

DEVELOPMENT AND PSYCHOMETRIC EVALUATION OF A SCALE FOR MEASURING THE CONCEPTION OF ISLAMIC PSYCHOLOGY

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ABSTRACT

Objective: To develop an indigenously compatible self-reported scale with sound psychometric properties to evaluate the conception of core components of Islamic Psychology.

Research Design: Scale Development /Survey

Place and Duration: This study was conducted in Lahore from Sept 2019 to March 2020.

Sample and Method: It was executed in three phases. Phase I contained an initial Pool of 39 items generated through interviews with experts in Clinical and Islamic Psychology. Phase II consisted of collecting data from experts (N=60) to finalize the contents of the instrument. The item pool was reduced systematically, which resulted in a 32-item instrument. Phase -III was carried out to collect data of (N=308) from students and professionals of Psychology to determine the construct validity of an instrument using exploratory factor analysis for the “conception of Islamic Psychology Scale”.

Results: The scale displayed unidimensional component structures and the internal consistency was significantly high ($\alpha = 0.92$) resulting in a final 26-item scale.

Conclusion: The findings of the study confirmed that it was a valid and reliable scale that has potential utility in evaluating the concept of Islamic Psychology.

Keywords: Islamic Psychology; Scale Development; Reliability; Validity

INTRODUCTION

The growth of research in Islamic Psychology has grown dramatically in the past two decades. A theoretical and conceptual framework for Islamic psychology has yet to be developed (Rothman & Coyle, 2018). The lack of an agreed-upon Islamic framework not only impedes the development of an operational definition of Islamic Psychology and Psychotherapy but also slows the process of establishing Islamic Psychology as a legitimate discipline. There are variations in the academic usage of the concept of Islamic Psychology. This differs from Clinicians' perceptions of what Islamic Psychology is or purports to be. Clinicians tend to use the term Islamic Psychology when they mean Islamic psychotherapy and other Islamic-based therapeutic interventions. This is evident in the many names and definitions given to the concept of Islamic psychology (Al-Karam, 2018). Though contemporary Islamic psychology is still in its infancy, it has already developed many schools of thought, with variations based on ideological, religious, theoretical, and methodological reasons. For all this, mainstream Islamic Psychology is more heterogeneous and depends on the indigenous and cultural contexts in its clinical application.

The review of the literature has yielded an emergence of five themes related to Islamic Psychology and Psychotherapy. The themes identified are "Integrating Western psychological paradigms with Islamic beliefs and practices; Research of the historical records of Islamic psychology and its rebirth in modern times; Developing theoretical concepts and frameworks for Islamic psychology; "Creating interventions and techniques based on Islamic psychology principles, as well as designing assessment tools and norms tailored for use in Muslim communities" (Haque et al., 2016). However, many of the research studies have focused almost exclusively on scales measuring Muslims' beliefs and attitudes toward religiosity, spirituality, and religious coping. Only one study has focused on the attitudes of Muslims toward counseling (Kahn, 2006). Research focusing on the perception of Islamic Psychology has been largely neglected. One possible explanation for the lack of empirical research on the concept of Islamic Psychology could be attributed to the absence of a pertinent, credible, and dependable psychological scale. Nonetheless, Rothman and Coyle's research delved into fundamental principles and concepts that could delineate the concept of Islamic Psychology using grounded theory methodology (Rothman, & Coyle, 2018). The findings showed the emergence of a model of several themes in the conception of Islamic Psychology. These encompass the notion of Fitrah (innate

inclination to believe in the uniqueness of one God); Nafs (behavioral tendencies, lower self); Qalb (heart); Aql (intellect); Ruh (spirit); the phases of the soul (Nafs al amara bil su, Nafs al lawwama, and Nafs al mutmainah); and the evolution of the soul. The most significant concept identified by all participants was the concept of *Fitrah*. The fitrah becomes the prime movers in the multi-conceptual dimensions of Islamic Psychology.

The importance has been given to examining the conception of Islamic Psychology through the development of reliable and valid measures. The current study intends to define the essential components of Islamic Psychology, create a self-report instrument to evaluate the idea of Islamic Psychology and examine an instrument's psychometric qualities.

METHOD

Study-Phases

This study was executed in three phases.

Phase I- Exploring the Phenomenological Conception of Islamic Psychology

Phase I was conducted to explore core and culture-specific conceptions of Islamic Psychology. Interviews were conducted with Five Clinical Psychologists experienced in Islamic psychology (Muslim Psychology) (who have a doctorate in Clinical Psychology and have been practicing for the past five years) and Two Clinicians experienced in Islamic Psychology and Psychotherapy. The semi-structured interview was conducted regarding the core principles and essence that might characterize the conception of Islamic Psychology. Thirty-nine (39) items were generated from the interviews and these items were subjected to further validation.

Phase II-Rating from Experts

After the finalization of the 39-item scale, it was further sent to 60 experts who had completed their MS in Clinical Psychology and had a minimum of 3 years of teaching experience in Psychology. In addition, Two Clinicians experienced in Islamic Psychology and Counselling also rated the scale. The sample was asked to rate each item on a 6-point rating scale of relevance and

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clarity of items (0-5). A pool of 32 items was finally selected with an 80% agreement. The 32 items were finalized for factor analysis.

Phase III- Pilot Study & Main Study

This last phase was carried out to collect data ($N=308$) from Psychology Undergraduates, Academicians in Islamic Psychology, and Clinical Psychologists to determine the construct validity of the instrument using Exploratory Factor Analysis.

Scale

The conception of the Islamic Psychology Scale was a 26-item-based questionnaire in which all the statements were positively stated (no reverse scoring). Responses were measured on a 6-point Likert scale (SA—strongly agree, A—agree, MA—moderately agree, MD—moderately disagree, D—disagree, and SD—strongly disagree).

Operational Definitions

The construct is operationalized by “the higher the score shows the more understanding of the concepts of the Islamic psychology and individuals lower scores shows his low understanding about the concepts of Islamic Psychology”.

Sample

It was comprised of Undergraduates, Academicians of Islamic Psychology and Clinical Psychologists recruited from the Department of Psychology of several Public and Private Institutions in several provinces of Pakistan. The minimum sample size required for conducting Factor Analysis is typically recommended to be 5–10 times greater than the number of items in the proposed instrument (Kellar & Kelvin, 2012). Accordingly, 308 participants were enlisted for this study.

Procedure

The research received approval from the Research Ethics Committee of the Department of Clinical and Professional Psychology. Initially, permission was requested from the authorities of academic institutions. The data were

collected opportunistically (Convenience sampling) among participants studying and working in academic institutions. The participants were provided with brief information about the study. They were advised that the study was voluntary. The participants were also assured about the anonymity of their responses. A written consent was collected from the participants.

Preliminary analysis was conducted through SPSS 23 to ensure that the data were suitable for establishing factor structure and psychometric properties of the instrument Conception of Islamic Psychology Scale (CIPS-26).

RESULTS

The sample included 308 undergraduate psychology students, postgraduate psychology students, academicians, and clinical psychologists. The sample consisted of 282 females (91.6%) and 26 males (8.4%). The respondents ranged in age from 18 to 50 years ($M=23.27$, $SD=4.29$). In addition, the sample consisted of 102 professionals (33% academicians and clinical psychologists) and 206 psychology students (67% undergraduates and postgraduates). Table 1 shows the sample's demographic characteristics.

Table 1
Demographic profile of the Sample (N=308).

	<i>f</i>	%
Age	Age Range=18-50 Years	100
Gender	Females=282	91.60
	Males=26	8.40
Education	BS=171	55.52
	MS=99	32.14
	ADCP=16	5.19
	PhD=22	7.14
Category	Professional=102	33.12
	Students=206	66.88

Factor Analysis of CIPS

Researchers often utilize a technique to rotate the factor matrix during the process of exploratory factor analysis (EFA) or principal components analysis. The process of rotating the factor structure entails making adjustments to the factor axes to provide a new viewpoint on the patterns within the underlying factor structure. Factor rotation has several benefits. Contrary to an unrotated factor solution that aims to optimize variance while minimizing the number of factors, communication researchers specifically employ factor analysis to extract significant data that effectively represents the intrinsic characteristics of their data. The purpose of rotating the component structure is to extract factors that possess face validity, as emphasized by Dilbeck (2017), to get a more precise depiction of the underlying patterns and connections within the dataset.

Factor analysis, a multivariate technique, was employed to assess the validity of the items. Data were scrutinized based on two criteria: the Kaiser-Meyer-Olkin (KMO) measure and the Bartlett sphericity test. According to Kaiser (1960, 1974), a KMO value exceeding 0.50 is considered acceptable. In this study, the KMO value was 0.77, well surpassing the threshold. Bartlett's sphericity test analyses if the correlation matrix resembles an identity matrix, which indicates the appropriateness or unsuitability of the component model (Pallant, 2005; Malhotra, 2006). A significant Bartlett's test value ($p < .05$) suggests that applying the Principal Component Matrix is appropriate. Conversely, if the p-value is larger than 0.05, the data may not be appropriate for component analysis. In our situation, the p-value was less than 0.01, showing the significance and rejecting the null hypothesis, implying that the variables in the population correlation matrix were uncorrelated.

The results are presented in Table 2. These findings indicate that the Kaiser-Meyer-Olkin (KMO) measure of sample adequacy justifies the feasibility of doing factor analysis on the data. Additionally, a significant Bartlett's test indicates a robust association among the examined item.

Table 2*KMO and Bartlett's Test*

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.916
Bartlett's Test of Sphericity	Approx. <i>Chi-Square</i>	7634.950
	<i>Df</i>	703
	<i>Sig.</i>	.000

Principal Component Analysis (PCA) was used to develop the preliminary answer. PCA was chosen for its capability to reduce the dataset to a more manageable size while retaining a significant portion of the original information. Items with factor loadings less than 0.40 were eliminated from the final survey questionnaire. The CIPS-32 was used to do Principal Component Analysis using Varimax Rotation. Varimax rotation is a method of orthogonal factor variance (Kahn, 2006). The number of components was identified using Eigen Values larger than 1 and a Scree plot (Dilbeck, 2017). The number of components was also calculated using Kaiser's criteria for total explained variance. The items pool was interpretable qualitatively and factor analysis was carried out with four, three, two, and one-factor solutions. One factor analysis varimax rotation was found to be good with the interpretable component matrix. Furthermore, factor matrix loadings between .30 to .70 were considered. The factor loading of 26 items was finalized as shown in Table 3.

Table 3
The factor loading of CIPS-26

Item No.	Factor Loadings
1.	.69
2.	.67
3.	.66
4.	.65
5.	.64
6.	.63
7.	.62
8.	.62
9.	.61
10.	.60
11.	.60
12.	.59
13.	.59
14.	.59
15.	.58
16.	.57
17.	.56
18.	.56
19.	.54
20.	.53
21.	.52
22.	.52
23.	.49
24.	.48
25.	.47
26.	.45

Psychometric properties of CIPS

The alpha coefficient of the 26-item conception of Islamic psychology was .92 with ($M=123.0$, $SD=17.04$). Internal Consistency ($\alpha=.67$, $p<0.01$) was significantly high.

DISCUSSION

The basic goal of this research was to discover the core components of Islamic psychology develop a self-report instrument, and evaluate the psychometric properties of the CIPS-26 instrument. Factor analysis was conducted by correlating the items and utilizing a varimax rotation. Accordingly, only one factor was extracted. Thus, the CIPS-26 is a single-dimensional tool with the sample studied. The components of Islamic Psychology, identified in this study, include the concepts of *Fitra* (human nature); *Ruh* (spirit); *Nafs* (self); *Qalb* (heart); and *Aql* (intellect). About the definition of Islamic Psychology, the following statements were identified: *Ilm ul Nafs* (study of the self), seen and unseen aspects that influence behaviour, emotion, and mental processes; embedded with the *Shar'iah*; Psychology with Islamic beliefs and practices; and Psychology from a religious point of view. The extracted statements seemed to be congruent with Al-Ghazali's (2019) model of the soul: heart soul/spirit, desire/nature, and intellect/reason. The majority of the factors found in this study are also congruent with the findings of Rothman and Coyle's study (2018). A limitation of this research is that the sample was drawn only from a convenience sample of Pakistani academics and clinicians which may not be a fair representative of the population. The instrument reliability and validity are only appropriate for this selected population. A bigger sample from different universities in all the provinces of Pakistan may yield different results. In addition, the sample was dominated by undergraduate and postgraduate students. Perhaps a more equalized sample of Academicians and Clinicians could present different findings. An interesting and challenging area of further research would be to evaluate the instrument with larger samples in different countries. There is a need to further refine the scale with a more representative sample of those working in clinical psychology with wider experience in Islamic Psychology, psychotherapy, and counseling.

Conclusions

This study has been planned to develop the concepts of the Islamic Psychology scale and its psychometrics at an indigenous level that is in dire need of the Islamic community. It was a multiphase study that yielded 26 items, unidimensional with a significantly high internal consistency of ($\alpha = 0.92$). This measure is useful in the field of academics as well as clinical practice, for psychology students and professionals.

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Limitations and Recommendations

There are few recommendations and implications of the study such as after extensive study, the stakeholders of this study are students, academicians, and professionals in the field of Psychology. It is potentially useful for research purposes in academia such as undergraduate and postgraduate psychology students to assess the perception of Islamic Psychology. It is also constructive for the clinical psychologists and academicians who work in the psychology department. This measure assesses the unseen aspects of human behavior that are linked to Islamic beliefs such as *Fitra* (human nature); *Ruh* (spirit); *Nafs* (self); *Qalb* (heart); and *Aql* (intellect). Therefore, these aspects can help to enhance training, seminars, and workshops to improve human behaviors in the Islamic community. It also establishes the dire need for psychotherapy according to the Islamic perceptive at an indigenous level that can be useful for academia and clinicians.

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