

The Development and Validation of A Questionnaire on The Relationship between Religious Life and Life Satisfaction among Secondary School Students in The Manjung District

Nur Athira Hanis, Ahmad Rozaini Ali Hasan, Nurul Khairiah
Khalid

Academy of Contemporary Islamic Studies, Universiti Teknologi MARA, Perak Branch, Seri
Iskandar Campus, 32610 Seri Iskandar, Perak, Malaysia

Corresponding Author Email: ahmad@uitm.edu.my

Email: thirahanis84@gmail.com, nkhairiah@uitm.edu.my

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Abstract

Living religiously is the main factor that leads to life satisfaction. Life satisfaction is important because it determines a person's level of happiness in life. Every aspect of life has its satisfaction and enjoyment. Happiness, according to Imam Al Ghazali, cannot be acquired only by knowing the happiness formula without continuous efforts and reliance on knowledge and charity. The purpose of this writing is to build and validate the study questionnaire on the Relationship between Religious Life with Life Satisfaction Among Secondary School in Manjung District. The constructs and items in the study instrument are built on the exploration of the literature and the analysis of existing instruments identified as contributing to both variables in the study. The validity and reliability of the instrument were checked by analyzing the items of the questionnaire using *the Statistical Package for Social Science (SPSS) software*. These validity and reliability results show the instrument is suitable for the actual study. The findings of this research clearly show that this instrument has high validity and reliability and can be used in actual studies.

Keywords: Questionnaire Construction, Questionnaire Verification, Religious Life, Life Satisfaction

Introduction

The life patterns of society are becoming more modern and sophisticated, making society race to the pursuit of luxury so that people forget that life is not just in the world. Usually, life satisfaction is commonly associated with a complete, perfect, and comfortable

infrastructure provided (Awang et al., 2008). Oddly, though the country's achievements are getting stronger and prouder in terms of academics, sports, politics, and various fields, youth crime cases are still rising, affecting the credibility of schools and the structure of family institutions (Sharif & Roslan, 2011). This is evidenced by the increase in social and moral problems in society. The Department of Statistics Malaysia stated that Malaysia's crime ratio in 2017 was 1000000, with the six highest international crime regions namely the Federal Territory, Selangor, Negeri Sembilan, Melaka, Penang, and Kedah (Department of Statistics Malaysia, 2018). Social problems involving juvenile cases of school students up to larger criminal cases also increase every day (Manshor et al., 2020). This situation proves that the new generation is getting further away from religion and thus, the religious level of society is dying. This is because, humans overlook that it is not only physical food that needs to be sought, and the demands of the soul also need to be fulfilled. Humans are increasingly losing their guidance, making themselves slaves to material things, and forgetting to give themselves the pleasure of real-life satisfaction (Syahid, 2019).

The Islamic Education Philosophy which is based on Quran and Al-Sunnah is indeed in line with the National Education Philosophy. The curriculum is designed in parallel with FPK and FPI with the purpose of shaping and developing individual potential towards balanced and harmonious human development based on the Quran and Al-Sunnah (Ismail, 2015). In this study, the researchers intend to study the relationship between religious life and life satisfaction among the students at a secondary school in Manjung District. This is to build and verify the questionnaires that are useful for use in this study.

Methodology

The study uses a quantitative study design with a descriptive approach. Questionnaires were distributed to the respondents involved in the study, namely form 4 male and female students who are Muslim and fluent in Malay among the students at the national secondary school of the Manjung District.

Findings

The instrument for this study was evaluated by nine experts selected from various fields of expertise. The findings from the development and verification of the questionnaire demonstrate high validity and reliability values. The findings confirm that all constructs and items of the study instruments are very useful and suitable for use in actual studies.

Contribution

The results of this study can contribute to the opening the minds and exposure to the steps of the construction and verification of the survey questionnaire. It can also contribute to the knowledge gap as well as the increase in ideas in the fields of religious life and life satisfaction.

Literature Review

Islam is a perfect form of Allah's system and encompasses everything in life that is subordinate to the commandment of Allah SWT, and everyone delivered by the Prophet PBUH (Mahmood, 2006). This coincides with the main role of human beings as social beings, caliphs on earth, descendants of the Prophet Adam, biological beings, and servants of Allah (Ummah, 2019), whereas lifestyle is a combination of dreams, ideas, programs, and attitude habits that determine the type of interaction of each individual (Pakzad et al., 2020). Humans have the

right to choose the way of life they want but if the choice is made without a religious guide, it will lead to a disordered life (Rizal, 2020). Religious life is a natural right that Allah SWT has decreed on humans (Rahayu, 2017).

Living a life based on Islam is very important. Religious life is to carry out the current treatment of life, based on the teachings of Islam that are aimed at the true meaning of life in Islam. Religious life can take care of human well-being because following the teachings of Islam will distance oneself from many defaults and make the human heart calmer because Islam teaches reliance on the power of Allah Almighty (Togyani et al., 2017). Religious life is also known as piety which is the highest level for Muslims. It is achieved through high religious appreciation and practice based on true understanding (Ismail et al., 2019). Religious life is also synonymized with Al-Din which is to make Islam a way of life that demands its adherents to appreciate and practice Islam as a whole. Al-Din, according to Professor Al-Attas, is to return the human being to a state before it was made manifest in this world and involves the search for true self-meaning by practicing true behavior (Al-Attas & Uthman, 2002).

The commitment is proof of a person living a religious life. A Muslim's commitment is too broad. Among the most important things is to believe in the truth of Islam, strive to learn Islam, practice, and spread the teachings of Islam, and be patient. Religious teachings are not just knowing, understanding, and performing rituals but also practicing religious teachings and values which are complex. A person who appreciates religion will make the religion live inside and outside of him (Nor, 1989). Thus, when a human being can carry out everything contained in the teachings of Islam it is called a commitment to religion (Gaos & Wildan, 2005). Professor Al-Attas also stated that happiness and tranquility are understood, experienced, and felt by those who believe and practice a true holistic Islamic lifestyle (Al-Attas & Uthman, 2002). This religion is a system of many dimensions (Ancok & Suroso, 2005). This is in line with the perfection of Islam itself which is not only focused on one thing.

As a result, a person who leads a religious life will have life satisfaction. According to Maslow, a western psychologist, life satisfaction occurs when a person reaches the top of his or her hierarchy of requirements in life which is based only on reason and lust (Yahya et al., 2017). Life satisfaction can also be known as a measure of psychological, subjective well-being and joy. It is not simply evaluated based on the achievements in life alone. However, it also involves confidence, gratitude, recognition, and appreciation of an individual's life. Usually, it is also possible to evaluate someone generally or regarding a specific area of life. Among the factors that determine one's level of life satisfaction are education, age, and other demographic factors (Zakaria et al., 2014).

The fact is that lasting happiness in the world involves the belief in the last truth and the fulfilment of all forms of acts that correspond to the beliefs associated with nature to something that remains in the human being, and it is achieved by the spiritual identification member that is called the heart. Peace, tranquility, and peace of the heart are the introductions of God as He enjoys Himself in revelation. It also involves a person knowing the right and the truth according to the plan of nature of this creation and the proper relationship with the Creator, followed by the charity of worship which is obligated according to the *makrifah* to produce justice. So, with that *makrifah*, the love of God is achieved in the life of this world (Al-Attas & Uthman, 2002). In conclusion, happiness in this life is not the end of itself, but indeed, the end goal of happiness is love for God. The first stage of happiness is *nafsi*, which can be obtained by achieving everything that is needed and desired according to good behavior based on the nature of *mahmudah*. The second stage is related to the eternal spirit, and is experienced consciously, which is the foundation of life in a world that is

characterized as a trial, good luck or bad luck is a test to assess the behavior and practice of *mahmudah* i.e., not being influenced towards fault with good luck and not giving in when feeling empty with bad luck. When this second stage is reached, there will be a similarity to the first stage where everything that is desired decreases and everything that is needed is already entrenched. The second happiness is preparation for happiness in the third stage of the afterlife. There are three levels of happiness, two in the world and one in the afterlife. The Quran is a direct source of interpretation of happiness, and this happiness is engendered in life with the awareness of the rate of achievement, with faith and practice by those of different dignity (Al-Attas & Uthman, 2002).

Study Design

The study uses a quantitative study design with a descriptive approach. We administered a questionnaire involving 400 respondents, comprising of form 4 students from five schools representing five sub-districts in the Manjung district, namely Beruas, Pengkalan Baharu, Lumut, Setiawan, and Lekir. The respondents are Muslims from Sekolah Menengah Kebangsaan who were fluent in Malay and were identified as being able to answer the objectives of the study. The location of the study was determined by considering the suitability of the instrument to be appropriate to be administered to the students in the school involved. Researchers used proportional stratified sampling techniques to enable the probability of each population being selected from the strata or groups involved. Researchers received good cooperation from the Faculty of Contemporary Islamic Studies of Universiti Teknologi Mara Seri Iskandar, the Education Policy Planning and Research Division of the Ministry of Research Malaysia, the Ethical Research Division of Universiti Teknologi Mara, the Perak State Education Department Division of the Ministry of Education Malaysia, and the school administration and the students involved. Furthermore, before the questionnaire was distributed, the researcher went through many processes in administering the questionnaire. As a result, the researchers managed to obtain 400 complete sets of questionnaires, exceeding the minimum number of respondents based on the total number of items on the questionnaire to be analyzed (Chua, 2014).

Steps in the Construction of the Study Instrument

The study instrument built has three sections, namely Part A on student demographics, Part B represents the first construct of the study which is about religious life; and Part C represents the second construct of the study which is life satisfaction. This questionnaire is constructed using a five-point Likert scale i.e., strong disapproval (STS), disapproval (TS), uncertainty (TP), agree (S), and strongly agree (ST). A scale of five represents strongly agreeing and a scale of one represents strong disapproval.

Step One: Identifying the Main Constructs

Before the construction of the instrument, the researcher is required to correctly understand the study of the field that he wants to study in advance. Based on the study's backup theory, the researchers released the constructs found in the theory. Through the researcher's study, the Relationship of Religious Life with Life Satisfaction, which is based on Imam Al Ghazali's Theory of Happiness, there are 5 main constructs (Bisri, 2020)

- 1) Knowledge of God
- 2) Knowledge of Self
- 3) Knowledge of the World

4) Knowledge of the Afterlife

5) Love For the Creator

Step Two: Review of Past Studies

Once the researchers have identified the main components that need to be included in the questionnaire, we continue with the exploration and analysis of past studies, both locally and abroad. This step is important to understand better about the context of the study. We also need to explore the previously constructed study instruments to see if any of the appropriate studies can be taken and modified to better fit the objectives of the researcher's study (Amatan et al., 2021). This step is important as it is the main guide and reference for the researchers to better understand the study to build the appropriate items (Jekri & Han, 2019). Among the questionnaires that the researchers refer to are the Instrument of Appreciation of Faith, *The Religiosity of Islam Scale*, *The Quality of Life Instrument*, *The Big Five Personality Test*, *The Mental Health Inventory*, and *The Development of The Short Muslim Practice and Belief Scale*.

Step three: Construction of items in each construct

This stage involves the construction of items in each construct by adapting the existing items that have been built before and then modifying them according to the suitability of the new instrument. In addition, new items are also built based on the reading of past study studies and discussions for each construct (Walker & Fraser, 2005). Then the researchers build a table of item specifications and expert validity forms to further facilitate expert review. Researchers built an expert validity form using the Lawshee 1975 method through content validity ratio (CVR). It uses 3 scales that are very important (essential), useful but not important (useful but not essential), and unnecessary (not necessary).

Step four: Selection of experts

Once the questionnaire, which has 84 items using a five-point Likert scale is completed, the selection of experts with extensive experience in the field continues. The minimum number of specialists required is 6, consisting of 2 linguists, 2 academic experts and 2 content experts. The selection of specialists is critical because, all items will be evaluated by experts based on their relevance, construct, quality of the measuring device, criteria, objectives, and everything else (Rubio et al., 2003). This is because there is no complete method of objective to explain the validity of the content of an instrument even using a statistical approach (Effendi et al., 2017). Therefore, the validity of the content can be done by a group of experts who will examine the scale and agree that the items contained in the scale represent the size of a study (Saper, 2012). There are two types of validity which are content, academic, and language experts. A total of 10 experts were selected to evaluate this questionnaire consisting of academics and practitioners.

Step Five: Expert Review

Upon selection, the researcher will submit a letter of appointment from the faculty to a panel of experts. The instruments reviewed by these experts are then analysed and re-examined based on the comments and suggestions for improvement given. Through the 1975 Lawhee method, researchers will use the CVR method (Content Validity Ratio). This formula will determine which items will be dropped and maintained (Mansor & Norwani, 2011). After the researchers received feedback from the experts, they took the initiative to improve

according to the recommendations of the expert panel, and again resubmitted their work to some of the first expert panels for review a second time.

Table 3

And Expert Validity Determination Formula

CVR: $\frac{\sum |e_i - (N/2)|}{N/2}$

(N/2)

-1 TO + 1: = EXPERT AGREE

CVR < 0: LESS THAN HALF PANEL AGREE

CVR = 0 HALF PANEL AGREES

CVR >0 HALF OF THE ENTIRE PANEL OF EXPERTS AGREE

Sixth Step: Harmonization and Pilot Study

After the researchers finished making the CVR count, they had a harmonization of the questionnaire. So, the questionnaire is ready for a pilot study before the actual study. In a pilot study involving respondents who are equivalent to the respondents in the actual study, it is important to ensure that the questionnaire is suitable for the real study and can meet its objectives (Talib, 2013).

Analysis of Reliability Tests of Pilot Studies

The results of the pilot study analysis of the reliability level of the instrument are shown in the table below. The analysis of Cronbach's alpha is carried out to determine the reliability of the instruments used. The reliability finding found that the instrument has good reliability and is acceptable, i.e., at total value, construct B and construct C are all in the range of values of 0.8 and 0.9 and above. This value is characterized as very good and effective, with a high level of consistency for use in real studies. These findings show that the results of the analysis have a high level of reliability as the coefficient value exceeds 0.700 (Hinton et al., 2004).

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	Based on N of Items
.958	.996	84

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	Based on N of Items
.992	.993	40

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	Based on N of Items
.874	.992	44

Discussion

The results of the expert validity involved 9 experts, comprising content experts, academic experts, and linguists who found that all items are suitable for use to measure the constructs to be studied. Factor analysis shows the validity of the construct with the factor

load value for each item above the predefined 0.5 (Hair et al., 2010). These results confirm that all items are valid in conducting actual studies while the reliability value of the instrument is high a: 0.996, construct B: 0.993, and construct C: 0.992 which is excellent and has a high consistency (Bond & Fox, 2015).

In addition, this instrument also contains simple and understandable sentences. Then, indirectly, it makes it easier for respondents to answer at once with the use of a short time and not an exaggeration. With a slight modification of this instrument, it is possible to use it for other respondents and thus increase the knowledge gap in the field of education in Malaysia.

Conclusion

The development and verification of the questionnaire on the Relationship of Religious Life with Life Satisfaction among high school students in the Manjung District were successfully constructed with high validity and reliability values. The findings of this study confirm the validity and relevance of the questionnaires that have been developed and prove that this questionnaire is a useful study tool for the study of the relationship between religious life and life satisfaction.

Theoretical and Contextual Contribution

This research applies by Imam Al Ghazali's theory of happiness which consists of five elements. It is, knowledges about Allah SWT, knowledges of human, knowledges of world, knowledges of hereafter and love towards Allah SWT. These five are the process to achieve happiness as satisfaction of life. This study is also directly supports all previous studies that emphasize the importance of religious life that impact to the quality of life. Thus, the implementation of this study is very important in line with the national education intention, which is to create balance education philosophy in terms of all aspects of life whether physical, mental and soul that includes the world and the hereafter.

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