numerical scales or fixed categories (Cronbach, 1990). Test according to Hays, (2017) is a part of assessment and is defined as "an evaluative device or procedure in which a systematic sample of a test taker's behavior in a specified domain is obtained and scored using a standardized process" (American Educational Research Association, American Psychological Association, & National Council on Measurement in Education, 2014: 224). Measurement compared to assessment and instrument is defined as a "description of the degree a client possesses certain characteristics" (Hays, 2017:5). When measurement takes place, there is a standard instrument designed to determine the attributes or dimensions being measured by using established rules or standards in operational definitions.

Assessment in counseling involves collecting data through multiple sources (e.g., interviews, observations and testing) and integrating the data helps create a more comprehensive understanding of the nature of the client's issue (Drummond, Sheperis, & Jones, 2016). One of the most important usages of assessment is to measure the psychological attribute of a client and gain an accurate description of the individual or

the group of the individuals (Sidek, 2005). As the circumstances of each client are different, counselors must acquire information about their clients as much as possible. By doing this, counselors will be able to provide treatment specific to the needs of the clients. This is considered as a process to gather information about the clients so that counselors can form a holistic view of the clients' issues (Watson & Flamez, 2014). This is why according to Hays (2017) assessment is a term referred to as the evaluation methods used by counselors to better understand people.

As assessment is used across all counseling settings in a variety of ways, it is used to diagnose and help to choose appropriate treatment (Balkin & Juhnke, 2014). It is also useful to evaluate the effectiveness after treatment (Slone et al, 2015). Assessment in counseling involves collecting information regarding clients in order to identify, analyze and evaluate issues (Balkin & Juhnke, 2014). See Figure 2.2.

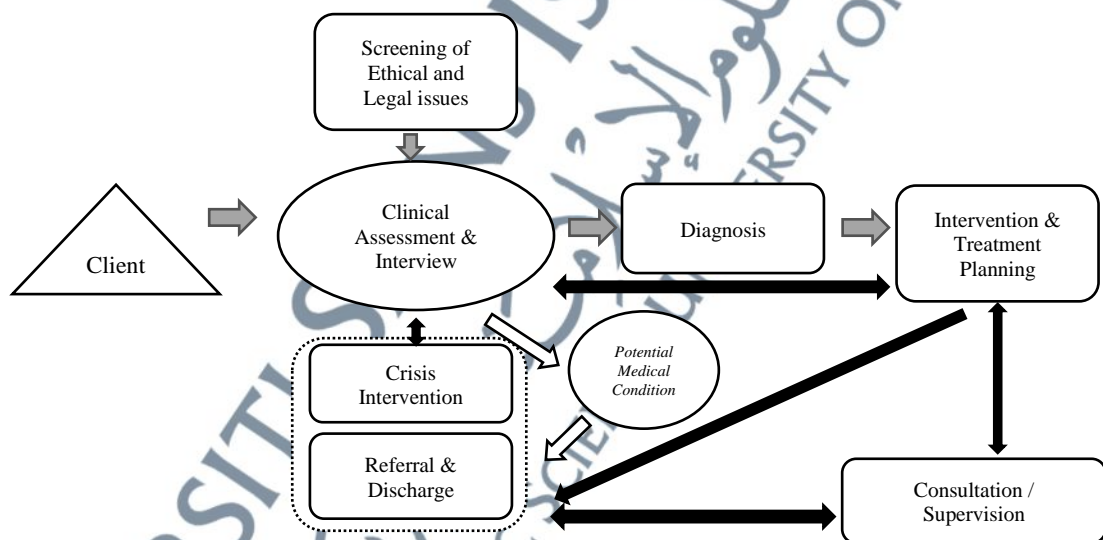


Figure 2.2 Teaching Model of Clinical Assessment in Counseling

Note: Replicated from "Clinical Assessment in the Counseling Process: A Teaching Model" (Guo et al., 2012)

Illustration in Figure 2.2 shows the importance of assessment in the counseling process. The different components of the counseling process were shown either functioned using assessment or work as a part of the assessment in order to advance the counseling process.

Drummond, Sheperis, and Jones (2016) further suggested that there are four key steps involve as assessment procedures for counseling:

1. Identify the issue/problem that requires assessment

The purpose to administer an assessment is linked to the purpose to conduct a counseling session, where the reason for assessment and counseling often the same - to identify the issue of the client.

2. Choose an assessment or instrument that best for data collection

After the counselor has identified the nature of the client's issue, the counselor determines how to gather the information from the client. Counselors can choose formal and informal assessment including interviews, using instruments and observation. The more information gained through these assessments the more counselors can understand the nature of the clients and their issues.

3. Evaluate the result of the assessment

After gathering all information from the assessment, the counselor's task is to integrate the information obtained and interpret the results so that the counselors will be able to formulate the hypothesis of the client's issue.

4. Make assessment report and recommendation

Counselors report assessment result and make recommendations which include these facts:

- a) Describe the client and his situation
- b) Report general hypotheses about the client
- c) Support hypotheses with the assessment result
- d) Make recommendations and justification

These steps allow counselors to make detailed descriptions of the client thus provide supporting materials in helping clients to understand the nature of his own issues and make it possible to formulate a hypothesis and discussing the possible solutions.

There is no doubt that assessment has always played an important role in counseling (Hays, 2017), however, an assessment must not be assumed as a tool to provide a label to clients (Balkin & Juhnke, 2014). Assessment can be therapeutics to clients as clients gain knowledge about themselves, identify and clarify their goals, gain

perspectives and support (Hays, 2017). These show that assessment is essential to all elements of counseling (Balkin & Juhnke, 2014). According to Drummond, Sheperis and Jones (2016) “assessment is an ongoing, fluid, and dynamic process that continues throughout the course of the helping relationship” (p. 1).

Drummond, Sheperis, and Jones (2016) and Hays (2017) described purposes in using assessment in counseling sessions as below:

Table 2.1 Purposes of Using Assessment in Counseling

Drummond, Sheperis, and Jones (2016)	Hays (2017)
<p>1. Screening Screening involves a single instrument to determine whether the client has a specific problem that needs depth assessment. It can provide preliminary information for the counselor on whether the client has a high probability of having a particular problem. Example: Instrument detects high risk for depression</p> <p>2. Identification and Diagnosis Assessment is used to identify or diagnose symptoms, problems or disorders that the client has. This can be done through a series of instruments administered in order to focus on areas that need to be targeted for intervention. Example: Using Diagnostic and Statistical Manual of Mental Disorders, Fifth Edition (DSM5)</p> <p>3. Intervention Planning Assessment is used to gather information in order to determine the most effective intervention to resolve the client’s issue. Example: Course of action decided that can help the client to change</p>	<p>1. Problem Orientation Assessment is used to focus on a certain area. The purpose of assessment at this stage is to promote self-exploration and self-awareness to identify the common problems that help counselors to take into account when planning programs for clients. Example: Mooney Problem Checklist</p> <p>2. Problem Identification Assessment is used to clarify the details of the nature of the problem or issues. This helps counselors to identify the extent of concerns and symptoms that a client has on a particular problem or issue. This also includes understanding the dynamic personality that a client has. Example: Anxiety Disorder Inventory and Personality Inventory.</p> <p>3. Generation of Alternatives Assessment is used to generate alternatives to suggest different solutions. This aid client to try different alternatives to counter certain issues or problems. Example: Study Skills Inventory and Career Interest Inventory.</p>

Drummond, Sheperis, and Jones (2016)	Hays (2017)
<p>4. Progress and Outcome Evaluation</p> <p>Assessment is used to monitor and evaluate the client's progress and outcome. Reevaluation can be made if current interventions have no positive impact or not effective in achieving the client's goals. Example: Establish a baseline measure of the client's current condition by using a scale from 0 to 10 or using a specific instrument such as Outcome Questionnaire or the same instruments to monitor the client's progress periodically</p>	<p>4. Decision Making</p> <p>Assessment is used to help the client review and weigh various alternatives to get favorable outcomes. Example: Score sheet list for the client to list out the advantages and disadvantages of different actions taken.</p> <p>5. Verification</p> <p>Assessment at this stage is used to evaluate success and make it possible to make changes to an intervention. Example: Client feedback by using the scale to evaluate goal attainment, self-monitoring assessment, client satisfaction survey, re-administration of inventories that the client completed in an earlier stage of counseling.</p>

These purposes showed above explain how assessments can be essential in different stages in the counseling process. Assessment data can help counselors for program planning and with session progressing, additional information might be needed, as well as to tackle special issues that include religion, cultural and values of the clients. Counselors may serve different populations using different modalities, but assessment act as integral components regardless of the populations and models (Balkin & Juhnke, 2018). Therefore, it is essential for counselors to be aware of various types of assessments available so that they can select the best assessments that suitable and match their clients' needs thus enhance the client's progress in counseling sessions (Hays, 2017).

The assessment used in counseling and guidance helps the individuals to explore themselves, identify their strengths and weaknesses hence recognize their potentials. Things that are subjective to measure like feelings, effectiveness, satisfaction or perceptions can be systematically studied by using numerical scale and categorization. Religiosity is also a very subjective thing in nature and difficult to measure. However, the measurement can be developed to represent objects or events using specific

procedures and rules to give numerical values to subjective things. A valid and reliable psychology measurement can be effective and significant to help the process of understanding the psychological scales and individual personality attributes compared to other methods (Sidek, 2005).

2.2.4 Religiosity Assessment in Counseling

The motivation to understand religiosity in individuals have encouraged western and Islamic scholars to develop religiosity assessments. Religiosity assessments in the literature initially have been focused more on Christianity perspectives with 126 religiosity measurements that have been developed since the year 1935 to 1996, compiled by Hill and Hood (1999). After that, many other religions have started to develop their own assessments. The assessments of religiosity were not taken seriously by Muslim psychologists at first. The earliest Islamic religiosity assessments were found in the literature are Muslim Attitudes toward Religion Scale by Wilde and Joseph in 1997 which was based on Christian practices and beliefs adaptation. Since most standards and measurements were developed by non-Muslim in the west, its suitability to apply to Muslims was questionable since Muslim beliefs, principles and values are different. For example, items like “go to church every Sunday” are different compared to Muslims’ value of going to the mosque.

One of the most famous psychologists that has a background in assessments and religion was Gordon Willard Allport (1897-1967). He distinguished the two religious’ orientations: the extrinsic and intrinsic. This scale is used to identify the effort to be religious either to be motivated internally within oneself or externally with the immediate benefits received by participating in the religious community such as raising one’s social status. Intrinsic religiosity individuals view religion as the framework of their life, while extrinsic individuals motivated by external factors for example to gain social acceptance or advancement. This concept was used as a scale to measure different religious orientations and has laid the foundation for the psychology of religion studies for many decades and also responsible for shaping its development. It also went through quite a number of criticism and some studies re-evaluate its theoretical relevance (Neyrinck, Lens, Vansteenkiste, & Soenens, 2010). Another formulation of religion was

introduced by Allen and Spilka (1967) where it distinguished between consensual and committed religion. It was quite similar to Allport's theory, but they distinguished religion as a central value for a committed individual while consensual is opposite from it. In another study, Glock and Stark (1966) suggest five dimensions of religiosity. The dimensions are the experiential, ideological, the ritualistic, the intellectual and the consequential (Mauss, 1998). As Hill and Pargament (2003) address as follows: "Religion and spirituality are far from uniform processes, instead, they are complex variables involving cognitive, emotional, behavioral, interpersonal, and physiological dimensions" p.66. This means understanding the effect of religion in people's life is still a long way to go.

Since religiosity is a complex phenomenon to study, religiosity assessment is also considered complex. Some may argue that measuring religiosity related to worship is subjective because the final is always between the individual and his or her creator. Allah says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَانْتَظِرُوا نَفْسَ مَا قَدَّمْتُمْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

O ye who believe! Fear Allah, and let every soul look to what (provision) He has sent forth for the morrow. Yea, fear Allah: for Allah is well-acquainted with (all) that ye do.

(Al-Quran. Al-Hashr 59: 18)

This shows that Islam encourages its people to do self-reflection by looking at the meaning of life and constantly improving themselves. However, to determine the underlying factors regarding religiosity, the religiosity dimensions that need to be measured and quantified must be identified. In Islam, behaviors can be quantified in a certain manner. Allah S.W.T gives a sign in the al-Quran that behavior can be measured and quantified as He says:

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

“The parable of those who spend their wealth in the way of Allah is that of a grain of corn: it groweth seven ears, and each ear hath a hundred grains. Allah giveth manifold increase to whom He pleaseth and Allah careth for all and He knoweth all things”

(Al-Quran. Al-Baqarah 2: 261)

It was also narrated by Abdullah bin Umar, Prophet Muhammad said:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً

Narrated `Abdullah bin `Umar: Allah's Messenger (ﷺ) said, “The reward of the congregational prayer is twenty-seven times greater (than that of the prayer offered by a person alone)” (Hadith. Sahih al-Bukhari, Book 10, #645.)

As other abstract phenomena can be measured by using assessments on the dimensions specified, religiosity could also be measured since religion act as a central meaning system to many people in most culture (Park, et al., 2013).

Religiosity may influence numerous social, physical and psychological variables (Koenig, 2012). Some researchers relate that religiosity can be related to psychological functioning such as spiritual intelligence (Musavimoghadam et al., 2015), emotional intelligence (Bhat & Rizvi, 2013), moral concern (Jack et al., 2016) and self-efficacy (Sania & Amena Zehra, 2015). In Islam, physical, emotional and spiritual health cannot be separated. Muslims believe all cures come from Allah and seeking treatment for psychological and spiritual health does not conflict with seeking help from Allah (Rassool, 2016).

Those who have high religiosity levels are also associated with high psychological functioning. This is because religiosity can become a central motivation of a person's life and influence a person's thought and process. A positive relationship was found between involvement in the religious program with the practice of prayers and *akhlak* (Mohd Farid Hafidz & Mohamad Khairi, 2016).

A collaboration of different university researchers has published a literature review of studies integrating religion into psychotherapy from 2006-2015 in Muslim communities. Five themes have emerged as follows: “1) Unification of western psychological models with Islamic beliefs and practices; 2) Research on historical

accounts of Islamic Psychology and its rebirth in the modern era; 3) Development of theoretical models and frameworks within Islamic Psychology; 4) Development of interventions and techniques within Islamic psychology; and 5) Development of assessment tools and scales normed for use with Muslims” (Haque et al., 2016. 78). This study is in line with theme number 5: Development of assessment tools and scales that normed for Muslims use.

In Malaysia, counseling practice is limited in terms of providing psychological assessment and testing (Azizah & Siti Salina, 2015). This is especially true for religiosity assessment. According to Salbiah et al., (2016), there are 11 assessments with Islamic oriented scales that have been developed from the year 2006 to 2015. It shows that religiosity measurements have seen the light of its importance. The framework of measuring religiosity in Islam is different from other religions. This is because the measurement reported will act as an outward or external observation based on human limitations and boundaries. While the real absolute assessment will be by Allah in the day of judgement (Jamiah et al., 2013).

2.2.5 Constructs in Religiosity Assessment

There are various constructs used by various researchers in instruments related to religiosity. One of the earliest Islamic religiosity measurements that can be found in the literature in Malaysia is Muslim Religiosity and Personality Inventory developed by Krauss (2005). The study recruited 1692 youths from four states: Kuala Lumpur, Johor Bahru, Kelantan, and Perlis. The constructs developed through a literature review of Islamic theoretical framework, Islamic textual sources and experts’ interviews. It consists of two constructs: Islamic Worldview and Religious Personality. Islamic Worldview has two subconstructs: Worldly and Spiritual. Religious Personality have two subconstructs: Ritual and *Muamalat*. MRPI was developed using CTT analysis. Though it is designed for the youth, it did not address the general understanding of religiosity (Nor Diana et al., 2016).

Nooraini Othman (2011) developed the *Ummatic Personality Inventory (UPI)*© which has 78 items with three constructs: *Ibadah*, *Amanah* and *Ilm*. *Ibadah* Construct

has 30 items with five subdomains: *Fardhu Ain* 12 items, *Fardhu Kifayah-Deen* 4 items, *Fardhu Kifayah Nafs* 5 items, *Fardhu Kifayah Aql-Mal* 6 items and *Fardhu Kifayah-Nasab* 3 items. *Amanah* Construct has 28 items, *Khilafah-Amar Maa'ruf* 7 items, *Khilafah-Nahi Munkar* 6 items, Accountability-Allah 6 items, Accountability-Parents 3 items and Accountability-Community 6 items. *Ilm* Construct has 11 items, Knowing 5 items and Doing 6 items. This instrument finds its basis in the *Ummatic* Paradigm by al-Faruqi (1992). Items were self-developed by the researcher and based on the al-Quran, Sunnah and the work of Muslim scholars. The instrument was reliable, given that the overall reliability value of Cronbach's Alpha was .963. This instrument was developed with the intention for it to become an assessment tool for self-introspection (*muhasabah*) and self-improvement (*islah*). This study was developed without the involvement of experts' interviews.

A study in Malaysia involving 57 Turkish students was done by Ismail and Tekke (2015). Integrative Islamic Personality Inventory consists of 64 items with four constructs: *Tawhid* (15), *Hashr* (13), *Nubuwwa* (19) and *Ibadah* (17). Domains selected based on the ideas of Carl Rogers and Said Nursi. The total pool of items was initially 1560 items adapted from Muslim Attitudes Toward Religion Scale, The Religiosity of Islam Scale, Muslim Attitudes Toward Religion Scale and Attitudes Toward Islam Scale and Q-methodology by Stephenson (1953). This instrument concentrated on certain aspects of religiosity only.

An Islamic religiosity assessment is also developed when the researchers attempt to examine the effect of religiosity with other factors. Strength of Religious Faith was developed by Achour et al., (2014) consisting of 11 items with two constructs of Beliefs and Worship (8) and Prayer (3). The research examined Muslim's religiosity and its effects on the well-being. The major components of well-being were job satisfaction, family satisfaction, and life satisfaction. The questionnaires for the well-being were adopted from Hackman and Oldham (1975) for family satisfaction, Hackman and Oldham (1975) for job satisfaction and Diener et al. (1985) for well-being. The study involved 315 Muslim female academicians as participants. The results of the study showed a positive significant correlation between well-being and religiosity.

Another study was by Seghatoleslam et al., (2017) who have developed a questionnaire about Islamic piety named *Taqwa* Questionnaire. There are four subconstructs, individual, social, cognitive, and emotional of *taqwa*. The respondents were 98 Malay male patients with Drug Dependency Syndrome (DDS) and with a psychiatric diagnosis (DSM-IV-R). Participants were randomly selected from Kajang Khafidz Polyclinic Kuala Lumpur. It was found that the psychometric properties for the questionnaire were acceptable and can be used to assess DDS patients on their Islamic beliefs, attitude, and behavior.

Outside Malaysia, one of the earliest instruments developed was The Psychological Measure of Islamic Religiousness (PMIR) developed by Abu Raiya (2008) which consists of seven constructs and sixty items. Constructs identified through theory and 25 Muslims semi-structured interviews. The constructs were Islamic Beliefs (5), Islamic Ethical Principles and Universality (14), Islamic Religious Duty, Obligation and Exclusivism (12), Islamic Religious Struggle (6), Islamic Positive Religious Coping and Identification (14), Punishing Allah Reappraisal (3), Islamic Religious Conversion (6). The sample was recruited through the internet with 340 Muslims who completed the online survey. This study has a psychometric issue that needed more testing to validate the instrument.

A study was done with 495 Muslim Algerian students called Comprehensive Measure of Islamic Religiosity (CMIR) by Tiliouine and Belgoumidi (2009). It has 60 items with four constructs: Religious Belief (17 items), Religious Practice (20 items), Religious Altruism (12 items) and Religious Enrichment (11 items). The key indicators in this study were developed by referring to traditional religious textbooks and wide consultancy with experts. It was a study to find the relationship between Islamic religiosity and satisfaction of life and health. It was analyzed using CTT.

In Pakistan, Rabia Dasti and Aisha Sitwat (2014) developed the Multidimensional Measure of Islamic Spirituality with 75 items. Constructs were identified from electronic hadith database <http://www.searchtruth.com>, books on Sunnah, books on spiritual and mystical tradition, Holy Qur'an and approval by experts. There were eight constructs: Self-discipline (12), Quest and Search for divinity (12), Anger and Expansive Behavior (9), Self-Aggrandizement (10), Feeling of connectedness with

Allah (12), Meanness-Generosity (9), Tolerance-Intolerance (7), Islamic practices (4). The instrument development did include experts' opinions. However, they excluded questions regarding the belief that are very fundamental in Islam and questions about the pilgrimage to Mecca that is very important in the five pillars of Islam.

El-Menouar (2014) has developed a Muslim religiosity instrument based on Glock's Model of Religiosity in Germany. Glock's instrument is one of the oldest religiosity instruments known in the literature. She adapted Glock's theoretical model to use as a heuristic tool to measure the different dimensions of Islamic piety in the instrument. The five dimensions of Muslim Religiosity are Basic Religiosity, Central Duties, Religious Experience, Religious Knowledge and Orthopraxis. This is one of the examples where researchers adapted, and extended scales based on Christian beliefs and practices. The respondents of the scale were divided according to groups of religiousness. The religious group was recruited from the mosque after Friday prayer and religious events, whereas less religious group was recruited from supermarkets and restaurants. This is quite questionable to separate groups that are said to be high in religiosity or low in religiosity based on where they are recruited.

A study from Kuwait by al-Menayes (2017) developed Religiosity Spiritual and Behavioral Dimensions consists of nine items with two constructs: The Spiritual Religiosity (5) and the Behavioral Religiosity (4). 1327 purposely chosen university students participated in this study. Behavior in this study was found inconsistent with one another, due to *sunat* and *wajib* practices among Arabic speaking respondents.

All the above studies mentioned were using different constructs, different framework, different group of respondents and different statistical analyses compared to the new suggested study. This study attempts to look into religiosity as to the core principles of Islam and this comes back to the roots of Islam, which are Islam, *Iman*, and *Ihsan* as mentioned in Gabriel Hadith.

One of the studies that use the same constructs as this study was the IIUM Religiosity Scale (IIUMReIS). It was developed based on Gabriel Hadith by Nor Diana et al., (2016). IIUMReIS consists of three constructs with only 10 items: Islam (2), *Iman* (5) and *Ihsan* (3). The study respondents were 703 employees at a local university. The measurement suggested unidimensionality for religiosity. This study was similar to the

current proposed study in the sense that both are based on the same constructs which are Islam, *Iman*, and *Ihsan*. However, the current study used a theoretical framework of *Mutadayyin* based on al-Shahrastani's definition integrated with the CBT approach, while the previous one was based on Gabriel Hadith with discussion of Islamic scholars. Furthermore, the current study will assess Islam, *Iman* and *Ihsan* according to a person's cognition, emotions and behaviors which has a different approach in terms of items' development. One of the purposes of the *Mutadayyin* Inventory's development is to be used in the counseling session which the previous study had not addressed. The number of items that were only ten items in the previous study was also considered too short to be used as self-introspection and self-development that can be suitable as a tool in counseling sessions. The target respondents in the previous study were employees, whereas in the current study the targeted respondents are undergraduate students.

All studies above showed there is a growing number of Islamic scholars who have developed Islamic religiosity measurement. Nevertheless, the measurements consist of several issues that need to be addressed. A few of the measurements have adapted from the westernized instrument which uses items that have been translated from the instruments that based on Christianity. This leads to misleading questions when answering about Islam (El-Menouar, 2014). Some developed measurement from Islamic theoretical concept (Krauss, 2005; Othman, 2011; Olufadi, 2016); while others developed Islamic religiosity with integration of other dimensions (Abu Raiya, Pargament, Mahoney, & Stein, 2008); (Tekke & Ismail, 2016) and (Dasti & Aisha, 2014). These resulting Islamic religiosity assessments consist of various dimensions based on the theoretical aspects and conceptualization that have been adopted which may and may not sufficiently using Islamic theory (Nor Diana et al., 2016).

The study shows that religion and spirituality can facilitate individual conditions in various illnesses to improve positively. See Table 2.2 for Summaries of Religiosity Assessment.

Table 2.2 Summaries of Religiosity Instrument

Bil	Instrument	Reference	Total of Items	Constructs	Sample	Remark
1	Muslim Religiosity and Personality Inventory	Krauss et al., (2005)	141	1. Islamic Worldview (73) 2. Religious Personality (68)	1692 youths from four states: Kuala Lumpur, Johor Bahru, Kelantan, and Perlis	Using Islam, Iman and Ihsan, address youth in general however do not fully address aspects related to the general understanding and practice of Islam (Nor Diana et al., 2016)
2	<i>Ummatic</i> Personality Inventory (UPI)©	Nooraini Othman (2011)	69	1. Ibadah (30) 2. Amanah (28) 3. <i>Ilm</i> (11)	588 students from two universities	Do not use expert interviews in the study
3	Integrative Islamic Personality Inventory	Ismail and Tekke (2015).	64	1. <i>Tawhid</i> (15), 2. <i>Hashr</i> (13), 3. <i>Nubuwwa</i> (19) 4. <i>Ibadah</i> (17).	57 Turkish students in Malaysia	Developed Islamic religiosity with integration of other dimensions
4	Strength of Religious Faith job satisfaction	Achour et al., (2014)	11	1. Beliefs and Worship (8) 2. Prayer (3)	315 Muslim female academicians as participants.	More focused on cognitive and behavior aspects
5	<i>Taqwa</i> Questionnaire.	Seghatoleslam et al., (2017)		1. Individual 2. Social 3. Cognitive 4. Emotional	98 Malay male patients with Drug Dependency Syndrome (DDS)	Questionnaire used to assess DDS patients on their Islamic beliefs, attitude, and behavior.
6	Psychological Measure of Islamic Religiousness (PMIR)	Abu Raiya (2008)	60	The constructs were Islamic Beliefs (5),	340 Muslims who	Has psychometric issue that needed more testing to be

Bil	Instrument	Reference	Total of Items	Constructs	Sample	Remark
				Islamic Ethical Principles & Universality (14), Islamic Religious Duty, Obligation & Exclusivism (12), Islamic Religious Struggle (6), Islamic Positive Religious Coping & Identification (14), Punishing Allah Reappraisal (3), Islamic Religious Conversion (6).	completed the online survey.	applied to validate the instrument.
7	Comprehensive Measure Islamic Religiosity (CMIR)	Tiliouine & Belgoumidi (2009).	60	Religious Belief (17 items), Religious Practice (20 items), Religious Altruism (12 items) and Religious Enrichment (11 items).	495 Muslim Algerian students	Study the relationship between Islamic religiosity and satisfaction of life and health. It was analyzed using CTT.
8	Multidimensional Measure of Islamic Spirituality	Rabia Dasti and Aisha Sitwat (2014)	75	Self-discipline (12), Quest and Search for divinity (12), Anger and Expansive Behavior (9), Self-Aggrandizement		Constructs were identified from electronic hadith database http://www.searchtruth.com , books on Sunnah, books on spiritual and mystical

Bil	Instrument	Reference	Total of Items	Constructs	Sample	Remark
				(10), Feeling of connectedness with Allah (12), Meanness-Generosity (9), Tolerance-Intolerance (7), Islamic practices (4).		tradition, Holy Qur'an and approval by experts.
9	The Five Dimensions of Muslim Religiosity Scale	El-Menouar (2014)	22	The five dimensions of Muslim Basic Religiosity, Central Duties, Religious Experience, Religious Knowledge, and Orthopraxis	The religious group was recruited from the mosque after Friday prayer and religious events, whereas less religious group was recruited from supermarkets and restaurants.	Based on Glock's Model of Religiosity in Germany. This is one of the examples researchers adapt and extend constructs based on Christian beliefs and practices. The respondents were divided according to groups of religiousness.
10	Religiosity Spiritual and Behavioral Dimensions	Al-Menayes (2017)	9	1. Spiritual Religiosity (5) 2. Behavioral Religiosity (4).	1327 purposely chosen university students participated in this study.	Behavior in this study was found inconsistent with one another, due to <i>sunat</i> and <i>wajib</i> practices among Arabic speaking respondents.
11	IIUM Religiosity Scale (IIUMReIS).	Nor Diana et al., (2016)	10	1. Islam (2) 2. <i>Iman</i> (5)	The study respondents	It was developed based on Gabriel Hadith

Bil	Instrument	Reference	Total of Items	Constructs	Sample	Remark
				3. <i>Ihsan</i> (3)	were 703 employees at a local university	Too short for self-introspection involving cognitive, emotion and behavior

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Though a lot of assessment that has been conducted, the world is changing rapidly, and religion can influence people's lives in various ways. It is important to understand religion through its original sources and learn to understand the principles and values through their respective adherents. Most assessments were developed based more on "psychological perspectives of motivation, attitudes toward one's beliefs, and existential experience rather than on biblical or theological grounds" (Nor Diana et al., 2016: 110). Religiosity assessment developed should take into account the important aspects of the religion studied, its influence on the group that will be studied, what religion means to them and what are other factors influence their religiosity.

2.3 *Mutadayyin*

The Islamic framework chosen in this study is *Mutadayyin*. The term *Mutadayyin*, originally derived from the Arabic word "*al-din*" means "religion" while *tadayyana* means "to be or become religious" and *Mutadayyin* means "devoutness" (Madina, 2007). People who are religious in Islam in this study will be referred to as *Mutadayyin*. Below are a few scholars that referred *Mutadayyin* as people who are religious in Islam.

Scholars give the meaning of the same concept to the word *mutadayyin* with slightly different details. Muhammad ibn Ahmad al-Shahrastani (474-548 H/1076-1153 M), an influential Persian known as an Islamic scholar, a theologian, a philosopher and also a historiographer has defined *Mutadayyin* as: "one who submits, who is obedience, and who believes in recompense and reckoning on the day of judgement. God says 'I have chosen Islam for your religion'. (33).

Al-Shahrastani defines *Mutadayyin* as the one who obeys and submits while the one who makes his or her own independent judgement is called an innovator and a heretic. Al-Shahrastani also said that the one who follows his or her own counsel based on rationality will not be happy. They will not receive any benefit. This is also a problem for people who reject religion, but spirituality biased. Because there is no guidance whatsoever and it will only be based on social norms and acceptance, and this kind of norms and acceptance will differ from culture to culture and from one community to

another. Al-Shahrastani gives measures to the different degrees of religiosity among Muslims and this measure is done in a systematic manner (Muhammad Khalifah Hassan, 1976). Islam is the outward submission which is the beginning (first level). Where if accompanied by sincerity he will believe in Allah, His angels, His scriptures, the Day of Judgement and he will also believe that all good and bad come from Allah. This is called *Iman* (the second level). *Ihsan* is the final level, where submission and faith joint together. *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.

Richard Hrair Dekmejian (1933), refers *Mutadayyin* as the pious or devout people in Islam. In his book titled Islam in Revolution: Fundamentalism in the Arab World, Demekjian identified behavioral characteristics of *Mutadayyin* as follows (Freeman, 1992):

1. Pray five times daily and attending the mosque regularly.
2. Adhere the five pillars of Islam: the testimony of faith (*syahadah*), perform five prayers a day, fasting in the month of Ramadan, pray alms and pilgrimage to Mecca.
3. Adhere Quranic prohibitions by striving for an exemplary
4. Regular Quranic reading and religious meditation
5. Participating in religious group activities
6. Growing a full beard
7. Wearing clothes distinctively

Demekjian further mentions that the above sign of *Mutadayyin* is not apparent and need close observations.

Nuruddin Muhammad bin Ali bin Hasanji bin Muhammad Hamid ar-Raniry ar- al-Shafi'iy al-Quraishi (ar-Raniry) is an Islamic scholar from Rander (Ranir) of Gujerat, India. He worked for several years in the palace under the Sultan of Aceh, Indonesia. He was a famous author who wrote in Arabic and Malay and his works were considered as a few of the oldest Muslim manuscripts of Southeast Asia. In his book "*Hidayatu'l-Iman bi Fadhli'l-Manan*", Syaikh Nuruddin Ar-Raniry regards religion or *ad-din* consists of four articles, which are faith, Islam, knowledge (wisdom) and

monotheism (oneness). He further 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).

Nazih Nasif al-Ayubi (1944-1995) categorized *Mutadayyin* as a further step of ordinary Muslims who upholds his *Syhadah*, pray five times a day, pays zakat and pilgrimage to Mecca. *Mutadayyin* was considered as one of the levels of piety where can be expressed themselves through behavior such as religious learning. He distinguished *Mutadayyin* from other groups such as Islamic reformers, *Islamiyyin*, *Salafis*, fundamentalists, and neo-fundamentalists.

This study chooses theory of *Mutadayyin* by al-Shahrastani (1153) as the framework because al-Shahrastani defined *Mutadayyin* characteristics into three different levels. He explained Islam is the beginner level, where Muslims accept that Allah is the only God and Muhammad S.A.W as His prophet, do the obligatory rituals by performing five times prayers, fasting in the month of the Ramadhan, pay zakat, and pilgrimage to Mecca. Though the mosque plays an important role in Islam, Muslims can do their rituals at home individually. Men and women have also observed differences in Islam regarding their attendance at the mosque. Men are encouraged to participate in congregational prayer especially Friday prayer in the mosque compared to women. The second level is *Iman*, where believing is not just shown in terms of observant rituals but result in the heart, without a doubt and this will reflect one's action. *Ihsan* as the third level where the implementation of Islam and *Iman* come together by reflecting the noble character towards Allah, own self, people and all the other Allah's creation. Believing, belonging and behaving go together in Islam and without neglecting any of the ways and inter-related. These three levels Islam, *Iman* and *Ihsan* become the main constructs in this study.

2.3.1 *Mutadayyin* Definition Based on al-Shahrastani

Al-Shahrastani showed how the levels of *Mutadayyin* are defined as *al-Mabda'* (Islam), *al-Wasat* (*Iman*) and *al-Kamal* (*Ihsan*). These levels show the gradual process to become the *Mutadayyin*.

i. *Al-Mabda'* (First Level) – Islam

According to al-Shahrastani, Islam is the first level called *al-Mabda'* which means starting. Islam means submission therefore it is an important level where the acceptance of belief happens. A *Mutadayyin* starts his religious commitment by the first act of confession of faith that takes place and followed by the rituals act lined by Islam. The rituals act is observed from the prayer, fasting in the month of Ramadhan, almsgiving and perform the pilgrimage to Mecca if able to do so. This level is considered complete when the theoretical acceptance and practical rituals have been implemented (Muhammad Khalifah Hassan, 1976). At this level, a person can be observed through outward actions. He is called a Muslim, but it is not known whether he is faithful or hypocrite because the content in his heart is unknown. If a person hypocrite, Islam without *Iman*, he can be called a *Munafiq*.

ii. *Al-Wasat* (The Middle Level) – *Iman*

Iman, which is a certainty, is in the second level called *al-Wasat*. This middle level is a level where a person has fully accepted the ideological content of Islam as religion including its theological and philosophical doctrines (Muhammad Khalifah Hassan, 1976). If a person submits with sincerity, he will believe in God, belief in angel, belief in His messenger, belief in His scriptures, belief in the Last Day, and he will also believe and affirms that all good and evil is determined by Allah. Such a true believer is called a *Mukmin*.

iii. Al-Kamal (The Final Level) – Ihsan

The last level is the level of perfection (*al-Kamal*). Muhammad Khalifah Hassan (1976) defined this level as an experiential dimension of societal piety or religion in action. Al-Shahrastani views the combination of Islam and *Iman* will result in *Ihsan*. This is where a person experiences his religious feeling as “to worship Allah as if you see Him”, and if you do not see Him, He sees you”. This explains how at a personal level, a person must feel a full awareness of the ever-presence of Allah, where when a person has acknowledged this, sometimes they fail to do so occasionally. At a social level it shows how a person lives in the Islamic way, not just adherence to Islam and *Iman*, *Ihsan* also relates to how a person acts and function in his social environment.

2.3.2 Characteristics of Mutadayyin based on Islam, Iman, and Ihsan

The hadith of Gabriel which is the pillar of the *Mutadayyin* framework used in this study is a hadith of high value in Islam. This hadith is referred to by Prophet Muhammad P.B.U.H as the hadith in which Gabriel came to teach about religion. This is because this hadith covers religious matters from the basis of belief, faith and deeds of the physical limbs including the tongue, hands and feet, to matters that involve matters of sincerity of heart. Three components that are fundamental in religion: Islam, *Iman* and *Ihsan* cover all aspects of human life and are the guidance for Muslim.

The use of the Arabic term *al-tadayyun* indicates religiosity. Religiosity does not mean only faith in the heart, but it embraces the verbal acknowledgement (*syahadah*) and the practice sincerely by deeds (*amal*) as complementary elements to the faith. When a person appreciates his religion, the religion will live in him, radiated in terms of the way a person thinks and behaves. Therefore, a person can be considered religious (*al-Mutadayyin*) if his words and actions are controlled by the appreciation of religion. According to Yusuf al-Qardhawi, worship in Islam has an original purpose which is to emphasize the oneness of Allah, and side goals such as obtaining the goodness of the soul and producing the main qualities in it (Mohd Nasir et al., 2013).

The main qualities needed in individual is the defined characteristics of an individual that can distinguish one individual from another individual (Mohammad & Azzah, 2015). This characteristic should be based to the foundations of religion, Islam, *Iman* and *Ihsan* as discussed in Gabriel Hadith. Therefore, in this study, looking into the characteristics of *Muslim*, *Mukmin* and *Muhsin* individually and comprehensively will cover the characteristics of *Mutadayyin*.

i. Muslim

Islam is derived from Arabic language “*aslama*”, means to accept, or submit. *Muslim* is also related to the word Islam which means people who surrender to Allah (Nur, 2019). A *Muslim* must be obedience to the basic teachings of Islam and follow the five pillars of Islam.

Pronouncing *syahadah*, the most basic fundamental requirement to become a *Muslim* by testimony that “There is no God worthy to be worshipped but Allah, and Prophet Muhammad is the messenger of Allah”. By pronouncing *syahadah* is not only acknowledging through word of mouth but must be through the heart that justifies monotheism to Allah that there is no God worthy of worship except Allah. This concept includes the concept of “*nafi*” which is to acknowledge that there is no other god worthy of worship and the concept of “*ithbat*” which is to confirm that only Allah is worthy of worship (Mohd Nizam & Fathullah, 2018). Sincerity in acknowledging Allah as the one God is mentioned by Allah in the verse of Az-Zumar as follows:

﴿قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ﴾

Say: "Verily, I am commanded to serve Allah with sincere devotion
(Al-Quran. Az-Zumar 39:11)

This shows the difference between *Muslims* and *Munafiqs* (hypocrites). *Munafiqs* can declare themselves *Muslims* but are not accompanied by their heart and deeds. The second part of the *syahadah* is to testify that Prophet Muhammad S.A.W is the messenger of Allah. A person who believes in Allah but not Prophet Muhammad S.A.W as a messenger is not considered a *Muslim*.

﴿مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾
(Al-Quran. Al-Hashr 59:7)

What Allah has bestowed on His Messenger (and taken away) from the people of the townships belongs to Allah, to His Messenger and to kindred and orphans, the needy and the wayfarer; In order that it may not (merely) make a circuit between the wealthy among you. So, take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment.

This verse shows by believing that Prophet Muhammad S.A.W is the messenger of Allah, *Muslims* must believe that his message is authentic, follow his teachings and abandoning what is prohibited.

Mohd Nizam and Fathullah (2018) conducted a study among 110 undergraduates regarding their knowledge on *syahadah* and found out that the level of knowledge is generally low though their interest in divinity is high and suggested a module on *syahadah* concept can be provided for the students.

The second pillar of Islam is to pray five times daily. Performing prayer is a practice of high value in the sight of Allah SWT. Prayer can educate soul and spirit and aims to elevate the ranks and human dignity that often practices it as well as preventing *Muslims* from doing abominable and wicked deeds. Hadith below illustrates the importance of prayer:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ. فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ، وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ، فَإِنْ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ

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 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.

(Hadith. Qudsi's 40th Hadith. #9)

A study by Hasna and Mohad Nazari (2020) on prayer showed that the understanding about prayer is satisfactory among students in Community College, however, the level of the students performing prayer is low.

It can be seen in the studies that there is a difference between one's understanding about religion, with one's interest about religion and one in practicing the religion. The development of characteristics of a *Mutadayyin* require a harmony between understanding, appreciation and action. As the characteristics of a *Muslim* will reflect the characteristics of a *Mutadayyin* in the end, a *Muslim* need to understand the concept of his *syahadah*, the concept of his prayers, as well as the concepts of the other pillars.

Fasting during the month of Ramadan as the third pillar in Islam is seen not just seen as an obligation but it is important to understand the wisdom behind the order. If understanding can be associated with the feelings in performing the *ibadah*, one can perform their *ibadah* with a sense of pleasure and can be associated with happiness. A study by Royanulloh and Komari (2019) shows that the arrival of the month of Ramadan is associated with positive feelings among students. Not to mention the fasting is linked to health care. Ramadhan fasting can help with positive changes in body composition, help to reduce weight, calories and body fat (Lessan & Ali, 2019). This shows *Muslims* can gain benefits by fasting. If such belief and positive thinking can be maintained, an individual will be more motivated to fulfill the responsibility of fasting. Positive thinking and positive emotional association will lead to the best execution in performing *ibadah*. These are the characteristics of a *Muslim* that must be present in as a *Mutadayyin*.

In the fourth pillar of Islam which is paying zakat, a *Muslim* must understand that by giving others a portion of what one has, is a blessing of sharing. When a *Muslim* understand the importance of zakat in maintaining the socio-economy of *Muslims*, being able to pay zakat becomes the responsibility of a *Muslim*. This is because through his ability to pay zakat he will be able to contribute to the welfare of the ummah (Khairul Azhar, 2019).

Hajj is a big event for a *Muslim* who needs careful preparation before performing it. As the fifth pillar, the obligation to fulfill it falls to those who are

physically sound, which is defined in terms of financial and health to undertake it once in a lifetime. Although hajj is a requirement for *Muslims*, there are suggestion that cultural differences might play a role in associating those who performed hajj with social status and as a special role model (Preko et al., 2020). The understanding should be consistent among *Muslims* as *Muslims* are highly encouraged to undertake the religious pilgrimage and gain experience, the preparation made are time consuming and need to be carried out regularly throughout life. It is the responsibility of a *Muslim* to learn the hajj and the pillars, the *ibadah* involved and the necessary hajj requirements. This should be the characteristics of *Mutadayyin* who are diligent in fulfilling their religious obligations.

ii. **Mukmin**

A *Mukmin* is also a *Muslim* who moves from one who has the basics of Islam to the level of a believer. The characteristics of a *Mukmin* are not only as a believer but based on the faith that radiates through the heart and also his actions. *Iman* origin from Arabic word in the form of action which contains several meanings namely trusting, submissive, peaceful and calm (Nur, 2019).

A *Mukmin* believes in Allah includes belief in the oneness of Allah, not submitting to anyone other than Allah and belief in the greatness of Allah. Behaviors that show dependence on other than Allah and expecting power other than Allah to fulfill desires are the opposite behavior. Being a believer means putting faith in Allah and His commandments, first in life (Siti Zubaidah & Muhamad Zahiri, 2016). Allah says:

﴿ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ
بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ﴾

The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His messengers. “We make no distinction (they say) between one and another of His

messengers.” And they say: “We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys.”

(Al-Quran. Al-Baqarah 2:285)

The characteristics of a *Mukmin* is believing in Angels. Believing in the existence of angels who are assigned to oversee all actions that are performed. There are four parts in believing the angels; 1) believe in their existence, 2) believe in their stated features, 3) believe in all the angels, their names as well as their abilities and 4) believe in their duties that are assigned by Allah (Abaido & Attaweya, 2021). When this awareness exists, a person will take care of all his actions because he is aware that he will be held accountable later.

Islam is not a new religion but has the connection with religion brought by other prophets sent by Allah such as Moses and Jesus. Belief in other scriptures such as Torah, Bible and Gospels is one of the characteristics of a *Mukmin*. A *Mukmin* believes that Quran will be preserved until the end, while other scriptures involve in corruption (*tahrif*) which involves the changing of word and false interpretation (Bicer, 2020). Below is Allah’s guarantee that al-Quran will be preserved:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).

(Al-Quran. Al-Hijr 15:9)

As a *Mukmin*, belief in the prophets and the teachings brought by the books revealed by Allah will cause a *Mukmin* to follow what is conveyed, abide by what is commanded and stay away from what is forbidden. As a *Mukmin*, he will follow the sunnah of the Prophet Muhammad S.A.W. Allah's word about believing in His messenger is as follows:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ۖ أُولَٰئِكَ هُمُ الصَّادِقُونَ﴾

“The *Mukmin* (the believers) are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful.”

(Al-Quran. Al-Hujurat 49:15)

The group of people who only follow the Qur'an and set aside the hadith are not a *Muslim* let alone a *Mukmin*. There are also a group of people who do not believe in *Qada'* and *Qadar*. They believe that there are only five Pillars of *Iman*, namely believing in Allah, his angels, his scriptures, his apostles and prophets, and also the Day of Judgment. While believing in *Qada'* and *Qadar* is just an addition that has never been revealed by Allah S.W.T. Such thinking without realizing it is in line with the way of thinking of the anti-hadith group (Abur Hamdi et al., 2016). This act has a negative impact on Islamic law and has a great negative impact on the faith of *Muslims*. While a *Mukmin* who believe in *Qada'* and *Qadar* Allah will feel grateful for his blessings, will not despair of Allah's mercy, will diligently strive and trust in Allah as Allah says below:

﴿وَمَا بِكُمْ مِّنْ نَّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْرُونَ﴾

And ye have no good thing but is from Allah: and moreover, when ye are touched by distress, unto Him ye cry with groans.

(Al-Quran. An-Nahl 16:53)

Mukmins believe in the six pillars of Faith, they behave in line with what they believe. They are the people who have the characteristics of a *Mukmin* who also provide the basis for the formation of the characteristics of a *Mutadayyin*.

iii. **Muhsin**

Whoever submits himself to Allah he is considered a person who has done good (*Muhsin*) (Amini, 2014). *Muhsin* comes from the word *ihsan*, an arabic word which literally means goodness or kindness (Amal Salim et al., 2017). According to Imam Al-Nawawi, Rasulullah S.A.W gave an explanation about *Ihsan* in worship with the aim that every Muslim performs ibadah with sincerity, obedience, full submission and humility as it seems to see Allah SWT in front of them (Mohd Nasir et al., 2013). There are three components of *Ihsan* that need to be known. First, *Ihsan* produces correct, sincere, and kind behavior that cares about the welfare of others; second, how the characteristics of kindness encourage a person to complete his task proficiently; and third, *Ihsan* gives the feeling that Allah is always present and knows all one's actions (Muhammad Yasin et al., 2020). These characteristics of *Muhsin* outlines the important

of sincerity in behaving from all aspects by realizing that Allah is always with him and observing him.

According to Nur (2019) the 'Ulama classify *Ihsan* into four parts which are: First, compassion to Allah; second, kindness to oneself; third, compassion to fellow human beings; and fourth, compassion to other creature. In explaining about *Ihsan*, Prophet Muhammad S.A.W said:

.... أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

...It is that you should serve Allah as though you could see Him, for though you cannot see Him yet He sees you...

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

Ihsan in this hadith shows a *Muhsin*'s high spiritual awareness and effort to obtain perfection, or excellence, in worship. *Ihsan* is the matter of how a *Muhsin* aware that his thought, feelings and actions are all in the knowledge of Allah and strives to beautify his submission to Allah SWT. For example, in performing prayers, a *Muhsin* strive to be in *kusyuk* state, will equipped his prayers with *sumdah* prayers, continuously improving his relationship with Allah, asking for forgiveness by performing prayers of repentance and so on. A *Muslim* who is a *Muhsin* will fulfill his obligations beyond what is entrusted to him. Therefore, the observance of *Ihsan* by *Muhsin*, he does not only perform what is required from him but also practice something more than what is required. Thus, *Muhsin* can be called as an excellent *Muslim*, whose characteristics must be present in a *Mutadayyin*.

Ihsan also includes kindness to oneself. This includes leaving things that can damage one's health, maintaining one's physical and mental health and maintaining personal hygiene. Allah says as follows:

﴿إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لَأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُئُوا 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)

The characteristics of a *Muhsin* also show the obligation to take care of one's health and well-being, refrain from doing things that are harmful to oneself and this is the characteristic of a *Mutadayyin*, not just do good to others but do not forget to take good care of oneself.

Ihsan to others is always referred to as morality to others. A *Muhsin* will do good to those around him as Allah says as follows:

﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ﴾

And remember We took a covenant from the Children of Israel (to this effect): Worship none but Allah; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practise regular charity. Then did ye turn back, except a few among you, and ye backslide (even now).

(Al-Quran. Al-Baqarah 2:83)

This shows that the concept of *Ihsan* is not just maintaining a good relationship with Allah alone, but *Ihsan* also includes the actions and behaviors with fellow human beings. *Ihsan* does not only stop to fellow human beings but continues to other creatures of Allah as in the hadith of the Prophet Muhammad S.A.W:

عَنْ أَبِي يَعْلَى شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا دَبَحْتُمْ فَأَحْسِنُوا الدَّبْحَةَ، وَلِإِحْدِ أَحَدِكُمْ شَفْرَتُهُ، وَلْيُرِخْ دَبِيحَتَهُ"

On the authority of Abu Ya'la Shaddad bin Aws (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said: Verily Allah has prescribed *ihsan* (proficiency, perfection) in all things. So, if you kill then kill well; and if you slaughter, then slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters."

(Hadith. An-Nawawi's 40th Hadith. #17)

As this hadith addresses, a *Muhsin* does not oppress animals, and understands that, how a person treats an animal is also accountable to Allah. A *Muhsin* also takes care of his environment and does not damage his environment as Allah says:

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾

Mischief has appeared on land and sea because of that the hands of men have earned, that (Allah) may give them a taste of some of their deeds: in order that they may turn back (from Evil).

(Al-Quran. Ar-Rum 30:41)

A *Muhsin* must take care of his environment and be responsible for taking care of the nature of Allah's creation that has been bestowed. As the caliph on earth, man is the guardian of nature and all that is in it. The important values of the individual *Muhsin* that are based on imam al-Ghazali's view are the values of sincerity, truthfulness, trustworthiness, responsibility and *al-kamal* (perfection) (Mohd Hasrul & Mohd Fauzi, 2020). As *Muhsin* strive to be *ikhlas* (sincere intention) in everything he does, he focuses his motivation simply because of Allah S.W.T. A *Muhsin* is very committed when doing the command of Allah S.W.T, outward and inward practices complement each other which is parallel to the will of Allah S.W.T. Although *Ihsan* is a level of perfection, a *Muhsin* will strive to achieve it, and these are also the characteristics that must be present as a *Mutadayyin* who wants his religion to be perfect in himself.

Mutadayyin is a term defined in this study because it covers the definition of religiosity in Islam. It signifies the level of religiosity from the basic level that starts from Islam then to a middle level which is *Iman* and the final level which is *Ihsan*. This means *Mutadayyin* covers and include all meaning of inside *Muslim*, *Mukmin*, and *Muhsin*. *Mutadayyin* definition helps to become constructs to develop an instrument to measure religiousness among *Muslim* undergraduate students. Characteristics of *Muslim*, *Mukmin* and *Muhsin* will become the reference in developing the items for the instrument.

In Islam, there are also many different terms referring to the devoutness in Islam. In al-Quran, terms like *Muttaqin* have been used to refer to the different levels of devoutness of a *Muslim*. *Muttaqin* or righteous people (sometimes also referred as people who fear Allah) in al-Quran was used with ayah that refer to “people who have believed” (*Mukmin*) and “people who the doers of good” (*Muhsin*):

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

“O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint”.

(Al-Quran. Al-Baqarah 2:183)

In another verse in al-Quran, Allah says:

﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

On those who believe and do deeds of righteousness there is no blame for what they ate (in the past), when they guard themselves from evil, and believe, and do deeds of righteousness,- (or) again, guard themselves from evil and believe,- (or) again, guard themselves from evil and do good. For Allah loveth those who do good.

(Al-Quran. Al-Ma'idah 5:93)

However, this study will only focuses on the term of *Mutadayyin* as it covers the major level of religiosity of *Muslim*, *Mukmin*, and *Muhsin* as suggested by al-Shahrastani and accordingly in referring to Gabriel Hadith. As the assessment use the religious approach to become a self-introspection tool, it will benefit the client by integrating religiosity with the counseling element. This allows respondents to conduct a self-analysis of their religiosity.

2.4 Counseling Approaches in Helping Self Analysis

There are many therapeutic approaches in counseling that a counselor can use to help clients to evaluate themselves and get to know themselves deeper. The use of these approaches helps to 1) organize and clarify observations; 2) identify past events' causes so that increase predictability of future events; 3) increase understanding of the subject matter and 4) generate new ideas and research (Corey, 2013). There are different approaches in counseling including Psychodynamic Approaches, Experiential and Relationship-Oriented Therapies, Cognitive-Behavioral Approaches, and System and Postmodern Approaches. Among all these therapeutic approaches, CBT has become one of the popular approaches because of its sensibility and basic techniques easily disseminated through treatment manuals (Gaudiano, 2008). The techniques of breaking issues into smaller parts help clients to give attention to their disruptive thoughts thus

help them to change their reactions and behaviors (Miller, 2019). As the assessment developed intends to help individuals to do self-retrospection, the CBT approach can help individuals to be aware of their current thoughts, emotions, and behavior regarding their religiosity. This will further enhance their self-discovery about their current state of religiosity and help to recognize any room for improvement. Further discussion with counselors can allow any impending thoughts, emotion or behavior that lead to any issues in religiosity and their overall well-being. This also makes a significant difference between the proposed new instrument compared to available religiosity assessments.

2.5 Cognitive Behavioral Therapy

Cognitive Behavioral Therapy (CBT) is a common approach group under Cognitive Behavioral Approaches. Beck described CBT as based on the concept that thoughts, emotions and behaviors are interrelated on how individuals approach problems in their life. Emotions and behaviors of individuals can be improved if they are being trained on how to analyze and test their maladaptive cognitions. Counselors used CBT techniques in session to help their clients with unwanted behaviors and to change their behaviors by changing their thought patterns (Davis, 2016). CBT requires active participation by both parties, where the counselor and client collaborate to solve the client's problem and emphasize on current time instead of time in the past. It is also recognized as brief counseling since it requires a structured session and considered a fast-therapeutic session with the focused problem (Miller, 2019).

A team of researchers from Universiti Putra Malaysia, Universiti Kebangsaan Malaysia, and the University of Queensland in Australia found that using CBT along with medication can be effective for unipolar depression. 174 patients in and around the greater Klang Valley area were sampled. Patients were divided into three groups where one group was treated solely with anti-depressants; one group with anti-depressants and relaxation therapy; and another group with anti-depressants and CBT. Patients showed greater improvement in a shorter amount of time in anti-depressants and CBT group compared to other groups. This study supports the effectiveness of using group CBT

amongst local Malaysian (Liang et al., 2017). CBT groups were introduced to CBT activities, learned about CBT techniques to dispute negative thoughts and beliefs.

Norzihan et al., (2016) conducted cognitive-behavioral group counseling among 40 male prisoners with anger and aggressiveness issue. The group was divided into two groups, the treatment, and the control group. The treatment group showed significant decreases in anger and aggression after eight sessions compared to the control group in the post-test. The treatment group learned to understand their anger and aggressive behavior and used CBT techniques such as time out, relaxation, cognitive restructuring, and conflict resolution models.

In the United States, a systematic review on databases such as MEDLINE, EMBASE, and PsycINFO between November 2011 to May 2018 was done. It discovered findings that suggested CBT used as interventions along with medications help at reducing feelings of hopelessness, suicidal ideation and suicidal attempts (D'Anci et al., 2019).

In Palestine, Hdros (2015) conducted an experiment with 16 spinsters who suffer from dysthymic disorder and got low scores on the anger management skills scale. The participants equally assigned them into two groups: an experimental group and a control group. The experiment group received counseling based on the CBT while the control group did not undergo the program. It was found that the experimental group showed a rise and significant differences in pre-test and post-test in anger management skill scores. Significant differences also found between the score of the experimental and the control group suggesting the positive impact of CBT counseling on improving anger management skills. CBT programs include anger management skills where the clients were helped to become conscious of their anger, learned skills to express and control them.

Collaboration research between University Health System and University School of Medicine in Philadelphia and University of Thessaloniki in Greece by Lee et al., (2015) have conducted a study on 277 inner-city pregnant women who received either best practice (BP) condition or cognitive-behavioral counseling (CBC) for smoking cessation program. Each of the groups consisted of two prenatal and two postpartum sessions. Assessments were obtained at three phases which 1) at the baseline, 2) late

pregnancy, and 3) 1 to 5 months postpartum. Cessation rate was found to be significantly higher in the CBC group (37.3 %) versus the BP (19.0 %) at the condition at 5 months postpartum follow-up. It showed that CBC intervention can help for smoking cessation during pregnancy and postpartum. CBC group received Cognitive-Social Health Information Processing (C-SHIP) consists of information to maintain health-related behaviors. Clients assisted to process this information cognitively and emotionally which later transformed into behavioral goals.

In Iran, Koochaki et al., (2017) studied the effect of cognitive-behavioral counseling among 81 mothers of infants in the Neonatal Intensive Care Unit in Kowsar Hospital. The groups were divided into the trial group and the control group. The trial group receives cognitive-behavioral counseling for anxiety and routine care counseling while the control group receives routine care counseling only. Both groups received eight sessions, twice per week for four weeks. Their anxiety was measured using Beck's Anxiety Inventory (BAI). At the beginning of the study, there were no significant differences in anxiety scores between trial and control groups. After received the treatment, both groups immediately showed a reduction in anxiety score, and in the third phase the score has risen in both groups but in the trial, the group scored lower. This suggested integrated cognitive-behavioral counseling is significantly more effective and have a more long-lasting effect compared to intervention with routine care counseling.

A meta-analysis study has been carried out by Taiwanese researchers on CBT effectiveness with bipolar disorder comprising 1384 patients. It was found that CBT could lower the relapse rate and improve depressive symptoms, mania severity and psychological functioning (Chiang et al., 2017).

CBT approach believes the way a person feels and behaves is influenced by the way he gives meaning to his experiences. Sometimes the meaning given derived from dysfunctional thinking. Dysfunctional thinking will be modified by examining the thinking patterns of a person. CBT techniques help the client to challenge their distorted thoughts and replace them with more effective thinking to function more effectively.

These studies showed that the CBT approach has shown effectiveness with a lot of issues such as anger management, a decrease in depression, smoking cessation and anxiety management. The uniqueness of applying CBT in counseling sessions makes

the clients more aware of their own cognitive, emotions and behaviors thus promote positive behavioral changes. CBT was proved can help clients in many issues making it relevant to be used for Malaysian if not as a sole approach, it can be integrated with other currently available approaches.

2.5.1 Cognitive Behavioral Therapy and Religiosity

The principles of the technique of CBT were also adopted to develop integrated religion-CBT approach such as Religious Cognitive Behavioral Therapy (RCBT), Integrated Islamic Cognitive Behavioral Therapy (IICBT), Islamically modified Cognitive Behavioral Therapy etc. These approaches explicitly integrate religious belief, motivation, and practices into the CBT approach, and the client's religious belief becomes the foundation in the therapy. The integration of religion and CBT in mental health issues has become known as an effective approach that helps the client to improve significantly. RCBT intervention, for example, helps clients to use their own religious teachings to help change maladaptive beliefs, values, and behavior (Hosseini et al., 2016).

CBT helps to integrate *Mutadayyin* characteristics into appropriate beliefs, emotions and behaviors. Changing CBT protocols and strategies to produce adapted therapies that suit the client's values and culture, is important for effectiveness (Husain & Hodge, 2016). CBT helps to facilitate clients' transformation of mind, emotions and actions (Zuraida et al., 2018). When a Muslim states his *syahadah* that only Allah is worthy of worship, then in thought, word, and action shall equally move towards a sense of serenity and safety. The inconsistency will result in maladaptive cognition, emotions and behavior.

Individuals who show their feelings are related to how they interpret a situation. The way a person acts is related to how they interpret something whereas what happens does not cause how they directly affect their emotion or take action about it (Beck, 2021). The same goes for things related to religion. CBT techniques have many advantages in helping the formation of thoughts, emotions and behaviors that are appropriate to religion.

Cognitive restructuring is a technique that is very important in CBT. Through cognitive restructuring, individuals can change old maladaptive thoughts to new ones that are more profitable. If a Muslim has a distorted view in his core belief, the unconditional belief which serve as a basis in interpreting events, it will cause an impact on the emotions he experiences and will eventually lead to inappropriate acts in Islam. If a Muslim does not have a strong core belief that there is life after death, then he may not seriously take care of his behavior and will commit various evils. While humans are not perfect and tend to make mistakes, through CBT techniques, individuals can perform emotional reasoning against themselves to screen and categorize what they are experiencing. Feeling angry, but not to the extent of hating others, is a kind of emotional reasoning to hate someone's actions and not the person. Sometimes people will change and become a better person in the future. With this kind of emotional reasoning occurs within self, the individual who uses this technique will be able to re-evaluate his anger level and lower the high level of anger possibly to a more moderate one. This will cause behavior modification to occur. Instead of wanting to quarrel in the first place, individuals may find a more prudent way by discussing or researching why a person act as he did.

Underlying assumption is a conditional belief that shapes how a person responds to something. It is a belief that stems from the core belief consisting of attitudes, rules and assumptions, often come in unstructured way. If the underlying assumption of a person comes from a negative core belief it will affect the person's underlying assumption and automatic thoughts. For example, if the core beliefs of a person state that he belongs among the poor, the attitude is to be lazy to help others, the rules state that he needs help compared to others and the assumption that helping others will give him difficulties, then he will avoid helping others. The fastest way to fix this according to Beck (2021) is to modify his core belief. If his core belief states that he is among those that can give benefit to others, then his underlying assumption states that he can help others with the abilities he had and his automatic thoughts states that by helping others, Allah will help his affairs in the future, then he becomes more willing to help others even in the face of adversity.

Another key technique in CBT is to transform negative automatic thoughts through cognitive restructuring and convert them into positive automatic thoughts. Automatic thinking, the thinking that occurs spontaneously, is accepted as true, and tends to negatively affect a person's mood. For example, if the automatic thinking of the individual believes that he needs to be self-reliant in all things, when something undesirable happens, he will blame himself excessively. Through the CBT process, individuals will be able to examine these kinds of thoughts and are encouraged to find evidence to support or refute these negative thoughts. By doing this, people can see a more objective and realistic view of the thoughts that contribute to their feelings. By being aware of negative and often unrealistic thoughts they can begin to engage in healthier thought patterns and results into a more desirable behavior.

Individuals can also see that self-reliance alone in religion is not justified because everything that happens is also with the permission of Allah. This indirectly gives people the opportunity to strive, trust and be grateful to Allah. Integration of CBT and religion promote cognitive processes through self-introspection by thinking about the reality of existence and nature and remembering the greatness of Allah. When difficulties arise in life, people will return to Allah, looking at the purpose of their lives which can make it easier for an individual to maintain positivity in thoughts, emotions and actions. This study tries to integrate religion with the CBT approach in order to produce instruments that self-reflective and easy to understand without compromising the foundations that are important in religion.

Many studies on the effectiveness of integrating CBT approaches with religion have been conducted both in Malaysia and abroad. In Malaysia, a qualitative study on 10 teens involved in extramarital pregnancies in public protection and rehabilitation institutions in Taman Seri Puteri under Jabatan Kebajikan Masyarakat Malaysia (JKMM) found that there was a need to enhance CBT practice in its rehabilitation program. The participants were involved in programs such as cognitive restructuring program which focused on religious activities, vocational program and knowledge enhancement program. The interviews conducted with the participants shows that though they were equipped with different kinds of program, they do not feel motivated and cannot foresee their future. Since it was not conducted by a therapy

expert and not followed by a behavioral change program, the treatment protocol was not clearly leading to the need to develop and improve CBT treatments that fit the clients' needs (Siti Hajar et al., (2019). As this case shows the need to include CBT with other programs such as religious activities, studies from overseas more focused to include religiosity into a CBT program.

One study in Iran has compared the effect of RCBT and CBT on patient's sertraline on depression, anxiety, biomarker levels, and quality of life in 160 patients after coronary artery bypass graft (CABG) surgery. It showed that the pharmacological and nonpharmacological therapy were effective when intervention of RCBT introduced. Symptoms of anxiety and depression were reduced and quality of life improved (Seyed Hamzeh et al., 2017). RCBT includes religious beliefs to encourage positive behaviors that lead to modification of behavior.

CBT was found to be in line with Islamic beliefs and Muslim participants assert that CBT principles are generally consistent with their belief systems along with their personal and religious values in a study in the United Kingdom. This study has shown the integration of religion into CBT produces promising results. Dr. Ghazala Mir, lead researcher from Leeds University has created a self-help booklet that is based on CBT and al-Quran to help Muslim patients with depression. Twenty patients in the pilot study showed some individual signs of success. This new treatment is being provided by National Health Services (NHS) via a mental health charity in Leeds and has shown a successful result with patients (Strangways-Booth, 2017).

Dr. Harold G. Koenig with his team from Center for Spirituality, Theology, and Health in Duke University with research grant they received from John Templeton Foundation (2011-2014) have developed manuals and workbooks with CBT framework that can be used by five major world religion that includes Christian, Jewish, Muslim, Hindu, and Buddhist. This RCBT manuals and workbooks can be used by therapists with their clients even though they don't share the same religion. Each of the manuals was included with the scriptures passages from the said religion accordingly (Koenig, 2015). CBT approach showed that it is aligned with Islamic religion thus beneficial to be used with clients that consider their religion as their central motivation in life. RCBT workbook from Duke University requires clients to do homework between sessions that

is to keep a self-monitoring logbook that records their daily activities, mood and cognition giving consideration to an individual's religion. However, this can take a few sessions to get an overview of a client's cognitive, emotions and behaviors regarding religiosity. One of the purposes for assignment or so-called homework (now called action plan) is given to CBT clients is for the client to make progress every day and make small progressing changes consistently (Beck, 2016). This is to help the client learn new skills, making things conscious so that it helps to improve the client's level of functioning. As in religiosity, when clients are asked to answer the question about their actions, emotions, and thoughts as an assignment, clients have the opportunities to relate in-depth about their religiosity. However, some clients may make good progress in doing assignment in between CBT sessions while others struggling to complete their assignments hence hinder the progress. Tang and Kreindler (2017) found that 20 to 50% of adult failed to comply with assignments, which become one of the top reasons why the therapy failed.

As in the Islamic workbook, it was found that though it was connected to verses of al-Quran for clients to remember and to contemplate, it is missing a lot in terms of Islamic beliefs, *ibadah*, and practices that are basic foundations in regard to Islamic view.

2.5.2 Assessment Using Cognitive Behavioral Therapy Approach

CBT based measurement tools have been greatly developed as CBT itself encourages the systematic assessment of cognitive, emotional and behavioral measures. Through increased cultural compatibility with self-statement in CBT, it is able to improve therapeutic outcomes (Husain & Hodge, 2016),

In Malaysia, CBT-based assessments are still being poorly developed, and mostly used Beck's inventories that have been translated for local usage. Beck Depression Inventory is one of the commonly used Beck Inventory in Malaysia and a few researchers have produced a Malay version of it. Wan Mohd Rushidi et al., (2004) translated Beck Depression Inventory-II and examined the reliability among 354 Malay postpartum women in Kedah. The translations were done by schoolteachers and doctors that were well versed in both languages, Malay and English language. Face, content and

semantic equivalence gained after reviewed by two physicians, two psychiatrists, and one general practitioner. It was found the instrument was psychometrically sound to assess symptoms of depression among postpartum women.

Dr. Firdaus Mukhtar from Malaysia and Emeritus Professor Tian Oei (2008) from Australia have translated three inventories based on CBT which were Beck Depression Inventory for Malays (BDI-Malay), Automatic Thoughts Questionnaire for Malays (ATQ-Malay) and Dysfunctional Attitude Scale (DAS-Malay). BDI was translated using the original of 21 items with two subconstructs cognitive/affective subconstruct (13 items), and a somatic/performance subconstruct (8 items). Higher scores indicating higher depression (Firdaus & Oei, 2008b). ATQ original of 30 items was translated to produce ATQ-Malay with 17 items. It measures the frequency of negative automatic thoughts. Higher scores indicate higher negative thoughts. ATQ-Malay was found can be used to differentiate between depressed and non-depressed samples (Firdaus & Oei, 2008a). Dysfunctional Attitude Scale-Malay (DAS-Malay) has 19 items translated from the original version of DAS 20 that has 40 items. Higher scores indicate higher dysfunctional attitudes (Firdaus & Oei, 2010).

These three inventories were tested among 1090 Malays participants in four samples (495 members of the general community, 315 university students, 167 medical patients, and 113 patients diagnosed with a major depressive disorder) (general community, students, general medical patients, and patients with major depressive disorders). Reliability and validity were found to be satisfactory and can be used in the Malay population.

Beck Anxiety Inventory-Malay was administered to 1090, participants were students (28.9%), community (45.4%), patients from primary care unit (15.3%) and patients from psychiatric clinic (10.4%). BAI-Malay were administered along with Catastrophic Cognition Questionnaire (CCQ), Fear Questionnaire (FQ), Anxiety Sensitivity Index (ASI) and Depression Anxiety Stress Scale (DASS). It was found a significant positive relationship between BAI-Malay and all the instruments particularly with DASS and ASI. The overall Cronbach Alpha coefficients (α) value (.91).

Outside of the country, Beck inventories are known based on CBT. Two of the most commonly used is the Beck Depression Inventory (BDI) and the Beck Anxiety

Inventory (BAI). BDI was developed in 1961 by Aaron Beck and has been through several revisions; BDI 1A (1978) and BDI II (1996). BDI II has a 21-item self-report inventory that consisted of cognitive (8 items) and somatic symptoms (13 items) of depression. It is widely used to measure the degree of depression in adolescents and adults. As follows are the scoring of BDI:

- 0 -13 – minimal depression
- 14-19 – mild depression
- 20-28 – moderate depression
- 29-63 – severe depression.

BDI has high internal consistency with BDI IA ($\alpha=.89$) and BDI II ($\alpha=.91$) (Beck, et al., 1996). BDI is now already made available through computerized and card form.

Beck Anxiety Inventory (BAI) was developed by Beck and colleagues. It is a self-reporting inventory with 21 items multiple-choice that help to measure the levels of anxiety. The respondents are asked to rate themselves on how they have been bothered by each symptom of anxiety ranging from 0 to 3. BAI was reported to have high internal consistency ($\alpha=.92$) (Beck et al., 1988).

Terides, et al., (2016) have developed the Frequency of Actions and Thoughts Scale (FATS) with 28 items in the beginning to study adaptive behavior and cognition. After exploratory factor analysis was performed with 451 respondents, it was revealed with four factors and with 12 items remained. The subconstructs are anxiety, depression, behavioral activation, and CBT skills usage. It was found FATS has supported with psychometric properties and can be used to study the mechanism of change in CBT among participants with clinically significant symptoms of anxiety and depression.

According to Hales et al., (2015) there were a few imagery-based cognitive-behavioral assessments that were based on mental imagery in the CBT framework and the role that imagery plays in human behavior. Among them are The Spontaneous Use of Imagery Scale (SUIS), Impact of Future Events Scale (IFES) and The Prospective Imagery Task (PIT). SUIS is a 12-item measure with 5-point Likert scale (1 = never to 5 = always) assessing the extent to which an individual uses imagery in everyday life; IFES is assessment where respondents are required to identify three future imagining events over the past 7 days and to state the events either positive or negative events, and

PIT is to assess respondents' ability to generate mental imagery about future events. Respondents need to form a mental image of 10 positive and 10 negative future scenarios and rated according to its vividness on a 5-point Likert scale (1 = no image at all to 5 = very vivid). PIT has the internal consistency of ($\alpha = .92$) which is excellent; and ($\alpha = .87$) for the negative items which is good. See Table 2.3 for list of CBT assessment. See Table 2.3 for list of CBT assessment available:

Table 2.3 List of CBT Assessment

Bil	Inventories	Total Items	Constructs	Reference
a)	Beck Anxiety Inventory® (BAI®)	21 items	Symptom of anxiety	Beck et al., (1988)
b)	Beck Anxiety Inventory-Malay	21 items	- Subjective anxiety - Autonomic - Neurophysiology	Firdaus & Oei, 2008
c)	Beck Depression Inventory® (BDI®)	21 items	- Cognitive (13 items) - Somatic (8 items)	Beck, et al., (1996)
d)	Beck Depression Inventory for Malays (BDI-Malay)	21 items	- Cognitive/Affective (13 items) - Somatic/Performance (8 items)	Firdaus & Oei, 2008
f)	Automatic Thoughts Questionnaire for Malays	17 items	Frequency of negative thoughts	Firdaus & Oei, 2008
g)	Dysfunctional Attitude Scale-Malay (DAS-Malay)	19 items	Dysfunctional attitudes	Firdaus & Oei, 2010
h)	Frequency of Actions and Thoughts Scale (FATS)	28 items	- Anxiety, - Depression - Behavioral activation - CBT skills usage	Terides, et al., (2016)
i)	The Spontaneous Use of Imagery Scale (SUIS)	12 items	Extent to which an individual uses imagery	Hales et al., (2015)
j)	Impact of Future Events Scale (IFES)	3 future imagining events over the past 7 days	Positive or negative events	Hales et al., (2015)
k)	The Prospective Imagery Task (PIT)	20 mental images	10 positive and 10 negative future scenarios	Hales et al., (2015)

Since instruments are used widely in the counseling field and instruments based on CBT are possible to be developed, religiosity measurement based on CBT is a new option compared to the worksheets that were made available for the clients to assess their religiosity as suggested in RCBT. This makes the assessment easier for both

parties: the counselors and the clients. Assessment can be done in a shorter time to identify room for improvement compared to the time taken for the CBT worksheet to be completed by clients between the sessions. Assessment will also be made possible for different cognitive, emotions and behaviors aspects relate to a person's level of religiousness commitment, can be reviewed compared to the worksheets that based on certain practices only.

The religiosity assessment that is constructed must comply with the requirements of reliability and validity so that it can be used by clients with confidence to assess their religiosity. This should be done in accordance with statistical rules in developing new instrument.

2.6 Rasch Measurement Model

Assessment development needs to pass validating tests so that inferences made from the new assessment is considered measuring the behavior of underlying constructs. The underlying constructs must be able to represent uniform attributes, and it can be a significant representative even though in a small number (Granger, 2008).

Two main theories regarding methodologies to measure validity in statistical significance are Classical Test Theories (CTT) or Item Response Theory (IRT). In recent years, many researchers have been optimistic about the advantages of using IRT compared to the CTT method.

When developing an assessment using the Likert-scale, the inferential statistical analysis such as correlation, regression and ANOVA requires only the type of interval and ratio data, but Likert-scale measurement is in ordinal data form. One of the reasons is that compared to CTT methods, IRT methods such as Rasch Measurement Model (RMM) using probabilistic models that allow a more precise estimated score. In CTT all individuals to be treated equally regardless of their attributed levels (Jabrayilov, Emons, & Sijtsma, 2016).

Many are familiar with Cronbach Alpha (α) in CTT to prove the validity of the instrument, however, RMM can provide further guidance to validate an instrument (Azrilah et al., 2013). According to Mohd Effendi (2015), there are four main

disadvantages of CTT; i) Assume measurement error is normally distributed and are the same for all level scores. All items have the same value and translate them in terms of average, percentage and probability; ii) The item's reliability scale depends on the number of samples and scores depending on the number of items in the instrument, the result will change if sample changed; iii) Cannot estimate the level of ability of the test takers because CTT only involves correct and wrong items without taking into account the capability of an individual over an item and; iv) Different formats in CTT causes the total number of test scores to be unbalanced because of the method limited and its statistics depend on the sample. CTT results are dependent on the performance of the sample taken whereas in IRT, the results for item and person taken in the assessment can be independent (Manapsal, 2017). IRT allows mapping for person and item separately and combined. According to Mallinckrodt et al., (2015), the IRT method is not widely used in the counseling field though it has several advantages over CTT in instrument development.

Among IRT models, Rasch Measurement Model (RMM) is widely used because of its robustness in sampling size, easy to use and give straightforward interpretation (Lacourly, San Martin, Silva, & Uribe, 2018). This RMM is one-parameter logistic (1PL) easier to apply than any other model of IRT (2PL, 3PL, 4PL). The Rasch model or one-parameter logistic (1PL) is used in most psychological tests; two parameters logistic model (2PL) for short question test; three parameters logistic (3PL) for objective questions with many choices and; four parameters logistic (4PL) are rarely being used (Mohd Effendi, 2015). 1PL RMM was introduced by a Danish mathematician named Georg Rasch in 1960. This model also has the advantage of an analytical aspect for instrument development as it uses the psychometric technique that allows computing person measures by taking into account a person's ability and the level of difficulty of the items (Boone, 2016).

The basis for this model is for separating individual abilities with the quality of the instrument (Mohd Effendi, 2015). RMM measures from the middle range while the error is considered greater when it is far from the middle range in both directions (Granger, 2008). RMM assumes individuals with higher potential abilities have the probability to answer the item correctly than those with lower potential abilities. The

same advantage applies to recognize the different difficulty levels among the items. Higher difficulty items have a higher probability to be answered correctly than those with lower difficulties. RMM explains that an individual has a 50:50 chance to succeed on the question given to the difficulty of 0.00 logits; when the item gets harder, the probability of success will decrease (Mohd Effendi, 2015). This enables RMM to estimate individuals' performance and ability when interacting with items (Uto & Ueno, 2018). As it converts raw data by value to logit, from ordinal into interval score (Granger, 2008), the intensity between scale can be specified compared to CTT. Answer 4 "Agree" to 5 "Strongly Agree" may not be the same intensity as answer 1 "Strongly Disagree" to 2 "Disagree". Sometimes answer "neutral" was misinterpreted to be in the middle whereas it might indicate that respondents do not have an interest or lack of knowledge and should be underscored 0 compared to 3 "moderately agree". This might lead to misinterpretation of the significance conclusion by the researcher. RMM helps the development of psychometric tools by increasing the accuracy of the instrument, monitoring the quality of the instrument, and calculating the performance of the respondents (Boone, 2016).

In Malaysia, more and more assessments developers choose the IRT method especially RMM compared to CTT methods to validate their assessments. One of those is Mohd Effendi (2015) who developed the Instrument of Adversity Quotient (IKBAR). 1845 respondents from 5 polytechnics were involved in this study. 4 constructs; Control, Ownership, Reach and Endurance with 66 items maintained after analysis using RMM.

Another study, Adibah (2013) developed the Students' *Akhlak* Evaluation Instrument (IMPAK). The items were constructed by referring to two main sources, the Quran and *Ihya Ulumuddin* by Imam al-Ghazali. The constructs and operational definition have been developed from interview results with five lecturers in the field of *akhlak*. There are three constructs in IMPAK: Behavior, Oral Communication, and Personality. 400 students from four universities were involved in the study. After the RMM analysis, the researcher changed from the five-point measurement scale in the pilot study to a score of 4 in the final study as respondents could not distinguish between

scores 3 and 4. There were 64 items remained fit. In The study found that there were no significant differences in the level of *akhlak* and educational stream.

Mohamad Afifi Yusri and Nooraini (2016) developed an instrument called the Islamic Quality Management Scale (IQMS) to measure perception and attitude towards academic and personality. The instrument has 60 items with eight dimensions of Islamic values in quality management. A five-point Likert scale was used from 1 “no implementation”, 2 “very minimal implementation, 3 “minimal implementation, 4 “moderate implementation and 5 “complete implementation. 59 responses retrieved from 100 questionnaires distributed. After scale calibration in Rasch analysis, the result suggests respondents are unable to differentiate the scale between 2 and 3. This article suggests that the scale for the future should be administered using a four-point Likert-scale.

In a study in Irish urban center by Curtin et al., (2016), teachers were asked to rate 1344 children using the Early Development Instrument (EDI). EDI is an internationally recognized measure for children in early development that has been used and accepted in 24 countries worldwide. Five domains were involved in EDI: Physical Health and Well-Being, Social Competence, Emotional Maturity, Language and Cognitive Development, and Communication and General Knowledge. RMM analysis help to discriminate the children into different levels of ability. They also recognized that the easiest item (‘play with new toy’) and the hardest item (‘overall social/emotional development’). They also found one-third of the items are biased towards girls. This cannot be achieved if using CTT methods, as poor functioning items might be left undetected.

RMM analysis was used to develop and validate a scale to measure the quality of medication counseling among pharmacists in Vietnam. 422 completed questionnaires were retrieved from pharmacists from four major cities in Vietnam. The questionnaires consist of 31 items with five subconstructs: introduction, problem identification, content, behavior, and conclusion. All items were on a five-point scale from 1 “not done” to 5 “excellent”. Results have shown that all items were in an acceptable range between 0.5 and 1.5 except one item but still remained as it is not degrading to the instrument (Tran, Dorofeeva, & Loskutova, 2018).

In RMM, the validity of the instruments can be identified by analyses such as item fit, reliability and separation, local independence, item polarity, unidimensionality, item-person map, and scale calibration.

2.6.1 Item Fit

Rasch analyses use mean-square (MNSQ) and z-scores (z std) to evaluate how well the items fit the model. MNSQ is the ratio of observations to expectations. Ideal value of MNSQ = 1. Values lower than 1 are considered too predictable while more than 1 is considered unpredictable. Range of 0.5 to 1.5 is considered productive for a measurement (Linacre, 2002). If the items are outside this range, items need to be modified or removed because they can affect the reliability of the instrument.

Z std value between -2.0 to 2.0 is the acceptable range. Z std is the reinforcing clues of the misfit item. However, if MNSQ has been accepted, Z std can be ignored (Linacre, 2019).

2.6.2 Reliability and Separation

RMM analysis result provides person and item reliability as well as separation index. (Linacre, 2019) provided a few guidelines regarding the person and item reliability. The analysis will result in higher person reliability depends on; i) the wider the ability of the respondents, ii) the longer length of the test, iii) number categories per item and, iv) better targeting of the sample. Higher item reliability depends on i) wider difficulty range and, ii) large sample. While item separation indicates item hierarchy where < 3 , item reliability < 0.9 shows low item separation.

Person separation according to Linacre (2019) uses to classify individuals. Below < 2 and person reliability < 0.8 indicates that the instrument is not sensitive to differentiate between high and low ability person. This result might also indicate that more items might be needed.

Cronbach Alpha reliability more than 0.7 are considered acceptable and above 0.80 is considered preferable (Pallant, 2016).

2.6.3 Local Independence

Local independence is an analysis to evaluate the extent to which an individual's ability to respond to an item is unrelated to the response of another item in the same construct. According to Linacre (2019), a correlation value of below 0.7 is accepted, which more than that value, suggesting the two items share more than half of their random variance and only one is needed in the measurement.

2.6.4 Item Polarity

The polarity value of an item proves the items measuring the same construct and all items measures a single construct. It is calculated using point PTMEA CORR. Items should have a positive value which shows that it moves in a parallel direction measuring the same construct (Linacre, 2019). An acceptable range of PTMEA is between 0.4 to 0.8 (Azrilah et al., 2013). If items show outside this range, items should be removed or reviewed. If items show negative PTMEA, it means that items or persons are responding in a contradictory way, and should also be removed or reviewed (Linacre, 2019). Item polarity is the early detection of construct validity (Bond & Fox, 2007).

2.6.5 Unidimensionality

Unidimensionality analyzes how well items measure a single construct. RMM uses Principal Component Analysis of Residual (PCA) in measuring unidimensionality. There are a few conditions to comply with unidimensionality requirement as Azrilah et al., (2013) listed out:

- i. Minimal PCA consideration is 40% to 60%
- ii. Noise below 15%
- iii. Items with a value of residual correlation ≥ 0.70 will be removed or reworded.

- iv. Item removed should be done with caution so that construct validity will not be disturbed

2.6.6 Item-Person Map

RMM method emphasizes that an individual's performance in an assessment is the latent ability of the individual interacting with the item's characteristics (Uto & Ueno, 2018). This helps to identify the difference in ability among the respondents in answering an assessment. The map is also known as Item-Person Map, Variable Map or Wright Map. This map also able to present its' mapping according to items' difficulty. See Figure 2.3.

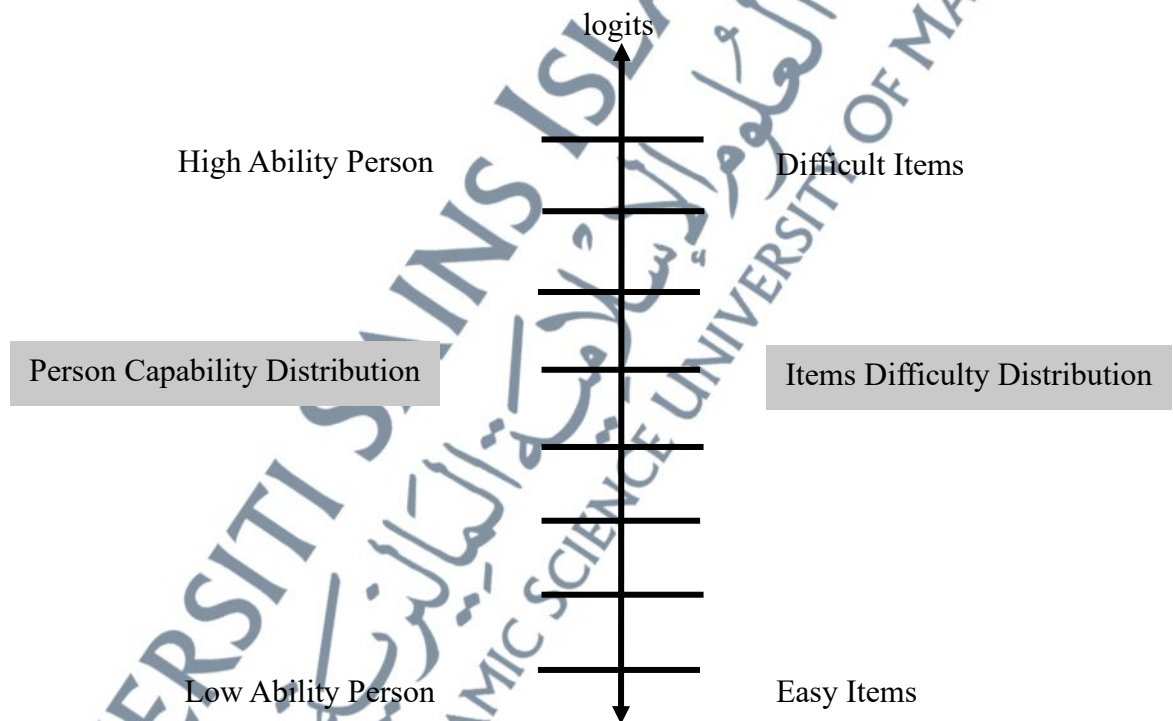


Figure 2.2 Item-Person Map

2.6.7 Scale Calibration

RMM analysis help to verify the scale that has been used in the measurement by looking at whether the responses are spread evenly at equal interval designated. The value of validity for scale calibration is within the range of $1.4 < s < 5.0$. If the s is below

1.4, the rating scale will be combined and if more than 5.0, the rating scale will be separated (Azrilah., 2013).

2.6.8 Instrument Development Model

This study involves the qualitative and quantitative phases to develop *Mutadayyin* Inventory. One of instrument development model proposed by Miller et al., (2013) suggested ten processes in instrument development namely (i) defining the construct, determine the purpose of the instrument; (ii) designing instruments; (iii) construct instrument items; (iv) provide administrative instructions and instrument scoring; (v) conducting pilot studies; (vi) perform item analysis; (vii) reviewing instruments; (viii) test the validity and reliability of the instruments; (ix) define norms, and (x) provide manuals. A few instrument development process models were reviewed and Table 2.4 following the format for comparing instrument development by Adibah (2013) shows the difference between them.

Table 2.4 Comparisons Between Different Models of Instruments Development

Process	Onwuegbuzie et al., (2010)	Miller et al., (2013)	Adibah (2013)	Mohammad Aziz Shah (2018)
Setting Goals/Objectives of the Instrument		√	√	√
Theoretical Foundation	√		√	√
Initial Survey	√			√
Panel Interview	√		√	
Identify and Describe Behaviors That Underlie the Construct	√			
Instrument Information Preparation		√		√
Defining Instruments Main Construct and Subconstructs		√	√	√
Item Writing	√	√	√	√

Process	Onwuegbuzie et al., (2010)	Miller et al., (2013)	Adibah (2013)	Mohammad Aziz Shah (2018)
Arrange Item and Subconstructs in Expert Validity Format				√
Arrange for Face Validity Test				√
Arrange for Content Validity Test			√	√
Arrange Instruments and Subconstructs				√
Instruments in the Instrument Format				
Arrange for Reliability Test/Pilot Test	√	√	√	√
Rearrange for Reliability Test/Pilot Test If Needed	√		√	
Setting the Norms		√		
Arrange Instrument Manual		√	√	√
Process for Instrument Manual Development		√		√
Arrange for Final Format			√	
Validate Revised Instrument for Mixed Analyses	√			
Evaluate the Instrument Development/Construct Evaluation Process and Product	√			

There were small differences in the process of instrument development between the models. This study will follow Mohammad Aziz Shah (2018) instrument development process with the inclusion of certain process suggested by Miller et al., (2013), Adibah (2013) and Onwuegbuzie et al., (2010). Mohammad Aziz Shah's model provided details of instrument development that guide the researcher to prepare the instrument, see Figure 2.4. This is easy to follow as it provides step by step how to conduct a study for instrument development where it entails the arrangement for face validity, content validity, and formatting according to experts' validity and reliability requirement. It also

details out how to prepare for the instrument manual until the instrument is ready to be used.



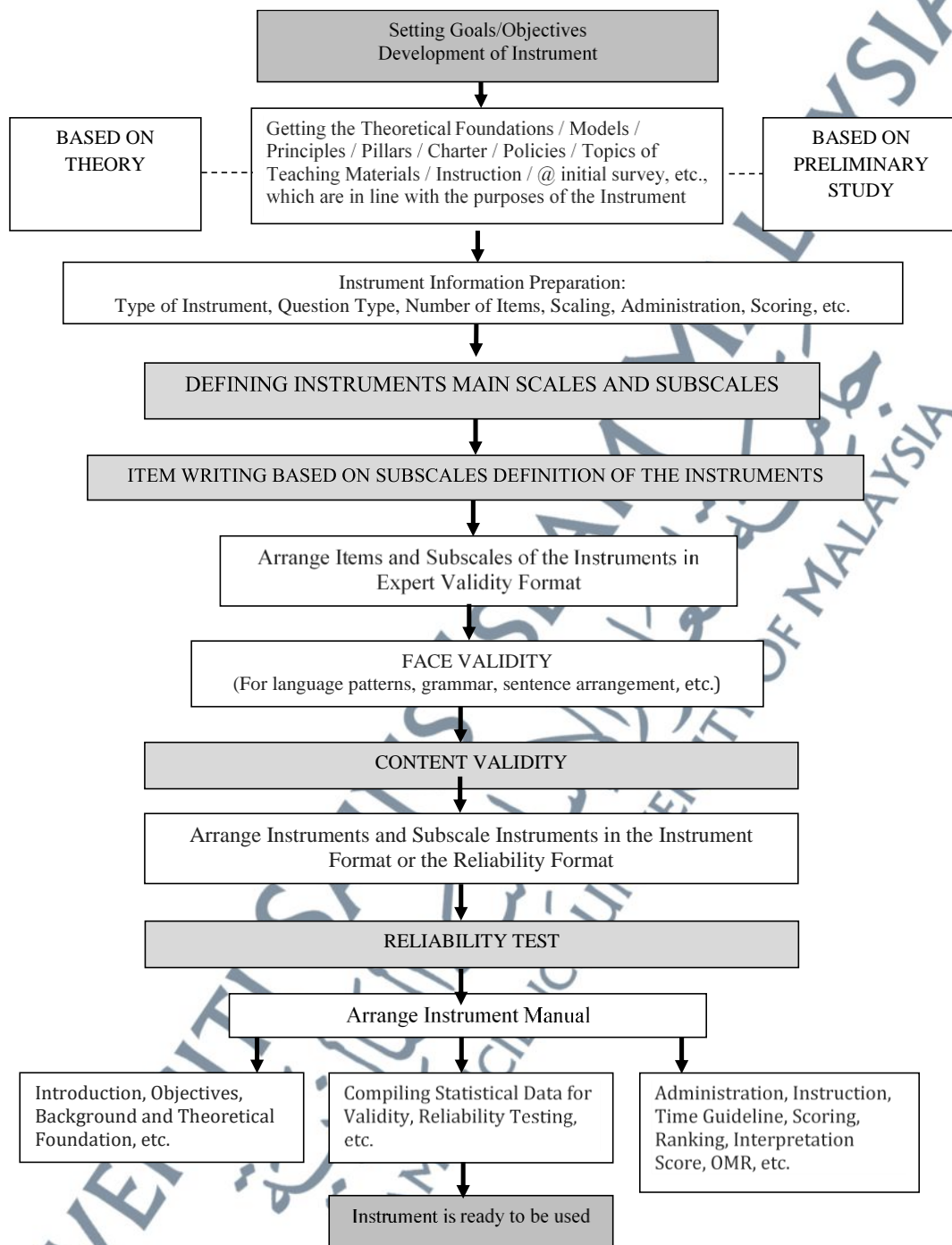


Figure 2.3 Flow Chart for Instrument Development (Mohammad Aziz Shah, 2018)

2.7 Conclusion

This chapter discusses the literature review of how counseling plays a role in life. Counseling services can be catered to different groups of the community. As it is vast to discuss the need of different community especially in different settings or cultures. This study chooses to focus on undergraduate Muslims in public universities.

Counseling services in public universities focus on students' development. The nature of students who are still in young adulthood, searching for their self-identity needs to be emphasized. This is especially important in planning and designing their developmental programs. As, mental health issues are a concern that needs to be highlighted, understanding the inner motivation of the individual is necessary.

Individual inner motivation in life is difference based on different approaches and perception towards life. One of powerful inner motivation is one's religion since it serves the purpose and guidance in life. Therefore, many studies mentioned before showed intervention using combined approaches such as religion in counseling has been giving promising effectiveness. In current study, the focus would be on how to develop valid and reliable Islamic religiosity tools that can help clients to introspect themselves that help them to improve their sense of well-being.

It might be difficult to measure religiosity per se since the ultimate is between a person and his or her creator, but the characteristics of religiosity people can be tangible, hence help to evaluate religiosity. Religious people in current study referred to *Mutadayyin* as mentioned by al-Shahrastani. It consists of three-level of religiosity; Islam, *Iman*, and *Ihsan*. The measurement developed based on these three levels and it is intended to be a self-introspection and self-development Islamic religiosity tools. Religiosity and CBT approaches cover one's holistic introspection of cognitive, behavior and emotion in religiosity. Self-evaluation in CBT method help client to assess their own thoughts, emotions and behaviors and all these can be reported in terms of self-introspection, make it easier to be used in sessions for the counselors and clients.

This chapter also analyzes the previous studies regarding religiosity measurement development involving studies in and outside of the country. The diversity of dimensions can be seen in different studies based on the different conceptualization of

theories that have been adopted. The instrument development model also being reviewed giving guidelines that can be adapted in current study.

The method of analysis using RMM also been discussed in current study highlighted why it is chosen as RMM helps to develop a valid and reliable assessment.

