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ACADEMIC JOURNAL OF PSYCHOLOGY AND COUNSELING

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Development Of *Qana'ah* Instrument Using Confirmatory Factor Analysis

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qana'ah scale

Abstract

Some people experience adversities that affect their psychological conditions, e.g., stress, depression, less happiness, and less psychologically prosperous. One solution to these psychological problems is to increase the attitude of qana'ah/contentment (accepting and being satisfied with what they have). This situation calls for a good qana'ah instrument to provide necessary interventions. This study aimed to test the validity and reliability of the qana'ah instrument. Researchers gathered 670 participants across all Indonesian provinces using the area random sampling approach. The results of the content validity test using Aiken's formula show that each item in the instrument has a validity coefficient between 0.79 – 0.92. The estimated reliability coefficient of Alpha Cronbach is 0.992. The research also found that the item discrimination index ranged from 0.586 to 0.979, while loading factor of the items ranged from 0.463 to 0.875. The instrument also showed goodness-of-fit based on the Confirmatory Factor Analysis (CFI=0.987 (>0.900); GFI=0.925 (>0.900); AGFI=0.914 (>0.900); NFI=0.942 (>0.900); and RMSEA=0.0197 (<0.08)). The results of this study indicate that the measuring instrument is valid and reliable.

	Abstrak
Kata kunci: <i>loading factor</i> ; <i>qana'ah</i> ; reliabilitas alat ukur <i>qana'ah</i> ; validitas alat ukur <i>qana'ah</i>	Beberapa orang yang mengalami kesulitan yang berdampak pada kondisi psikologisnya, misalnya stres, depresi, kurang bahagia, dan kurang sejahtera secara psikologis. Salah satu solusi dari permasalahan psikologis tersebut adalah dengan meningkatkan sikap <i>qana'ah</i> /puas (menerima dan merasa puas dengan apa yang dimiliki). Karenanya dibutuhkan instrumen <i>qana'ah</i> yang baik untuk memberikan intervensi yang tepat. Penelitian ini bertujuan untuk menguji validitas dan reliabilitas instrumen <i>qana'ah</i> . Peneliti mengumpulkan 670 partisipan yang dipilih dengan pendekatan area random sampling. Hasil uji validitas konten dengan menggunakan rumus Aiken menunjukkan bahwa setiap item alat ukur mempunyai koefisien validitas antara 0.79 – 0.92. Estimasi koefisien reliabilitas Alpha Cronbach adalah 0.992. Penelitian ini menemukan bahwa indeks diskriminasi item berkisar antara 0.586 hingga 0.979, sedangkan <i>loading factor</i> berkisar antara 0.463 hingga 0.875. Berdasarkan perhitungan menggunakan <i>Confirmatory Factor Analysis</i> (CFA), instrumen ini menunjukkan <i>goodness-of-fit</i> ($CFI=0.987$ (>0.900); $GFI=0.925$ (>0.900); $AGFI=0.914$ (>0.900); $NFI=0.942$ (>0.900); dan $RMSEA=0,0197$ (<0.08)). Hasil penelitian ini menunjukkan bahwa alat ukur tersebut bersifat valid dan reliabel.

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INTRODUCTION

Background Of The Study

In the past few years, integrated studies that merge conventional science and religion have increased. This type of study draws interest due to a surge in scientists who believe that scientific dichotomy is detrimental to education quality and Islamic community development (Abdullah, 2003). A potential decline in the Islamic community caused by the dichotomy between common and religious sciences may lead them to think that religious knowledge is more important than any other discipline, so they do not need to learn about other things (Siswanto, 2013). It can also lead to human detachment from life, which can potentially lead to dehumanization (Abdullah, 2003).

Based on the issue of scientific dichotomy, some researchers have offered integration between those two schools of thought. The integration is not merely

combining the two sides but instead finding common ground between science and religion to avoid dichotomy. Furthermore, the integration offers a new perspective in science, from being anthropocentric (centralized on the human) to being theo-anthropocentric (centralized on human-God relations) (Setiawan, 2007; Siswanto, 2013; Sutarto, 2017). Furthermore, the integration also grounds religious science so it does not appear to be a “high-brow” science or as Kuntowijoyo (2006) said: a demystification.

Another integration effort is shown by several studies aiming to develop instruments to measure certain religious concepts, such as patience (Ramdani, Supriyatin, & Susanti, 2018), *tawakal* (Sartika & Kurniawan, 2015), gratitude (Rusdi, 2016), and *qana'ah* (Ahya, 2019). The study involved two disciplines, namely psychometry and Islamic science. Variables derived from Islamic studies are typically underexplored and do not have established measurements. With studies like the present one, we can develop instruments measuring those variables. It increases the understanding of variables derived from Islamic concepts because instrument development involves identifiable behavioral indicators.

Among those variables, *qana'ah* has become one of the most researched variables within *tasawuf* (sufism). *Qana'ah* refers to contentment about one's possessions, which are given by God. In other words, *qana'ah* is an unconditional acceptance of God's gifts or provision (Azkarisa & Siregar, 2020; Bakri & Saifuddin, 2019; Fabriar, 2020; Halik, 2020; Hamka, 2015). Studies have found its benefit in an individual's psyche. Vargens & Berterö (2015) revealed that satisfaction and acceptance (*qana'ah*) have positive impacts on individuals with breast cancer. Breast cancer patients who accept their conditions can easily find the meaning of life in their illness, allowing them to be comfortable despite their illness, enjoy life, and possess good self-control. Thus, cancer patients who adopt *qana'ah* are less prone to negative emotions and mental health issues.

Andriani & Mz (2019) explained the importance of adopting *qana'ah*. *Qana'ah* is an appropriate solution to settle various problems, including marital conflicts. The acculturation of *qana'ah* is necessary as the trait is a modality to face challenges in life. *Qana'ah* does not mean surrendering to God's provision without making any effort. Subhi (2012) said that *qana'ah* is necessary for peace in life. An individual who adopts *qana'ah* always maintains simplicity in life, therefore life is not only about worldly affairs.

A study by Rojas & Veenhoven (2011) also showed that unconditional acceptance (*qana'ah*) leads to a higher level of happiness in life. It is because an individual who

accepts things the way they are (*qana'ah*) will not focus on things they do not have. *Qana'ah* individual only sets attention and feelings on their own possessions. The person thinks their possessions are sufficient for their life and is not urged to own more. Happy individuals are less prone to negative emotions and stress (Schiffrin & Nelson, 2008).

Rationale Of The Study

Based on the results of previous studies, *qana'ah* plays a central role in cultivating an individual's well-being and mental health. On the other hand, in 2018, Indonesia Basic Health Research (*Riset Kesehatan Dasar/Riskedas*) reported that more than 19 million Indonesians aged above 15 years old experienced emotional problems. The data also showed that 12 million Indonesians over 15 years old suffered from depression. Additionally, the Sample Registration System done by the National Institute of Health Research and Development (*Litbangkes*) in 2016 revealed that 1,800 people had committed suicide, or on average five people per day. Furthermore, 47.7% of suicide victims were found to be in the productive age group (10 to 39 years old) (Widyawati, 2021). Based on the data, it can be concluded that Indonesia still needs to intensive efforts to resolve its mental health issues. Improving acceptance and satisfaction (*qana'ah*) is one of the ways to do it. Numerous studies have shown that *qana'ah* improves well-being, the meaning of life, contentment, and self-control. It also reduces stress, depression, and vulnerability to other mental health problems (Rojas & Veenhoven, 2011; Schiffrin & Nelson, 2008; Vargens & Berterö, 2015).

Based on the exposition, knowing the level of *qana'ah* becomes a pivotal aspect in designing preventive and curative actions. An early assessment tool, namely the *qana'ah* instrument, is needed. Proper *qana'ah* instruments can estimate the level of *qana'ah* in each individual more accurately. People with low levels of *qana'ah* can receive interventions. Conversely, people with a high level of *qana'ah* can provide modeling for other individuals. Furthermore, *qana'ah* instruments also benefit studies involving the variable, particularly ones with a quantitative approach. In the context of experimental research, proper *qana'ah* instruments can measure the level of *qana'ah* before and after treatment more accurately.

Research Gap

Meanwhile, there are only a few studies about the *qana'ah* instrument, including a study by Ahya (2019). The study used an indigenous approach, where the development of *qana'ah* measurement was not done according to existing theories and instead based

on collective opinions about the behavioral indicators of *qana'ah*. The research samples were limited to people living in Malang. The indigenous foundation of the study made the instrument's scope limited to the population of the samples.

There was another study by [Muawaliyah & Saifuddin \(2022\)](#) entitled "Relationship between Qana'ah and Hedonistic Lifestyle with Consumptive Behavior of Fashion Products." The study also included *qana'ah* as one of the variables and used a *qana'ah* instrument. However, the instrument needed further development as the samples were limited to those living in Central Java and Yogyakarta.

Therefore, the two instruments cannot yet be considered a universal *qana'ah* instrument for the Indonesian context because the tryout samples did not represent the country's diverse population. Meanwhile, the urgency for the *qana'ah* instrument is high as it can improve the preventive and curative efforts of various psychological issues that can be moderated by *qana'ah*.

Based on that reasoning, this study proposed a research question: how is the formulation and development of the *qana'ah* instrument for the Indonesian context? This study aimed to develop a *qana'ah* instrument for the Indonesian population.

Novelty Of The Study

There are some differences between the present study and its predecessors ([Muawaliyah & Saifuddin, 2022](#); [Rahmadani et al., 2018](#); [Vargens & Berterö, 2015](#); [Ahya, 2019](#); [Azkarisa & Siregar, 2020](#); [Halik, 2020](#); [Rojas & Veenhoven, 2011](#); [Ani, 2016](#); [Saputro et al., 2017](#)). First, the overall theme and objective. Past studies about *qana'ah* aimed to see its correlation with other variables. Meanwhile, this study aimed to develop a *qana'ah* instrument based on the Indonesian context.

Second, the location and samples. Previous studies were done in specific locations and samples; e.g. Malang, Surakarta, and so on. On the other hand, the present study involved people in various areas of Indonesia, which made the applicability of the instrument developed in this study more widespread.

Third, theoretical foundation. Previous studies used *qana'ah* theories from numerous experts. This study used [Hamka's \(2015\)](#) *qana'ah* theory due to several considerations. First, Hamka was a religious scholar known for his thorough understanding of Islamic concepts, including *tasawuf*. Second, researchers considered Hamka's *qana'ah* aspects as comprehensive, but concrete and operational compared to

other *qana'ah* theories. After comparing the present study and its predecessors, this study is concluded to be original.

METHODS

Research Design

This quantitative study aimed to test the validity and reliability of the *qana'ah* instrument. The data analysis method used in this study was the confirmatory factor analysis.

Sampling And Research Sample

The population of this study was Indonesian people as it aimed to develop the *qana'ah* instrument for the Indonesian context. The samples of this study were Indonesian people from the adolescent group to the elderly (aged 11 to 65 years old at the time of the study). The study implemented the area sampling technique, a sample collection technique based on the representation of every region (Cozby & Bates, 2019; Creswell & Creswell, 2017). The regional representativeness in this study is based on the province.

Logical And Content Validity

This study implemented several validity approaches. First, is logical validity, which refers to the congruence between the theory and its measurement objective (Drost, 2011; van Heerden & Mellenbergh, 2003). This study intended to measure *qana'ah*, therefore using *qana'ah* theory as its foundation. The logical validity was further manifested in blueprint development.

Researchers also used content validity in this study. Content validity refers to whether items developed for a measuring instrument represent the measured variable. One way to achieve content validity is professional judgment, where researchers requested several experts to judge the compatibility between aspects, behavioral indicators, and corresponding items. The experts performed two kinds of assessment, qualitative and quantitative. Qualitative assessment involves providing suggestions or inputs to improve the items. Meanwhile, quantitative assessment involves giving scores that correspond to the compatibility between aspects, behavioral indicators, and items (Drost, 2011; Saifuddin, 2021; van Heerden & Mellenbergh, 2003). The scoring results were then compiled and analyzed using Aiken's (1985) content validity formula.

Convergent Validity

Convergent validity is obtained from loading factors. For example, if the loading factor is above 0.71 then the item is considered to have very high validity. When an item has a loading factor of more than 0.63, the item has very good validity. Items that have a loading factor of more than 0.55 are considered to have good validity, and items that have a loading factor of more than 0.45 are considered fair or quite good. In contrast, items that have a loading factor of 0.32 or less are considered to have poor validity or bad (Tabachnick & Fidell, 2012). Based on this explanation, there are no standard and rigid rules regarding the minimum loading factor. This research uses a minimum factor loading of 0.45. This means that items that have a loading factor of less than 0.45 are considered to have poor validity and are declared invalid.

Goodness-Of-Fit Based On Confirmatory Factor Analysis

CFA is done on every aspect, with the minimum loading factor accepted being 0.45 (Hair, et al., 2019; Tabachnick & Fidell, 2012). There are several other parameters used in CFA. First, GFI (goodness fit index), which is an index of model accuracy in explaining the model prepared. The measurement instrument is considered fit if the GFI value is ≥ 0.90 (Jöreskog & Sörbom, 1993). Second, AGFI (adjusted goodness of fit index), which is a criterion for the development of GFI, is adjusted to the ratio of the degree of freedom for the proposed model to the degree of freedom for the null model. The recommended AGFI value to indicate model fit is ≥ 0.90 (Whittaker & Schumacker, 2022).

Third, RMSEA (root mean square error of approximation), which indicates the residuals in the model. If the RMSEA value is ≤ 0.05 , it indicates a close fit. Meanwhile, if the RMSEA value is more than 0.05 and less than 0.08 ($0.05 < \text{RMSEA} \leq 0.08$), then the model can still be accepted as a good fit model (Browne & Cudeck, 1992, 1993). Fourth, CFI (comparative fit index), represents the comparison value of the model prepared with the ideal model. The minimum limit for the CFI for a model to be considered fit is 0.90 (Hooper, Coughlan, & Mullen, 2008). Fifth, NFI (normed fit index), which shows the comparison of the proposed model with the null model. The minimum limit for the NFI value is 0.90 (declared marginal fit). Meanwhile, an NFI value of more than 0.95 represents a close fit (Whittaker & Schumacker, 2022).

Reliability

Reliability refers to the degree of instrument consistency when being used by the same individual or group at different times, or showing consistent results when used on

groups with different characteristics. Reliability in this study was measured using Cronbach's alpha. A reliable instrument has a reliability coefficient estimate of at least 0.700 (Cronbach & Meehl, 1955; Vehkalahti, 2000). Apart from that, the present study also calculated composite reliability for each *qana'ah* aspect.

Table 1.

Qana'ah Instrument Blueprint

Aspect	Indicators	Item Number	Favorable/Unfavorable	Item
Accepting things as is	Not disappointed	1	Favorable	I am grateful for everything I already have (<i>Saya bersyukur dengan setiap sesuatu yang sudah saya miliki</i>)
		6	Unfavorable	I aspire to get something good even if it is expensive (<i>Saya berambisi untuk mendapatkan sesuatu yang bagus sekalipun itu mahal</i>)
		21	Favorable	When I receive (His) provision, I thank Allah (<i>Saat mendapatkan rezeki, saya mengucapkan syukur kepada Allah</i>)
		26	Unfavorable	I feel disappointed if I can't get something I want (<i>Saya merasa kecewa jika sesuatu yang saya inginkan tidak bisa didapatkan</i>)
	Feeling content	11	Favorable	I feel satisfied with the life I am currently living (<i>Saya merasa cukup dengan kehidupan yang sedang dijalani saat ini</i>)
		16	Unfavorable	When other people have new things, then I should have them too (<i>Ketika orang lain memiliki barang baru, maka saya juga harus memilikinya</i>)
		31	Favorable	I feel content about the provision from Allah SWT (<i>Saya merasa cukup atas pemberian Allah SWT</i>)
		36	Unfavorable	I feel jealous of other people's achievements (<i>Saya merasa iri dengan pencapaian orang lain</i>)
Asking God for what one deserves and making efforts for it	Working diligently to achieve goals	2	Unfavorable	I feel lazy in making efforts to achieve what I want (<i>Saya malas berusaha dalam mencapai apa yang diinginkan</i>)
		7	Favorable	I study/work hard because I want to be successful (<i>Saya belajar/bekerja dengan giat karena ingin sukses</i>)
		22	Unfavorable	I want to be successful, but my laziness to start is too dominant (<i>Saya ingin sukses, tapi rasa malas untuk memulai terlalu mendominasi</i>)

Aspect	Indicators	Item Number	Favorable/ Unfavorable	Item
Patience	Not asking for too much	27	Favorable	Even though I failed, I keep trying (<i>Meskipun gagal saya tetap berusaha</i>)
		12	Unfavorable	I feel that God does not answer my prayer (<i>Saya merasa bahwa Allah tidak mengabulkan doa saya</i>)
		17	Favorable	When I pray, I ask God for only what is needed (<i>Saat berdoa, saya hanya memohon kepada Allah hanya apa yang dibutuhkan</i>)
		32	Unfavorable	I pray to Allah only when I am in trouble (<i>Saya berdoa kepada Allah hanya di saat sedang kesulitan</i>)
		37	Favorable	I ask Allah to make everything easier (<i>Saya meminta kepada Allah untuk dipermudahkan segala urusan</i>)
	Feeling grateful for God's provision	3	Favorable	Even though I get something that doesn't fit my expectation, I am still grateful for it (<i>Walaupun mendapatkan setiap sesuatu yang tidak sesuai, saya tetap mensyukurinya</i>)
		8	Unfavorable	I never feel like I have enough even if I have expensive things (<i>Saya tidak pernah merasa cukup sekalipun memiliki barang-barang mahal</i>)
		23	Favorable	I accept God's provision with joy (<i>Saya menerima pemberian Allah dengan senang hati</i>)
		28	Unfavorable	I complain if I can't get what I want (<i>Saya mengeluh jika keinginan saya tidak bisa didapatkan</i>)
	Believing in the silver lining	13	Favorable	I believe that what happened had been arranged by God (<i>Saya percaya bahwa apa yang terjadi sudah diatur oleh Allah</i>)
		18	Unfavorable	When I continuously have problems, I think that God does not allow me to be happy (<i>Ketika mendapatkan masalah bertubi-tubi, saya berpikir bahwa Allah tidak mengijinkan saya untuk bahagia</i>)
		33	Favorable	Everything occurrence in my life offers a lesson (<i>Apa yang terjadi di hidup saya semuanya pasti ada hikmahnya</i>)
		38	Unfavorable	When I lose a favorite item, I blame Allah (<i>Saat kehilangan barang kesayangan, saya menyalahkan Allah</i>)
Trusting God	Surrendering to Allah	4	Unfavorable	I mourn the disaster that has occurred (<i>Saya meratapi musibah yang telah terjadi</i>)

Aspect	Indicators	Item Number	Favorable/ Unfavorable	Item
Making an effort and praying		9	Favorable	I surrender to Allah for all His will (<i>Saya pasrah kepada Allah atas segala ketetapan-Nya</i>)
		24	Unfavorable	For me, God should give trials to people who disobey Him (<i>Bagi saya, Allah seharusnya memberikan cobaan pada orang yang tidak taat pada-Nya</i>)
		29	Favorable	I am sure that Allah does not give trials beyond His servants' limits (<i>Saya yakin bahwa Allah tidak memberikan cobaan melebihi batas kemampuan hamba-Nya</i>)
		14	Unfavorable	I'm not sure that prayer and effort will bring success (<i>Saya tidak yakin bahwa doa dan usaha akan mengantarkan kesuksesan</i>)
		19	Favorable	I remain confident in always praying to Allah (<i>Saya tetap yakin dengan selalu berdoa kepada Allah</i>)
		34	Unfavorable	Sometimes I forget to pray to Allah because I am too focused on achieving my goals (<i>Terkadang saya lupa berdoa kepada Allah karena terlalu fokus untuk mendapatkan apa yang diinginkan</i>)
		39	Favorable	I always involve God at every step (<i>Saya selalu melibatkan Allah pada setiap langkah</i>)
		5	Favorable	Even though I'm busy at school/college/work, every night I make time to read Al-Qur'an (<i>Meski sibuk sekolah/ kuliah/ bekerja, setiap malam saya menyempatkan diri untuk membaca Al-Qur'an</i>)
		10	Unfavorable	I was busy playing/doing daily activities so I neglect worship (<i>Saya sibuk bermain/ beraktivitas sehingga lalai dalam beribadah</i>)
		25	Favorable	Even though I have a lot of assignments/work, I still pray (<i>Meski banyak tugas/ pekerjaan, saya tetap mengerjakan salat</i>)
Not tempted by worldly affairs	Balancing worldly affairs and the afterlife	30	Unfavorable	Even though I have more money, I rarely give to charity (<i>Walaupun memiliki uang lebih, saya jarang bersedekah</i>)
	Not putting material	15	Favorable	For me, happiness does not come from material things alone (<i>Bagi saya, kebahagiaan bukan berasal dari materi semata</i>)

Aspect	Indicators	Item Number	Favorable/ Unfavorable	Item
	things as a top priority	20	Unfavorable	I do everything I can to obtain money (<i>Saya menghalalkan segala cara untuk mendapatkan uang</i>)
		35	Favorable	For me, material things are not the main priority in life (<i>Bagi saya, materi bukan hal utama dalam hidup</i>)
		40	Unfavorable	I am too excited in doing my daily activities that I forget to pray (<i>Saya terlalu senang beraktivitas sampai lupa untuk ibadah</i>)

RESULTS AND DISCUSSION

Content Validation Of Qana'ah Instrument

There are several criteria commonly used to select experts for the validation process: 1) psychometry experts who understand the procedures of developing psychological instruments; 2) experts of the instrument's target variable; and 3) language experts who judge the effectiveness and the readability of the final instrument (Saifuddin, 2021). For this study, researchers selected experts who understood the target variable in the instrument. Six experts participated in the validation process.

According to Aiken's V index table, each item should have a minimum validity coefficient of 0.79 ($p < 0.05$). Therefore, items with Aiken's V below that threshold are considered invalid and can be removed or revised so that raters can re-assess them. The validation process in the present study was done in two rounds.

In the first round, there were 23 invalid items with validity coefficients ranging from 0.54 to 0.75. Items 1, 2, 3, 5, 7, 8, 11, 12, 15, 16, 17, 18, 21, 22, 24, 25, 26, 27, 30, 33, 37, 38, and 40 were the ones considered invalid in the first round. The items were then revised and sent back to the same raters for reassessment. In the second round, all items were declared valid as validity coefficients ranged from 0.79 to 0.92.

Table 2.

Content Validity With Six Raters (After Revisions)

Expert Item	Rater 1	Rater 2	Rater 3	Rater 4	Rater 5	Rater 6	Aiken's V	Category
1	4	4	4	4	5	5	0.833333	Valid
2	4	5	4	4	5	4	0.833333	Valid
3	4	5	4	4	5	5	0.875	Valid
4	5	4	4	4	5	5	0.875	Valid

Expert Item	Rater 1	Rater 2	Rater 3	Rater 4	Rater 5	Rater 6	Aiken's V	Category
5	5	4	4	4	4	4	0.791667	Valid
6	5	4	4	4	4	4	0.791667	Valid
7	5	4	4	4	5	4	0.833333	Valid
8	4	5	4	4	5	4	0.833333	Valid
9	5	4	4	4	5	5	0.875	Valid
10	4	3	4	4	5	5	0.791667	Valid
11	4	3	4	5	5	5	0.833333	Valid
12	3	4	4	4	5	5	0.791667	Valid
13	3	4	4	4	4	5	0.75	Valid
14	4	4	4	4	4	5	0.791667	Valid
15	4	4	4	4	4	5	0.791667	Valid
16	5	5	3	4	5	3	0.791667	Valid
17	4	3	4	5	4	5	0.791667	Valid
18	5	4	4	4	4	5	0.833333	Valid
19	5	4	4	4	5	5	0.875	Valid
20	5	5	4	4	5	5	0.916667	Valid
21	4	4	4	4	5	5	0.833333	Valid
22	3	5	4	4	5	5	0.833333	Valid
23	4	5	4	4	5	5	0.875	Valid
24	5	5	4	4	4	3	0.791667	Valid
25	4	4	4	4	4	5	0.791667	Valid
26	4	3	4	5	5	4	0.791667	Valid
27	4	5	4	4	4	5	0.833333	Valid
28	5	5	4	4	5	5	0.916667	Valid
29	4	4	4	4	4	5	0.791667	Valid
30	5	4	4	4	4	5	0.833333	Valid
31	4	5	4	4	5	5	0.875	Valid
32	5	5	4	4	5	5	0.916667	Valid
33	4	4	3	4	5	5	0.791667	Valid
34	4	5	4	4	3	5	0.791667	Valid
35	4	5	4	4	4	5	0.833333	Valid
36	5	5	4	4	3	4	0.791667	Valid
37	4	4	4	4	5	5	0.833333	Valid
38	4	4	4	4	5	4	0.791667	Valid
39	4	4	4	4	5	5	0.833333	Valid
40	4	4	4	4	4	5	0.791667	Valid

The *qana'ah* instrument tryout was conducted online via Google Forms. Researchers distributed the online form via social media (e.g., WhatsApp groups and Facebook). The form was accessible from June 21 to October 16, 2022. Within that timespan, 681 participants from various areas in Indonesia filled out the form. However,

11 participants were eliminated because they did not fulfill the research criteria, and thus the data could not proceed to the analysis step. The final sample size was 670, which comprised of 201 (30%) men and 469 (70%) women (Table 3). Participants' ages varied from 11 to 65 years old.

Table 3.

Sample Distribution

No	Province	Frequency	Percentage
1	Aceh	7	1.04
2	North Sumatra	8	1.19
3	West Sumatra	16	2.39
4	Riau	80	11.94
5	Jambi	9	1.34
6	Riau Islands	5	0.75
7	Bengkulu	123	18.36
8	South Sumatra	16	2.39
9	Bangka Belitung Islands	2	0.30
10	Lampung	3	0.45
11	Banten	19	2.84
12	Jakarta	12	1.79
13	West Java	43	6.42
14	Central Java	127	18.96
15	Special Region of Yogyakarta	16	2.39
16	East Java	50	7.46
17	Bali	2	0.30
18	West Nusa Tenggara	11	1.64
19	East Nusa Tenggara	9	1.34
20	West Kalimantan	16	2.39
21	Central Kalimantan	4	0.60
22	South Kalimantan	5	0.75
23	East Kalimantan	16	2.39
24	North Kalimantan	2	0.30
25	West Sulawesi	1	0.15
26	South Sulawesi	4	0.60
27	Southeast Sulawesi	16	2.39
28	Central Sulawesi	13	1.94
29	Gorontalo	6	0.90
30	North Sulawesi	1	0.15
31	North Maluku	3	0.45
32	Maluku	13	1.94
33	West Papua	6	0.90
34	Papua	6	0.90
Total		670	100.00

Item Discrimination Index

Item discrimination index was calculated using the corrected item-total correlation analysis technique. In this study, researchers conducted two rounds of analysis. The first round was to eliminate items with an item discrimination index below 0.300. In the first round, there were four items out of 40 items that had an item discrimination index below 0.300 (items 6, 9, 17, and 35). These items were then eliminated.

The second round was done to see an increase in the reliability coefficient. Based on the analysis results, the remaining 36 items have an item discrimination index of more than 0.300. The result is the item discrimination index of this instrument ranged from 0.586 to 0.979 (Table 5). The estimated reliability coefficient increased from 0.978 to 0.992. Thus, the 36 items were declared to have a good item discrimination index.

Kaiser-Mayer-Olkin Measure Of Sampling Adequacy (KMO MSA) Result

After calculating the item discrimination index, researchers performed confirmatory factor analysis. Researchers conducted a prerequisite analysis, namely the Kaiser-Mayer-Olkin Measure of Sampling Adequacy (KMO MSA), which aims to measure sample adequacy by comparing the magnitude of the observed correlation coefficient with the partial correlation coefficient. If the anti-image correlation value is more than 0.500 then researchers can proceed to the factor analysis stage. Another parameter is that if the KMO MSA value is more than 0.500 then the researchers can perform the factor analysis.

Apart from that, researchers also calculated Barlett's Test of Sphericity value, which determines whether there is a significant correlation between factors/variables. With a $p < 0.05$, researchers could proceed to the factor analysis stage. Based on the calculation results, it was found that the KMO MSA value was 0.954 ($KMO\ MSA > 0.500$) and all anti-image correlation scores were greater than 0.500 (Table 4). The extraction value in the Communalities table was also more than 0.500 for all items, meaning that each item can describe the factors/aspects in the measurement instrument (Table 4). Apart from that, Barlett's Test of Sphericity showed $p < 0.05$. Thus, CFA can be carried out.

Table 4.

Anti-Image Correlation And Extraction Score

Aspect	Item	Anti-image Correlation	Initial	Extraction
Accepting things as is	1	0.978 (>0.500)	1.000	0.884 (>0.500)
	11	0.953 (>0.500)	1.000	0.976 (>0.500)
	16	0.948 (>0.500)	1.000	0.973 (>0.500)
	21	0.961 (>0.500)	1.000	0.923 (>0.500)
	26	0.955 (>0.500)	1.000	0.949 (>0.500)
	31	0.935 (>0.500)	1.000	0.925 (>0.500)
	36	0.960 (>0.500)	1.000	0.978 (>0.500)
Asking God for what one deserves and making efforts for it	2	0.921 (>0.500)	1.000	0.963 (>0.500)
	7	0.986 (>0.500)	1.000	0.904 (>0.500)
	12	0.947 (>0.500)	1.000	0.943 (>0.500)
	22	0.904 (>0.500)	1.000	0.964 (>0.500)
	27	0.931 (>0.500)	1.000	0.974 (>0.500)
	32	0.930 (>0.500)	1.000	0.964 (>0.500)
	37	0.927 (>0.500)	1.000	0.945 (>0.500)
Patience	3	0.966 (>0.500)	1.000	0.960 (>0.500)
	8	0.928 (>0.500)	1.000	0.977 (>0.500)
	13	0.936 (>0.500)	1.000	0.960 (>0.500)
	18	0.933 (>0.500)	1.000	0.953 (>0.500)
	23	0.986 (>0.500)	1.000	0.863 (>0.500)
	28	0.927 (>0.500)	1.000	0.918 (>0.500)
	33	0.963 (>0.500)	1.000	0.895 (>0.500)
	38	0.984 (>0.500)	1.000	0.902 (>0.500)
Trusting God	4	0.965 (>0.500)	1.000	0.833 (>0.500)
	14	0.963 (>0.500)	1.000	0.945 (>0.500)
	19	0.962 (>0.500)	1.000	0.939 (>0.500)
	24	0.924 (>0.500)	1.000	0.968 (>0.500)
	29	0.967 (>0.500)	1.000	0.927 (>0.500)
	34	0.960 (>0.500)	1.000	0.909 (>0.500)
	39	0.958 (>0.500)	1.000	0.882 (>0.500)
Not tempted by worldly affairs	5	0.972 (>0.500)	1.000	0.919 (>0.500)
	10	0.968 (>0.500)	1.000	0.900 (>0.500)
	15	0.970 (>0.500)	1.000	0.914 (>0.500)
	20	0.955 (>0.500)	1.000	0.908 (>0.500)
	25	0.940 (>0.500)	1.000	0.905 (>0.500)
	30	0.976 (>0.500)	1.000	0.896 (>0.500)
	40	0.969 (>0.500)	1.000	0.868 (>0.500)

Convergent Validity

Based on the calculation results, it was found that each item had a loading factor of more than 0.450 (Table 5) by the minimum limit suggested by [Tabachnick & Fidell \(2012\)](#).

Table 5.

Loading Factor And Item Discrimination Index

Aspect	Item	Loading Factor (Standardized Solution)	Loading Factor (Completely Standardized Solution)	Item discrimination index
Accepting things as is	1	0.731	0.468	0.586 (>0.300)
	11	0.691	0.712	0.979 (>0.300)
	16	0.685	0.701	0.968 (>0.300)
	21	0.664	0.692	0.943 (>0.300)
	26	0.686	0.707	0.964 (>0.300)
	31	0.666	0.699	0.950 (>0.300)
	36	0.708	0.712	0.978 (>0.300)
Asking God for what one deserves and making efforts for it	2	0.612	0.518	0.591 (>0.300)
	7	0.686	0.593	0.765 (>0.300)
	12	0.693	0.695	0.961 (>0.300)
	22	0.811	0.543	0.695 (>0.300)
	27	0.694	0.707	0.974 (>0.300)
	32	0.682	0.699	0.965 (>0.300)
	37	0.463	0.493	0.617 (>0.300)
Patience	3	0.704	0.712	0.970 (>0.300)
	8	0.708	0.714	0.977 (>0.300)
	13	0.684	0.710	0.965 (>0.300)
	18	0.695	0.709	0.962 (>0.300)
	23	0.695	0.689	0.922 (>0.300)
	28	0.778	0.655	0.854 (>0.300)
	33	0.749	0.689	0.932 (>0.300)
	38	0.793	0.682	0.909 (>0.300)
Trusting God	4	0.727	0.655	0.874 (>0.300)
	14	0.875	0.552	0.704 (>0.300)
	19	0.703	0.696	0.958 (>0.300)
	24	0.854	0.544	0.694 (>0.300)
	29	0.690	0.699	0.951 (>0.300)
	34	0.723	0.686	0.932 (>0.300)
	39	0.687	0.684	0.924 (>0.300)
Not tempted by worldly affairs	5	0.730	0.699	0.945 (>0.300)
	10	0.745	0.688	0.931 (>0.300)
	15	0.702	0.694	0.938 (>0.300)
	20	0.730	0.692	0.938 (>0.300)
	25	0.775	0.650	0.838 (>0.300)

Aspect	Item	Loading Factor (Standardized Solution)	Loading Factor (Completely Standardized Solution)	Item discrimination index
	30	0.754	0.686	0.930 (>0.300)
	40	0.787	0.678	0.909 (>0.300)

Reliability Analysis Result

Researchers used Cronbach's alpha formula to calculate the reliability coefficient estimates for the *qana'ah* instrument, finding that Cronbach's alpha was 0.992. The estimated reliability coefficient for each aspect showed that Cronbach's alpha exceeded the minimum limit of 0.700 (Table 6). Thus, the *qana'ah* instrument is considered to have high internal consistency.

Table 6.

Estimated Reliability Coefficient For Each Aspect

No	Aspect	Cronbach's alpha	Item Discrimination Index
1	Accepting things as is	0.964 (>0.700)	0.529 – 0.966 (>0.300)
2	Asking God for what one deserves and making efforts for it	0.917 (>0.700)	0.534 – 0.924 (>0.300)
3	Patience	0.985 (>0.700)	0.852 – 0.973 (>0.300)
4	Trusting God	0.950 (>0.700)	0.746 – 0.899 (>0.300)
5	Not tempted by worldly affairs	0.976 (>0.700)	0.826 – 0.938 (>0.300)

Apart from that, researchers also calculated composite reliability using the following formula:

$$CR = \frac{(\sum_{i=1}^n \lambda_i)^2}{(\sum_{i=1}^n \lambda_i)^2 + (\sum_{i=1}^n \delta_i)}$$

Figure 1. Formula Composite Reliability

The results of the composite reliability calculation are presented in Table 7. Based on the results of this calculation, it was found that the composite reliability score for each dimension or aspect was more than 0.700. Thus, each dimension or aspect in the *qana'ah* measurement instrument is considered to have high reliability.

Table 7.
Composite Reliability Coefficient For Each Aspect

No	Aspect	Composite Reliability
1	Accepting things as is	0.853 (>0.700)
2	Asking God for what one deserves and making efforts for it	0.805 (>0.700)
3	Patience	0.882 (>0.700)
4	Trusting God	0.834 (>0.700)
5	Not tempted by worldly affairs	0.860 (>0.700)

Goodness-Of-Fit Statistics Result

Based on the results of the CFA, it was found that CFI=0.987 (>0.900); GFI=0.925 (>0.900); AGFI=0.914 (>0.900); NFI=0.942 (>0.900); and the RMSEA=0.0197 (<0.08). The loading factor of each item was also above 0.450, ranging from 0.463 to 0.875 (Table 5). Thus, the *qana'ah* instrument is declared fit.

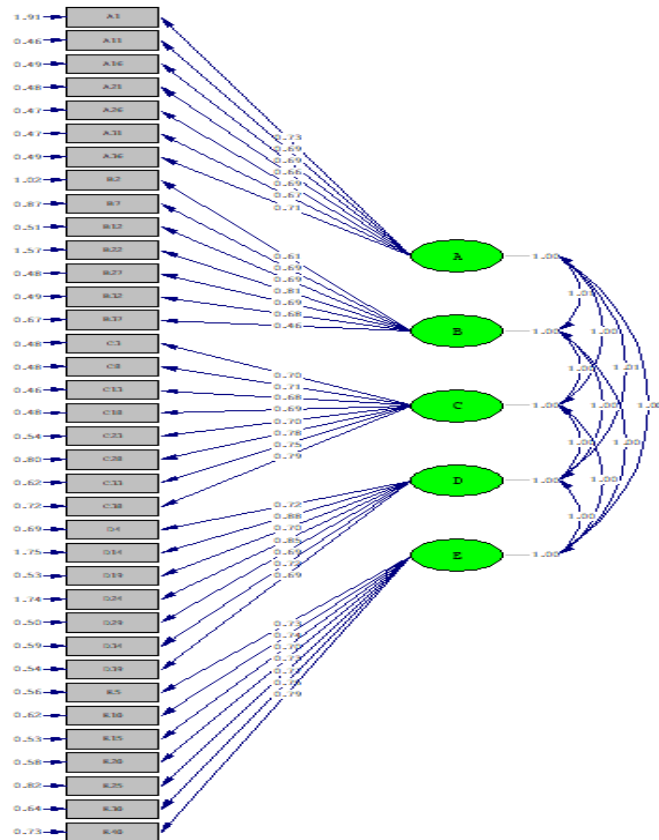


Figure 2. CFA Path Diagram Of *Qana'ah* Instrument (Estimated)

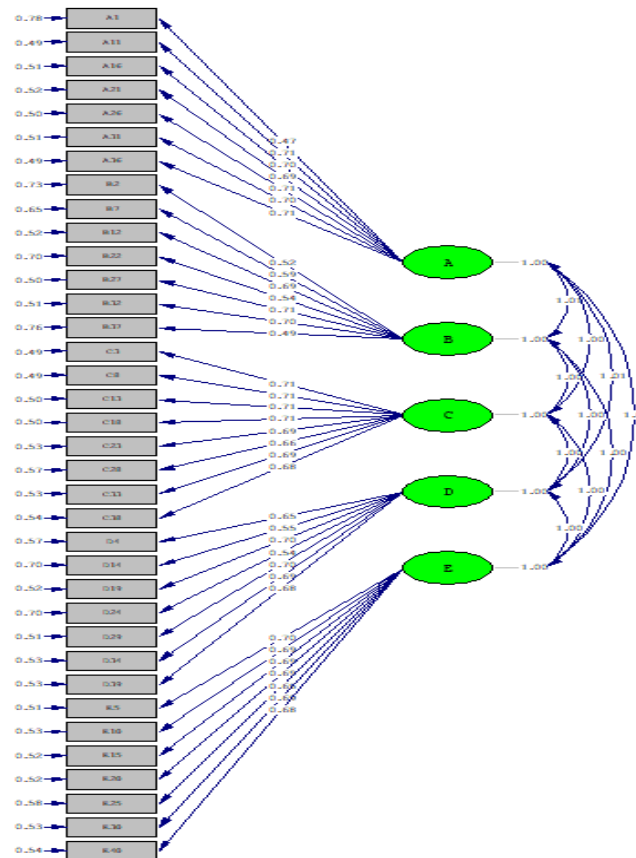


Figure 3. CFA Path Diagram Of *Qana'ah* Instrument (Standardized Solution)

Discussion

Qana'ah is an attitude of unconditionally accepting things given by others, especially by God. *Qana'ah*, which is frequently linked to life satisfaction, can be a solution to various mental health issues, including stress (Civitci, 2015) and depression (Dias-Viana & Noronha, 2022; Gallagher, Daynes-Kearney, Bowman-Grangel, Dunne, & McMahon, 2022). Furthermore, *qana'ah* can be an indicator of one's well-being and quality of life (Vargens & Berterö, 2015); mental health (Azkarisa & Siregar, 2020), and happiness (Rojas & Veenhoven, 2011). *Qana'ah* is a solution to social problems as well (Ali, 2014).

Based on those reasons, the development of the *qana'ah* instrument is important because of its potential benefits. First, the instrument can be used in quantitative studies, like surveys and experiments. Second, the instrument can be used as an early assessment for individuals to measure the level of *qana'ah*. This early assessment may be able to help individuals avoid various mental health issues linked to low levels of *qana'ah*.

According to the analysis, the instrument's item discrimination index ranged from 0.586 to 0.979. It means that the discriminating power of the items is sufficient (Kaplan & Saccuzzo, 2017; Kilic & Uysal, 2022; Nunnally & Bernstein, 1994). Discriminating power is the ability of an item to differentiate the level of a certain psychological variable between individuals. Good discriminating power indicates the accuracy of the measurement, which is important in the context of diagnosing clients. It is also beneficial for early detection to prevent the negative psychological impacts of low *qana'ah*.

The *qana'ah* instrument also reported a reliability coefficient estimate of 0.992. This value is higher than the threshold of 0.700, which psychology studies use to determine the instrument's reliability. According to DeVellis & Thorpe (2021) and Hair Jr et al. (2019), an instrument with a reliability coefficient estimate exceeding 0.900 is considered to have high reliability. The higher the instrument's reliability, the better.

This study used logical validity and content validity for the validation step. Content validity was done by asking experts to score each item in the instrument (Haynes, Richard, & Kubany, 1995; Lawshe, 1975; Aiken, 1985). The scoring was done according to the fitness of aspects, behavioral indicators, and the items. This validity type ensures that the items in the instrument measure *qana'ah*. In addition, this study also used loading factor as an indicator of item validity. The results showed that the loading factor of each item was above 0.450 so the remaining items were considered valid.

Samples involved in this study encompassed people from 34 different provinces (at the time of research) in Indonesia, albeit in varying numbers. It shows the heterogeneity of the present study. Heterogenous samples enable this *qana'ah* instrument to be used in various Indonesian regions.

Based on the theoretical perspective, the *qana'ah* instrument is also relevant to the characteristics of Indonesian people who are mostly Muslims. It is due to the use of Hamka's (2015) theory as the basis of this instrument. Hamka was an Islamic scholar from Indonesia and therefore his *qana'ah* theory was deemed suitable to the Indonesian context.

From the theoretical perspective, the present study is considered more comprehensive than the study by Ahya (2019). The previous study did not refer to a specific theory and instead developed its own aspects and indicators of *qana'ah* based on samples in Malang, East Java, Indonesia. Therefore, the theory was specific to said area.

Additionally, the tryout samples also resided in Malang, and therefore not heterogeneous. It affected the universality of the instrument. Additionally, the number of samples involved in Ahya's (2019) study was 409, while the present study involved 670 samples from various provinces in Indonesia. The diversity and size of the samples contributed to the power of the instrument (Farmer, Merino, Gray, & Jacobs, 2019; Santoso, 2017).

Meanwhile, the *qana'ah* scale developed by Muawaliyah & Saifuddin (2022) and Muawaliyah & Saifuddin (2023) adopted Hamka's (2015) theory. However, the study only involved university students from Central Java and Yogyakarta. On the other hand, the present study involved people from each province in Indonesia from various age groups. Therefore, the newer instrument represents wider Indonesian society.

Another study finding also shows that aspects of *qana'ah* are multi-dimensional, meaning that every *qana'ah* aspect in the instrument is related to one another, as shown by the correlation significance of each aspect ($p < 0.05$). The limitation of this study was that it only used two validation techniques: logical validity, content validity, and loading factor. Therefore, future researchers should implement other validity techniques, such as concurrent validity.

CONCLUSIONS AND SUGGESTIONS

Conclusions

This study aimed to develop the *qana'ah* instrument for the Indonesian context. Therefore, the tryout for this *qana'ah* instrument involved participants from each province in Indonesia and used a theory developed by Indonesian scholar, Hamka. Based on a tryout on 670 participants, it was concluded that the item discrimination index of this instrument (measured with corrected item-total correlation) was satisfactory. The reliability coefficient estimate of the instrument also indicated that the *qana'ah* instrument has a high consistency. Meanwhile, the instrument validation was performed using logical validity and content validity (using Aiken's V), and loading factor. The validation process involved rating from experts. The first validation round deemed some items invalid, then after the items were revised and re-assessed by the same raters, it was found that all items were valid. This study also found that the *qana'ah* instrument is multi-dimensional.

Suggestions

This research began with a theoretical concept that was formulated by an Islamic scholar from Indonesia, Hamka. It is hoped that future researchers can further improve the *qana'ah* instrument, starting by distributing it to a number of people. The results of the questionnaire will be useful for compiling items in the new *qana'ah* instrument. Researchers can then analyze the instrument using exploratory factor analysis. It is also hoped that future researchers can develop this *qana'ah* instrument in various cultures.

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AUTHORS CONTRIBUTION STATEMENT

Ahmad Saifuddin: Conceptualization; Data Curation; Formal Analysis; Investigation; Methodology; Project Administration; Resources; Validation; Visualization; Writing Original Draft; Writing, Review & Editing.

Lintang Seira Putri: Conceptualization; Data Curation; Methodology; Project Administration; Resources; Writing Original Draft.

Hellena Kartika Sari: Project Administration; Resources; Collecting Data

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