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Development, Validity and Reliability of Spiritual Questionnaires Against Women in Polygamous Marriages

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Abstract

This article reports the item development, reliability and validity of the spiritual questionnaire developed by the researcher after performing expert validation. This questionnaire can measure four aspects in spirituality namely redha, tawakkal, love of Allah and *husnuzon* among women in polygamous marriages. The item analysis techniques used were item reliability and item validity. The validity of the contents of the instrument involved two experts. Meanwhile, the reliability of the instrument was analyzed using Statistical Package of Social Science (SPSS) Version 22 using the method of factor analysis. The respondents involved in the analysis were a total of 409 IPT students and married individuals who were systematically selected stratified. The results displayed reflect the quality of this Spiritual Questionnaire item and its reliability for use to local respondents is high.

Keywords: Validity, Reliability, Spiritual Questionnaire.

Introduction

The study of the validity and reliability of instruments is crucial to defend the accuracy of the questionnaire from defects (Ahmad et al., 2009). The higher the value and level of validity and reliability of the questionnaire, the more accurate that the data obtained. According to Howard and Henry (1988) consistency means when the same item is tested several times to the same subject at different time intervals, the score of the result or the answer given is the same or almost the same. It can be concluded that the reliability refers to the consistency of measurements.

Reliability is a necessary but not sufficient condition for the determination of validity. Low reliability is considered to limit the degree of validity obtained, but high reliability does

not provide certainty that high degrees of validity result (Yusoff et al., 2018). In simple terms, reliability provides only consistency that allows validity. Typically, researchers refer to cronbach's alpha reliability coefficient to measure the reliability level of items in a questionnaire (Herman, 2004). This study aims to test the validity and reliability of the Spiritual Questionnaire which was built by the researchers which consists of four constructs namely Tawakal, Redha, *Husnuzon* and Love Of Allah.

In the Islamic perspective, *husnuzon* or being kind to Allah is one of the main policies to build a relationship with Allah only looking at the positive aspects. According to Muhammad (2009) or known as Ibn Athaillah in his book *Syarah Al Hikam*, *husnuzon* to Allah has three categories which are 1) *husnuzon* to Allah because of His majesty and beauty, 2) *husnuzon* to Allah for His courtesy or His virtues and 3) *husnuzon* because of both.

According to the western perspective, *mind reading* is a pattern in which individuals can read other people's thoughts through the body language, facial expressions and eye movements (Baron-Cohen et al., 2001). Mind reading involves all the negative and positive things that exist in other individuals. In fact, through the eyes of an individual, it can be seen whether his feelings are joyful, sad, hateful, afraid or if the individual has evil intentions towards others.

Tawakal means showing incompetence and leaning or pasrah to others. The same word tawakal and root word as tawakal is mentioned in the Quran 70 times in 31 surah. All such words denote the meaning of representation or submission. In the book *Hidayatus Salikin* by Al Ghazali (2010) stated that tawakal is among the praiseworthy qualities praised by syara'. The evidence in the statement of Allah swt says in surah Al-Imran verse 159 which means: "Allah loves those who rely [upon Him]. Which of those who hold onto Him."

In the Western perspective, Locus in control is one of the behaviors that influence the psychological history in which individuals will place responsibility for what happens to them. This is because the individual believes that each behavior is influenced by the fate, the provisions of gods or the strength of others (Hamarta et al., 2013).

In the Islamic perspective, redha is a great practice among all practices of the heart. Redha is an opponent for anger. The Redha in *Shari'a's* term is the pleasure of the servant towards Allah, which is that he does not hate what is happening, following the flow accordingly to his destiny. The pleasure of Allah to the servant is that he already considers it to carry out the commandment based on Allah's commandments and abandon His prohibitions. The greatest redha is the pleasure of Allah, and the ridwan that is made especially to the pleasure that comes from Allah (Mubarak, 2010). Allah's Word means: "They seek a bounty from Allah and the Lord."

Kubler (2008) defines acceptance as an occurrence when a person is able to face reality and can surrender himself. There are several stages of acceptance stated by Kubler Ross, namely 1) the denial stage is where the individual cannot fully accept the reality of what is happening and deny the events of himself, 2) anger which is also a stage where the individual will question every problem that befalls him, 3) bargaining is as if the person want to make an agreement if the problem does not happen to them, 4) depression (no concerns) is a stage

where the individual is already giving up and does not care of what happened, and 5) acceptance is also the greatest stage where at this stage the individual will be more willing and waiting any upcoming problem and always prepared to face it.

Loving Allah is when a servant's heart feels inclined towards Allah, feels that there is a connection with Allah, a feeling of pure and greatness, a feeling of reverence for Allah and a fear of Allah SWT and not likened to another (Haddad, 2013). There are two parts of loving Allah which is 1) fardhu; perform all the worship which is fardhu which Allah has commanded and avoid all vices prohibited by Allah and 2) circumcise; perform sunnah worship and keep away the syubhat and all that is makruh.

Methodology

This research design is a quantitative design using survey method. Researchers distributed questionnaires to Masters and Bachelor students at IPT, teachers at six secondary schools in Sungai Petani and married couples who came to the Kuala Muda District Religious Office (PADKM). Good cooperation is shown by PADKM and the IPT by giving permission for the respondents to be involved in answering the questionnaire.

The location of the study is carefully selected so that the instruments built are suitable and can be applied to all groups. Respondents were selected using simple random sampling techniques. Only 430 sets of questionnaires were returned out of 500 sets but there were some questionnaires with an incomplete answers, hence only 409 questionnaires were fully accounted for. Researchers introduce themselves and explain the purpose of the study before the questionnaire got distributed. Each respondent is required to read the instructions before answering the questionnaire and answer it privately according to their respective opinions without the help of other individuals. Respondents are given about 30 minutes to fill out the questionnaire. Questionnaires that have been answered are collected and reviewed in advance to ensure that the sample follows the correct instructions and provides a complete answer before the data get analyzed.

The Instrument of The Questionnaire

The purpose of the *Spiritual* questionnaire is being used in this study is because this questionnaire can measure the spiritual level of women in marriages. The *Spiritual* Questionnaire was drafted by the researchers themselves based on interviews and revisions with two experts in the field of Usuludin and counseling. The Spiritual Questionnaire has four dimensions or constructs which are redha, tawakal, husnuzon and love for Allah.

Part A of the Spiritual questionnaire contains items related to the sample background such as academic approval, gender, race, age, employment status and marital status. Part B is related to the Spiritual Questionnaire which consists of four constructs, namely Tawakal (11 items), Redha (21 items), Husnuzon (17 items) and Love On Allah (19 items). The total number of item questions in the Spiritual questionnaire was 68 questions. The Likert scale of five options is used for the respondent to express the degree of consent to each item submitted which is Very Agreeable (5), Agree (4), Uncertain (3), Disagree (2) or Very Disagree (1).

This Spiritual Instrument Coaching procedure involves three ranks, namely recognizing the main constructs related to the implementation of the time, coaching items based on the

selected constructs and carrying out data studies and analysis. The process in each ranking is as stated by (Walker and Fraser, 2005).

Stage One: Identifying The Main Constructs

In this study, there were two steps carried out by the researchers. The first step involves the study of literature related to Spiritual (Tawakal, Redha, Love In Allah and *Husnuzon*) for women of the race. This literature covers journals and articles of past studies in and out of the country related to Redha, Tawakal, Husnuzon and Love Of God. This step is important because it can help researchers identify aspects that may need to be included as items.

Second stage: Item Shading In Each Construct

In the second stage, the questionnaire for constructs in Spiritual was constructed by the researchers as there were no questionnaires related to the situation that the researchers wanted to study. The construction of this item is based on an interview with an expert who is a lecturer in the field of Usuluddin at an IPTS. Next, the interview was transcribed and revised by an expert in the field of Counselling for the purpose of obtaining the validity of the content for each item in the four constructs. Then, the researchers carried out improvements to the revised instruments.

Third stage: Conducting a Real Study

The third stage involves two steps. The first step is to administer an instrument that has been built based on a predetermined sample size. The determination of the sample size of this study involved 410 individuals who completed a complete questionnaire consisting of various fields.

Next, the second step, in turn, involves the analysis of factors. The purpose of the factor analysis is to verify the constructs that have been selected. The validity of the construct is appropriate and should be used to verify the instruments that have been built (Jekri & Han, 2019). Table 1 shows the Spiritual questionnaires that have been used in this study.

Table 1

Spiritual Questionnaires Items

ID Item	Item
C1	I always talk to Allah during prayers
C2	I make prayer as a mihrab of love for Allah
C3	I make prayer a love meeting with Allah
C4	I always talk to God through the heart
C5	I like to complain about my problems and fate to God
C6	I like to complain to God
C7	I read the Quran to get a message from Allah
C8	I like sunnah prayer to draw closer to Allah
C9	I need someone to express my feelings
C10	I love Allah by performing obligatory and sunnah prayers
C11	I will worship immediately when encountering problems
C12	I don't care about my problems as long as God loves me
C13	I don't tell you a story with human affection
C14	I am very happy when my husband loves me
C15	I feel sad if the person I expect affection doesn't give love

C16	I can't live without human love
C17	I need the love of those around me to live
C18	I pray to meet God
C19	I pray to make love to God
R1	I accept all of God's provisions to me
R2	Sometimes I'm sad about what happened to me
R3	I accept whatever God decides to me
R4	I am happy with all my tests above
R5	I enjoy getting in trouble
R6	I'm confident in God's plan
R7	I feel good because God guides everything in my life
R8	I always complain when facing the test of Allah
R9	I think what happened to me was someone else's fault.
R10	I like to blame others for the tests that befall me
R11	I think God is too cruel to me
R12	I am angry with God for testing me
R13	Sometimes I think it's unfortunate
R14	I am not satisfied with what God has decreed to me
R15	I often dispute God's wisdom in determining God's justice
R16	I feel God is very fair to me
R17	I believe what happened is a test from God
R18	I am convinced that God has more rights to me
R19	I feel calm with my life
R20	The presence of a third party interferes with my happiness
R21	My partner needs to be fairer to me
H1	Sometimes I'm not sure God accepts my practice
H2	I don't think my prayers are accepted by Allah
H3	I am convinced that all the provisions of Allah are good for me
H4	I believe that whatever my prayers will be, whether it is now or coming.
H5	I'm sure what I'm doing is acceptable to God
H6	I always have the assumption that others are good at me
H7	I assume that others also want the pleasure of Allah.
H8	I don't like to read people's thoughts negatively
H9	I like to read other people's thoughts positively only
H10	I like to interpret the language of others positively
H11	I assume everyone is still in the search for God's guidance
H12	I assume everyone will face conjecture
H13	I can make time for God when the couple is gone
H14	I was able to reduce the workload because my partner helped me
H15	I want pleasure from God
H16	I believe couples want to do their best in the household
H17	I believe honey has as good intentions as I do.
T1	I always put my trust in Allah
T2	I resign myself to what prevails in the future
T3	I am afraid of being ignored by my partner
T4	I'm worried if I'm divorced by my partner

T5	I surrendered my fate to God
T6	I always have complete hope in Allah
T7	I am sure my efforts will bring results
T8	I leave my future to God
T9	I believe the future of my household is in God's hands
T10	I am sure that the sustenance that God has determined will not be missed.
T11	I'm sure God arranged the best for me

Results Analysis

Factor Result Analysis

Table 2 shows analysis of factors which has been carried out by using the extraction of principal component method with varimax rotation over each item that measures the construct in Spiritual i.e. Redha (R), Love of God (C), Tawakal (T), and *Husnuzon* (H). Significant scores for the adequacy of the Kaiser-Meyer-Olkin (KMO) and Bartlett's Fertility Exam scores were examined before the factor analysis process. According to An Yong and Pearce (2013), KMO scores of >0.5 and Bartlett's considerable proficiency test scores show that a data meets the requirements of the reactor.

Table 2

Kaiser Meyer Olkin's Values and Significant Constructs

Constructs	Kaiser-Meyer-Olkin Measure of Sampling Adequacy	No. Of Items	Bartlett's Test of Sphericity		
			Approx. Chi-Square	df	Sig.
Redha	.874	21	6798.607	409	.000
Tawakal	.844	11	3952.529	409	.000
Husnuzon	.845	17	4022.951	409	.000
Love For God	.865	19	5371.426	409	.000

The Result of The Components' Numbers and Total Variance Explained

Table 3, 4, 5 & 6 show the results of dimensions or components and *Total Variance Explained* for Construct and Dimensions tawak al (T), Redha (R), *Husnuzon* (H) and Love On Allah (C). The total variance for measuring the construct of Tawakal (T) is 71.567%, Redha (R) is 72.397%, *Husnuzon* (H) is 68.447% and Love In Allah (C) is 66.646%. The results showed that the number of components and items for each component is appropriate to measure all constructs as the total variance is more than 50% (Lay & Khoo (2010). Based on the results, there are four main factors that contribute significantly to the overall variance change in the *Husnuzon* (H) and Love of God (C) constructs. While the five main factors that lead to the redha construct (R) and two factors to the construct of tawakal (T).

Table 3

Result of Component Numbers and Total Variance Explained Dimensions Redha (R)

Component	Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	9.207	43.844	43.844	4.277	20.368	20.368
2	2.051	9.769	53.613	4.207	20.033	40.401
3	1.438	6.848	60.460	2.594	12.350	52.752
4	1.298	6.180	66.640	2.408	11.467	64.219
5	1.209	5.757	72.397	1.718	8.179	72.397

Table 4

Result of Component Numbers and Total Variance Explained Dimensions of Love For God (C)

Component	Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	8.205	43.183	43.183	5.429	28.576	28.576
2	1.906	10.030	53.213	2.868	15.095	43.671
3	1.321	6.954	60.167	2.301	12.110	55.781
4	1.231	6.479	66.646	2.064	10.865	66.646

Table 5

Result of Component Numbers and Total Variance Explained Husnuzon Dimensions (H)

Component	Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	6.560	38.588	38.588	4.982	29.305	29.305
2	2.005	11.795	50.383	3.079	18.112	47.417
3	1.856	10.921	61.304	1.831	10.772	58.189
4	1.214	7.143	68.447	1.744	10.258	68.447

Table 6

Decision of Component Numbers and Total Variance Explained Dimensions of Tawakal (T)

Component	Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	6.007	54.606	54.606	5.811	52.827	52.827
2	1.866	16.961	71.567	2.061	18.740	71.567

Component Distribution Results

The findings show five dimensions or components rendered on 21 Redha (R) items, four-dimensional or component rendered on 19 items of Love in God (C), four-dimensional or component extracted over 17 *Husnuzon* (H) items and two dimensions or components extracted over 11 Tawakal (T) items. Based on the results of the factor analysis carried out, all items are not eliminated because the load value of the factor for each item is more than 0.4.

Factor Load For Each Item

Next, Table 7 shows the load of factors for each component in each construct. Through this table, the number of items for each component is obtained. In the questionnaire used, it was found that the number of items for each component ranged from three to six. This finding is in line with Pallant's opinion (2005) which states a minimum of three items are required to describe one component.

Table 7

Factor Load For Each Component

Component	Item	1	2	3	4	5
Love Of God (C)	C1	.827				
	C2	.832				
	C3	.901				
	C4	.795				
	C5	.779				
	C6			.470	.747	
	C7	.743				
	C8	.782				
	C9		.474	.314		
	C10	.840				
	C11	.604				
	C12	.657			.327	
	C13				.804	-.387
	C14	.447				
	C15	.476	.614			
	C16		.779			
	C17	.338	.744			
	C18	.845				
	C19	.872				
Redha (R)	R1	.801				
	R2	.350	.499		-.438	.416
	R3	.760	.376			
	R4	.598	.433			-.358
	R5			-.635	.385	
	R6	.832				
	R7	.842				
	R8	-.337	.369			.520
	R9	-.739	.327			.304
	R10	-.725				
	R11	-.747	.396			-.351
	R12	-.790	.384			
	R13	-.659	.343			
	R14	-.836	.351			
	R15	-.724				
	R16	.601			.425	
	R17	.852				

	R18	.775				
	R19	.580	.327		.369	
	R20			.614	.531	
	R21		.315	.656		
<i>Husnuzon (H)</i>	H1		-.412	.608	.472	
	H2			.595	.514	
	H3	.812				
	H4	.772	-.330			
	H5	.609				
	H6	.707				
	H7	.857				
	H8	.647	.468			
	H9	.561	.624		.322	
	H10	.494	.696			
	H11	.788				
	H12	.785				
	H13				.606	-.519
	H14		.476		.515	-.357
	H15	.848				
	H16	.452			.526	-.331
	H17	.664				
<i>Tawakal (T)</i>	T1	.868				
	T2	.570				
	T3	.306	.908			
	T4		.936			
	T5	.789				
	T6	.851				
	T7	.780				
	T8	.782				
	T9	.805				
	T10	.882				
	T11	.877				

According to Lay and Khoo (2010), the load factor above .60 is considered high while the load factor below .40 is considered low. Overall, the results in Table 7 show the majority of factor load above .40. Although there is a payload of less than .40, the researchers chose not to drop the item. In this pilot study, the factor load for each item was in the range of 0.306 to 0.901.

Cronbach's Alpha Analysis Result

Cronbach's Alpha analysis was carried out to obtain the reliability of the instruments used. The value of Cronbach's alpha coefficient of the entire item for Spiritual is .928. These findings show that the results of the analysis have a high level of reliability due to the value of the coefficient above .700 (Hinton et al., 2004).

Discussion

The study aims to build reliable and legitimate Spiritual instruments to measure aspects of Redha, Tawakal, *Husnuzon* and Love On God towards women in polygamous marriages. After going through the validity of the content involving two experts, it was found that all 68 items are suitable for use to measure the constructs to be studied.

A factor analysis was carried out to obtain the validity of the construct and found that the load value of the factor for each item was above .40. This shows that all 68 valid items were used for the actual study. While the reliability (alpha) value of this instrument is .928. These findings show that the instrument has high reliability.

This instrument is very economical in terms of time as it contains only 68 items to test four different constructs. Grammar and sentences used are also concise and easy to understand.

With a slight modification, this instrument can also certainly be used by women in monogamy marriages or various fields that measure spiritual levels. In short, this instrument can be used by all respondents. At this point, there is no instrument containing the Spiritual questionnaire that combines the constructs of Redha, Tawakal, *Husnuzon* and Cinta Pada Allah in Malaysia.

Summary

The validity and reliability of each item in the questionnaire is important. The study data is also important and should be ensured that the accuracy and inclusion of the data is as intended as it contributes to the validity and reliability of the results. If the value of the reliability or validity of the questionnaire is high, then the questionnaire is reliable and valid. The findings of the analysis of the high reliability of the item and the traceability of items hierarchically according to the difficulty level of the item indicate that the Spiritual questionnaire studied is reliable and valid. Overall, the results of this study prove that this instrument is a useful tool for assessing the spirituality of women in polygamous marriages. In order to further refine this instrument, more in-depth and extensive research is needed involving different demographic characteristics of respondents.

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