

Development of the instrument for implementing the Islamic way of life guidelines among Muhammadiyah Community

Joko Subando ^{1a*}, Edy Muslimin ^{1b}, Muh Samsuri ^{2c}, Sarilan Sarilan ^{2d}

¹Institut Islam Mambaul Ulum Surakarta. Jl. Sadewa No.14, Surakarta, 57155 Indonesia

²Universitas Muhammadiyah Karanganyar. Jl. Raya Solo-Tawangmangu 12, Karanganyar, Indonesia

^a jokosubando@yahoo.co.id; ^b edymuslimin1@gmail.com; ^c muh.samsuri@umuka.ac.id;

^d sarilan@umuka.ac.id

* Corresponding Author

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Abstract: This study aims to develop a measurement instrument for the implementation of Islamic lifestyle guidelines among Muhammadiyah community members. The research procedure adapts Borg and Gall's development research model. The steps in instrument development include preliminary research, planning, initial product development, limited testing, and expanded testing. Five experts were involved in the development of the initial product, with expertise covering measurement, religious thought, and Muhammadiyah practice. The expert assessment data were analyzed using the Aiken formula. Twenty-five Muhammadiyah leaders in Karanganyar participated in the limited testing phase, and the data from this phase were analyzed using exploratory factor analysis with SPSS. The expanded testing involved 253 leaders and members of Muhammadiyah in the districts of Karanganyar, Sragen, and Boyolali, selected using the cluster random sampling technique. The data from the expanded testing were analyzed using confirmatory factor analysis and structural equation modeling (SEM) with LISREL software. The research resulted in a package of 27 valid and reliable measurement items for the implementation of Islamic lifestyle guidelines among Muhammadiyah members, suitable for further measurement.

Kata Kunci: Instrument; Life Guidelines; Muhammadiyah

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INTRODUCTION

The Islamic way of life guidelines for Muhammadiyah citizens (PHIWM) are part of the Muhammadiyah ideology (Junaidi & Jannah, 2018; Munir, 2010; Nashir, 2014). Its function is to provide an overview of lifestyle and living patterns as citizens of Muhammadiyah that reflect the Muhammadiyah ideology. PHIWM is always socialized in various activities to ensure that these guidelines can be implemented effectively (Muhammadiyah, 2000; Pratiwi & Sukri, 2022; Yusuf, Sunarya, & Rachmawati, 2021).

In literature review, various studies related to the implementation of PHIWM have been found. Pratiwi and Sukri (2022) conducted research on the meaning of PHIWM values in the budgeting process at STIE Muhammadiyah Palopo. The results of the study indicate that Muhammadiyah citizens at STIE Muhammadiyah Palopo understand that welfare is not always measured by the amount of money, but welfare can be felt through sincerity in working, thus receiving unexpected blessings. STIE Muhammadiyah Palopo has implemented PHIWM through providing assistance and facilities for Muhammadiyah cadres in the form of Lazismu scholarships, incidental assistance, sibling discounts, and exemption of tuition fees for Muhammadiyah high school alumni in Palopo.

Yusuf et al. (2021) have also conducted research on the implementation of PHIWM policies. According to PHIWM, the purpose of implementing these policies is to shape the individual

and collective consciousness of all Muhammadiyah citizens to always set a good example. The research results indicate that some educational staff at Muhammadiyah University Sukabumi have not shown good examples. This is evidenced by staff arriving late to work and numerous complaints from students regarding services. However, on the other hand, many values within PHIWM have been well implemented, such as congregational prayers, active participation in Muhammadiyah religious study groups, and work performance that shows positive progress in line with the values within PHIWM.

In the realm of education, there have also been many studies related to PHIWM. Khotimah et al. (2021) conducted research on the implementation of PHIWM among students. The research results indicate that PHIWM has been implemented although not yet perfect. This is evident from students praying at inappropriate times, cheating during exams, and encountering students interacting with others who are not their mahrams. Fatahillah, Budiarti, and Ashidiqqie (2022) researched the use of STEM concepts in the internalization process of PHIWM among students. The research results show that the internalization of PHIWM values in learning with STEM concepts can be done through cross-disciplinary approaches, meaning that the internalization of PHIWM values can be integrated with science, arts, and mathematics subjects.

Among academics, many also engage in community service to internalize PHIWM values. Fadlillah and Rahmawati (2022) organized parenting schools to socialize PHIWM in Ponorogo. This community service was able to attract enthusiasm from training participants, enabling them to understand PHIWM values in the context of single-parent households for children left behind by parents migrating for work.

However, from previous literature reviews, there is no quantitative research regarding the measurement of PHIWM implementation. The existing studies are qualitative research. The results of qualitative research cannot be generalized to Muhammadiyah citizens as a whole, so the quality of PHIWM implementation does not reflect the overall quality of PHIWM implementation among Muhammadiyah citizens. In contrast, quantitative research yields results that can be generalized to the population level or, in this research context, to Muhammadiyah citizens in general. Therefore, quantitative research is important for capturing an overall picture of PHIWM implementation. There are several other reasons why this is important to investigate: (1) the results of this research can be used as evaluation materials for PHIWM internalization programs, (2) the results of this research can be used to measure how well the guidelines are implemented in the lives of Muhammadiyah citizens, whether in family life, social interactions, organizational involvement, or citizenship, (3) as a tool to measure the life loyalty of Muhammadiyah citizens to their organization's ideology.

Quantitative measurement research on the implementation of PHIWM requires valid and reliable instruments. Thus, the development of measurement instruments for assessing PHIWM implementation is also important. This research aims to develop a PHIWM measurement instrument using the Borg and Gall model. This research model was chosen because of its detailed yet practical and easy-to-follow procedures (Bariah, 2019; Putra et al., 2020). The research results are expected to yield a valid and reliable instrument that can be used to measure the implementation of PHIWM among Muhammadiyah citizens.

METHOD

This research is a development study that adapts the Borg and Gall development research model (Gall et al., 1996; Putra et al., 2020). The procedure involves research and information gathering, planning, initial product development, limited testing, and expanded testing. In the preliminary study, literature review activities were conducted on PHIWM books and recordings of religious lectures within the Muhammadiyah community distributed on various YouTube channels supervised by Muhammadiyah leaders. The research aims to obtain the construct of the PHIWM implementation measurement instrument. The data from the preliminary research were analyzed descriptively and qualitatively. After obtaining the

instrument construct, the next step is instrument planning, taking into account the instrument scale and prospective respondents who will use the instrument. The expected outcome is a prototype of the PHIWM implementation measurement instrument. Once the prototype instrument is obtained, initial product development is carried out through instrument validation. Validation of the instrument aims to assess the compatibility between measurement aspects and indicators, as well as the compatibility between indicators and statements. Experts involved in instrument validation include measurement experts, Muhammadiyah thought experts, and practitioners or Muhammadiyah cadre. Data from expert evaluations are analyzed using Aiken's formula. The expected outcome of the validation process is a validated measurement instrument. After obtaining the instrument validated by experts, limited testing is conducted at the Muhammadiyah Regional Leadership in Karanganyar, involving 25 respondents, to obtain well-constructed and simple construct items. Data from the testing are analyzed using factor analysis with SPSS software. After limited testing, the instrument is then tested on an expanded scale involving 253 respondents from Karanganyar, Surakarta, and Boyolali to assess its validity and reliability. Data from expanded testing are analyzed using confirmatory factor analysis with the assistance of LISREL software. The final outcome expected from this research is a valid and reliable measurement instrument package for assessing PHIWM implementation. For a comprehensive overview of the steps, please refer to Table 1.

Tabel 1. Summary of Development Research Methods

Stage	Data Source/ Informant/ Sample	Data collecting technique	Data analysis technique
Research and information gathering	Muhammadiyah ideology books, experts	Documentation, interviews	Qualitative descriptive
Initial product development	Experts: measurements, thoughts, and Muhammadiyah practitioners (5 experts)	Delphi	Aikens formula
Limited trial	PDM Karanganyar (25 people)	Questionnaire	EFA
Expanded trial	PDM Karanganyar, Boyolali and Sragen (253 people)	Questionnaire	CFA and SEM

RESULT AND DISCUSSION

Results

The preliminary research results in the form of a literature review of books and recordings of religious lectures scattered across YouTube channels related to PHIWM revealed that the construct of the PHIWM implementation measurement instrument includes 4 components: personal guidelines in religion, social interaction, governance, and organization. The religious guidelines component includes aspects of deepening religious understanding, disseminating Islamic teachings, and developing studies to cleanse society from tuberculosis (TBC). The social interaction component includes aspects of boosting ziswah spirit, strengthening the economy, improving welfare through natural resource development, fostering cooperation, and brotherhood. The governance guidelines component includes defending the people and preserving national integrity. The organizational guidelines component includes aspects of developing Muhammadiyah citizens and enhancing infrastructure for Muhammadiyah development. Details regarding components, aspects, indicators, example statements, and their codes are presented in Table 2.

The assessment results from five experts, consisting of measurement experts (1 person), Muhammadiyah thought experts (2 people), and Muhammadiyah cadre (2 people), on the initial instrument revealed that the lowest Aiken's V value was 0.933 and the highest was 1.00 (see Table 3). Since the calculated Aiken's V value (0.933–1.00) is greater than Aiken's V table

value (0.933), the instrument items are considered valid (Aiken, 2000; Azwar, 2015; Subando, 2022).

Table 2. Components, Aspects, and Indicators of the Instrument

Component	Aspect	Indicator	Code
Guidance in religious matters	Deepening understanding	Attending study groups organized by Muhammadiyah.	C1
		Reading writings/books on Islam published by Muhammadiyah.	C2
	Upgrading self-capacity	Enhancing self-capacity regarding religious knowledge	C3
		Enhancing self-capacity related to science and technology.	C4
	Disseminating Islamic teachings	Disseminating research findings from Muhammadiyah to families/society through WhatsApp groups or other media.	C5
	Developing study groups to cleanse society from TBC	Organizing study groups related to efforts to eradicate TBC.	C6
Social piety	Boosting enthusiasm for Islamic endowment (ziswah)	Giving zakat/charity/donations.	C7
		Encouraging the community to participate in Islamic endowment (ziswah).	C8
		Setting an example in the community in terms of giving zakat/charity.	C9
	Strengthening economic capacity	Improving oneself, family, and society in terms of economics.	C10
		Assisting in finding or providing jobs for unemployed community members.	C11
		Encouraging the community to improve their standard of living by working diligently	C12
	Improving public health	Participating in donations to Muhammadiyah's health sector.	C13
		Participating in community health improvement programs, such as vaccination	C14
		Caring for the environment to maintain community health	C15
	Developing natural resources for prosperity	Developing the economic potential of the surrounding area for community welfare	C16
		Participating in muhammadiyah's economic improvement movement	C17
	Fostering brotherhood and cooperation	Establishing brotherhood with any religious organization.	C18
		Collaborating with any religious organization	C19
National piety	Preserving the unity of the nation	Participating in maintaining the integrity of the Unitary State of the Republic of Indonesia (NKRI).	C20
		Participating in government programs.	C21

Component	Aspect	Indicator	Code
Organizational piety	Defending the people	Defending community members to obtain their rights.	C22
		Protecting the community from oppressive behavior	C23
	Nurturing Muhammadiyah members	Participating in the development of Muhammadiyah members	C24
		Encouraging family members and the community to become Muhammadiyah cadres.	C25
	Developing facilities, infrastructure, and funds for the success of Muhammadiyah	Participating in the development of Muhammadiyah's charitable efforts.	C26
		Becoming part/structure of Muhammadiyah's charitable efforts.	C27

Table 3. Result of V Aiken Calculation

Item Number	V Aiken Calculated	V Aiken table	Decision
C1	0,933	0,93	Valid
C2	1,000	0,93	Valid
C3	1,000	0,93	Valid
C4	0,933	0,93	Valid
C5	1,000	0,93	Valid
C6	1,000	0,93	Valid
C7	0,933	0,93	Valid
C8	1,000	0,93	valid
C9	1,000	0,93	valid
C10	0,933	0,93	valid
C11	1,000	0,93	valid
C12	1,000	0,93	valid
C13	0,933	0,93	valid
C14	1,000	0,93	valid
C15	1,000	0,93	valid
C16	0,933	0,93	valid
C17	1,000	0,93	valid
C18	1,000	0,93	valid
C19	0,933	0,93	valid
C20	1,000	0,93	valid
C21	1,000	0,93	valid
C22	0,933	0,93	valid
C23	1,000	0,93	valid
C24	1,000	0,93	valid
C25	1,000	0,93	valid
C26	1,000	0,93	valid
C27	0,933	0,93	valid

The results of limited testing on the validated instrument conducted at the Muhammadiyah Regional Leadership in Karanganyar are as follows: Factor analysis on the aspect of guiding self-righteousness in religious practice yielded the following results: the Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO-MSA) value was 0.911, above the cut-off value of 0.05; Bartlett's Test of Sphericity (BTS) index was 0.000, smaller than the cut-off value of 0.05, indicating that the field data are suitable for further processing. The anti-image correlation index (AIC) values for items C1 (0.921), C2 (0.917), C3 (0.929), C4 (0.911), C5 (0.921), C6 (0.879), and loading factor (FL) values for C1 (0.754), C2 (0.829), C3 (0.809), C4 (0.844), C5 (0.800), C6 (0.855), because the AIC and FL values are >0.5, the instrument items are considered to form

a good construct (see Table 4). Meanwhile, based on factor analysis, the aspect of guiding self-righteousness in religious practice has one factor with a total cumulative variance of 67.413% (Darodjat & Zuchdi, 2016; Gaol et al., 2017; Subando et al., 2021; Sugiharto & Wijono, 2016).

Table 4. Item Validity and Feasibility Index for the Aspect of Self-Guidance

Aspect	KMO-MSA	BTS	Items	AIC	FL	Decision
Guidance in religion	0.592	0.000	C1	0.921	0.754	Valid
			C2	0.917	0.829	Valid
			C3	0.929	0.809	Valid
			C4	0.911	0.844	Valid
			C5	0.921	0.800	Valid
			C6	0.879	0.885	Valid

Factor analysis on the aspect of guidelines for building social righteousness in society yielded results where the KMO-MSA value was 0.592, above the cut score of 0.05, and Bartlett's test of Sphericity (BTS) index was 0.000, smaller than the cut score of 0.05, indicating that the field data was deemed appropriate for further processing (Subando, Kartowagiran, & Munadi, 2021). The anti-image correlation index (AIC) values for items C7 (0.649), C8 (0.843), C9 (0.763), C10 (0.722), C11 (0.693), C12 (0.791), C13 (0.679), C14 (0.654), C15 (0.693), C16 (0.649), C17 (0.853), C18 (0.554), and C19 (0.876) with loading factors C7 (0.705), C8 (0.917), C9 (0.777), C10 (0.787), C11 (0.908), C12 (0.791), C13 (0.775), C14 (0.856), C15 (0.732), C16 (0.887), C17 (0.902), C18 (0.703), C19 (0.735) showed that all AIC and loading factor values were >0.5, thus indicating that the instrument items were considered good contributors to the aspect. The factor analysis results for the aspect of guidelines for building social righteousness only showed one factor with a total cumulative variance of 67.152% (Gaol et al., 2017; Stalikas et al., 2018; Subando, Kartowagiran, et al., 2021).

Factor analysis on the aspect of guidelines for building citizenship righteousness yielded results where the KMO-MSA value was 0.846, above the cut score of 0.05, and the Bartlett's test of Sphericity (BTS) index was 0.000, smaller than the cut score of 0.05, indicating that the field data was deemed appropriate for further processing. The anti-image correlation index (AIC) values for items C20 (0.831), C21 (0.836), C26 (0.828), C7 (0.907) with loading factors C20 (0.932), C21 (0.912), C26 (0.933), C7 (0.841) showed that all AIC and loading factor values were >0.5, thus indicating that the instrument items were considered good contributors to the aspect. Based on the factor analysis, the aspect of guidelines for building citizenship righteousness only showed one factor with a total cumulative variance of 81.914% (Gaol et al., 2017; Subando et al., 2020; Subando, et al., 2023a).

Factor analysis on the aspect of guidelines for building organizational righteousness yielded results where the KMO-MSA value was 0.787, above the cut score of 0.05, and Bartlett's test of Sphericity (BTS) index was 0.000, smaller than the cut score of 0.05, indicating that the field data was deemed appropriate for further processing (Stalikas et al., 2018). The anti-image correlation index (AIC) values for items C22 (0.769), C23 (0.855), C24 (0.726), C25 (0.870) with loading factors C22 (0.923), C23 (0.876), C24 (0.945), C25 (0.662) showed that all AIC and loading factor values were >0.5, thus indicating that the instrument items were considered good contributors to the aspect. The factor analysis results for the aspect of guidelines for building organizational righteousness only showed one factor with a total cumulative variance of 73.729% (Gaol et al., 2017; Subando, Kartowagiran, et al., 2021; Sugiyanta & Soenarto, 2016).

The expanded testing results for the instrument conducted in the Muhammadiyah Regional Leadership of Karanganyar, Sragen, and Boyolali yielded loading factor values for items C1 (0.72), C2 (0.73), C3 (0.54), C4 (0.48), C5 (0.79), C6 (0.75), C7 (0.64), C8 (0.76), C9 (0.76), C10 (0.64), C11 (0.74), C12 (0.75), C13 (0.79), C14 (0.67), C15 (0.65), C16 (1.00), C17 (0.79), C18 (0.61), C19 (0.60), C20 (0.71), C21 (0.61), C22 (0.77), C23 (0.78), C24 (2.29), C25 (0.76), C26 (0.80), C27

(0.60), see Figure 1. Since the loading factor values were >0.300 , the instrument items were deemed valid (Tabachnick et al., 2007).

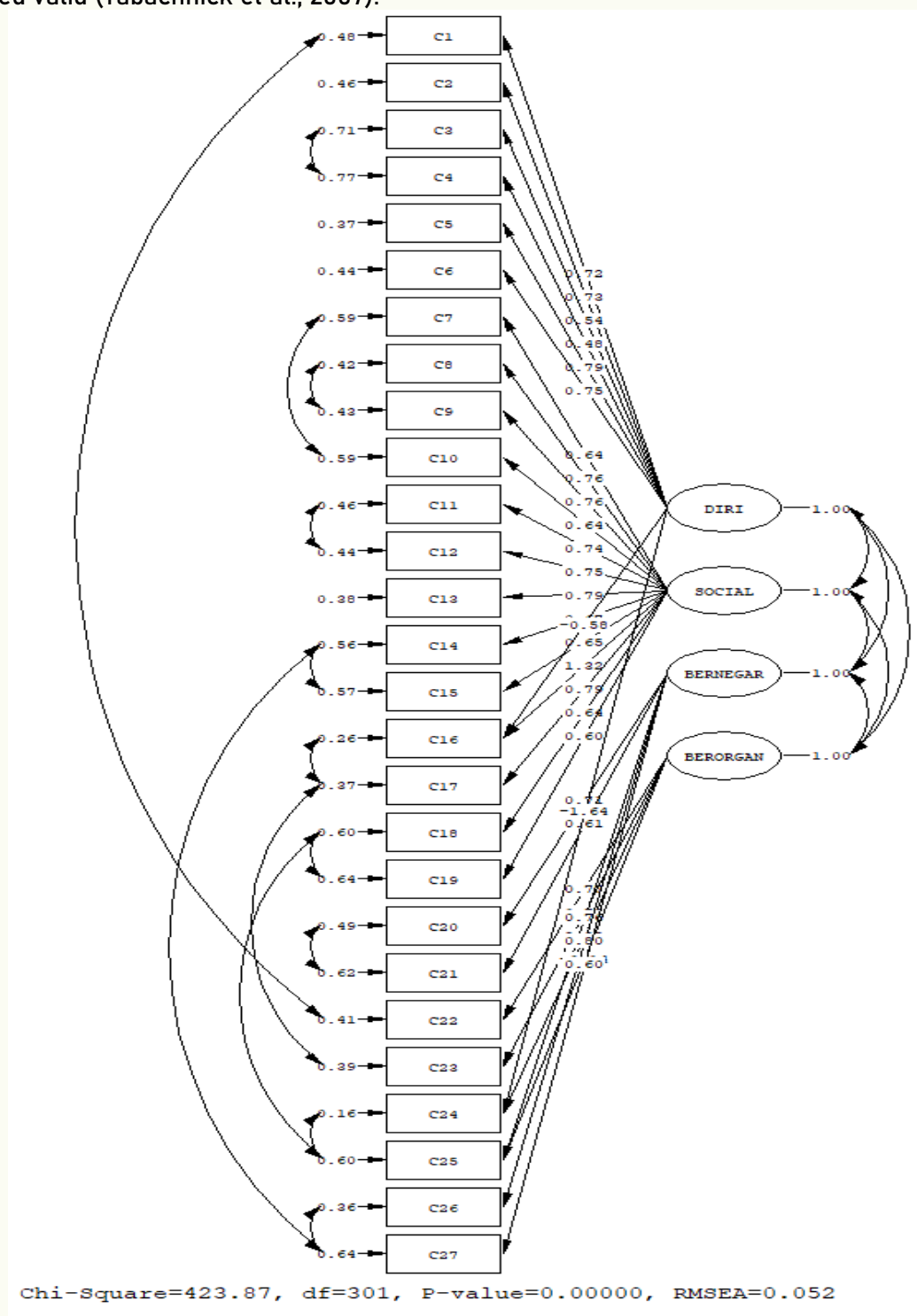


Figure 1. Path Diagram of Standardized Solution Model for Measuring the Islamic Way of Life Guidelines among Muhammadiyah Members

The calculation results of the t-value are as follows: item C2 (8.61), C3 (6.30), C4 (5.59), C5 (9.31), C6 (8.80), C8 (6.12), C9 (8.08), C10 (8.26), C11 (7.89), C12 (7.99), C13 (8.33), C14 (7.28), C15 (7.16), C16 (6.53), C17 (8.34), C18 (6.99), C19 (6.68), C21 (9.97), C25 (7.20), C26 (9.43), C27 (7.06), C23 (10.23), and C24 (3.86), see Table 5. Since the t-value > 1.96 , the instrument items are considered significant contributors to the construct (Ayu & Marzuki, 2017; Hadi, 2012; Ho, 2006; Marsh et al., 2020; Stalikas et al., 2018; Wardani et al., 2018).

Table 5. Evaluation of Factor Loading and t-Value

Aspect	Items	Factor Loading	T -Value
Guidance in religion	C1	0.72	
	C2	0.73	8.61
	C3	0.54	6.30
	C4	0.48	5.59
	C5	0.79	9.31
	C6	0.75	8.80
Social guidance	C7	0.64	
	C8	0.76	6.12
	C9	0.76	8.08
	C10	0.64	8.26
	C11	0.74	7.89
	C12	0.75	7.99
	C13	0.79	8.33
	C14	0.67	7.28
	C15	0.65	7.16
	C16	1.32	6.53
	C17	0.79	8.34
	C18	0.61	6.99
National guidance	C19	0.60	6.68
	C20	0.71	
	C21	0.61	9.97
	C25	0.76	7.20
	C26	0.80	9.43
	C27	0.60	7.06
Organizational guidance	C22	0.77	
	C23	0.78	10.23
	C24	2.29	3.86

The results of Construct Reliability (CR) measurement using the formula

$$CR = \frac{(\sum SLF)^2}{(\sum SLF)^2 + (\sum Error)}$$
 ,

The obtained CR value = 0.971, see Table 6. Since the CR value is >0.7, it can be concluded that the instrument has convergent validity assurance (Ghozali, 2014; Subando, Kartowagiran, et al., 2021).

The measurement model is deemed appropriate as it meets the fit model criteria, namely chi-square/df (1.40 < 2), RMR (0.029 ≤ 0.05), RMSEA (0.052 ≤ 0.08), NFI (0.96 ≥ 0.9), NNFI (0.98 ≥ 0.9), CFI (0.99 ≥ 0.9), IFI (0.99 > 0.9), see Table 7. Since it meets the fit model criteria, the instrument package is suitable for measuring the implementation of the Islamic way of life guidelines among Muhammadiyah members (Ghozali, 2014; Högberg, Hamari, & Wästlund, 2019; Marsh et al., 2020; Subando et al., 2023c).

The reliability calculation results also show a Cronbach's Alpha value of 0.959 > 0.7, thus concluding that the instrument package meets the criteria for instrument reliability (Ghozali, 2014). Therefore, the final product of the PHIWM instrument development is valid and reliable, consisting of 27 items covering guidelines for cultivating religious righteousness (6 items), guidelines for cultivating social righteousness (20 items), guidelines for cultivating citizenship righteousness (5 items), and guidelines for cultivating organizational righteousness (3 items). The assessment criteria for evaluating the implementation of Muhammadiyah members' way of life guidelines are as Table 7.

Table 6. Calculation of Construct Reliability

Items	SLF	Error	CR
C1	0,72	0,48	0,971072
C2	0,73	0,46	
C3	0,54	0,71	
C4	0,48	0,77	
C5	0,79	0,37	
C6	0,75	0,44	
C7	0,64	0,59	
C8	0,76	0,42	
C9	0,76	0,43	
C10	0,64	0,59	
C11	0,74	0,46	
C12	0,75	0,44	
C13	0,79	0,38	
C14	0,67	0,56	
C15	0,65	0,57	
C16	1,32	0,26	
C17	0,79	0,37	
C18	0,61	0,6	
C19	0,6	0,64	
C20	0,71	0,49	
C21	0,61	0,62	
C25	0,76	0,6	
C26	0,8	0,35	
C27	0,6	0,64	
C22	0,77	0,41	
C23	0,78	0,39	
C24	2,29	0,16	
Sum	21,05	13,2	

Table 7. Criteria for measuring the implementation of PHIWM

Average Score	Criteria
3,25-4,00	Excellent
2,50-3,24	Good
1,75-2,49	Fair
1,00-1,74	Poor

Discussion

The general overview of the PHIWM implementation measurement instrument is as follows: Guidance for cultivating personal religious righteousness: Personal religious righteousness can be achieved by deepening religious understanding, participating in Muhammadiyah-organized religious lectures, and reading Islamic writings published by Muhammadiyah. Upgrading one's religious and scientific knowledge and skills is also encouraged (Ghozali, 2014; Högberg, Hamari, & Wästlund, 2019; Marsh et al., 2020; Subando, Samsuri, & Muslimin, 2023c). Additionally, besides enhancing personal capacities, Muhammadiyah members are expected to disseminate the findings of Muhammadiyah studies to their families and communities through WhatsApp groups or other media and to organize religious gatherings to dispel superstitions, heresies, and superstitions (TBC) (Herdiyanto & Sriyanto, 2021; Munir, 2010; Nurhayati et al., 2019; Yusuf et al., 2021).

Guidance for cultivating social righteousness (zakat, economic, health, environmental, and communal welfare): Muhammadiyah teaches individuals to consistently give zakat, encourage society to participate in charitable activities, set an example in giving zakat and charity, enhance economic abilities by improving family and community economies, assist in finding employment for unemployed individuals, and encourage individuals to improve their standard

of living through diligent work (Herdiyanto & Sriyanto, 2021; Khotimah et al., 2021; Muhammadiyah, 2000; Pratiwi & Sukri, 2022).

Muhammadiyah also encourages the improvement of community health by participating in Muhammadiyah's health-related contributions, participating in government programs such as vaccination, and caring for the environment to maintain public health (Munir, 2010; Yusuf et al., 2021). Muhammadiyah promotes the development of natural resources, local economic potentials for community welfare, participation in Muhammadiyah's economic improvement movement, fostering brotherhood, and cooperation with any religious organization (Khusnul Khotimah et al., 2021; Nurhayati et al., 2019, p. 40).

Guidance for cultivating righteousness in citizenship: Muhammadiyah encourages its members to participate in preserving the integrity of the Unitary State of the Republic of Indonesia (NKRI) and government programs (Nurhayati et al., 2019: 40). Muhammadiyah teaches to advocate for community members to obtain their rights, protect them from oppressive behavior (Fatahillah et al., 2022; Munir, 2010). Guidance for cultivating righteousness in organizational involvement: Muhammadiyah pays close attention to nurturing its members, encouraging family members and the community to become Muhammadiyah cadres, participating in the development of Muhammadiyah's charitable businesses, and becoming part of Muhammadiyah's business structure (Junaidi & Jannah, 2018; Munir, 2010, pp. 48-51; Yusuf et al., 2021).

All instruments are guaranteed both content and construct validity. The assurance of content validity, as evidenced by the Aiken's V value ($0.933-1.00 > \text{Aiken's V table } (0.933)$), indicates the compatibility between aspects and indicators and the compatibility between indicators and statements in the instrument (Maulita & Marzuki, 2019; Merino-Soto, 2023; Shrotryia & Dhanda, 2019; Yusoff, 2019). The assurance of construct validity, as evidenced by loading factor values ranging from 0.3 to 0.85 (>0.3) and t-values ranging from 3.48 to 12.75 (>1.96), indicates that the instrument items are valid and significant and form a good construct (Marsh et al., 2020; Mustafa et al., 2020; Stalikas et al., 2018; Subando et al., 2020). This is further reinforced by the CR value ($0.971 > 0.7$), indicating convergent validity assurance (Griffiths et al., 2022). With validity assurance, latent or unseen variables can be measured through indicators represented by instrument items. Therefore, responses to instrument items reflect the measured latent variables. The instrument also guarantees reliability, as evidenced by Cronbach's Alpha value of $0.959 > 0.7$, indicating that the instrument can be used to measure respondents outside the sample in development research (Aiken, 1985; Chan & Idris, 2017; Shodiq, Zamroni, & Kumaidi, 2016).

CONCLUSION

This study successfully developed a measurement instrument for assessing the implementation of Islamic lifestyle guidelines among Muhammadiyah community members. The instrument consists of 27 items with assured validity and reliability. Content validity is supported by Aiken's V values ($0.933-1.00$), which exceed the critical threshold (0.933), while construct validity is confirmed through loading factor values > 0.30 . Convergent validity is also met, with a CR value ($0.971 > 0.7$). Additionally, the instrument is proven to be reliable, as indicated by a Cronbach's Alpha value ($0.959 > 0.7$). The measurement model meets 9 out of 11 fit model criteria, making it a suitable tool for evaluating PHIWM implementation among Muhammadiyah members.

Contribution to the Field

Scientifically, this study contributes to the fields of Islamic Studies, Psychometrics, and Islamic Management, particularly in providing a standardized instrument for assessing the adoption of Islamic values in daily life within the Muhammadiyah community. Furthermore, the findings serve as a reference for developing similar instruments in other Islamic

organizations and support further research on religious behavior using a quantitative approach.

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