The Construction of the Lust Measurement Instrument According to Al-Ghazali

Nurkholis Madani Daud[1] & Wahyu Jati Anggoro[2]

Faculty of Psychology, Universitas Gadjah Mada[1, 2]

Abstract. *This study aims to create an instrument for measuring lust and validate the construct of lust measurement according to Al-Ghazali. In broad line, this research was carried out in two stages, namely (1) construction of a measuring instrument for nafs, and (2) field trials and evaluation of psychometric properties. The first stage produces 42 items that have been justified by 14 Subject Matter Experts (SME). In the second stage, by using confirmatory factor analysis (CFA) evaluation and through comparison of unidimensional and multidimensional models as well as through concurrent validity with a self-control scale based on data from 319 participants, a valid multidimensional model of lust measurement instrument was obtained and formed the dimensions of syahwat state, anger state, and spiritual reasoning. There are 13 valid items with a Likert model response 1-5 (Strongly Disagree - Strongly Agree). The results of the reliability estimation indicate that the lust measurement instrument has good consistency. Based on the results of additional analysis, namely the correlation with the Big Five personality traits, it also shows that personality traits have a relationship with individual lust.*

Keywords: Measuring construct of lust; measuring instruments of lust; personality; self-control

INTRODUCTION

Nafs is a word that indicates what is in a human being that produces behavior (Adz-Dzakiey, 2007). Furthermore, Adz-Dzakiey explained that nafs was created by Allah SWT. It is a reservoir and driver for humans to do good or bad. In the Qur'an, the word nafs is used quite often and generally refers to the part of the human mind that contains the desire to eat, anger, lust, passion, desire, and ego that are useful for satisfying the human soul regarding worldly things (Rehman, 2018). Nafs comes from Arabic, meaning soul, passion, desire, taste, self, and many more. In Indonesia, nafs is better known as the word lust (nafsu in bahasa), which is an intense desire (tendency, impulse) of the heart to do bad things (lust), taste, passion, or desire (eating), as well as hot-tempered, angry, and inflamed (Fachrunisa & Chizanah, 2020; KBBI, 2019; Suryadi, 2016). Munawwir (1997) in Fachrunisa & Chizanah (2020) states that the term lust in Indonesian comes from Arabic, namely an-nafs.

Previously, Fachrunisa & Chizanah (2020) had conducted an exploratory research on the concept of nafs sourced from the text of Ihya 'Ulumuddin by Al-Ghazali inside the Chapter of The Magic of the Heart, from the Indonesian translation version by Tengku Haji Ismail Yakub, M.A., S.H. in 1965 as the primary data. Based on the study's results, the researcher conducted a preliminary survey by interviewing Fachrunisa to confirm the researcher's understanding of lust.

*Corresponding author: nurkholis.madani@mail.ugm.ac.id

The result is that lust is a human psychological state that is not fixed in nature and can form a tendency to behave. The state of lust is formed by three factors, namely: desire, anger, and reason. Desire is an encouragement to human needs that must be met for survival, such as eating, drinking, sexual needs, shelter, fulfillment of property, and so on.

Some forms of behavior that are produced due to irregular desire are greedy, extravagant, stingy, lying, excessive in one thing, and other behaviors. The two most dominant forms of desire in humans are the desire of the stomach (food and drink) and sexual desire. (Fachrunisa & Chizanah, 2020; Fahmi, 2016). Anger (marah in bahasa) is a human impulse to reject and oppose something that is felt to threaten oneself and the fulfillment of excessive desires. Individuals with an excessive state of anger can give rise to arrogant, stubborn, irritable, condescending behaviors, recklessness, and behavior of justifying all means to get something (Fachrunisa & Chizanah, 2020; Ishaq, 2020). Reason is a spiritual substance that functions as a consideration in decision-making and control of self-impulse that directs humans in carrying out the serving god motive. Individuals with good intellect performance have self-control, a feeling of self-sufficiency, zuhud (not pursuing worldliness), piety, open-mindedness, shyness, friendliness, happy to help, and so on. This concept will later be used as a theoretical basis for developing lust measuring instruments (Fachrunisa & Chizanah, 2020; Fahmi, 2016).

Lust is a component of the self that contains latent powers to form a behavior. The behavior that is formed, good or bad depends on the state of lust (Fahmi, 2016), if the state of desire and anger is not good, bad behavior will be formed and will destroy oneself, but if the state of desire and anger can be controlled by reason, good behavior will be formed (Fachrunisa & Chizanah, 2020; Fahmi, 2016; Ishaq, 2020).

Human personality is composed of the physical and spiritual (psychic) systems; these two substances are integrated in the structure of nafsiyah in human beings (Farmawati & Hidayati, 2019). In its dynamics, the actualization of behavior formed by the state of lust permanently produces a form of personality that refers to human nature (Santoso et al., 2020). The dynamics of desire, anger, and reason that are spiritual in nature can give rise to individual tendencies in behavior; it can even be said to be part of personality (Fachrunisa & Chizanah, 2020). In addition, the element of spirituality or divinity contained in humans is a significant value that can form a personality, which is then seen as something that can settle as a whole of individuals' values and determine how individuals behave (Riyono, 2020).

In the development of psychology, Islamic psychological scientists have a task that needs to be done, in an interview conducted by Skinner with Malik Badri in 1979 in Skinner (2019), he said that Muslim psychological scientists must familiarize themselves with the empirical tradition, filter theories from the west, especially those that have not been studied experimentally and are not objective, reject myths, and reject unproven elements. Especially those that contain an understanding that is against Islam. In Islamic psychology research, Muslim scientists face the challenge of a lack of empirical research related to Islamic psychology (Abu-Raiya & Pargament, 2011; Haque, 2004). In the book Dilemma of Muslim Psychology (Badri, 1991), it is said that a Muslim scientist can contribute to the development of Islamic psychology by developing psychological tests that have Islamic originality based on standardized methods.

Previously, empirical research by developing psychological tests based on contextual concepts has been carried out extensively, such as instruments for measuring happiness with dimensions, namely, feelings/family ties, spiritual needs, personal achievements/achievements, and social relations (Anggoro & Widhiarso, 2010) and parenting instruments consisting of dimensions, namely, respect, harmony, behavior control, acceptance, discipline, honesty, and love (Anggoro

& Widhiarso, 2010; Etikawati et al., 2019) both of which are based on an approach indigenous psychology in Indonesia. There is also a situational judgment test leadership knowledge consisting of relationship-focused, task-focused, transformational, and leadership development (Murase et al., 2019), which is based on the values possessed by Japanese employees.

Meanwhile, quite a few psychological tests have been developed based on the contextual Islamic psychology, some of them are: an instrument for measuring rida which includes dimensions of rida towards calamity, blessings, the past, the future, and other people's mistakes (Rusdi, 2017), an instrument for measuring trust (amanah) consisting of trustworthy and betrayal dimensions (Sari & Nanum, 2018), an instrument for measuring gratitude which includes internal (al-shukr al-dākhiliyah) and external (al-shukr al-khārijiah) dimensions (Rusdi, 2016), an instrument for measuring sincerity which consists of the conception of self as a servant of God, transcendental motives, absence of superiority feeling and wild desire, as well as emotional stability (Chizanah & Hadjam, 2013), an instrument for measuring envy (hasad) consisting of Al-Karah/hatred and Al-Hubb/pleasure dimensions (Rusdi, 2018), Islamic Personality Scale (IPS) which consists of three typologies of personality, namely Ammarah, Lawwamah, and Muthmainnah (Farmawati & Hidayati, 2019), and Islamic piety which consists of 2 dimensions namely Islamic spirituality and Islamic social responsibility (Maham & Bhatti, 2020).

Based on the description above, it can be concluded that the development of psychology measurement tools based on the Islamic context becomes essential, because it is an answer to the challenges faced by Muslim psychology scientists in rebuilding the civilization of Islamic science, as well as an effort to reveal further the influence of Islamic values on human psychological problems. This research seeks to develop an instrument to measure the dynamics of lust based on Al-Ghazali's theory. The existence of this instrument is expected to help explain the construct of lust inherent in human beings, so that the potential condition of lust can be identified more clearly and utilized for preventive and curative purposes.

In addition, this study also involves an analysis of the relationship between lust and Big Five personality. It is done because the Big Five is the most empirically established personality model and has stability in various languages and cultural contexts (Church, 2016; de Raad & Mlačić, 2015). On the other hand, lust is an Islamic concept that is also universal (inherent in all humans) (Fachrunisa & Chizanah, 2020; Santoso et al., 2020). Thus, the integration between the concept of lust and the Big Five allows a conceptual dialogue between the classical Islamic framework and modern psychology. This analysis can later conclude whether reasonable control of lust, for example, is in line with specific personality profiles in the Big Five.

METHOD

The primary focus of this research is to construct the lust measurement, validate the construct, and evaluate the psychometric properties of the measurement.

The research participants in this study were divided based on the stage of preparation for the lust measurement. In the first stage, 14 Subject Matter Experts (SME) were involved in Aiken's V process. SME were graduates of psychology. They had competence in the field of Islamic psychology and/or psychometrics. In the second stage, 319 participants filled out the online survey with an age range of 18–47 years (Mean age = 21.6, SD = ± 2.61). Participants were recruited using non-probability sampling with the inclusion criteria of participants over 18 years old. Participants in this study were dominated by women, with as many as 233 (73%) participants, while the remaining 86 (27%) were men.

There were two measuring instruments used. The first was the self-control scale, which was used by de Ridder et al. (2011) and adapted and shortened into the Indonesian version by (Arifin & Milla, 2020). This scale has two dimensions: the capacity to resist temptation/impulse control (inhibition) and act wit long-term orientation (initiation). This scale consists of 10 items, with the division of the inhibition dimension as many as 6 items and 4 items of the initiation dimension. This scale is a Likert scale with a range of 5 points (1 = Strongly Disagree, 5 = Strongly Agree). Based on the confirmatory factor analysis test in a unidimensional way conducted by Arifin & Milla (2020), the results of this adaptation scale have good validity of the measurement model (CFI = 0.97, RMSEA = 0.04, SRMR = 0.05) with a reliability coefficient α = 0.81 (N = 411).

The second was the Big Five personality scale developed by John (1990) and had been adapted into the Indonesian version by (Ramdhani, 2012). This scale consists of 28 items with a 7-point response scale (1 = Strongly Disagree, 7 = Strongly Agree). Based on the confirmatory factor analysis (CFA) of the 5 Big Five personality taxonomies, namely extraversion, agreeableness, conscientiousness, neuroticism, and openness, it was obtained that the measurement model met the fit criteria and had good internal consistency, with the details presented in Table 1 (Ramdhani, 2012):

Table 1.
Reliability and Model Fit Index of Big Five Inventory (Ramdhani, 2012)

Dimension	Number of Items	α	RMSEA	CFI	SRMR
Extraversion	5	0.73	0.05	0.98	0.05
Agreeableness	7	0.76	0.04	0.98	0.05
Conscientiousness	6	0.79	0.08	0.87	0.07
Neuroticsm	4	0.75	0.01	1.0	0.03
Openness	6	0.79	0.08	0.97	0.08

Note: N = 790; α = alpha reliability coefficient; Cut-off criteria (1) $\alpha \geq 0.7$, (2) CFI ≥ 0.9, (3) RMSEA ≤ 0.10, and (4) SRMR ≤ 0.08.

The development of the measuring instrument was carried out in stages, referring to the procedure for preparation of measuring instruments by Azwar (2018) and Furr (2021) (See Figure 1). The first stage carried out was the construction of the lust measurement. The process of constructing the measuring instrument was carried out sequentially; the first process was determining the construct of lust that would be used. Next, the limitation of the measurement domain was carried out, and behavioral dimensions were operationalized in the form of behavioral indicators. Behavioral indicators were then elaborated into a blueprint complete with the specifications of the measuring instrument. From this blueprint reference, items were prepared by the researcher, and then those items were reviewed by the SME. In this process, the SMEs would provide a review in the form of quantitative scores, which would later be calculated using Aiken's V formula to establish content validity and qualitative evaluation of each item.

In the second stage, items that passed and had been revised were tested in the field, and their psychometric properties were evaluated. The psychometric identification consisted of the reliability estimation and a construct validity test. Estimation of reliability was carried out in stages, first by using construct reliability (C.R) or commonly known as construct reliability to see reliability in each dimension with consideration of different indicator weights and error variance explicitly (Haryono, 2016; Widhiarso, 2009a), then for overall instrument consistency estimation was done

with alpha coefficient (Cronbach's alpha) estimation for the unidimensional model and because of the consideration of instrument dimensions, stratified alpha was used to estimate reliability in the multidimensional model (Furr, 2021; Widhiarso, 2009b). Meanwhile, construct validity was calculated using the confirmatory factor analysis (CFA) method, to assess the relationship and characteristics of constructs such as attitudes, traits, and intelligence, as well as ensuring the model measured what it was supposed to measure based on the construct hypothesis (Azwar, 2019; Furr, 2021; Jackson et al., 2009; Koeske, 1994). At this stage, a comparison was made between unidimensional and multidimensional models of lust measurement instruments. Then, concurrent validity estimation was also carried out by looking at the correlation of lust measurement with measuring instruments with conceptual relevance, namely self-concept (Azwar, 2019; Furr, 2021). The results of several of these analyses then became the basis for item selection and validation of the lust measurement. At the analysis stage, exploration of the construct of lust was also carried out by looking at the relationship of lust with personality through correlation analysis between validated lust measurement and the Big Five scale. The following is the procedure for the preparation of the lust measurement instruments, which can be seen in the Figure 1. In this research, analysis was carried out using Jamovi 2.3.21.0 software and IBM SPSS AMOS 24.
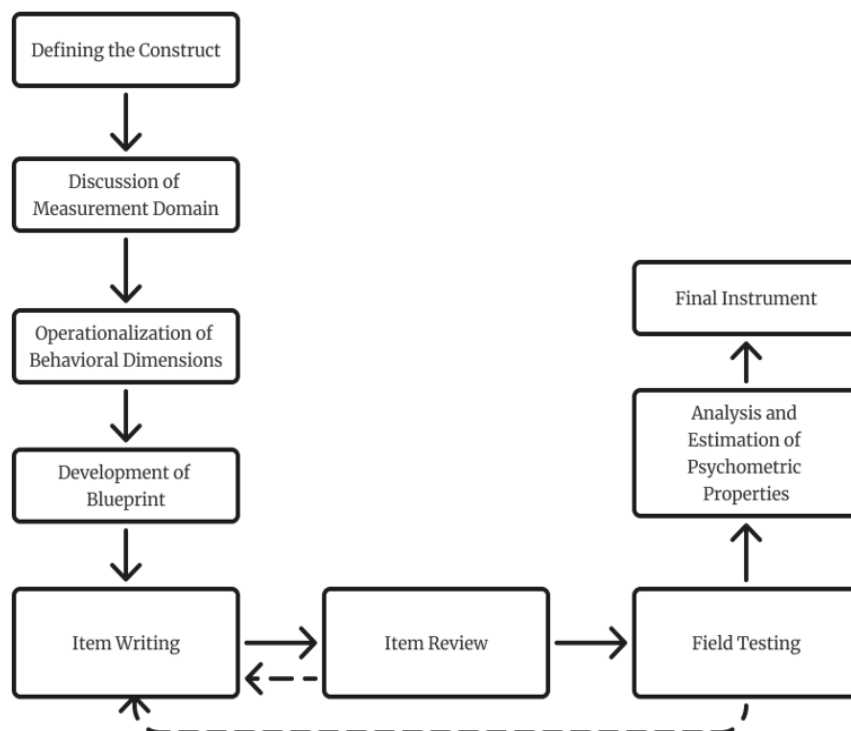

Figure 1
Procedure for Preparation of the Lust Measurement Instrument

RESULTS AND DISCUSSION

The research results are described based on two stages that were carried out, namely the stage of construction of the psychological instrument and the evaluation of psychometric properties. The first stage began with determining the construct and operationalization of the measurement dimensions. In this study, the construct used referred to the findings of Fachrunisa and Chizanah (2020) regarding the concept of lust according to Al-Ghazali. Lust in this study is defined as a psychological state within humans that forms good or bad behavior based on desire, anger, and

reasoning consideration in determining behavior. In the measurement to be developed, a high lust score indicates the individual's good psychological state. On the contrary, a low score of lust in an individual means a poor psychological state.

Lust is reflected in three behavioral dimensions of lust, namely: the state of desire, namely the control of impulses in fulfilling physiological needs (eating, drinking, and sexual), control of self-impulses so as not to be excessive, and feelings in accordance with norms towards every self-impulse. The state of anger is reflected in the control of self-opposition to something that threatens, feelings that arise when rejection occurs, opposition to the fulfillment of desires, and control of behavior caused by rejection and self-opposition. Spiritual reasoning consideration refers to the implementation of consideration that directs human behavior based on norms, the implementation of consideration to control impulses within oneself so as not to be excessive, and considerations that direct human behavior based on the need for God. In this construct, the term "spiritual" is added to the dimension of reasoning consideration to show the difference between general reason and reason in this study.

Then the behavioral dimensions were formed into a blueprint to determine the number of items to be written. The number of items written was 45, with each dimension represented by 15 items. The stimulus format used was a declarative sentence with a Likert model, which had five response answer choices, namely: (1) Very Inappropriate, (2) Inappropriate, (3) Neutral, (4) Appropriate, and (5) Very Appropriate. A high score of the Lust variable indicates a good psychological state of lust within the individual and tends to form good behavior.

At the end of the first stage, the 45 items that had been written were reviewed and examined by 14 SMEs; this stage was also one of the content validation stages of the lust measurement instrument by using Aiken's V formula as a method to disqualify items. The results showed that the items that passed and met the cut-off criteria value of V (≥ 0.68) amounted to 42 items valid in terms of content. Based on suggestions from SME, improvements were made to several items in the form of replacement, addition, and reduction of words or sentences.

In the second stage, trials and evaluation of the psychometric properties of the constructed lust measurement instrument were carried out. The online test was conducted on 319 participants using 42 items that were valid in terms of content. Meanwhile, the evaluation of psychometric properties included an internal validity test, a reliability test of internal consistency, and concurrent validity. Internal validity was measured using the confirmatory factor analysis (CFA) method with maximum likelihood estimation. Each item's t-value (calculated t) determined item elimination in CFA. A good calculated t-value is ≥ 1.96 with a significance level ≤ 0.05 (Haryono, 2016). Meanwhile, the validity of the measurement model was determined based on the model fit indices. An index with a good fit value indicates that the measurement model consistently measures the actual responses to a test (Furr, 2021). Model fit testing was also based on the unidimensional and multidimensional models. This process determined which model was most appropriate for measuring lust. However, in this study, the main focus of the researcher was on the multidimensional model because, according to the theory referred to, the lust variable is a variable with more than one measurement attribute.

The model fit indices used in determining the validity of measurement are chi-square, comparative fit index (CFI), goodness-of-fit index (GFI), Tucker-Lewis index (TLI), and root mean square error of approximation (RMSEA) (Jackson et al., 2009). Each index has different fit criteria indicating whether the model is good. For chi-square, the smaller the value, the better the model, or if the probability value $p \geq 0.05$, then the model can be considered feasible. CFI, GFI, and TLI values range from 0 to 1, with values closer to 1 meaning the model is better, with recommended

values ≥ 0.95. For RMSEA, the recommended value is ≤ 0.06 (Furr, 2021; Hu & Bentler, 1999; Umar & Nisa, 2020; Widarjono, 2015). However, CFI, GFI, TLI ≥ 0.90 values and RMSEA ≤ 0.10 are sufficient to determine model adequacy (Shek & Yu, 2014).

Reliability refers to the consistency of the measuring instrument (Azwar, 2018). A good measuring instrument can produce consistent results, meaning that the measuring instrument will produce the identical individual scores even though the measurement is carried out on different occasions. Reliability values range from 0 to 1, with reliability values generally acceptable if the reliability value is ≥ 0.7 (Azwar, 2019; Furr, 2021; Haryono, 2016). In this study, reliability measurement was carried out using construct reliability to measure consistency in each dimension (Haryono, 2016; Widhiarso, 2009a). Meanwhile, for the lust measurement instrument with the unidimensional model, the reliability estimation was determined using the alpha coefficient (Furr, 2021), while for the lust measurement instrument with the multidimensional model, the stratified alpha coefficient was used in estimating its consistency (Widhiarso, 2009b).

The correlation between the lust measuring instrument and the self-control scale determined concurrent validity. The self-control variable was chosen because the self-control variable and the lust variable refer to the same context: the control of basic impulses within humans (Rehman, 2018). The lust measuring instrument is considered to meet validity from its convergence if it has a correlation coefficient value with the self-control measuring instrument, and the correlation coefficient value considered satisfactory is greater than 0.30 (Azwar, 2018).

At this stage, the construct of lust was also explored by correlating the lust measurement tested for validity and reliability with personality variables based on the Big Five personality taxonomy measured using the Big Five scale (Ramdhani, 2012). An exploration was conducted to see the relationship of individual disposition factors according to the personality taxonomy towards lust.
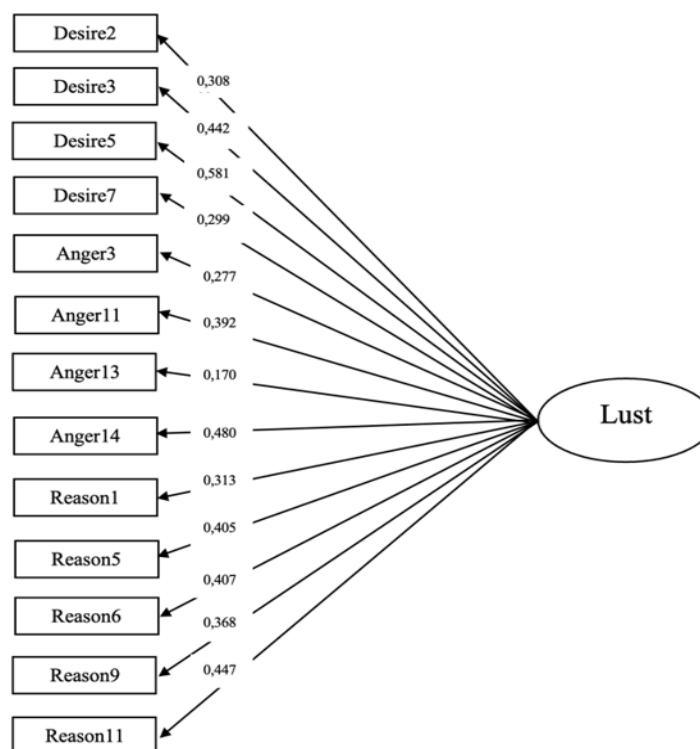

Figure 2

CFA Unidimensional Lust Measurement Instrument

Psychometric property identification was carried out in stages. Figure 2 shows the CFA results of all items forming the unidimensional model of the lust measurement instrument, which was adjusted based on the modification index. Based on these results, 29 items had non-significant t values. They were redundant with other items, so that 13 items (3 unfavorable items) were valid with t values 2.41–5.75 (p < 0.05) and factor loadings ranging between 0.17 and 0.58. Three items had low factor loadings, namely items "syahwat7", "marah3", and "marah13", because the factor loading value was < 0.30, namely 0.25 and 0.24 (Furr, 2021). Items that have low factor loadings are recommended not to be included in the final version of the instrument because they are considered not strong enough in measuring the intended indicator (Furr, 2021; Haryono, 2016), but in this study the items were still included in the measurement model because if the two items were eliminated it would reduce the measurement model index values. In addition, because the factor loadings were still positive and the t-values could be accepted, these items were still feasible to be retained (Umar & Nisa, 2020).
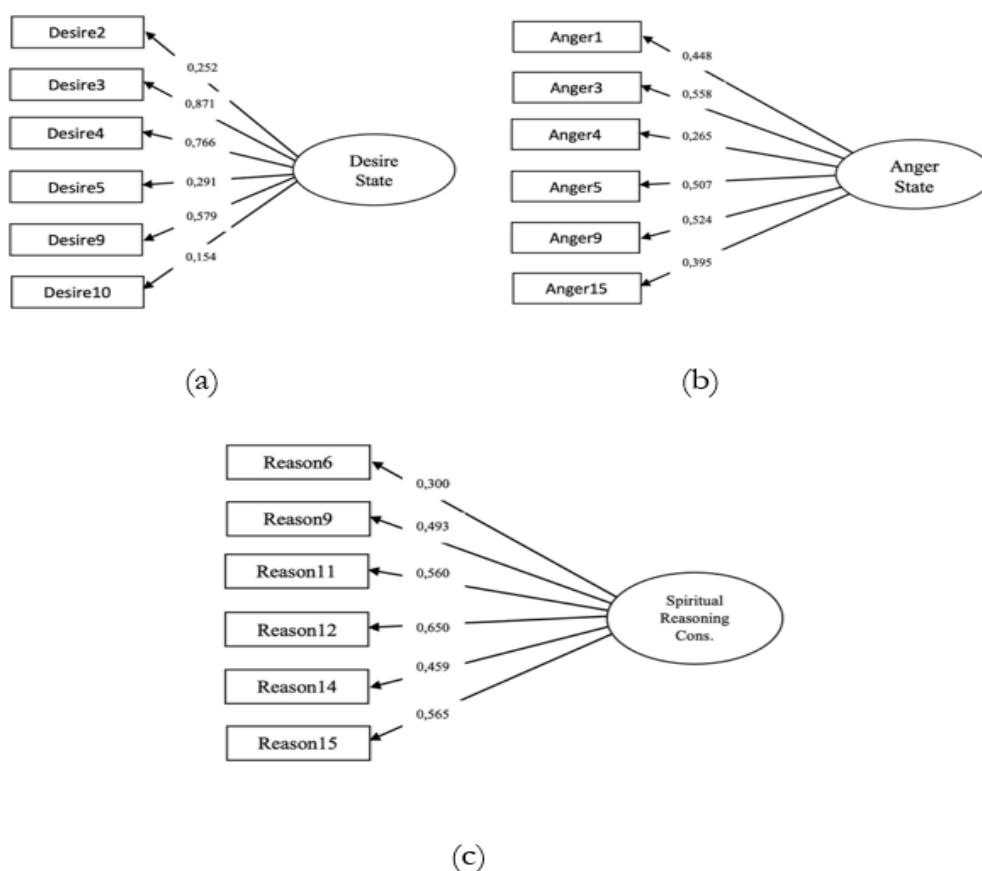

Figure 3

CFA of Desire State Dimension (a), CFA of Anger State Dimension (b),
and CFA of Spiritual Rational Consideration Dimension (c)

Based on Figure 3 and Table 2, each dimension comprising six items was accepted based on t-values. Although some model fit indices were not fulfilled, the presence of model fit indices that met the fit criteria in each dimension indicates that the measurement model of the desire state, anger state, and spiritual reasoning consideration dimensions can be accepted and good in describing the data (Haryono, 2016). Meanwhile, for measurement consistency of each dimension, the spiritual reasoning consideration dimension had good consistency with a construct reliability value of 0.71. Meanwhile, the other two dimensions, the desire state and anger state dimensions,

had less good measurement consistency because the construct reliability value < 0.7, 0.69, and 0.56 (Furr, 2021; Haryono, 2016).

Table 2.

Reliability and Model Fit Indices of Lust Dimension Items

Dimension	C.R	t-value	Chi-Square	Probability	RMSEA	TLI	CFI	GFI
Desire State	0.69	2.52-11.31*	23.708	0.005	0.072	0.929	0.957	0.975
Anger State	0.56	3.44-5.50**	25.246	0.003	0.075	0.830	0.898	0.973
Spiritual reasoning Cons.	0.71	3.92-6.07**	29.096	0.001	0.084	0.861	0.917	0.970

Note: N = 319; C.R = Construct Reliability; * = p < 0.05; ** = p < 0.01; Cut-off criteria, (1) C.R ≥ 0.7, (2) t-value ≥ 1.96 (p < 0.05) (3) Probability ≥ 0.05, (4) RMSEA ≤ 0.10, (5) TLI ≥ 0.90, (6) CFI ≥ 0.9, (7) GFI ≥ 0.9, and (8) RMSEA ≤ 0.10.
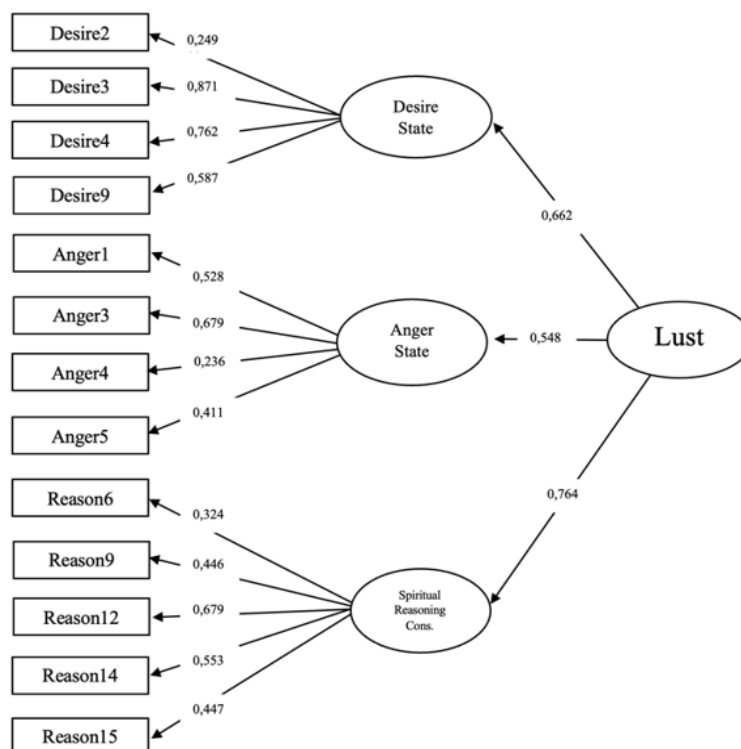

Figure 4

CFA Multidimensional Lust Measurement Instrument Second Order

Six items in each dimension that were valid and met the fit criteria were then analyzed using a second-order multidimensional measurement model (See Figure 4). The result obtained 13 items (5 unfavorable items) that were acceptable with t-values 3.12–11.92 (p < 0.01) and factor loadings 0.24–0.87, 4 items came from the desire state dimension, 4 items from the anger state dimension, and 5 items from the spiritual reasoning consideration dimension (see Table 3). Two items had low factor loadings, namely item "lust2" and item "anger4", because the factor loading values were < 0.30, namely 0.25 and 0.24 (Furr, 2021). Like the unidimensional model, these two items were retained in the multidimensional model because they had acceptable t-values and positive values (Umar & Nisa, 2020). In addition, dropping these items would reduce the model fit indices.

Figure 4 also shows that the factor loadings of each dimension of desire state, anger state, and spiritual reasoning consideration were 0.662, 0.548, and 0.764 (p < 0.01). Because the factor loadings were greater than 0.30, it can be concluded that these three dimensions of lust were able to reflect lust attributes well.

Table 3.

Items of the Multidimensional Lust Measurement Model

Dimension	Item Statements	Loading Factor	p	Item Status	Item Code
Desire State	*Saya menghindari melakukan hubungan yang tidak sehat dengan lawan jenis.*	0.25	< 0.001		Lust2
	Saya biasa menonton media yang mengandung konten pornografi.	0.87	< 0.001	R	Lust3
	Saya memikirkan hal yang berkaitan dengan pornografi.	0.76	< 0.001	R	Lust4
	Saya merasa senang ketika tidak sengaja melihat konten yang berbau pornografi.	0.59	< 0.001	R	Lust9
Anger State	*Saya memaafkan orang yang pernah menyakiti saya.*	0.53	< 0.001		Angry1
	Saya merupakan orang yang menyimpan rasa dendam.	0.68	< 0.001	R	Angry3
	Saya tidak marah kepada orang yang merusak barang milik saya tanpa sengaja.	0.24	< 0.01		Angry4
	Saya cemburu ketika melihat orang-orang seusia saya lebih berhasil daripada saya.	0.41	< 0.001	R	Angry5
Spiritual Reasoning Cons.	*Saya memikirkan dampak buruk dari perilaku yang dapat saya timbulkan ketika sedang marah.*	0.32	< 0.001		Reason6
	Saya melakukan evaluasi diri agar perilaku saya sesuai dengan semestinya.	0.44	< 0.001		Reason9
	Ketika menghadapi masalah saya akan berdoa demi mendapatkan ketenangan.	0.68	< 0.001		Reason12
	Sesibuk apa pun itu saya menyempatkan diri untuk pergi ke tempat ibadah.	0.55	< 0.001		Reason14
	Memberikan sumbangan tidak akan membuat harta saya berkurang.	0.45	< 0.001		Reason15

Note: N = 319; Loading = Standardized factor loading, R = Unfavorable items (reverse)

The spiritual reasoning consideration dimension contributed the most to the variation of lust scores. This result is in line with previous research, which stated that reasoning consideration is a dominant function in humans and is in charge of making decisions and self-control, as well as being the center that regulates behavior, which has the highest role (Fachrunisa & Chizanah, 2020). In line with that, Khairunisa et al. (2024) also conveyed that a preserved reason can restrain negative lust impulses and direct humans to do good deeds. In daily life, humans often face temptations of lust, and with the power of spiritual reason, a person can refuse them and remain consistent on the right path.

From the results of the CFA analysis, the multidimensional model consisting of 13 valid items had model fit index values: Chi-square = 42.563, p = 0.13, RMSEA = 0.032, TLI = 0.977, CFI = 0.984, GFI = 0.976. These values indicate that the multidimensional model met the criteria of a good fit and could represent the data well. Then, the reliability estimation of the multidimensional

model was carried out with the stratified alpha method. The result was a stratified alpha value of 0.70, which means that the lust measuring instrument had sufficient consistency and met the reliability cut-off criteria (≥ 0.70).

Table 4.

Comparison of Fit Indices of Lust Measurement Models

Instrument Models	α	Chi-Square	Probability	RMSEA	TLI	CFI	GFI
Multidimensional (second level)	0.77	74.721	0.129	0.25	0.974	0.980	0.966
Unidimensional	0.66	78.656	0.119	0.26	0.946	0.955	0.965

Note: N = 319; Cut-off criteria, (1) α ≥ 0.7, (2) Probability ≥ 0.05, (3) RMSEA ≤ 0.10, (4) TLI ≥ 0.90, (5) CFI ≥ 0.9, (6) GFI ≥ 0.9, and (7) RMSEA ≤ 0.10.

Table 4 compares model fit indices between the unidimensional and multidimensional models. It is known that all model fit indices are indicated to meet the fit criteria, so it can be said that the unidimensional and multidimensional models can be accepted and are good at describing the data, although both models are indicated to be fit; the multidimensional model has indices that are closer to the criteria of a good model. Meanwhile, the comparison of the reliability of the lust measuring instrument obtained for the multidimensional model based on the stratified alpha value is 0.77, whereas for the unidimensional model, the alpha coefficient is 0,66; this indicates that the multidimensional model of the lust measuring instrument has more satisfactory internal consistency.

This result indicates that the measurement of lust with the multidimensional model is better at describing information about lust and is more reliable and consistent. This result is in accordance with several studies that state that lust is multidimensional, in which its state depends on the condition of the dimensions that form lust: if lust is dominated by sexual desire (syahwat) and anger it will create the state of nafs ammarah bis suui, if domination is held by desire, anger, and spiritual reasoning it will form the state of nafs lawwamah, and if the control of spiritual reasoning dominates lust it will create the state of nafs muthmainnah (Fachrunisa & Chizanah, 2020; Fahmi, 2016; Rehman, 2018). This finding is also consistent with the concept of dimensionality of measurement instruments conveyed by Furr (2021), i.e., that psychological measurement can be multidimensional when its factors or dimensions are related to each other.

The determination of concurrent validity, which was carried out by examining the correlation between the lust measuring instrument from the multidimensional model and the self-control instrument (Arifin & Milla, 2020). Based on the intercorrelation matrix, the correlation between the lust instrument and the self-control instrument has a coefficient value of r = 0,547 (p < 0,01), so it can be concluded that the lust measuring instrument constructed according to Al-Ghazali is tested and valid based on concurrent evidence.

Table 5.

Intercorrelation Matrix of Lust and Big Five

	LU	AS	DS	SRC	SC	E	A	C	N	O
Lust Measurement										
LU	1	0,714**	0,784**	0,688**						
AS	0,714**	1								
DS	0,784**	0,290**	1							
SRC	0,688**	0,234**	0,378**	1						
Self-Control Measurement										
SC	0,547**	0,373**	0,477**	0,337**	1					

	LU	AS	DS	SRC	SC	E	A	C	N	O
Big Five Personality Measurement										
E	0,227**	0,146**	0,066	0,319**	0,240**	1				
A	0,440**	0,446**	0,175**	0,359**	0,365**	0,429**	1			
C	0,399**	0,167**	0,286**	0,455**	0,560**	0,383**	0,416**	1		
N	-0,235**	-0,378**	-0,085	-0,029	-0,334**	-0,328**	-0,229**	-0,182**	1	
O	0,090	-0,021	0,004	0,253**	0,157**	0,399**	0,241**	0,392**	-0,028	1

Notes:

AS = Anger State; KS = Desire State; SRC = Spiritual Reasoning Considerations; LU = Lust; SC = Self Control; E = Extravertion; A = Agreeablenes; C = Conscientiousness; N = Neuroticms: O = Openness; * = Significance < 0,05; ** = Significance < 0,01.

Then, the lust measuring instrument with the Big Five personality was explored. This process was carried out by correlating the entire Big Five personality taxonomy with the multidimensional lust measuring instrument. Table 5 shows the correlation coefficient between lust and the Extraversion personality trait is 0.227 (p < 0.01). Thus, it can be concluded that there is a positive relationship between the lust variable and the Extraversion personality. A person with a high extraversion score tends to think about whether their behavior conforms to social standards or not (Roccas et al., 2002), so the researcher conjectures that individuals with high extraversion still adjust themselves according to applicable norms, especially in Indonesia, namely religious norms and religiosity.

The correlation coefficient values between the lust variable and the personality traits Agreeableness and Conscientiousness are 0.440 and 0.399 (p < 0.01). Therefore, it is known that there is a reasonably strong positive relationship between lust and the traits Agreeableness and Conscientiousness. High agreeableness is associated with accepting attitudes, prosocial behavior, kindness, compliance with cultural and religious norms, and a tendency not to want to disappoint others (de Raad & Mlačić, 2015; Roccas et al., 2002); this is consistent with the lust construct in which a high lust score means a person's state tends to lean toward good behavior and conformity with norms because of reasonable control of that lust. The Conscientiousness trait identifies two things: motivation to achieve something and the element of restraining impulsive behavior (Mao et al., 2018; Roccas et al., 2002). This result is in line with the correlation result of conscientiousness with lust, where high lust scores will reflect someone who has stronger self-control, self-awareness, and inhibition against impulsivity and urges to perform excessive behavior that is not in accordance with divine values. Saroglou (2010) also states that religious individuals' personality characteristics are those with high scores on Agreeableness and Conscientiousness.

Meanwhile, the correlation coefficient between the lust variable and the personality trait Neuroticism is -0.235 (p < 0.01). This result means there is a relatively weak negative relationship between lust and neuroticism. Individuals with high neuroticism tend to have unstable states and poor self-management of impulsivity and stress (de Raad & Mlačić, 2015; Feist & Feist, 2008; McCrae & John, 1992; Roccas et al., 2002), which will play a role in individual self-management. The correlation between lust and the personality trait openness is 0,090 (p > 0.05). Thus, it can be concluded that there is no relationship between lust and transparency. This result is consistent with research on self-control and the Big Five personality, where openness is not related to self-control; this trait is usually associated with achievement variables (Roccas et al., 2002).

Several issues arise regarding lust and the construction of lust measurement. Some people consider the concept of lust to be the same as Freud's personality concept and Maslow's Hierarchy of Needs (Husin, 2018; Wahab et al., 2017; Yahya et al., 2018). However, there are quite fundamental differences. In the concept of lust, desire (syahwat) does not automatically work merely according to the demand for pleasure, but also as a guard of the bodily state so that it always feels sufficient, different from the id, which will always feel satisfied if followed. A dominating state

of desire can damage bodily functioning, cause feelings of insufficiency, and cause psychological illness (Fachrunisa & Chizanah, 2020; Riyono, 2014). The operating principle of spiritual reason also differs from the ego; the principle of spiritual sense is not based on reality but on the divine principle. In addition, Freud's view of spirituality as a norm that will create abnormality in the structure of human personality clearly provides a fundamental difference.

Although Maslow said that humans can be motivated by their Transcendence needs, in the concept of lust, human motivation is more specifically caused by the fundamental trait of servitude to God (serving God motive) (Fachrunisa & Chizanah, 2020). Some people also consider that lust is a substance within humans, and its condition can only be known by the person themselves and also by God as its Creator; therefore, it should not be measured. However, if a construct is latent and can be defined and its dimensions explained, identification of that construct can be carried out (Kerlinger, 1992, in Chizanah & Hadjam, 2013). Therefore, seeing that lust is a latent construct, identification of the state of lust through the development of a lust measurement instrument is very possible to be implemented.

Lust is a psychological construct that originates from concepts in Islamic psychology. Even so, the confirmation of the lust measurement construct in this study and the strong connection between lust and behavior and personality indicate that Islamic psychology has an existence in explaining human psychology. Thus, the development of other measurement instruments based on concepts in Islamic psychology needs to be carried out to show and prove the influence of Islam on human psychology and explain psychological phenomena more broadly.

Although this study has been proven to produce good results, many shortcomings still need to be continuously improved and developed. For further research, the researcher recommends using a probability sampling approach to collect more representative data. If possible, data collection is suggested to be conducted directly so that control and adjustment to the participants' conditions and situations can be carried out.

To confirm and obtain a more reliable and diverse lust measurement instrument, it is recommended to re-compare the unidimensional and multidimensional measurement models of the lust measurement instrument in a larger and more representative number of participants, as well as to evaluate the measurement instrument using the Rasch Measurement Theory approach and Item Response Theory (IRT). In addition, to explore the dynamics and construct of lust more broadly, the latent class analysis method on the lust measurement instrument and exploration of other variables are recommended to be carried out in subsequent research.

CONCLUSION

This study aims to design a lust measurement instrument and validate its construct. A broader exploration was also carried out by correlating lust with the Big Five personality traits. The lust measurement instrument was successfully designed and has 13 items originating from three multidimensional dimensions: desire state, anger state, and spiritual reasoning consideration. Evidence of content, construct, and concurrent validity proves that the constructed lust measurement has acceptable validity, showing that the lust measurement instrument empirically can measure the lust variable in society. Psychometrically accepted reliability ($\alpha = 0.77$) also indicates that the lust measurement instrument has good measurement stability and produces reliable measurements. Based on the exploration of personality traits, it is known that individuals with high agreeableness, conscientiousness, and extraversion personality traits tend to have a good state of lust. Conversely, individuals with neurotic personality traits tend to have a poor state of lust. This study is one of the researcher's efforts to contribute to the development of Islamic psychology by using standardized methods. It is hoped that the results of this study can be used by various parties in the field of

research, as well as by psychology practitioners, and as an additional treasury of knowledge in Islamic psychology and psychology in general.

REFERENCES

Abu-Raiya, H., & Pargament, K. I. (2011). Empirically based psychology of Islam: Summary and critique of the literature. *Mental Health, Religion & Culture, 14*(2), 93–115. https://doi.org/10.1080/13674670903426482

Adz-Dzakiey, H. B. (2007). *Prophetic Psychology: Psikologi Kenabian: Menghidupkan Potensi dan Kepribadian Kenabian Dalam Diri* (H. R. Ramadhana (ed.)). Al-Manar. https://lib.ui.ac.id/detail.jsp?id=127269

Anggoro, W. J., & Widhiarso, W. (2010). Konstruksi dan identifikasi properti psikometris instrumen pengukuran kebahagiaan berbasis pendekatan indigenous psychology: studi multitrait-multimethod. *Jurnal Psikologi, 37*(2), 176–188. https://doi.org/doi.org/10.22146/jpsi.7728

Arifin, H. H., & Milla, M. N. (2020). Adaptasi dan properti psikometrik skala kontrol diri ringkas versi Indonesia. *Jurnal Psikologi Sosial, 18*(2), 179–195. https://doi.org/10.7454/jps.2020.18

Azwar, S. (2018). *Penyusunan Skala Psikologi* (2nd ed.). Pustaka Pelajar.

Azwar, S. (2019). *Reliabilitas dan Validitas* (4th ed.). Pustaka Pelajar.

Badri, M. B. (1991). *The Dilema of Muslim Psychologists*. Pustaka Firdaus.

Chizanah, L., & Hadjam, M. N. R. (2013). Penyusunan instrumen pengukuran ikhlas. Psikologika : *Jurnal Pemikiran Dan Penelitian Psikologi, 18*(1), 39–49. https://doi.org/10.20885/psikologika.vol18.iss1.art5

Church, A. T. (2016). Personality traits across cultures. *Current Opinion in Psychology, 8*, 22–30. https://doi.org/10.1016/j.copsyc.2015.09.014

de Raad, B., & Mlačić, B. (2015). *Big Five Factor Model, Theory and Structure. In International Encyclopedia of the Social & Behavioral Sciences* (pp. 559–566). Elsevier. https://doi.org/10.1016/B978-0-08-097086-8.25066-6

de Ridder, D. T. D., de Boer, B. J., Lugtig, P., Bakker, A. B., & van Hooft, E. A. J. (2011). Not doing bad things is not equivalent to doing the right thing: Distinguishing between inhibitory and initiatory self-control. *Personality and Individual Differences, 50*(7), 1006–1011. https://doi.org/10.1016/j.paid.2011.01.015

Etikawati, A. I., Siregar, J. R., Jatnika, R., & Widjaja, H. (2019). Pengembangan instrumen pengasuhan berbasis nilai budaya jawa. *Jurnal Ilmu Keluarga Dan Konsumen, 12*(3), 208–222. https://doi.org/10.24156/jikk.2019.12.3.208

Fachrunisa, R. A., & Chizanah, L. (2020). Al-ghazali's psychological construct of nafsu. International *Journal of Islamic Psychology, 3*(1), 10–21. https://journal.iamphome.org/index.php/IJIP/

article/view/9

Fahmi, M. (2016). Nalar kritis terhadap konsep nafsu Al-Ghazali. *At-Turas: Jurnal Studi Keislaman, 3*(2), 175–187 https://doi.org/https://doi.org/10.33650/at-turas.v3i2.188

Farmawati, C., & Hidayati, N. (2019). Penyusunan dan pengembangan alat ukur islamic personality scale (IPS). *Jurnal Psikologi Islam Dan Budaya, 2*(1), 19–30. https://doi.org/10.15575/jpib.v2i1.4318

Feist, J., & Feist, G. J. (2008). *Theories of Personality* (7th ed.). McGraw-Hill Higher Education.

Furr, R. M. (2021). *Psychometrics: An Introduction* (4th ed.). SAGE Publications.

Haque, A. (2004). Psychology from islamic perspective: contributions of early muslim scholars and challenges to contemporary muslim psychologists. *Journal of Religion and Health, 43*(4), 357–377. https://doi.org/10.1007/s10943-004-4302-z

Haryono, S. (2016). *Metode SEM Untuk Penelitian Manajemen dengan AMOS, LISREL dan PLS*. PT. Intermedia Personalia Utama.

Hu, L., & Bentler, P. M. (1999). Cutoff criteria for fit indexes in covariance structure analysis: Conventional criteria versus new alternatives. *Structural Equation Modeling: A Multidisciplinary Journal, 6*(1), 1–55. https://doi.org/10.1080/10705519909540118

Husin, H. (2018). Id, ego dan superego dalam pendidikan islam. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan, 11*(23), 47–64. https://doi.org/10.35931/aq.v0i0.3

Ishaq, U. M. (2020). *IBN Al-Haytham: Pendidikan Akhlak*. Ellunar.

Jackson, D. L., Gillaspy, J. A., & Purc-Stephenson, R. (2009). Reporting practices in confirmatory factor analysis: An overview and some recommendations. *Psychological Methods, 14*(1), 6–23. https://doi.org/10.1037/a0014694

KBBI. (2019). Arti Kata Data - Kamus Besar Bahasa Indonesia. KBBI Online. https://kbbi.web.id/data

Khairunisa, R., Mayollie, M. R., Br.Siagian, C., Rahman, D. F., Mayasari, F., & Wismanto, W. (2024). Manusia dalam islam: antara akal, ruh dan nafsu. *Karakter: Jurnal Riset Ilmu Pendidikan Islam, 2*(1), 41–52. https://doi.org/10.61132/karakter.v2i1.363

Koeske, G. F. (1994). Some recommendations for improving measurement validation in social work research. *Journal of Social Service Research, 18*(3–4), 43–72. https://doi.org/10.1300/J079v18n03_02

Maham, R., & Bhatti, O. K. (2020). Dataset on the scale validation of Islamic piety. *Data in Brief, 33*, 106360. https://doi.org/10.1016/j.dib.2020.106360

Mao, T., Pan, W., Zhu, Y., Yang, J., Dong, Q., & Zhou, G. (2018). Self-control mediates the relationship between personality trait and impulsivity. *Personality and Individual Differences, 129*, 70–75. https://doi.org/10.1016/j.paid.2018.03.013

McCrae, R. R., & John, O. P. (1992). An introduction to the five-factor model and its applications. *Journal of Personality, 60*(2), 175–215. https://doi.org/10.1111/j.1467-6494.1992.

tb00970.x

Murase, T., Roebuck, A., & Takahashi, K. (2019). Development and validation of a situational judgement test of Japanese leadership knowledge. *Asia Pacific Business Review, 25*(2), 227–250. https://doi.org/10.1080/13602381.2018.1548543

Ramdhani, N. (2012). Adaptasi bahasa dan budaya dari skala kepribadian big five. *Jurnal Psikologi UGM, 39*(2), 189–207. https://doi.org/https://doi.org/10.22146/jpsi.6986

Rehman, D. F. N. (2018). Self-control in islam and its psychological aspect. *Journal of Religious Studies (UOCHJRS), 2*(1), 16–36. https://doi.org/10.33195/uochjrs-v2iIII952018

Riyono, B. (2014). *Human Motivation Model Sebuah Koreksi terhadap Teori "Need Hierarchy" Maslow*. In S. Wimbarti & L. Chizanah (Eds.), Perkembangan Psikologi Masa Kini Kajian Berbagai Bidang (pp. 62–77). Yogyakarta: Beta Offset.

Riyono, B. (2020). A study of the internal structure of the anchor personality inventory [Kajian struktur internal dari anchor personality inventory]. *ANIMA Indonesian Psychological Journal, 35*(2). https://doi.org/10.24123/aipj.v35i2.2907

Roccas, S., Sagiv, L., Schwartz, S. H., & Knafo, A. (2002). The big five personality factors and personal values. *Personality and Social Psychology Bulletin, 28*(6), 789–801. https://doi.org/10.1177/0146167202289008

Rusdi, A. (2016). Syukur dalam psikologi dan konstruksi alat ukurnya. *Jurnal Ilmiah Penelitian Psikologi: Kajian Empiris & Non-Empiris, 2*(2), 37–54. https://doi.org/doi.org/10.22236/jippuhamka.v2i2.9210

Rusdi, A. (2017). Rida dalam psikologi islam dan konstruksi alat ukurnya. *Jurnal Psikologi Islam, 4*(1), 95–117. https://jpi.api-himpsi.org/index.php/jpi/article/view/41

Rusdi, A. (2018). Pengembangan skala hasad (HS-8) dalam psikologi Islam. *Jurnal Psikologi Islam, 5*(2), 117–130.

Santoso, S., Safitri, A., Niko, P. F., Razkia, D., & Fitriyana, N. (2020). Harmonisasi al-ruh, al-nafs, dan al-hawa dalam psikologi islam. *Jurnal Islamika, 3*(1), 170–181. https://doi.org/10.37859/jsi.v3i1.1899

Sari, E. P., & Nanum, S. (2018). Konstruksi alat ukur amanah dalam perspektif Alquran-Hadis. Jurnal Psikologi Islam. *Jurnal Psikologi Islam, 5*(1), 13–26. https://jpi.api-himpsi.org/index.php/jpi/article/view/55

Saroglou, V. (2010). Religiousness as a cultural adaptation of basic traits: A five-factor model perspective. *Personality and Social Psychology Review, 14*(1), 108–125. https://doi.org/10.1177/1088868309352322

Shek, D. T. L., & Yu, L. (2014). Confirmatory factor analysis using AMOS: a demonstration. *International Journal on Disability and Human Development, 13*(2), 191–204. https://doi.org/10.1515/ijdhd-2014-0305

Skinner, R. (2019). Traditions, paradigms and basic concepts in islamic psychology. *Journal of Religion and Health, 58*(4), 1087–1094. https://doi.org/10.1007/s10943-018-0595-1

Suryadi, R. A. (2016). Pendidikan islam: telaah konseptual mengenai konsep jiwa manusia. Taklim: *Jurnal Pendidikan Agama Islam, 14*(1), 37–50. https://doi.org/https://doi.org/10.17509/tk.v14i1.50291

Umar, J., & Nisa, Y. F. (2020). Uji validitas konstruk dengan CFA dan pelaporannya. *Jurnal Pengukuran Psikologi Dan Pendidikan Indonesia (JP3I), 9*(2), 1–11. https://doi.org/10.15408/jp3i.v9i2.16964

Wahab, N. W. B., Abu Bakar, A. A. B. B., & Mohamad, A. M. M. bin. (2017). Analisis elemen-elemen nafsu dalam teori psikoanalisis sigmund freud dan kitab penawar bagi hati al-mandili. *Jurnal Islam Dan Masyarakat Kontemporari, 14*(1), 43–55. https://doi.org/10.37231/jimk.2017.14.1.196

Widarjono, A. (2015). *Analisis Multivariat Terapan : Dengan Program SPSS, AMOS, dan SMARTPLS* (2nd ed.). Yogyakarta : UPP STIM YKPN.

Widhiarso, W. (2009a). Estimasi reliabilitas pengukuran dalam pendekatan model persamaan struktural. *Buletin Psikologi, 17*(1), 33–38. https://jurnal.ugm.ac.id/buletinpsikologi/article/view/11480

Widhiarso, W. (2009b). Koefisien reliabilitas pada pengukuran kepribadian yang bersifat multidimensi. *Psikobuana: Jurnal Ilmiah Psikologi, 1*(1), 39–48.

Yahya, N., S.H.S, O., Al-Shafi'I, M. M. O., Abdullah, M. S., Ali, M. S., & Zin, E. I. E. W. (2018). The concept of human will according to al-ghazali and abraham maslow: A comparative study. *International Journal of Academic Research in Business and Social Sciences, 8*(10), 91–99. https://doi.org/10.6007/IJARBSS/v8-i10/4715