

The Validation of Skala Ritual Religious Harian Muslim (RRHM-Daily Moslem Religious Rituals Scale)

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Abstract—The scale of Ritual Religius Harian Muslim or RRHM (Daily Moslem Religious Rituals) is a scale comprising seven daily Moslem religious rituals, classified into two categories, namely obligatory rituals and Sunnah rituals. In this research, the scale is applied towards 634 Moslem teenagers chosen from several high school in Bandung, Indonesia. The research aims at testing the validity of the scale construction, involving three validity analyses: 1) factorial validity analyzed using Confirmatory Factor Analysis, 2) convergent validity performed by finding correlation between RRHM and other religiosity instruments, and 3) discriminant validity performed by correlating RRHM with another variable—teenage mischief—which, theoretically, correlating negatively. Using Confirmatory Factor Analysis statistical method, it is found that RRHM has factors fitting two ritual categories, namely obligatory and Sunnah. Moreover, the scale shows both positive convergent and discriminant validity. The scale convergence is proven by the strong correlation between RRHM and the other religiosity instrument, namely Comprehensive Measure of Islamic Religiosity, with the coefficient placed at 0.349 and spirituality score placed at 0.469. The RRHM instrument also shows positive discriminant validity, for the instrument correlates negatively with the factor of mischief, placing coefficient at -0.491, making it in line with the main theory used. The implementation of the scale can be developed towards other subjects, such as Moslem adults. Furthermore, it is advised to perform different tests and hypothesis in measuring the extent to which the RRHM is able to verify developing theories in the psychology of religion or the psychology of religiosity and spirituality.

Keywords: *validation, Skala Ritual Religius Harian Muslim (Daily Moslem Religious Rituals Scale), teenager*

INTRODUCTION

Based on western traditional concept, religiosity is a multidimensional concept (Bahr, 2008). The dimensions within the concept are quite diverse. In general, there are three attributes of religiosity, namely religious affiliation, religious activities, and religious faith. Religious affiliation refers to the belief of an individual, for instance, Islam, Christianity, and Judaism. Meanwhile, religious activity refers to the activities done by an individual in accordance to his/her belief, such as going to mass, reading holy book or religious texts, and so forth. At last, religious faith refers to the faith in an almighty power, the sanctity of the belief, and the degree to which the belief is important to an individual. In addition to this, religious activity is classified into two categories: external (public) and internal

(private). Religiosity has brought abundant influences or consequences on individuals. There are two consequences or influences reflected by a religious individual, namely protection mechanism and coping mechanism. The first mechanism can be applied to prevent negative behaviors or events such as suicide, depression, hypertension, and drug abuse. On the other hand, the coping mechanism can be applied to deal with events triggering stress, chronic illness, depression, and drug abuse (Bjarnason, 2007).

The number of dimensions found in many religiosity instruments varies. For instance, five religiosity dimensions (5-D) found by Glock and Stark in 1965, namely the ideological, the intellectual, the ritualistic, the experimental, and the consequential. The five-dimension theory has a unique dimension which does not belong to

other theories—knowledge dimension. However, this is the dimension which was later greatly revised or, even, removed from its development scale (Clayton & Gladden, 2013). The dimensions developed by Glock and Stark have been applied to a number of studies conducted in Indonesia (Rifqi, 2011; Sudiro, 2009; Sari, Fajri S, & Syuriansyah, 2012) with varied item numbers. Besides Indonesia, the dimensions have been greatly applied to Moslems in other countries, such as German Moslems (El-Menouar, 2014) and Australian Moslems (Hassan, 1990).

In addition to Christianity-based religiosity dimensions proposed by Glock and Stark, there is a religiosity instrument proposed by Moslem, namely Comprehensive Measure of Islamic Religiousness (CMIR) (Tiliouine & Belgoumidi, 2009) which has been applied to Algerian Moslems, comprising 60 items. The instrument consists of four dimensions: believe, practice, altruism, and enrichment. Moreover, the reliability of the instrument in each dimension has an interval of 0.71. The instrument has been adapted in Indonesia and added with new items (the total number of the items is 81 items), showing the reliability score of 0.942 (Marhamah, 2014). Another study conducted in Indonesia also applied the dimension, with the reliability score of 0,932 for 34 items used (Rengganingrum, n.d.). Furthermore, other religiosity instruments applied to Moslems are associated with psychological intentions, such as personality (Steven E. Krauss et al., 2006).

Religious practice dimension becomes the most prominent dimension within Islamic religiosity. Despite the fact that not all religiosity instruments include this dimension, most instruments include it. The dimension is included in Glock & Stark's five-dimension concept (Clayton & Gladden, 2013; El-Menouar, 2014), CMIR (Tiliouine & Belgoumidi, 2009), Psychological Measure of Islamic Religiousness (PMIR) (Abu Raiya, Pargament, Mahoney, & Stein, 2008), Short Muslim Belief and Practice Scale (Short-MBPS) (AlMarri, Oei, & Al-Adawi, 2009) Muslim Attitudes Toward Religion Scale (MARS) (Ghorbani, Watson, Ghramaleki, Morris, & Hood Jr., 2000), Attitudes Toward Islam Scale (ATIS) (Khan & Watson, 2006), The Sahin Index of Islamic Moral Values (SIIMV) (Sahin & Al-Failakawi, 2008), The Religiosity of Islam Scale

(RoIS) (Jana-Masri & Priester, 2007), Islamic Religiosity Scale (IRS) (Tiliouine, Cummins, & Davern, 2009), and KPIMR (Alghorani, 2008).

Based on 17 instruments reviewed Abu Raiya and Hill (2014), there are only eight instruments including the ritual or religious practice dimension. The rest do not include the dimension since they focus on other dimensions, such as belief, religious coping, and moral and values. Religious practices mentioned in the instruments greatly vary (represented by the number of practice items), ranging from three to 20 items. In general, Islamic religious practices mentioned in the instruments include obligatory *Salah* (both individual and *jamaah*), Ramadhan and *Sunnah* fasting, Hajj (pilgrimage), *Zakat*, Holy Quran recitation, dressing etiquette, starting activities with *Basmala*, and the application of sharia in daily life.

MARS consists of three items related to obligatory rituals, namely five-time obligatory *Salah*, Ramadhan fasting, and *jamaah* prayer (Nima Ghorbani et al., 2000). ATIS consists of six items, with two items related to *Salah*, three items to Holy Quran recitation, and one item to a number of daily routines in accordance with the sharia (Khan & Watson, 2006). CMIR has the greatest number of religious practice dimension items compared to other instruments with similar dimension. The items include *Salah*, fasting, avoidance of alcoholic drink, dressing etiquette, and hairstyling (Tiliouine & Belgoumidi, 2009). On the other hand, SMBPS has five religious practice items including *dua* (prayers), obligatory *Salah*, Holy Quran recitation, *Zakat*, and Ramadhan fasting (AlMarri et al., 2009).

IRS consists of eight religious practice items such as *Sunnah Salah* (in average), performing *Salah* in time (in average), Holy Quran recitation, *jamaah Salah*, *Sunnah* fasting, Ramadhan fasting, and *Hajj* (pilgrimage). However, two items are separated from the other items, namely Ramadhan fasting and *Hajj* (Tiliouine et al., 2009). Meanwhile, RoIS has ten religious practice items including wearing *hijab*, Friday prayer, *Zakat*, five-time obligatory *Salah*, Holy Quran recitation, and performing ablution (Jana-Masri & Priester, 2007). KPIMR focuses only on two dimensions—knowledge and

practice. In addition to the focus on practice dimension, the instrument also comprises abundant religious practice items (150 items), thus showing the diversity of the religious practices. The religious practice aspect includes practices on faith, worship, appearance, and jurisprudence (Alghorani, 2008). One of the instruments mentioned will be used to determine the convergent validity of RRHM instrument.

RRHM has slight differences to the aforementioned instruments. RRHM consists of seven selected items based on factor analysis of the preceding study (Herlina, Ihsan, & Chotidjah, 2015). The seven items are selected out of previously 10 items. Two items, namely Holy Quran recitation and avoidance of forbidden deed, are removed from the instrument due to relatively equivalent loading factor, resulting in the difficulty in the process of interpreting. "Donating" item is also removed from the instrument, for it results in the difficulty in naming the factor. The item has high loading factor in obligatory ritual dimension, despite the fact that the item belongs to *Sunnah* ritual dimension. After the removal of three items mentioned, the result shows no difference in terms of factor numbers, as well as the classification of items into each dimension seeing no difference.

There are two dimensions in RRHM: obligatory rituals and *Sunnah* rituals. Compared to other instruments, there is a difference in terms of dimensions in which other instruments, such as ATIS and SMBPS are relatively unidimensional. The practices included in RRHM are daily main religious rituals. Moreover, *Haji* ritual is not included in the instrument due to the population or target of the instrument being teenagers. It is important to note that there is much smaller chance of teenagers going to pilgrimage, thus making the variation greatly insignificant.

One of the method used in validating the instrument is factor analysis. The analysis is purposed to determine dimensions of a psychological construction (Floyd & Widaman, 1995). In addition to this, convergent and discriminant validation are also performed to determine the validity of the instrument. Campbell and Viske (Raykov, n.d.) defined

convergent validity as a correlation between instruments showing similar characteristics gained from different instruments. Meanwhile, discriminant validity refers to the correlation between two instruments with different characteristics, either using one same measurement method or the different one.

The concept of religiosity is oftentimes associated to the concept of spirituality. Both concepts were even one whole concept until they were separated into two different concepts (Palaoutzian & Parks, 2005). It is also associated to psychological variables to comprehend the religiosity. The variables are related to one's feelings such as self-esteem (Smith, Weigert, & Thomas, 1979), self-concept (Habib, 1988), life satisfaction (Tiliouine & Belgoumidi, 2009), as well as self-controlling variables such as self-regulation, self-control (Desmond, Ulmer, & Bader, 2013). Moreover, religiosity variables are negatively associated to, for instance, premarital sex (Lefkowitz, Gillen, Shearer, & Boone, 2004) and drug abuse (Bahr, 2008). Discriminant validation can be performed by associating religiosity to the aforementioned variables.

MATERIALS AND METHODS

A. Instruments

1. Daily Moslem Religious Rituals Scale (RRHM).

The instrument consists of seven items, including religious practices such as five-time obligatory *Salah*, Ramadhan fasting, fasting on Monday and Thursday, *Sunnah Salah*, *Dhuha Salah*, *Tahajjud Salah*, and attending preaching. The answer pattern for the instrument involves five agreement-disagreement scale (extremely agree, agree, neutral, disagree, and extremely disagree).

2. Teenagers Mischief Questionnaire

The questionnaire comprises 21 behavioral deviation reflected by teenagers. The indicators include sexual behavior, violation, and time wasting. For each items, the answer options are "have ever done" and "have never done".

3. Islamic Religiousness Instrument

Comprehensive Measure of Islamic Religiousness (Tiliouine & Belgoumidi, 2009). The

instrument comprises 24 items which are the short version of its previous 60-item instrument. Despite the length of the instrument, the instrument has satisfying alpha reliability, peaking at 0.984.

4. Spirituality

To measure spirituality, the present study uses Muslim Experiential Religiousness Scale, comprising 15 items (N. Ghorbani, Watson, Geranmayepour, & Chen, 2014).

B. Participants

The participants for this study are 634 high school students of various educational background in Bandung. Three high schools chosen are of general or non-Islamic-based school (2 public schools and 1 private school). Two others are of Islamic-based school (1 daily Islamic school and 1 Islamic boarding school).

C. Statistics

The data analysis involved in testing the structure of RRHM is confirmatory factory analysis. The analysis is performed using Lisrel 8.7. Convergent and discriminant validation is performed using Pearson correlation

RESULTS AND DISCUSSION

The data analysis involved in testing the structure of RRHM is confirmatory factory analysis. The analysis is performed using Lisrel 8.7. Convergent and discriminant validation is performed using Pearson correlation (see table 1).

Table I. Factors structure of ritual harian remaja muslim

Item	Obligatory Ritual	Sunnah Ritual
Ramadhan Fasting	0,36	-
Five-time obligatory	1,00	-
<i>Salah</i>		
<i>Sunnah Salah</i>	-	0,69
<i>Dhuha Salah</i>	-	0,66
Fasting on Monday and Thursday	-	0,65
<i>Tahajjud Salah</i>	-	0,85
Attending preaching	-	0,45

In table I, the result of confirmatory factor analysis shows that two dimensions in the instrument fits the data. This is represented by the RMSEA index of 0.058, between 0.02 and 0.03, which means that the data supports the model hypotized. Moreover, the GFI index shows representative score, which is 0.98 (> 0.95). The two dimensions with seven items show better index score, compared to previously two dimensions with 10 items and RMSEA index of 0.084, implying that the model doesn't fit the data.

Religious practice dimension is one of the indicators to determine an individual's religiosity. The main Islamic religious practices are *Salah*, fasting, *Zakat*, and *Haji*. These four practices are based on two testimonials, believing in the oneness of Allah and the acceptance of Muhammad SAW as the prophet of God. Of the four practices, *Salah* is performed daily, while the three others are performed annually—note that *Haji* is performed depending on one's ability (both financially and physically). However, one's spirituality should be mainly observed from his/her daily religious practice, with an addition of annual practices. When an individual performs daily religious rituals well, s/he is more likely to perform the annual ones well as well.

In Islam, religious practices have two law consequences, namely *Wajib* (obligatory) and *Sunnah*. *Wajib* refers to the obligation imposed on a Moslem individual. If the individual does not fulfill the obligation, s/he commits a sin. Meanwhile, *Sunnah* refers to practices or rituals which, if performed by one, would bring goodness to him/her, yet s/he is not considered committing sin if the practices or the rituals are not performed. Due to the characteristics, the performance of obligatory and *Sunnah* rituals will have different intensity. Moslems who obediently perform obligatory religious rituals do not always perform *Sunnah* rituals as obediently as the obligatory ones. However, if a Moslem rarely performs obligatory rituals, it's likely that s/he will perform the *Sunnah* rituals poorly as well.

The aforementioned explanation is supported by the result of factor structure of religious practices performed by Moslem teenagers. The result shows that obligatory religious rituals has similar characteristics. If a

Moslem teenager tends to miss one obligatory ritual, s/he will be likely to miss other obligatory rituals. Such structure can also be found in the IRS instrument in which obligatory practices dimension has similar items, namely Ramadhan fasting and Hajj. Meanwhile, *Sunnah* practice items belongs to different dimension. (Tiliouine et al., 2009).

The validation of RRHM using convergent and discriminant validity technique shows a satisfying result (see table II).

Table II. Convergent and Discriminant Validity of RMHM

Variable	RRHM	Spirituality	CMIR	Mischief
RRHM	-	0,469	0,349	-0,491
Spirituality	0,469	-	0,291	-0,211
CMIR	0,349	0,291	-	-0,332
Mischief	-0,491	-0,211	-0,332	-

As indicated in table II., RRHM correlates less strongly to the short version of CMIR, while more strongly correlates to spirituality. Meanwhile, it shows medium correlation between RRHM and teenager mischief. These correlations imply that RRHM is able to produce measurement in accordance to the theories. Despite its low compatibility with CMIIR and spirituality, RRHM has similar function to them. The instrument is also able to predict another different behavior—teenager mischief with its negative correlation. It is important to note that RRHM, CMIR, and spirituality negatively correlate to teenager mischief

CONCLUSION

To sum up the study, there are two points that is found:

1. As a dimension, Moslem teenager religious practice is multidimensional. The dimensionality is unique, inequivalent to theories and practices of other religious beliefs.
2. There are some obligatory and *Sunnah* rituals which have not been represented in the instrument.

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