# DEVELOPMENT AND PSYCHOMETRIC PROPERTY NOBLE BEHAVIOR SCALE DEVELOPMENT AND PSYCHOMETRIC PROPERTY NOBLE BEHAVIOR SCALE

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## ABSTRACT

Research on Islamic psychology is growing rapidly in Indonesia that discusses the noble behavior, but the noble behavior that is studied is still specific and lack of research on the development of noble instruments in the concept of psychology. The study aims to develop and test the validity and reliability of noble behavior, which is based on the concept of the noble behavior expressed by Ilyas (2012). The scale of noble behavior consists of 10 dimensions and 156 items. The results of the validity of the contents involving three experts are psychometric experts, Islamic Psychology experts, and Islamic religious experts who showed the value of Aiken's V starting from 0.667 to 1. The samples used in this study were 243 students of Pondok Pasantren Darel Hikmah Pekanbaru which were taken by using the disproportionate techniques of stratified sampling. The results of a construct validity test by using confirmatory factor analysis (CFA) indicates that the Model 1 CFA test (First order unidimensional) against 10-dimensional on the noble behavior scale expressed fit. The analysis result of Model 2 (second order model) also indicates that all dimensions are able to reflect a valid and significant noble behavior variable with Chi-square = 2010.998 df = 461, P-value = 0.0120, and RMSEA value = 0.032, while analysis construction reliability is obtained by the value of CR (Construct Reliability) = 0.99 which means that the noble behavior scale has good reliability. Thus, the good moral scale is a valid and reliable measuring instrument to measure the noble behavior of the Muslim participants.

**Keywords:** Noble Behavior, Construct Validity Confirmatory Factor Analysis, Construct Reliability.

## INTRODUCTION

Morals are an important element in Islamic teachings, where the perfection of a person's faith depends on the morals he has. Morals also play an important role in everyday life and are related to psychological issues. Rajab (in Mujib, 2006) differentiates the scope of moral science from psychology. The science of morals is a science that studies behavior that a person should do or abandon, while psychology is a science that only studies what behavior is, so that the science of morals and psychology have similarities and differences. The similarity is that they both study a person's psychological behavior, while the difference is that the science of morals studies behavior that is evaluated for its good and bad, so that there are categories of praiseworthy (mahmudah) and despicable (madzmumah), while psychology studies behavior without trying to assess its good and bad.

In line with the explanation above, Ismail (in Mujib, 2006) stated that morals are an attempt to evaluate personality (syakhshiyyah), but morals are still different from personality, because

personality explains whether a person is healthy or unhealthy, while morals explains whether a person is good or bad. Morals in this case can be said to shape a personality. If the morals are good, it will form a healthy personality. Likewise, if you have bad morals, you will develop an unhealthy personality.

The concept of morals is generally studied by experts specifically in a single trait, such as Subandi's (2011) research on patience: a psychological concept, Chizanah and Hadjam's (2011) research on the validity of the construct of sincerity: exploratory factor analysis of the sincerity scale instrument, Rusdi's research (2016) about gratitude in Islamic psychology and the construction of measuring tools, Ani's (2016) research about understanding qonaah values and increasing self-esteem and through group discussions, Rusandi and Liza's (2016) research about the integration of the concept of tawakal as an alternative counseling strategy and Reza's (2013) research on the relationship between religiosity and morality in teenagers at Madrasah Aliyah (MA). These topics have been widely studied and their studies have been widely used in various literature, but the construct of noble morals is still minimally studied more widely.Research that examines morals as a collection of noble traits is still little studied, but there are several studies that examine this concept, including research conducted by Darojah (2016) which examined the cultivation of morals in the formation of student behavior. Based on this research, there are two sources that form the basis of morals, namely the Al-Quran and the sunnah of the Prophet Muhammad SAW. These two sources are a reference for understanding good and noble qualities such as patience, trust, gratitude, forgiveness and generosity. Those that are considered reprehensible traits based on this reference are the traits of shirk, kufr, nifaq, ujub, takabur, and hasad. If these two sources do not emphasize the value of praiseworthy and despicable qualities, human reason might give different values, however, Islam does not deny the existence of standards other than the Koran and Sunnah to determine good and bad human morals.

Another research conducted by Manan (2017) concerns the development of noble morals through example and habituation. This research shows that the implementation of noble moral development is implemented into routine and incidental programs which are mandatory for students. The forms of exemplary behavior shown by teachers include time discipline, discipline in enforcing rules, discipline in behavior, and discipline in worship, while habits include the habit of saying hello to teachers when they meet, reading asmaul husna, tadarus Al-Quran, praying Duha together, Tausyiah duha, praying before and after learning, muhadarah and flag ceremonies on Mondays, clean living and artistic and religious extracurriculars.

No one has studied the moral research that has been studied in terms of theoretical constructs, especially those related to the psychological construct itself, where morals in psychology are related to personality as previously explained. Morals are also related to morals and ethics, but the principles remain different, such as research conducted by Safrilsyah, Zailani, and Khairi (2017) which states that morals are based on the relationship between humans and God, while morals show the existence of a close relationship between fellow humans who empirical. This difference is what makes morals very important to study further. Likewise, morals and ethics, Habibah (2015) said that morals involve things related to good, bad, right and wrong actions in a human being who are guided by the Al-Quran and the Hadith of the Prophet Muhammad, while ethics originate from the results of culture and customs. customs of a place that apply in a society.

Another important thing that underlies the need for a deeper study of the moral construct is that currently psychologists still view some deviant behavior as a moral deviation or a personality

disorder, even though if studied further using the concept of morals, these deviant behaviors are likely to be less formed. morals in a person that are caused by a person's lack of good relationship with Allah SWT.

Based on the previous description, as far as researchers know, there has been no research aimed at developing tools for measuring noble morals and moral constructs, nor has anyone studied the concept of Islamic psychology. This encourages researchers to conduct research aimed at developing a noble morals scale and testing its psychometric properties.

## METHOD
### Measuring Equipment Specifications
The measuring tool for the scale developed in this research is the noble morals scale. The type of scale used in developing this noble morals scale measuring instrument is the Likert scale. According to Sugiyono (2012), the Likert scale is a scale used to measure individual attitudes, perceptions and opinions regarding a social phenomenon. There are two directions for items on a Likert type scale, namely favorable items and unfavorable items (Saifuddin, 2020). Favorable items are items whose contents encourage the behavioral characteristics desired by the behavioral indicators, while unfavorable items are items whose contents oppose the behavioral characteristics desired by the behavioral indicators (Azwar, 2015). This noble morals scale has 5 response points or 5 Likert points, namely SS (Very Appropriate), S (Suitable), N (Neutral), TS (Not Appropriate), STS (Very Inappropriate). The scaling method in this research is subject-oriented (subject scaling). Subject scaling is aimed at placing respondents on a certain assessment continuum so that the relative position of respondents can be obtained from the attributes being measured (Azwar, 2015).

### Research Participants
Participants in this research were Madrasah Aliyah students at the Darel Hikmah Islamic Boarding School, Pekanbaru. Participants in this research were students in class X and XI. The sample size or participants in this research was 243 people. Researchers used a disproportional stratified sampling technique, where the number of each stratum was not balanced. There were 243 participants involved in this research. A total of 124 participants were students from class X and 119 participants from class XI.

### Research Procedure
The development of a measuring instrument for the noble morals scale in this research was carried out in 8 stages, namely (1) identification of measuring objectives; (2) formulate behavioral dimensions; (3) collecting behavioral indicators; (4) item writing; (5) content validity test; (6) pre-trial; (7) test construct validity with Confirmatory Factor Analysis; and (8) construct reliability test.

Identifying measuring objectives begins with looking for theoretical constructs to find the concept of noble morals. The concept of noble morals used as the basis for developing this scale was obtained from a book written by Ilyas (2012) entitled "Akhlak Lectures", so the construct of noble morals theory used in this research was taken from that book. The next procedure is to formulate behavioral dimensions. Researchers formulate behavioral dimensions based on theoretical constructs from Ilyas (2012). In this research, researchers formulated several dimensions of noble morals, namely shiddiq, amanah, istiqomah, iffah, mujahadah, syaja'ah, tawadhu', shame, patience and forgiveness.

**Results**

**Construct Validity Test Results**

This research uses a construct validity test using Confirmatory Factor Analysis (CFA) using the Lisrel program.

**Confirmatory Faktor Analysis (CFA)**

Researchers use RMSEA to determine whether the model is fit or not, model fit can be seen from the RMSEA value < 0.05. This can be explained based on the opinion of Ghozali (2011) who states that the chi square value is very sensitive to sample size. The larger the sample the more significant it is. Therefore, it is recommended to look for another measure of model fit, namely RMSEA. The results of the Confirmatory Factor Analysis (CFA) test are described in 2 parts, namely as follows:

1. **First Order Unidimensional Test Results (One Factor Model)**

a. **Siddiq Dimensions**

The author tested whether the forty-two items were unidimensional, meaning that they only measured the Siddiq dimension. Based on the results of the CFA analysis carried out with a one-factor model, an unfit model was obtained with chi-square = 3027.28, df = 819, P-value = 0.00000, RMSEA= 0.106. For this reason, the researcher modified the model where measurement errors on some items were allowed to correlate with measurement errors on other items, the results obtained were a fit model with Chi-square = 1119.72, df = 703, P-value = 0.00000, and RMSEA value= 0.049. This means that all significant items are unidimensional, that is, they only measure one factor, namely the Siddiq dimension.

b. **Trust Dimension**

The author tests whether the twenty-two items are unidimensional, meaning they only measure the dimension of trust. From the results of the CFA analysis carried out with a one-factor model, it was obtained that the model did not fit with chi-square = 870.48, df = 209, P-value = 0.00000, RMSEA= 0.114. For this reason, the researcher modified the model where the measurement error on some items was allowed to correlate with the measurement error on other items, the results obtained were a fit model, with Chi-square = 253.00, df = 165, P-value = 0.00001, and the value RMSEA = 0.047. This means that all significant items are unidimensional, that is, they only measure one factor, namely the trust dimension.

c. **Istiqomah Dimension**

The author tested whether the eight items were unidimensional, meaning that they only measured the istiqomah dimension. From the results of the CFA analysis carried out with a one-factor model, it was obtained that the model did not fit with chi-square = 142.84, df = 20, P-value = 0.00000, RMSEA = 0.159. For this reason, the researcher modified the model where the measurement error on some items was allowed to correlate with the measurement error on other items, the results obtained were a fit model, with Chi-square = 14.22, df = 10, P-value = 0.16330, and the value RMSEA= 0.042. This means that all significant items are unidimensional, that is, they only measure one factor, namely the istiqomah dimension.

### d. Iffah Dimensions

The author tested whether the sixteen existing items were unidimensional, meaning that they only measured the iffah dimension. From the results of the CFA analysis carried out with a one-factor model, it was obtained that the model did not fit with chi-square = 614.26, df = 104, P-value = 0.00000, RMSEA = 0.142. For this reason, the researcher modified the model where the measurement error on some items was allowed to correlate with the measurement error on other items, the results obtained were a fit model, with Chi-square = 115.80, df = 74, P-value = 0.00137, and the value RMSEA = 0.048. This means that all significant items are unidimensional, that is, they only measure one factor, namely the iffah dimension.

### e. Mujahadah Dimensions

The author tested whether the eight items were unidimensional, meaning that they only measured the mujahadah dimension. From the results of the CFA analysis carried out with a one-factor model, it was obtained that the model did not fit with chi-square = 96.40, df = 20, P-value = 0.00000, RMSEA = 0.126. For this reason, the researcher modified the model where the measurement error on some items was allowed to correlate with the measurement error on other items, the results obtained were a fit model, with Chi-square = 22.56, df = 15, P-value = 0.09384, and the value RMSEA= 0.046. This means that all significant items are unidimensional, that is, they only measure one factor, namely the mujahadah dimension.

### f. Shaja'ah Dimension

The author tests whether the ten items are unidimensional, meaning they only measure the shaja'ah dimension. From the results of the CFA analysis carried out with a one-factor model, it was obtained that the model did not fit with chi-square = 112.34, df = 35, P-value = 0.00000, RMSEA = 0.096. For this reason, the researcher modified the model where the measurement error on some items was allowed to correlate with the measurement error on other items, the results obtained were a fit model, with Chi-square = 52.31, df = 33, P-value = 0.01764, and the value RMSEA = 0.049. This means that all significant items are unidimensional, that is, they only measure one factor, namely the syaja'ah dimension.

### g. Dimensions of Tawadhu'

The author tested whether the eighteen existing items were unidimensional, meaning that they only measured the dimension of tawadhu'. From the results of the CFA analysis carried out with a one-factor model, it was obtained that the model did not fit with chi-square = 721.20, df = 135, P-value = 0.00000, RMSEA = 0.134. For this reason, the researcher modified the model where the measurement error on some items was allowed to correlate with the measurement error on other items, the results obtained were a fit model, with Chi-square = 166.00, df = 107, P-value = 0.00022, and the value RMSEA = 0.048. This means that all significant items are unidimensional, that is, they only measure one factor, namely the tawadhu' dimension.

### h. Dimensions of Shame

The author tested whether the twelve items were unidimensional, meaning that they only measured the shame dimension. From the results of the CFA analysis carried out with a one-factor model, it was obtained that the model did not fit with chi-square = 142.26, df = 54, P-value = 0.00000, RMSEA = 0.082. For this reason, the researcher modified the model where the measurement error on some items was allowed to correlate with the measurement error on other items, the results obtained were a fit model, with Chi-square = 77.43, df = 50, P-value = 0.00771, and the value RMSEA= 0.048. This means that all significant items are unidimensional, that is, they only measure one factor, namely the shame dimension.

### i.   Dimension of Patience

The author tested whether the twelve items were unidimensional, meaning that they only measured the dimension of patience. From the results of the CFA analysis carried out with a one-factor model, it was obtained that the model did not fit with chi-square = 264.97, df = 54, P-value = 0.00000, RMSEA = 0.127. For this reason, the researcher modified the model where the measurement error on some items was allowed to correlate with the measurement error on other items, the results obtained were a fit model, with Chi-square = 60.58, df = 39, P-value = 0.01497, and the value RMSEA= 0.048. This means that all significant items are unidimensional, that is, they only measure one factor, namely the dimension of patience.

### j.   Forgiving Dimensions

The author tested whether the eight items were unidimensional, meaning that they only measured the forgiveness dimension. From the results of the CFA analysis carried out with a one-factor model, it was obtained that the model did not fit with chi-square = 97.60, df = 20, P-value = 0.00000, RMSEA = 0.111. For this reason, the researcher modified the model where the measurement error on some items was allowed to correlate with the measurement error on other items, the results obtained were a fit model, with Chi-square = 24.68, df = 17, P-value = 0.10217, and the value RMSEA= 0.043. This means that all significant items are unidimensional, that is, they only measure one factor, namely the forgiveness dimension.

### 2.   Second Order

The researcher conducted a CFA test with a set of noble moral items that included all dimensions that were analyzed simultaneously. This is done as additional information after the unidimensional test is carried out to obtain information on whether there are items that measure other dimensions, so that it can be known for the researcher's consideration of these items.

Based on the results of CFA analysis with a model carried out using a second order model, it was obtained that the model did not fit with chi-square = 2005.876, df = 461, P-value = 0.00000, RMSEA = 0.059. For this reason, the researcher modified the model where the measurement error on some items was allowed to correlate with the measurement error on other items, the results obtained were a fit model, with Chi-square = 2010.998 df = 461, P-value = 0.0120, and RMSEA value = 0.032. This means that all items correctly measure the noble moral variable.

## CONCLUSION

Based on the results of construct analysis and construct reliability, it shows that the noble morals scale is valid and reliable. The scale of noble morals is reflected in ten dimensions, namely shiddiq, amanah, istiqomah, iffah, mujahadah, syaja'ah, tawadhu', shyness, patience, and forgiveness have significant value and fit the model. Thus, the noble morals measuring tool is a valid and reliable measuring tool for measuring noble morals variables in participants who are Muslim.

## SUGGESTION

This research develops the concept of noble morals in oneself. Therefore, future researchers can develop a broader concept of noble morals, such as noble morals towards Allah SWT, noble morals towards angels, noble morals towards Rasulullah SAW, noble morals towards parents, noble morals towards society, and noble morals towards neighbors. Future researchers are also expected to expand the generalization of the population and increase

the number of samples so that they are more representative and also involve subjects from outside Islamic boarding schools. Apart from that, future researchers can discuss the concept of noble morals with psychological variables or explore the concept of noble morals in the world of education and among society.

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