The development of psychometric instrument on religiosity among entrepreneurs: An early analysis on requirements and etiquettes based on Islamic worldview

Article in International Journal of Economic Research · January 2017

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The Development of Psychometric Instrument on Religiosity Among Entrepreneurs: An Early Analysis on Requirements and Etiquettes Based on Islamic Worldview

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\textbf{ABSTRACT}

The study of religious experience is a complex process because it involves ideology, admiration, the relationship with the supernatural, religious practice and participation in religious institutions and communities relationship. Logical and empirical truth solely is certainly not possible to analyze the level of religious practice (religiosity) completely. However, empirical approach is useful for understanding the relationship between religious practice and the various psychological attribution and prove that the practice of Islamic values in business activity was not among the reasons for failure, otherwise neglect was one of the reasons entrepreneurs fail in their business. Description of this article will focus on the question of theoretical concept is based on the standards set by the Qur’an and Hadith and Islamic intellectual scene in order at least one day there is the ability to form not only of thought, even the discipline psychometric itself based on ethic in Islamic worldview.

\textbf{Keywords:} Psychometric, religiosity, entrepreneur, Islam.

\textbf{1. INTRODUCTION}

The general aim for comprehensive psychology is to understand mankind and their acts while psychological assessment refers to data or individual elements using numbering system. Relatively, quantitative value and individual’s elements comprise of a wider meaning, summarizing various personalities, ways of thinking and behaviours that respond to specific psychological theories. Thus, it is common for an individual or a community group to try to understand religion and religiosity in the psychology of religion’s perspective.
Research method and assessment which are Christian oriented developed as early as 1920’s. Even though not all Western philosophy, science and technology contradict religion and cultures, the basic theory and philosophy cannot be accepted without understanding its implications. Even though the aim is the same, which is guiding man in reaching their self-potential, it is actually different from Tasawwur Islam in terms of the reason of man existence in this world and its epistemology knowledge for that discipline. Therefore, this article offers an early discussion on the requirements and etiquette barriers that must be respected in developing psychometric instrument on the religiosity of Islam.

2. BACKGROUND OF RESEARCH PROBLEM

Islam, being a comprehensive religion, has given a complete religiosity concept, encompasses belief, submission, acceptance and intellect which are pronounced in words and acknowledged in actions and works. Hence, Islam is a way of life which projects belief and actions. Anyone who accepts anything would accomplish things based only on his confession. In other words, religiosity requires one to be able to translate and practice religion in a comprehensive way: in terms of thinking style, words, behaviours, specific motives, principles, methods, aims and actions, in all aspects of life which are based on a clear understanding in religion. A research on religiosity by Khairul Anuar Mastor (2002) indicates that religion attributes such as fear of Allah S.W.T will influence and encourage a person’s behaviour in life.

Islamic religiosity concept does not project a difference between spiritual religious life and other aspects of life. Muhammad bin Ibrahim al-Khatib (2006) and Shaykh Muhammad al-Mubarak (1973) explain that a good understanding and reciprocal relationship between soul and physical is believed to motivate Muslims to focus on good deeds in life, besides accepting Allah’s provision for their hard work. However, Mustafa al-Masyhur (1995) reminds us that Islam must truly and carefully observe a good understanding, specific and comprehensive manner, as stated in Rasulullah’ teachings of the lessons, until one reaches ‘amilin and salihin stages.

Efforts shown by all entrepreneurs or employees in their contributions to organization, society or nation must be parallel with their self-development. In this case, socialism hypothesis proves to be unrealistic, if it assumes that an individual will show his dedication even though being denied any chances of accomplishing self needs. The same goes for capitalism that projects an assumption that self needs and social importance are always harmonic while secularism, with its life perspective does not provide any mechanisms to encourage an individual to meet social needs when challenged with individual needs. According to Umer Chapra (1992), total adaptation of Oriental or Western etiquette and working culture is not compatible with Muslims religious surroundings and socio culture. Therefore, Muslims are given no alternatives but to use Islamic economic system.

Islam is the pride of all Muslims, regardless whether the person is sincere or not, or whether being among minority or majority group. Commitment in religion is a justification and indication of a Muslim’s identity. Empirically, there is a parallel religious belief and religious behaviour. A person who always displays an outstanding religious behaviour is inclined to have a strong religious belief. However, it does not indicate that religious thoughts are only transpired and observed from his actions.

Basically, the judgement of that concept cannot be directly done as both only appear in thoughts and not in form of an object. Although the existence is unclear, it is still there and therefore, an object of
concept surely can be measured. According to Bernard Spilka et. al., (1985) and Long (2004), the aim of a psychology religion researcher is to gauge the wisdom of a person and not his religion. They assumed that there is a big difference between an individual’s religion and religiosity, motivation, perception and cognitive.


Western scholars have developed more than 523 psychometric religiosity measurements from Christian’s perspective since 1935 until 1996 (Hill & Hood, 1999). Most of the researchers focus on teenagers’ behaviours and psychoticism. Concept applied in every research is aimed at assessing and comparing those who have high religiosity level or vice versa (Rafiza Mohamed et. al., 2014).

Total acceptance of entrepreneurs’ model and Western psychometric instrument must be aggressively studied by Muslim scholars. By relying on to Islamic system belief, strength and comprehensiveness and the weaknesses of Western theory, Muslim scholars must be ready to explore a new niche especially psychometric entrepreneurship and development in searching for new formula which is based on religiosity method. Lack of researches focusing on Islamic worldview will lead to many academic questions which will pose as a serious implication on society’s thoughts. For example, is it true that western model is flawless and can be completely accepted by Islamic knowledge frame or maybe Islamic knowledge frame is incapable of analysing changes and using alternative approach towards modern development management or is it simply the lack of effort among Islamic scholars in overseeing these contemporary issues?

Even though the aim of Western and Islamic scholars is to design the same thing: to assess man’s soul and behaviours, the development concept however, clashes, due to ontology differences in the soul and the existence of man, epistemology knowledge, and the variety of man’s spiritual development methodology.

2.1. Etiquettes Issues and Professionalism

Western and Islamic scholars such as Robinson and Shaver (1973), al-Buraey (1985), Hazizan Md Noon et. al., (2003), Pfeiffer (2008) agreed that the study on religion and religion experience is challenging as it involves ideology, religious practice, and involvement in religious organization, amazement and relationship with sacred powers.

In etiquette context, the issues commonly raised are human rights, labelling, and the encroachment of personal privacy. Professionally, it involves theoretical issues, such as test adequacy and the specific test results compared to clinical hypothesis. Therefore, empirical studies will surely face difficulties especially in assessing these religions dimensions. Lonner (1997) specified 6 important elements which require serious attention before any assessment can be performed on any culture. These issues involve differences in the
meaning of context or criteria, verbal or non-verbal stimulants, out of norms use, responsive sets, extreme tendency to interpret and the motive for sitting for the test.

Therefore, this article will provide an early discussion on the development of psychometric instrument on religiosity based on Islamic perspective. The discussion scope will focus on the theoretical questions and Tasawwur Islam so that in future, we are able to form not only thinking frame but also the concept of psychometric item based on Tasawwur Islam.

3. DISCUSSION

Basically, global perception and man’s personality are different in the aspects of desire and ability to acquire things. So, every economy system, Islamic, secular, socialist or capitalist is somehow attracted to identify the basic motive that can be generally used by all. Empirical researches on religiosity are mostly pioneered by western social scientists. Their findings have greatly benefited the whole world as well as Muslim community. In this case, research hypotheses clearly promote the benefits of Western intellectual traditions which differentiate religions and cultures with others.

According to Muhammad Naquib al-Attas (1993), Westerners are inclined to project their culture, civilization, experience and agility as the best, the most modern and the spearhead among mankind. However, practically, other nations are trailing far behind them and only in time, will realize this and try to achieve the same experience and alertness.

3.1. Psychometric Elements in Islam

Scholars such as Malik Badri (1986); Quazi Shamsuddin Md. Ilyas (1992); Susumu Shimazono (2004); Hazizan Md Noon (2003) shared the same thoughts that Muslims must never accept all man’s theory and practical behaviours generally based on other people’s experiments, without conducting a study on the background, history and philosophy of their researches.

Basic working etiquette which merely stresses on biological needs, professional growth, self-esteem and love has led to uncertainty and confusion. Actually, in reality, it contradicts the life philosophy of Malay community that is Islamically inclined. Moreover, researches which are religion-based are unlikely to holistically analyse the logic truth perfectly. Simultaneously, the judgement of a person’s religiosity and level of loyalty to religion is not common in Islam as it is not us who judge the person’s religion but all are solely the rights and authority of Allah The Most Knowledgeable. However, this does not indicate that all the instruments must be denied or alienated because Islamic researches can be applied to society that is social science disciplined.

Malik Badri (1986) stated that psychometric field is the biggest contribution by western psychology towards knowledge especially in an objective assessment context such as fitness, personality, skill and many others. Through quality adaptation and standard, this assessment can be done in Muslim countries. Meanwhile, Syamsul Alam MS (1994) suggested that prescriptive approach is better in clarifying how a religion must be observed by society.

In Malaysian context, (Rafiza Mohamed, 2014) there are many theories, concepts and empirical studies on religiosity that have been done by Hatta Shaharom et. al., 1996), Hanafiah M. Salleh et. al., (2000), Badlisham Mohd Nasir and Mohd Hisham Ramli (2003), Jamiah Manap (2004), Jas Laile Suzana Jaafar...
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A study by on religiosity and entrepreneurship development by Wan Sabri Wan Hussin (2001) focused on the differences in business practices and discipline which are parallel with Islamic business etiquettes among Malaysian entrepreneurs of different races. He identified that successful entrepreneurs are those who positively project Islamic elements compared to those who are pessimistic towards their future.

Meanwhile, Irshad (2003) investigated entrepreneurs’ perception on conventional finance institution. Overall, his findings indicated that only the entrepreneurs who received finance assistance and credits from Islamic finance institutions show the best performance and achievement, based on paid capital size, employees, new branches, customers’ services and tax deduction. Norasmah Hj Othman et. al., (2005) on the other hand, conducted a research on the practice of Islamic values in business among 37 men and 63 women Muslim entrepreneurs in Rantau panjang. The findings revealed that there were no significant difference in terms of business management, Islamic value practices and personal related issues among them.

Even though metaphysically religion refers to iman, the elements can be seen and gauged through individual’s behaviour and physical practice. Wan Mohd Nor Wan Daud (2007) explained that the level of a person’s iman can be seen in different stages.

To illustrate, Muslim scholars sometimes present an analogy of the different levels and qualities of lights. Sunlight is the brightest ray, while moonlight and its reflections differ from that of the sun. The specification of the different level of iman is stated in the hadith of Prophet Muhammad S.A.W who said:

“Who-so-ever of you sees an evil, let him change it with his hand; and if he is not able to do so, then (let him change it) with his tongue; and if he is not able to do so, then with his heart and this is the weakest of Iman”

Imam al-Bukhari in his book al-Iman, also allocated a specific chapter in his Sahih entitled “Increase and Decrease of Iman”. In this chapter, there is Hadith that pictures different levels of iman, ranging from the size of wheat, the grains and the particles. The Prophet once said:

“One will be taken out of Hell when he recites Laa ilaaha ill-Allah and his heart goodness is as the atom’s weight of wheat, he recites Laa ilaaha ill-Allah and has his heart goodness of the weight of a grain, he recites Laa ilaaha ill-Allah and has his heart goodness of a particle”

‘Abd al-Rahman Hassan Habannakah (1994) explains that as iman, being abstract, is kept in the heart and it increases when one is loyal and decreases when being disloyal to Allah S.W.T. Although empirical approach in religiosity is impractical in Islam, it is still useful in understanding a relationship between Islam and psychological attribution and a person’s behaviour.

Actually, the real level of iman is only known to Allah S.W.T who is The Most Knowledgeable. According to the former Wilayah Persekutuan Kuala Lumpur Mufti, basically, an individual is considered a good Muslim as long as he becomes a responsible Muslim, acting as Muslim, even though his real intention is not solely to be accepted by Allah S.W.T. In other words, what is actually in individual’s heart is beyond a man’s power. As such a person can never be judged as hypocrite or fasiq or even kufr, as long as the person does not openly utter or do something that will place him in this category.
Moreover, religion intellects in Malaysia such as Syed Muhammad Naquib al-Attas, Malik Badri, Mohd Kamal Hassan, Zakaria Stapa dan Uthman El-Muhammady also share the same opinion that a Muslim’s religiosity can be measured based on total appreciation of knowledge, understanding, practice, attitude and personality. Based on her interview with them, Jamiah Hj. Manap et. al., (2004), draws a conclusion that there are seven religiosity principles namely:

(i) Individual or group judgement or assessment is only based on physical aspect.

(ii) Only Allah S.W.T can give real and definite assessment and measurement on an individual or group.

(iii) Measurement is based on *iman*, *Islam* and *ihsan* manifestation.

(iv) *Iman* must be proven in practice.

(v) A complete Islamic syaria observation will lead to good behaviours.

(vi) Symbol of religiosity does not necessarily have the same interpretation for different individuals.

(vii) Standard benchmark measurement is based on al., Quran and Hadith.

Therefore, the concept of religiosity measurement is not based on total measurement method as it only involves physical element as stated in al., Quran and Hadith. These elements are to guide Muslim individual to self-assessing his faith in obliging Allah S.W.T. An individual’s physical religiosity measurement sometimes is needed as a guidelines and lessons to present society.

The writer agrees with a suggestion by Abdel H Bashir (1998) that it was time for Muslims to conduct empirical research on the relationship between Islamic values and entrepreneurs’ performance. His argument is that the failure in business is not caused by practising Islamic values but rather not practising it.

4. CONCLUSION

Muslim scholars should observe and totally accept the development concept, individual’s assessment and Western entrepreneurship model among Muslim community. Holding on confidently to strong and complete Islamic system and weak Western theory, Muslim scholars must explore new fields especially motivation and entrepreneurship as a new formula in Islamic method which is religion oriented. Lack of researches on motivation and entrepreneurship development which specifically based on Tasawwur Islam will create inquire that lead to a big implication in Muslims thoughts. For example, is Western model flawless and can be completely applied in Islamic knowledge frame or is it Islamic knowledge frame that is incapable of analysing changes and using alternative approach in modern development management or is not there any effort among Muslim scholars who are interested in dealing with this question? Based on the previous discussion, religiosity measurement from Islamic perspective can be done. However, it has a specific principle which must be adhered to as to get the specific measurement which is parallel with Islamic teaching frame. For example, personality measurement can only be done in physical aspect through understanding of religion, symbols associated with religiosity, compliance to Islamic discipline and individual’s Islamic behaviour. Based on this, religiosity measurement on very individual can be assessed. Therefore, items used in this research can only accept physical elements which are expected to give an illustration and descriptions on a person’s religiosity in his social and economy activity as an entrepreneur. However, the validity of measurement value by man is limited as the real man’s value is only known by Allah S.W.T.
References


