

# Construction and Psychometrics Properties Identification of Spiritual Intelligence Scale in Moslem Youth

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**Abstract:** Measurement of spiritual intelligence is an important thing to do in order to map the emotional intelligence possessed by today's Muslim youth. This study aims to compile a scale of spiritual intelligence based on three aspects according to (K. A. Khavari, 2000), namely the spiritual-religious point of view, the viewpoint of socio-religious relations, and the viewpoint of social ethics, as well as presenting existing psychometric properties. Psychometric property analysis in this study included reliability using the alpha-cronbach internal consistency approach, content validity using the Aikens' V content validity approach and item discrimination power. After conducting validity tests by eight experts and field tests on 104 Muslim youths in Indonesia aged 12-24 years, the results of this spiritual intelligence scale consist of 26 valid items and have an Alpha reliability coefficient of 0.856 and all items have discrimination power above 0.2. So that in general this scale has satisfactory psychometric properties and is suitable for use as a measurement instrument and the development of this scale in the future related to the methodological issues discussed in this paper.

## 1 INTRODUCTION

According to WHO, what is referred to as adolescents are individuals who are in a transitional stage between childhood and adulthood. The age of youth according to WHO is between the ages of 12 to 24 years. Adolescence is the stage that most often gives rise to conflict, so that at a young age that is still unstable, adjustments are needed in determining the conditions and aspects of its development. Adjustment is a process that involves behavior and mental responses. Individuals try to be able to successfully overcome their own needs, tensions, conflicts, and frustrations they experience, so as to create continuity between demands from within and what is expected by the environment in which they live (Desmita, 2009).

Spiritual intelligence is needed in individual efforts to adapt and succeed in achieving a meaningful life. Spiritual intelligence is the potential of the non-material dimension or the human spirit. This potential is like a diamond that has not been honed and is owned by everyone. Furthermore,

everyone's job is to understand the potential they have as well as hone it so that it develops optimally with strong determination. Spiritual intelligence is expected to be used in everyday life to obtain lasting happiness (K. Khavari, 2000). Something spiritual has an eternal truth related to the purpose of human life, often compared to something that is worldly and temporary (Hasan, 2006).

Spiritual intelligence is intelligence that combines two intelligences namely, intellectual intelligence and emotional intelligence. Even spiritual intelligence is the highest intelligence, because it is the basis and source of other intelligence (K. A. Khavari, 2000). Spiritual intelligence which is often abbreviated as SQ is intelligence to solve problems of meaning and value, namely intelligence to place behavior and life in the context of a broader meaning, intelligence to judge that one's actions or way of life is more meaningful than others (Japar, 2014).

One of the levels of individual spirituality is influenced by religious development at the age of children, for this reason parents need to pay attention to religious activities for their children. Research conducted by Bridges in (Aridhona, 2017) with the

subject of adolescents has shown results that religion has a positive effect, namely it can reduce adolescents from deviant behavior such as using substances and illegal drugs, sexual behavior, and they tend to behave positively such as understanding moral values, and have a good mental personality.

Wijayanati and Uyun (2010) found that the low level of adolescent spiritual intelligence affects the low ability to overcome any problems, control attitudes and behavior and distinguish between right and wrong actions. In addition, (Yusuf, 2010) said that religious guidance is an important thing to do for teenagers in the family so they can avoid deviant behavior that is often done by teenagers in society such as brawls, promiscuity, drinking, smoking marijuana and causing damage to the environment. Public.

So thus if you want to get spiritual or improve spiritually, you need a deep understanding of Islam and improve the implementation of Islamic teachings. Individuals need to believe, believe, and submit themselves completely in Islam. Islam is a religion that teaches truth and guidance in achieving happiness in life both in this world and in the hereafter. Spiritual strength will be obtained when individuals have the power to carry out and carry out Islamic teachings (Sejati, 2016).

Individuals who have high spiritual intelligence always feel happy regardless of their circumstances, see the positive value of every problem they face, and have the strength to survive and move on. Khavari explained that the formulation of the test to test the level of spiritual intelligence looks simple and is commonly known by many people. However, if we reflect carefully, the spiritual intelligence test is very profound and extraordinary. There are three basic aspects of spiritual intelligence, including the spiritual perspective of Allah SWT, the perspective of social relations with others in togetherness and social welfare, and the perspective of social ethics in social life (K. Khavari, 2000).

## 2 METHOD

Researchers use quantitative research methods. The procedure used in this study is based on psychometric methods related to the preparation of non-cognitive instrument measurements. Spiritual Intelligence has 3 aspects and 13 indicators, so that the items listed in the blue print are 26 items. Before carrying out the scale distribution process, a scale assessment was carried out with 17 expert raters. There are 5 scores used in the assessment, scores 1 to 5, score 1 is used for items that are deemed

unclear or not in accordance with the indicators, and a score of 5 is given to items that have the opposite criteria. Initial items submitted to 17 expert raters were 78 items. After being given an assessment of each item, there are 45 items ready to be field-tested.

Participants in the process of developing this measuring instrument totaled 160 people who were active students aged 17 to 23 years, male and female, came from any tertiary institution (both universities, institutes, polytechnics, and high schools), there were no restrictions regarding area of origin of the university (participants may come from various universities in Indonesia). The number of participants who participated in filling out the questionnaire for the development of this measuring tool were 160 people.

The scale field-test was carried out within a span of two weeks and in digital format through the Google form media. In the format of the scale that was distributed, the names of the researchers, background and research objectives were included in the distribution of the scale, the form of participant criteria, the freedom to fill in the scale, and the guarantee of the confidentiality of the participant's personal data.

## 3 RESULTS AND DISCUSSION

### 3.1 Item Writing

Writing items on the Spiritual Intelligence Scale for Muslim Youth is based on Khavari's theory, which says that spiritual intelligence is an individual's ability that must be understood and honed more deeply in order to obtain lasting happiness in everyday life. In this theory there are 3 aspects, including: the spiritual-religious point of view, the point of view of socio-religious relations, and the point of view of social ethics.

Initially, the researcher compiled 78 items consisting of favorable and unfavorable items. After selecting the items up to the reliability stage, there were 24 items that passed with high validity and reliability values. Details of items that pass after the reliability calculation stage on the spiritual intelligence scale of Muslim youth can be seen in table 1

Table 1. The items of Spiritual Intelligence Scale in Moslem Youth

No	Item
1.	Dalam 24 jam saya selalu meluangkan waktu untuk berdoa.
2.	Saya selalu melaksanakan sholat fardhu 5 waktu.
3.	Jika saya ingin sesuatu, saya akan berikhtiar sekuat

	tenaga.
4.	Saya selalu memohon keselamatan di dunia dan akhirat kepada Allah.
5.	Saya percaya rencana Allah lebih baik dari rencana saya.
6.	Saya merasa lelah dengan ibadah yang harus saya lakukan.
7.	Saya merasa hidup saya selalu dilimpahkan kesenangan daripada kesedihan.
8.	Saya kurang puas dengan keadaan saat ini.
9.	Saya membantu orang lain, ketika hati saya terketuk.
10.	Saya merangkul orang-orang yang ada lingkungan sekitar.
11.	Saya bersedia merawat tanaman, karena mereka juga ciptaan Allah.
12.	Saya tidak peduli ada binatang apa pun di dekat saya.
13.	Saya sering menyisihkan uang/ barang untuk donasi bencana.
14.	Saya terkadang bersikap acuh ketika terdapat pengamen yang menghampiri saya.
15.	Saya tidak pernah memainkan handphone saya ketika orang yang lebih tua mengajak saya berbicara.
16.	Saya tidak pernah mengangkat kaki ketika makan.
17.	Saya selalu mengerjakan ujian secara mandiri.
18.	Saya tidak pernah mengatakan tujuan yang sebenarnya apabila berpamitan kepada orang tua.
19.	Saya selalu datang tepat waktu saat kerja kelompok.
20.	Saya selalu berkata sopan kepada orang yang lebih tua.
21.	Saya selalu mengumpulkan tugas dengan tepat waktu.
22.	Ketika bertelpon saya selalu mengucapkan sapaan terlebih dahulu seperti "Hallo" / "Assalamualaikum".
23.	Saya tidak membedakan-bedakan dalam memilih teman.
24.	Saya selalu bertutur kata yang baik dengan teman meskipun berbeda keyakinan.
25.	Saya menghindari dari sikap keras dalam menyelesaikan masalah.
26.	Saya selalu bersikap emosi dalam menyelesaikan masalah.

### 3.2 Content Validity

Content validity is the validity that is estimated through the testing phase of the suitability or relevance of the test content by means of rational analysis carried out by competent experts through the expert judgment stage. In this case what is seen is the suitability between the item domains created and the attributes to be measured.

At this stage of measuring content validity, there were 17 expert judgment people who assessed each

item on this scale. After the expert judgment stage, it is continued with the accumulation of content validity calculations using Aiken's  $v$  validity coefficient. Based on the criteria of the experts, the limit value of Aiken's  $v$  on this scale is 0.75. In this scale there are 45 items that pass which score above 0.75. As for the items that fell or did not qualify as many as 33 items. Items that meet the Aiken's  $v$  standard range from 0.75 to 1. Items that do not meet the standard range from 0.5 to 0.718. This process produces 45 items that are ready to be tested or field tested.

### 3.3 Reliability Analysis and Item Discrimination Power

The reliability test is needed to provide an overview of the item's ability to describe the variable to be measured. This Muslim youth spiritual intelligence scale uses Cronbach's alpha which has a value ( $r_{xx'} > 0.856$ ).

In this scale, there are 41 items that meet standard values, which range from 0.849 to 0.856. The other 4 items have low discriminatory power, so they need to be considered or considered invalid, because they have a value of 0.857 to 0.863.

In this study, the spiritual intelligence scale of Muslim youth was compiled based on the theory of Khavari, in which there are 3 aspects in this theory, namely: the spiritual-religious point of view, the viewpoint of socio-religious relations, and the point of view of social ethics. The first aspect of this theory is that there are 4 indicators that describe the first aspect. The second aspect has 3 indicators, and the third aspect has 6 indicators. Each indicator contains 2 items consisting of 1 favorable item and 1 unfavorable item. Thus, the scale of the spiritual intelligence of Muslim youth has a total of 26 items that have passed the reliability test.

In the process, after the item being tested is given to the experts or the expert judgment stage. Then, it is continued with the calculation of the content validity coefficient which produces a value of Aiken's  $v$  0.856. Based on these data, the measuring instrument that has been designed is expected to be able to measure the spiritual intelligence variable. The number of items included in the field test stage is 45 items. Items that pass the Aiken's  $v$  calculation stage will be tested on 160 respondents via a digital format, namely the Google form. This trial takes two weeks. This scale uses a Likert scale model including: strongly disagree (STS), disagree (TS), neutral (N), agree (S), and strongly agree (SS).

Based on the reliability test stage, it produces a Cronbach alpha value of 0.856. In this case there were 41 items that passed, and 4 items that were considered

or failed. Items that pass are reduced to 26 items which are spread in each indicator as much as 2 items. Looking at the scale of spiritual intelligence of Muslim youth which produces an alpha value of 0.856, this scale is appropriate to be used as a research instrument to determine how high the level of spirituality is in Muslim youth.

The suggestions in this study are related to taking the number of samples that must be reproduced in the field test process. So the results of this study have better credibility. In addition, it also increases the number of items to be given to expert judgment, which aims to avoid a lack of failed items in the reliability testing process.

## 4 CONCLUSIONS

The scope of this research is the spiritual intelligence scale of Muslim youth which has been tested for content validity. Starting from 78 items which were arranged based on aspects of spiritual intelligence, then reduced to 26 items which were considered valid by expert judgment and responded well. Based on the alpha-cornbach reliability score of 0.856, it can be concluded that the spiritual intelligence scale of Muslim youth is feasible to be used as a measurement instrument.

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