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# The Psychometry Analysis of Solemnity Measurement Tool Based on The Al-Ghazali Concept: Study on Puberty Ages

Firyal Tsaltsa Qotrunnada[1*], Goyah Hasanah[1], Husnul Khotimah[1], Istana Ilma[1], Muhammad Rizqi Widadga[1], Mutia Mutazizah[1], Tahrir[1]

[1]UIN Sunan Gunung Djati Bandung, Indonesia

## Abstract

This study aims to determine the quality of the results of making special measuring instruments based on the dimensions of Al-Ghazali seen from the quality of the items, the validity of the measuring instruments, and their reliability. The study used a quantitative approach with a total of 406 respondents with Muslim criteria who had reached puberty. Based on the results, it is known that the content validity test shows that all items are valid, the item difference test shows that 27 items have good discriminating power, and the confirmatory analysis of 24 items is valid. The results of the multidimensional validity test show that the *r score* is as follows: Hudruhul Qalbu ($r = .69$), the Tafahhum aspect ($r = .76$), the Ta'adziem aspect ($r = .87$), the Haibah aspect ($r = .88$), the Raja' aspect ($r = .62$), and Haya's aspect ($r = .74$). While the results of Cronbach's alpha reliability test can be obtained the value is .923, and the model of this special measuring instrument is fit.

Keywords: Al-Ghazali concept; psychometric analysis; solemnity measurement

## 1    Introduction

The Ministry of Health released age categorization in 2009 namely 5-11 years old is childhood; 12-16 years old is early adolescence; and 17-25 years old is late adolescence. This is because psychologists categorize the age range of 12-22 years as a transition period from childhood to adulthood that includes biological, cognitive, and social-emotional changes.

During this period, a person experiences transitions in various aspects, including hormonal, physical, and psychosocial aspects. At this time, a person also has extraordinary potential, including the development of increased physical strength, a youthful spirit, and increased cognitive abilities such as being able to think critically; these are their potential and strength. In addition to having increased potential, this period also has its vulnerable sides, such as an identity crisis and unstable psyche, and is an unrealistic period. This period can be termed by psychologists as puberty or adolescence; in Latin, it can be called adolescence.

In Muhammad Muhyidin's book, namely in the book *Remaja Puber di Tengah Arus tahun 2004*, he said that puberty is a time when there is a lot of beauty or beauty in it and beauty, but from both of them simultaneously harboring embers that are quite obliterating or deadly. The thorn of puberty can be a powerful weapon as a fortress for itself. Puberty is a necessity as a period passed by a child. However, the concept of "child" that has been attached to citizens to the world of learning as above has far-reaching consequences. The state, citizens, parents, and the world of learning seem to require and treat people aged 12-18 as "children" or "young people" and "immature" (Elfitriadi, 2019).

\* Corresponding author:
Firyal Tsaltsa Qotrunnada, UIN Sunan Gunung Djati Bandung, Indonesia
e-mail: 1196000073@student.uinsgd.ac.id

In this age range, they are already physically old, marked by the onset of puberty. This biological/physical maturity characterizes the beginning of a person's maturity or *baligh* in Islamic terms. Islam, as the perfect religion of revelation, has provided instructions on this matter. The beginning of *baligh* for a child, whether male or female, in Islamic fiqh discourse, means physical maturity. This physical maturity can be recognized at the time of the emission of sperm, either because of dreams or other reasons. This matter is known in Islam as *hulm* or *ihtilam* or pronounced "wet dream".

The meaning of the word hulm or *ihtilam* as a sign of a child's puberty can be found in the Qur'an or hadith. One of them is found in Surah An-Nuur/24 verse 59, which means as follows: "*And when your children reach the hulm (age of puberty), then let them ask permission, as those who were before them asked permission. Thus Allah explains His verses.*"

There is a verse interpreted from the Ministry of Religious Affairs, the verse interpreted is, "*as for children who have reached puberty, they are recognized like adults in general if they are going to enter the bathroom then they must ask permission first at a predetermined time*". Similarly, in a *saheeh hadith* narrated by seven of the prophet's companions, namely 'Aisha, Abu Qatadah, 'Ali, 'Umar ibn Khatthab, Ibn Abbas, Sidad ibn Aus, and Tsauban. They mentioned that the characteristics of a person reaching puberty is through wet dreams (*ihtilam*).

In Islam, we are familiar with the term *aqil baligh*, which is when a man or woman has reached the age of puberty marked by changes that occur in him so that he is charged with an obligation to the creator. *Aqil baligh* is actually a combination of two words, namely *aqil* and *baligh*. *Aqil* linguistically comes from the Arabic syllable *awala,* which means having reason, understanding, and knowing. In terms, *aqil* is someone whose mind is perfect and can distinguish right from wrong, good and bad, understand what his responsibility is, know the rules and restrictions that exist, and apply them with full awareness and without pressure (Wahidah, 2020).

*Aqil* is a condition where we feel and have reached maturity both physically, psychologically, and socially and the ability to assume responsibility. Aqil, in this case, can also mean a person who is old enough. Then *baligh* can be interpreted as a condition of reaching a person's maturity from a biological perspective and is defined as a condition of reaching biological maturity with the maturity of the reproduction organs in women and men.

In the science of *fiqh*, the age of puberty is a sign that he has understood the law commonly called *mukallaf*. When reaching a certain age and the individual has been burdened with sharia law or in Arabic, is called *taklif*. The terms *mukallaf* and *taklif* have been mentioned and explained in the book of the Qur'an surah Al-Baqarah verse 286, where in the verse, the term *yukallifu* is found, which means it contains the word burden. Therefore, it can be concluded in this case that a *mukallaf* is someone who is capable of performing legal actions. Therefore, Allah gives the responsibility or burden to the individual to be obliged and obedient in carrying out everything that Allah SWT commands and avoiding His prohibitions. According to the Indonesian Ulema Council (*Majelis Ulama Indonesia*) 2016: 10, someone who has reached and has met the criteria for *aqil baligh*, then they already have the ability to act and have reached maturity.

*Aqil baligh* is a religious term that links puberty with one's obligations to the Creator. A person who has reached *aqil baligh* has obligations that he must do in order to fulfill his obligations as a creature who has reasoning and responsibility on the earth. *Aqil* and *baligh* have different meanings, but the characteristics used are the same,

namely indicating that a person is already bound by the obligation to obey the law in religion or, in other words, can be called a *mukallaf* (Indonesian Ulema Council 2016: 9). A child's early adulthood lies between the ages of 7 to 10. This stage is the real stage of a child's nature of learning and reasoning. At this age, children have begun to think critically and reasonably, also they think already using logic.

The criticality of a child leads to god consciousness, realizing that Allah SWT is the protector and regulator. The child begins to be aware of Allah SWT in the universe, this includes for himself and his social environment. In this period, the child goes to the stage of training before *baligh* (*pre-baligh*). Therefore, prayers have begun to be ordered to children from the age of seven because, for markers all habits are ordered properly in everyday life. Then, at the age of 10, the child is obliged to be hit because it is for warning. How to hit the child should not hurt or humiliate, so it must be gentle and firm and need wise advice. According to Santosa, 2018 p. 261, at the age of 10, this is a critical point where children begin to recognize their god, namely Allah SWT, and recognize their abilities, and children have also begun to have responsibility.

In Islam, individuals who have reached puberty are obliged to perform the five daily prayers. Prayer is one of the worship services that is always performed every day. In a day, there are five times of fard prayer and its implementation cannot be abandoned under any circumstances. Prayer is included in one of the five pillars of Islam, occupying the second position after making a statement of faith. This is explained in the word of Allah in the Qur'an surah An-Nisa verse 103.

In Kushidayati (2016), prayer plays an important role for Muslims, one of which is mentioned that prayer is a way to prevent bad actions. The implementation of prayer as a deterrent from bad deeds is not easy, because establishing prayer is not just about carrying out, but there needs to be an understanding and awareness of the majesty of Allah. Prayers that are accompanied by solemnity can only be done by every Muslim who believes, understands, and realizes that he will meet Allah, as Allah says in the Qur'an verses 45-46.

When an individual performs prayer, he should be solemn in his prayer. In Arabic, according to Mujieb (2009), *khushu* means to humble (*al-inkhifaadh*), submit (*adz- dzull*), and calm (*as-sukuun*). According to Imam Al-Ghazali, *khushu* is the implementation of worship that includes the presence of the heart, what is read and done is easily understood, always glorifying the name of Allah SWT, feeling trembling to Allah SWT for the sins that are owned, having hope and feeling ashamed of Allah SWT. And with this, when in a state of *khushu* these servants of Allah perform the prayer in accordance with what Allah SWT commands.

*Khushu* is a psychological concept in Islam. According to Al-Ghazali (Al-Ghazali, 1986, p. 62), there are six dimensions that can be used as a benchmark for *khushu* in prayer, namely:

. *Hudhurul Qalb*, the presence of the heart. This is done by bringing the heart to what is being done or said, and avoiding everything that is not related to it.
. *Tafahhum*, which is understanding. This is done as an effort to understand the meaning included in behavior and speech.
. *Ta'dziem*, which is respect. This is done as self-awareness of the majesty of Allah SWT and realizing that the self is a weak creature.

. *Haibah*, which is the emergence of a sense of awe and fear of the majesty of Allah SWT. This can lead to the realization that the servant is a small creature, so self-strengthening arises to leave all the prohibitions of Allah SWT.

. *Raja'*, which is hoping for the forgiveness and mercy given by Allah SWT. This is done to raise awareness of the mercy and compassion of Allah SWT.

*Haya'*, which is feeling ashamed and humiliated. This is done to refrain from negligent actions, so that shame and humiliation arise for negligence in carrying out all obligations.

## 2    Methods

Researchers constructed a measuring instrument of *khushu* because they wanted to know the quality of the measuring instruments seen from the quality of items, the validity of measuring instruments, and their reliability. This measuring instrument was tried out on more than four hundred (400) respondents with the criteria of moslem/moslem women who have reached puberty. Respondents were taken by simple randomization by distributing measuring instruments via *Google Form*.

The process of making measuring instruments through the process of guidance by experts, the lecturer of the psychology measuring tools construction course, and has gone through a readability test conducted by 7 respondents with the results tested by Aikens's V.

Table 1. List of items of the *Khushu Measurement Tools*

| No. | Item |
| --- | --- |
| 1. | *Saya menyadari sedang berhadapan langsung dengan Allah SWT saat mengerjakan shalat.*<br>I realize that I am dealing directly with Allah (God) when doing the prayer. |
| 2. | *Saya mengosongkan hati dari segala sesuatu yang tidak ada hubungannya dengan gerakan shalat.*<br>I empty my heart of everything that has nothing to do with the movements of prayer. |
| 3. | *Saya mengosongkan hati dari segala sesuatu yang tidak ada hubungannya dengan bacaan shalat.*<br>I empty my heart of everything that has nothing to do with the prayer recitation. |
| 4. | *Saya mengetahui arti bacaan yang saya ucapkan saat melaksanakan shalat.*<br>I know the meaning of the recitations that I recite when I pray. |
| 5. | *Saya memahami kebesaran Allah saat mengerjakan shalat.*<br>I understand the greatness of Allah (God) when I pray. |
| 6. | *Saya memahami makna setiap gerakan shalat yang saya kerjakan.*<br>I understand the meaning of each prayer movement that I perform. |
| 7. | *Saya memahami makna yang tercakup dalam tiap-tiap bacaan shalat.*<br>I understand the meaning involved in each prayer recitation. |

8. *Saya menyadari akan kebesaran Allah ketika saya berdizikir.*
   I realize the greatness of Allah (God) when I do dhikr.

9. *Saya merasa lemah di hadapan Allah ketika melaksanakan shalat.*
   I feel weak before Allah (God) when I pray.

10. *Saya merasa tenang ketika saya melaksanakan sholat.*
    I feel calm when I pray.

11. *Saya meneteskan air mata ketika berdo'a.*
    I shed tears when I prayed.

12. *Saya merasakan getaran dalam hati ketika saya melaksanakan sholat.*
    I feel a vibration in my heart when I pray.

13. *Saya meninggalkan semua hal yang dilarang Allah SWT saat melaksanakan shalat*
    I abandon everything that Allah (God) forbids while praying.

14. *Saya merasa takjub akan keagungan Allah.*
    I was amazed at the majesty of God.

15. *Saya merasa rendah diri dihadapan Allah SWT.*
    I feel inferior before Allah (God).

16. *Saya mensyukuri rahmat Allah SWT saat berdo'a.*
    I am grateful for God's grace when I pray.

17. *Ketika berdoa, saya merasa takut akan siksaan Allah SWT.*
    When I pray, I feel afraid of Allah's punishment.

18. *Ketika melaksanakan shalat, saya merasa lebih dekat dengan Allah SWT.*
    When I pray, I feel closer to Allah (God).

19. *Saya menyadari akan kecilnya derajat seorang hamba dihadapan Allah SWT.*
    I realize the small degree of a servant before Allah (God).

20. *Saya merasa nyaman ketika melaksanakan shalat.*
    I feel comfortable when I pray.

21. *Saya mengharapkan ampunan dari Allah saat berdo'a.*
    I expect forgiveness from Allah (God) when I pray.

22. *Saya mengharapkan rahmat Allah saat melaksanakan shalat.*
    I expect (God) Allah's mercy when I pray.

23. *Saya menyadari bahwa saya adalah makhluk yang lemah dihadapan Allah ketika melaksanakan shalat.*
    I realize that I am a weak creature before Allah (God) when I pray.

| | |
|---|---|
| 24. | *Saya merasa takut untuk melakukan kelalaian dalam melaksanaan rukun shalat.*<br>I feel afraid of committing negligence in performing the pillars of prayer. |
| 25. | *Saya berusaha menahan diri dari perbuatan lalai ketika melaksanakan shalat.*<br>I try to refrain from being negligent when praying. |
| 26. | *Saya merasa malu kepada Allah ketika lalai dalam melaksanakan shalat.*<br>I feel ashamed of Allah (God) when I fail to pray. |
| 27. | *Saya merasa hina di hadapan Allah ketika melaksanakan shalat.*<br>I feel low before Allah (God) when I pray. |
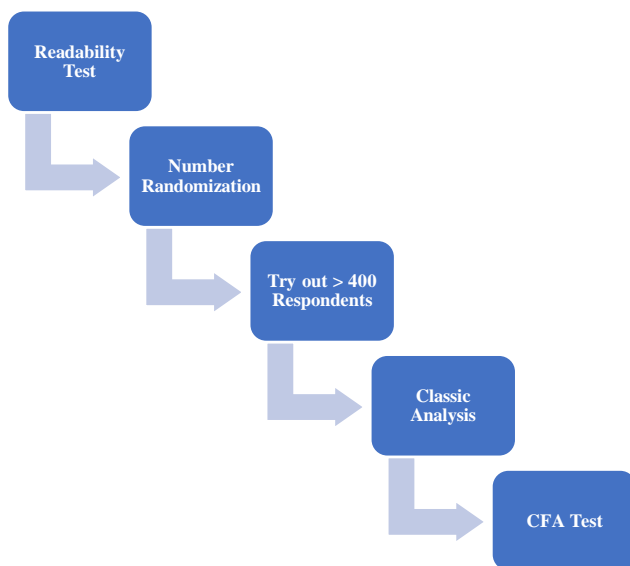


Figure 1 Process of Measurement Tools Construction

The first stage is the readability test, which aims to digest the effectiveness of the sentences used in each item so that it can shrink any errors that are likely to occur due to the lack of matching the researcher's target with the understanding of participants. In the making process of this measuring instrument, the readability test was carried out on 7 moslems/moslem women who have reached puberty. We use Aiken's V formula to see if all items are valid. If not, at least each indicator on the dimensions is represented by a valid element. To test the validity of the content, the researcher uses the formula of Aiken's V, provided that the item is said to be valid if the value of V> .5.

The second stage is randomization. The favorable and unfavorable items are randomized so that they do not arrange and do not easily realize the question pattern. To make it easy the randomization was done in blue print.

The third stage is a pilot study of all items that were ready to be tested on at least 400 respondents. The goal is to make it easy in both classical and CFA analysis. The more respondents, the easier it is to analyze the measuring instrument that we will test using the Lisrel application to modify the item model.

The fourth stage is classical analysis which tested the ability of an element to distinguish and then determines whether each element can distinguish the response of an object with and without the measured attribute index. The item difference test is carried out using an internal consistency test. In particular, test the correlation between the score of each item and the total instrument score. At this stage, the item is said to have good item differentiation if the value of r ≥ .3 (Friedenberg, 1995). Then, the validity test is carried out to show how many test results can be obtained and how the measured properties (characteristics) and structural theory can be processed. This was shown by Allen and Yen in Azwar in 1979 for reliability and validity in 2013. The method used is to correlate the score with the total score. In other words, correlate with the score obtained by the respondent for each factor. Reliability has been tested and used with Cronbach's Alpha method. The validity and reliability analysis of this study is based on the Statistical Program for Social Science (SPSS) version 20.

The fifth stage is the last stage by conducting a confirmatory factor analysis, which aims to determine whether the indicators measured through items are true indicators of the variables measured. The confirmatory analysis is carried out using Lisrel software version 8.7. In this analysis, items are said to be valid if they have a factor loading value ≥ .51 (Wallentin et al., 2010; Warsihna et al., 2021). Fit model if RMSEA <0.08; if the results do not fit, then modify the suggestions contained in the output data. After the model fits, the next step is to calculate validity and reliability using the Construct Reliability (CR) and Variance Extract (VE) formulas where CR is reliable if scored > 0.7 and VE is valid if scored > 0.5.

## 3    Results and Discussion

## 3.1  Results

**Demographic Respondents Data**. Based on the results of the pilot study on 406 respondents, the demographic data results are obtained in Table 2. Based on Table 2, it can be seen that the number of respondents with female gender is 67%, so it can be seen that the number of respondents who are female is higher compared to male (33%).

Whereas Table 3 is the respondent data according to age group, from Table 3, it can be seen that the percentage of respondents aged 13-22 years is 92.6%, age 23-32 years is 5%, age 33-42 years is 1.5%, and age 43-52 years by 0.9%. So, it can be seen that most respondents are in the age range of 13-22 years.

Table 2. Respondents based on gender

| Gender | Total | Percentage |
|--------|-------|------------|
| Male | 134 | 33% |
| Female | 272 | 67% |
| Total | 406 | 100% |

Table 3. Respondents based on age

| Year | Total | Percentage |
|---|---|---|
| 13-22 years old | 376 | 92.6% |
| 23-32 years old | 21 | 5% |
| 33-42 years old | 6 | 1.5% |
| 43-52 years old | 3 | 0.9% |
| Total | 406 | 100% |

**Content Validity.** Based on the results of the calculation of the content validity test using the Aiken's V formula, in Table 4, it can be seen that out of a total of 27 items of the solemnity measuring instrument, all have a V value > .50; therefore it can be concluded that all items are declared content valid. This means that according to the expert panel, all items of the *khushu* measuring instrument that the researcher has compiled are stated to be able to measure the attributes to be measured.

Table 4. Results of Content Validity Test

| Aspect | Item | V Score | Conclusion |
|---|---|---|---|
| *Hudruhul Qalbu* | 1 | 0.89 | Valid |
| | 2 | 0.71 | Valid |
| | 3 | 0.71 | Valid |
| | 4 | 0.75 | Valid |
| *Tafahhum* | 5 | 0.86 | Valid |
| | 6 | 0.79 | Valid |
| | 7 | 0.75 | Valid |
| | 8 | 0.86 | Valid |
| *Ta'Adziem* | 9 | 0.96 | Valid |
| | 10 | 0.93 | Valid |
| | 11 | 0.89 | Valid |

| | | | |
|---|---|---|---|
| | 12 | 0.86 | Valid |
| | 13 | 0.75 | Valid |
| *Haibah* | 14 | 0.96 | Valid |
| | 15 | 0.86 | Valid |
| | 16 | 0.93 | Valid |
| | 17 | 0.96 | Valid |
| | 18 | 0.93 | Valid |
| | 19 | 0.89 | Valid |
| | 20 | 0.96 | Valid |
| *Raja'* | 21 | 0.96 | Valid |
| | 22 | 0.96 | Valid |
| *Haya'* | 23 | 0.96 | Valid |
| | 24 | 0.93 | Valid |
| | 25 | 0.89 | Valid |
| | 26 | 0.93 | Valid |
| | 27 | 0.86 | Valid |

**Differential Power Items**. The item difference test is a statistical test process for measuring instruments with a classical approach, has the aim of determining whether the items on the measuring instrument that the author has compiled are able to distinguish or reveal between respondents who have the characteristics to be measured and respondents who do not have the characteristics to be measured. An item can be said to have good differentiation if the correlation value is $\geq 0.3$. The following are the results of the test of the differential power of items on the solemnity measuring instrument that the researcher has compiled.

Table 5. Results of Item Difference Test

| No Item | Correlation Score | Total |
|---|---|---|
| 1 | Pearson Correlation | .570** |
| | Sig. (2-tailed) | 0.000 |

| | | |
|---|---|---|
| 2 | Pearson Correlation | .560** |
| | Sig. (2-tailed) | 0.000 |
| 3 | Pearson Correlation | .585** |
| | Sig. (2-tailed) | 0.000 |
| 4 | Pearson Correlation | .534** |
| | Sig. (2-tailed) | 0.000 |
| 5 | Pearson Correlation | .670** |
| | Sig. (2-tailed) | 0.000 |
| 6 | Pearson Correlation | .650** |
| | Sig. (2-tailed) | 0.000 |
| 7 | Pearson Correlation | .605** |
| | Sig. (2-tailed) | 0.000 |
| 8 | Pearson Correlation | .602** |
| | Sig. (2-tailed) | 0.000 |
| 9 | Pearson Correlation | .611** |
| | Sig. (2-tailed) | 0.000 |
| 10 | Pearson Correlation | .599** |
| | Sig. (2-tailed) | 0.000 |
| 11 | Pearson Correlation | .566** |
| | Sig. (2-tailed) | 0.000 |
| 12 | Pearson Correlation | .698** |
| | Sig. (2-tailed) | 0.000 |
| 13 | Pearson Correlation | .557** |
| | Sig. (2-tailed) | 0.000 |
| 14 | Pearson Correlation | .575** |

| | Sig. (2-tailed) | 0.000 |
|---|---|---|
| 15 | Pearson Correlation | .588** |
| | Sig. (2-tailed) | 0.000 |
| 16 | Pearson Correlation | .639** |
| | Sig. (2-tailed) | 0.000 |
| 17 | Pearson Correlation | .618** |
| | Sig. (2-tailed) | 0.000 |
| 18 | Pearson Correlation | .687** |
| | Sig. (2-tailed) | 0.000 |
| 19 | Pearson Correlation | .547** |
| | Sig. (2-tailed) | 0.000 |
| 20 | Pearson Correlation | .680** |
| | Sig. (2-tailed) | 0.000 |
| 21 | Pearson Correlation | .540** |
| | Sig. (2-tailed) | 0.000 |
| 22 | Pearson Correlation | .618** |
| | Sig. (2-tailed) | 0.000 |
| 23 | Pearson Correlation | .645** |
| | Sig. (2-tailed) | 0.000 |
| 24 | Pearson Correlation | .630** |
| | Sig. (2-tailed) | 0.000 |
| 25 | Pearson Correlation | .592** |
| | Sig. (2-tailed) | 0.000 |
| 26 | Pearson Correlation | .543** |
| | Sig. (2-tailed) | 0.000 |

| 27 | Pearson Correlation | .367** |
|---|---|---|
| | Sig. (2-tailed) | 0.000 |
| Total | Pearson Correlation | 1 |
| | Sig. (2-tailed) | |

| ** Correlation is significant at the 0.01 level (2-tailed) |
|---|
| * Correlation is significant at the 0.05 level (2-tailed) |

The test of the differential power of items in this study uses an internal consistency approach, namely by conducting a correlation test between the scores of each item and the total score of the measuring instrument. Based on the results of the t-test in Table 5, it can be seen that of the 27 items of the solemnity measuring instrument, all have a value of $r \geq 0.3$, therefore based on Friedenberg's (1995), these items are declared to have good differentiating power, meaning that they are able to distinguish between individuals who have the characteristics stated in the item and individuals who do not have the characteristics stated in the item. Therefore, based on the results of the t-test analysis, it can be concluded that the *khushu* measuring instrument using 6 components is said to be good because all indicators are represented by items.

**Multidimensional Validity**. Based on the results of the multidimensional validity test with the internal consistency correlation approach, it is known that the Hudruhul Qalbu aspect has an r-value of .69, the Tafahhum aspect has an r-value of .76, the Ta'adziem aspect has an r-value of .87, the Haibah aspect has an r-value of .88, the Raja' aspect has an r-value of .62, and the Haya aspect has an r-value of .74. When referring to the category of instrument validity classification according to Guilford (1956, p.145), the validity value in the Ta'adziem and Haibah aspects is included in the very high or very good category. While the validity value in the aspects of Hudruhul Qalbu, Tafahhum, Raja', and Hayajuga has a validity value that is included in the high validity category (good). Based on this, the solemnity measuring tool that researchers compile can be used to measure the attributes to be measured, namely solemnity, by having six dimensions.

**Alpha Reliability**. Alpha reliability or often referred to as internal consistency reliability, is a reliability test model initiated by Alpha Cronbach (1951), has the aim of seeing the consistency of respondents in giving answers to a measuring instrument. In this study, reliability testing was carried out using the SPSS software.

Table 6. Results of the Reliability Test

| Reliability Statistics | |
|---|---|
| Cronbach's Alpha | N of Items |
| .923 | 27 |

Based on the reliability test results above, in Table 6, it can be seen that the Cronbach's Alpha value is .923. When referring to Guilford's (1956) criteria, it is included in the very high-reliability category (very good). Therefore, this means that the solemnity measuring instrument that the researcher has compiled has a very high consistency.

**CFA Instrument Analysis**. After conducting the analysis test with a classical approach, the researchers then analyzed the instrument with a confirmatory analysis approach using Lisrel.

Table 7. Results of CFA Test



Chi-Square=1245.12, df=293, P-value=0.00000, RMSEA=0.090
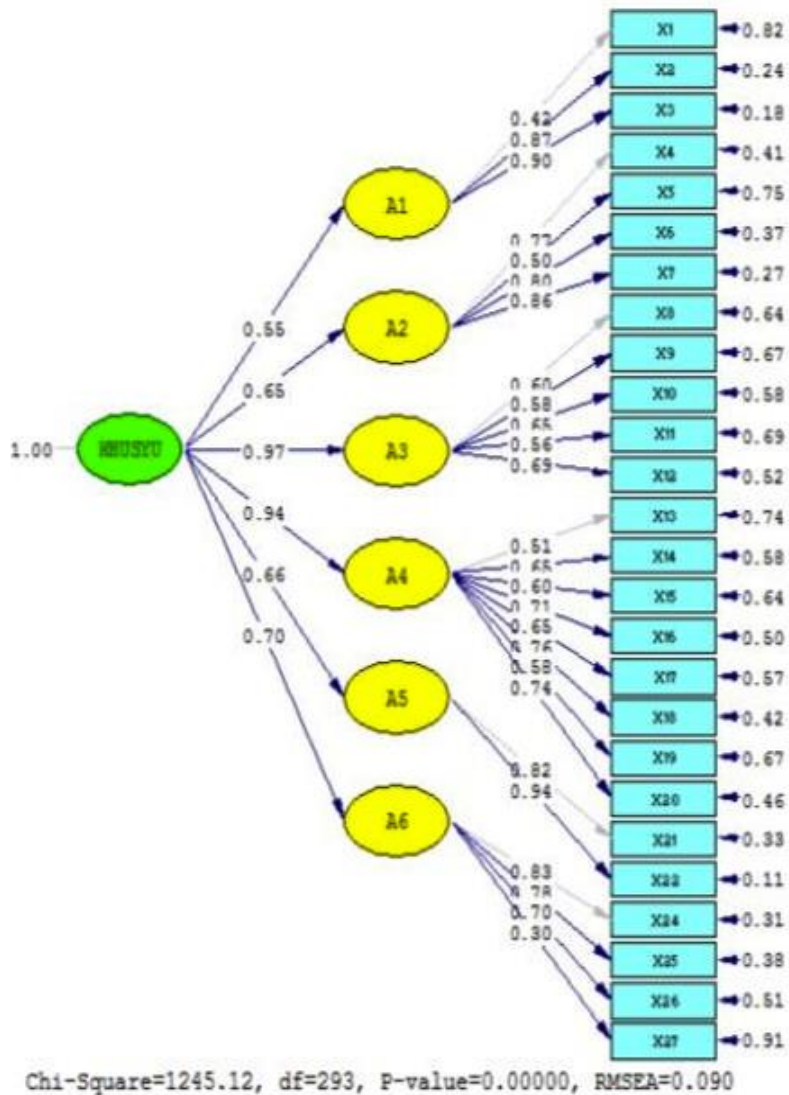
After conducting the CFA test using Lisrel, the factor loading of each item is obtained. The required factor loading value is > .50, because items 1, 5, and 27 have factor loading < .51, these items must be discarded. After the three items were discarded and re-analyzed the items, it was found that all items had a factor loading of >.50.

The remaining items are 24 items, these items have met the requirements because they have factor loading > .50 and can be declared valid, meaning that they are able to measure the indicators to be measured. To find out whether the model is suitable for measuring the psychological attributes to be measured, the fit index value must be known. A model is said to be fit if the RMSEA value is < .08, GFI> .90, NFI> .90, NNFI> .90, CFI> .90. After disposing of the item, the result shows that the RMSEA value is .081, meaning that it is still greater than 0.08, so the model is not fit, meaning that it is not suitable for measuring the solemn attribute. In order for the model to fit, modifications must be made based on suggestions from the CFA test output in Lisrel.

Table 8. Results of Model Modification
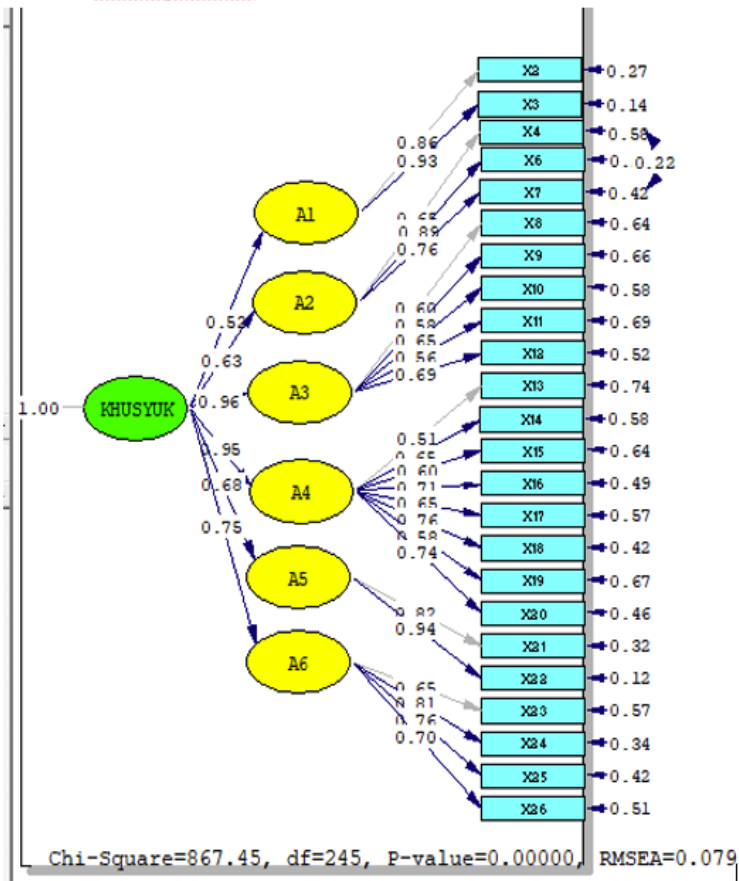
After modifying the model on item 7 and item 4 as suggested by the Lisrel output, the RMSEA is obtained at .079, which is smaller than the recommended score .08, so the model in Table 8 is said to be fit (suitable) to measure the solemn attributes to be measured.

Table 9. The Description of Index Table Fit Model

| Indeks *Fit* | Score | Conclusion |
|---|---|---|
| RMSEA | .079<.08 | *Fit* |
| NFI | .94>.90 | *Fit* |
| NNFI | .95>.90 | *Fit* |
| CFI | .96>.90 | *Fit* |
| IFI | .96>.90 | *Fit* |
| RFI | .93>.90 | *Fit* |

Further Information
RMSEA: *Root Mean Square Error of Approximation*
NFI: *Normed Fit Index*
NNFI: *Non-Normed Fit Index*
CFI: *Comparative Fit Index*
IFI: *Incremental Fit Index* RFI: *Relative Fit Index*

After the model is declared fit, the next step is to calculate the reliability of Contruct Reliability and Variance.

Based on Table 10, it can be seen that the reliability value of CR = .96 and VE = .52, the expected reliability value of CR is >.70 and VE >.50. Based on the test results, the construct of the measuring instrument is reliable because the value is .96 and based on the variance extracted it can also be said to be reliable and valid because the value is >.5.

Table 10. Results of Construct Reliability & Variance

| ITEM | Â | Â² | 1-Â² | CR | VE |
|------|------|-------|-------|------|------|
| X2 | .86 | .74 | .27 | | |
| X3 | .93 | .86 | .14 | | |
| X4 | .65 | .42 | .58 | | |
| X6 | .89 | .79 | .21 | | |
| X7 | .79 | .62 | .42 | | |
| X8 | .60 | .36 | .64 | | |
| X9 | .58 | .34 | .66 | | |
| X10 | .65 | .42 | .58 | | |
| X11 | .56 | .31 | .69 | | |
| X12 | .69 | .48 | .52 | | |
| X13 | .51 | .26 | .74 | | |
| X14 | .65 | .42 | .58 | | |
| X15 | .60 | .36 | .64 | .96 | .52 |
| X16 | .71 | .50 | .49 | | |
| X17 | .65 | .42 | .57 | | |
| X18 | .76 | .58 | .42 | | |
| X19 | .58 | .34 | .67 | | |
| X20 | .74 | .55 | .46 | | |
| X21 | .82 | .67 | .32 | | |
| X22 | .94 | .88 | .12 | | |
| X23 | .65 | .42 | .57 | | |
| X24 | .81 | .66 | .34 | | |
| X25 | .76 | .58 | .42 | | |
| X26 | .70 | .49 | .51 | | |
| Σ | 17.08 | 12.48 | 11.56 | | |

## 3.2 Discussion

Considering the results obtained where the data is mostly filled by the female gender, a study states that the level of solemnity of women is higher than that of men. Based on research conducted by Nawansih and Purwanto (2012), the average result of the solemnity of congregational prayer in women is 23.95, and the average solemnity of congregational prayer in men in the *khushu* prayer is 16.28 (Nawansih & Purwanto, 2012).

Most research subjects are also aged 13-22 years, which at that age is included in the adolescent category. The research states that the level of solemnity can affect self-control in juvenile delinquency. Research conducted by Arifah (2016) states that the higher the level of solemnity in high prayer, the higher the self-control over juvenile delinquency (Arifah, 2016).

As for Suri's research (2014), which conducted experimental research on the level of solemnity in prayer in adolescents who are dating, the results showed that after increasing the solemnity in prayer, it will increasingly prevent premarital sexual behavior in adolescents dating at university x (Suri, 2014).

The measurement tool of solemnity according to Imam Al-Ghozali is divided into six dimensions, including *Hudhurul Qalb* (concentration of the mind), *Tafahhum* (understanding), *Ta'adziem* (respect), *Habibah* (fear and awe of the greatness of Allah), *Raja'* (hope and forgiveness or mercy from Allah), and *Haya* (shame and humiliation). The dimension of solemnity itself was made by Imam Al-Ghozali. In this study, researchers measured the level of solemnity in terms of various worship. Such as prayer, *dhikr*, and reading the holy verses of the Qur'an.

Almost similar measuring instruments in the form of dimensions of Al-Ghazali's solemnity concept were also used by Abidin (2013) to measure the relationship between compulsory prayer and the performance of construction workers in Tambakan Gubug Grobogan Village. The results of his research stated that the village had a fairly good level of compulsory prayer observance and worker performance, so that the variables had a positive relationship (Zaenal Abidin, 2013).

Reviewing the results obtained by researchers of the solemnity measuring instrument according to Al-Ghozali's concept, the results obtained in the form of content validity values of 27 items > .5 indicate that all items are content valid. Then the difference test value of 27 items is also > .3, which means that the item has a good level of difference, and the alpha reliability value is also .923, which means that the data has a fairly good level of reliability according to Guiford (1956). In the modified CFA analysis, the results of RSMEA = .079, NFI = .94, NNFI = .95, CFI = .96, IFI=.96, and RFI=.93 where these results are FIT or valid and obtained the results of CR = .96 and VE = .52 where the CFA modification output data is declared reliable and valid.

From the results of the above analysis, the measuring instrument can be said to be good enough because it has validity, differentiation, reliability, CFA analysis results, as well as VE and CR that meet the criteria of what has been determined.

Even so, this solemnity measuring instrument still has limitations because the research subjects only amounted to 406 people, which cannot represent the number of Moslem individuals who have reached puberty.

## 4 Conclusion

Referring to the results of the study, it can be concluded that the quality of the making of the solemnity measuring instrument based on the dimensions of Al- Ghazali as seen from the quality of the items, the validity of the measuring instrument and its reliability can be said to be quite good because it has validity, differential power, reliability, CFA analysis results as well as VE and CR that meet the criteria of the predetermined.

In the results of this study, it can be seen that this solemnity measuring instrument has content validity, the items compiled have high/good differentiation, fulfill high/good multidimensional validity, fulfill very high/very good reliability, and also produce a fit measuring instrument.

## Acknowledgements

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