

RELIABILITY, VALIDITY AND FACTOR STRUCTURE OF *FITRAH* SCALE

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Abstract

Fitrah, in Islamic psychology, refers to the innate disposition or natural state with which humans are created. This concept encompasses the inherent qualities of purity, morality, and the instinctive inclination towards faith in God. Understanding and measuring *fitrah* is crucial as it plays a significant role in shaping individual behaviors and overall well-being. Despite its importance, there has been a lack of standardized tools to assess *fitrah* comprehensively. This study aims to standardize a self-report measure of *fitrah* with a theoretical and empirical foundation applicable to a diverse Muslim population across various contexts and rooted in the behavioral psychological tradition. The article described the development and preliminary psychometric properties (i.e., reliability and validity) of the *Fitrah* Scale, an 18-item measurement with a 5-factor structure comprising Beatitude, Moral Uprightness, Devoutness, Innate Goodness, and Faith in God. The *Fitrah* Scale has shown good content, factorial validity, and internal consistency reliability (i.e., Cronbach's alpha).

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Keywords: *Fitrah*; innate disposition; beatitude; moral uprightness; devoutness; innate goodness; and faith in God.

Khulasah

Fitrah dalam psikologi Islam merujuk kepada sifat semula jadi atau keadaan fitrah manusia semasa diciptakan. Konsep ini merangkumi sifat-sifat yang wujud secara semula jadi seperti kesucian, akhlak, dan kecenderungan naluri terhadap keimanan kepada Tuhan. Memahami dan mengukur fitrah adalah penting kerana ia memainkan peranan besar dalam membentuk tingkah laku individu serta kesejahteraan keseluruhan. Walaupun penting, masih terdapat kekurangan alat piawai untuk menilai fitrah secara menyeluruh. Kajian ini bertujuan untuk mewujudkan satu alat pengukuran sendiri bagi fitrah yang seragam berasaskan teori dan empirikal yang sesuai digunakan dalam kalangan populasi Muslim yang pelbagai merentasi aneka konteks serta berdasarkan tradisi psikologi tingkah laku. Artikel ini menerangkan pembangunan dan sifat psikometrik awal (kebolehpercayaan dan kesahan) Skala Fitrah, iaitu ukuran 18 item dengan struktur 5 faktor yang merangkumi Kebahagiaan, Keteguhan Moral, Kesolehan, Sifat Kebaikan Semula Jadi, dan Keimanan kepada Tuhan. Skala Fitrah menunjukkan kesahan kandungan dan faktor yang baik serta kebolehpercayaan konsistensi dalaman (alpha Cronbach).

Kata Kunci: Fitrah; sifat semulajadi; kebahagiaan; keteguhan akhlak; kesolehan; sifat kebaikan semula jadi; dan keimanan kepada Tuhan.

Introduction

The concept of *fitrah*, which holds a central place in Islamic psychology, represents the innate and primordial nature of the human being, which is pure as it was created by the Almighty. The term "*fitrah*" originates from the Arabic word "*fa-ta-ra*", which signifies 'condition', 'shapes', or

'circumstances' in the form of a noun ¹. It conveys various meanings that highlight human nature's positive and intriguing aspects. One interpretation suggests that humans enter the world free from sin, countering the Christian doctrine of Original Sin. The phrase "countering the Christian doctrine of Original Sin" means that the Islamic concept of *al-fitrah*, which suggests that humans are born free from sin, opposes the Christian belief in Original Sin. According to the doctrine of Original Sin in Christianity, humans are born with a sinful nature due to the sin of Adam and Eve. The Islamic view, on the other hand, holds that humans are born pure and sinless without inheriting any sin from their ancestors ².

According to the Islamic tradition, *fitrah* refers to the inherent human disposition towards the truth, goodness, and the recognition of the divine ³. This understanding of *fitrah* suggests that every individual possesses an inherent spiritual freedom that allows them to cultivate a meaningful connection with the divine by discovering and expressing their authentic self-identity⁴. The concept of *fitrah* signifies that human beings are endowed with an innate potential to

¹ Hamid S. Abadi & Bela Khan, "Human Nature Based on the Holy Qur'an and Surah: Interpretation of the *Fitrah* and Self in Islam," *Journal of Integrated Sciences* 3(4) (2023), 1–34.

² Mohd Abbas Abdul Razak, "Human Nature: An Islamic Perspective," *Journal of Islam in Asia* Special Issue (1) (2018), 251–274, <https://doi.org/10.31436/jia.v8i0.226>.

³ Nur Setiawati Mappaseleng, St Samsuduha & Bisyr Abdul Karim, "Manuscript as a Source of Cultural and Spiritual Inspiration," (9th Asbam International Conference (Archeology, History, & Culture in The Nature of Malay) ASBAM 2021), Atlantis Press, 2022, 555–561, <https://doi.org/10.2991/assehr.k.220408.076>.

⁴ Yasien Mohamed, "Fitrah and Its Bearing on the Principles of Psychology," *American Journal of Islam and Society* 12(1) (1995), 1–18, <https://doi.org/10.35632/ajis.v12i1.2402>.

develop moral and spiritual virtues⁵. Islamic scholars like Ibn Abd al-Barr, al-Raghib al-Isfahani, and Ibn Taymiyyah have delved deeply into the significance of this pivotal Qur'anic term, exploring its implications for understanding human nature⁶.

The Qur'anic verse that affirms the inalienable nature of *fitrah* states:

“So, direct your face toward the religion, inclining to truth. [Adhere to] the *fitrah* of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.” (Al-Rum, 30:30)

This verse establishes *fitrah* as the essential nature bestowed upon humanity by the Creator, which serves as the foundation for the true and correct religion. This Qur'anic verse suggests that the *fitrah*, as the primordial human nature, is a divine gift that remains constant and unchanging, for the nature of Allah Himself does not change⁷.

According to the renowned Islamic scholar Ibn Taymiyyah (d. 728/1328), *fitrah* refers to the innate goodness every child is born with. However, the social environment can lead individuals to deviate from this original state. According to Ali Muhammad, the Islamic concept of human nature is all-encompassing, rooted in the

⁵ Maslani, Maslani et al., "Implementation of Character Education in Islamic Education," *Jurnal Educatio: Jurnal Pendidikan Indonesia* 9(1) (2023), 21–30, <https://doi.org/10.29210/1202322884>.

⁶ Mohamed, "Fitrah and Its Bearing on the Principles of Psychology," 1–18.

⁷ Mohamed, "Fitrah and Its Bearing on the Principles of Psychology," 1–18.

thought that man is born on '*fitrah*' nature, which is later influenced by the prevailing circumstances.⁸

Furthermore, *fitrah* is not merely a dormant potential but rather an active state of humankind's inherent inclination to love and know God. The concept of *fitrah* encompasses various meanings but fundamentally identifies the unique process of human creation, including physical (*jism*), psychic ('*aql*), and spiritual (*qalb*) aspects. Despite their different nuances, these meanings are complementary rather than contradictory⁹.

***Fitrah*: A Distinct Explanation of Human Behaviour from Western Theories**

The understanding of *fitrah* contrasts with other Western perspectives on human nature, such as those of Freud and Skinner, which tend to emphasize the role of external factors in shaping human behavior and identity. Sigmund Freud viewed humans as driven by life and death instincts, with personality shaped by psychosexual development. In contrast, behaviorists, influenced by John Locke's 'tabula rasa' theory, see humans as neutral at birth, shaped by their environment. They focus on observable behavior, rejecting innate knowledge and the concepts of the conscious mind¹⁰.

Instead, the Islamic conception of *fitrah* emphasizes the human being's inherent spiritual and moral potential, which can be nurtured and cultivated through proper guidance, education, and a conducive environment that aligns with the divine design.¹¹ Osmani argues that *fitrah*

⁸ Ali Muhammad Bhat, "Human Psychology (*Fitrah*) from Islamic Perspective," *International Journal of Nusantara Islam* 4(2) (2016), 61–74, <https://doi.org/10.15575/ijni.v4i2.1187>.

⁹ Hamid S. Abadi & Bela Khan, "Human Nature Based on the Holy Qur'an and Sunnah," *Journal of Integrated Sciences* 3(4) (2023), 1–34.

¹⁰ Razak, "Human Nature: An Islamic Perspective," 251–274.

¹¹ Abdallah Rothman & Adrian Coyle, "Toward a Framework for Islamic Psychology and Psychotherapy: An Islamic Model of the

opens up the possibility of Muslim thinkers offering a unique perspective on the workings of the human soul, in contrast to the materialistic and reductionist approaches prevalent in much of contemporary psychology.¹² The author further explained that the concept of *fitrah* is connected to an individual's inherent nature and also influences their social beliefs, values, worldview, and interaction with their surroundings. *Fitrah* represents a God-given, innate disposition towards belief in and worship of the divine. The author described *fitrah* as a primordial faith – an ontological state that inclines the individual towards goodness and lawful conduct.

According to Osmani, the Qur'an acknowledges that all humans are endowed with *fitrah*, an innate inclination toward the Oneness of the Creator and submission to Him.¹³ However, individuals develop their beliefs and behaviors through the influence of family and environment. External factors continually shape and modify the blueprint of human conduct. To depict the multifaceted nature of humankind, the Qur'an comprehensively describes human emotions, dispositions, vulnerabilities, tendencies, and actions. Nurcholish Madjid, referencing the views of Ibn Taymiyyah, explains that the religious concept of *fitrah* is divided into two aspects: the innate *fitrah* (*fitrah majbullah*) that exists naturally within human beings, and the revealed *fitrah* (*fitrah munazzalah*) that serves to amplify the first. This suggests that religion is a continuation of human nature in the pursuit of truth. Madjid further asserts that

Soul," *Journal of Religion and Health* 57(5) (2018), 31–44, <https://doi.org/10.1007/s10943-018-0651-x>.

¹² Mohamed, "Fitrah and Its Bearing on the Principles of Psychology," 1–18.

¹³ Noor Mohammad Osmani, "Psychological Aspects of Human Behavior in the Qur'an," *Al-Burhan: Journal of Qur'an and Sunnah Studies* 2(2) (2018), 41–54.

humanity's values are unlikely to conflict with religious values.¹⁴

Quranic Evidence about the *Fitrah*

Most people across the globe hold some belief in a divine entity. Most world religions encompass the concept of a transcendent being or an acknowledgment of God. The Qur'an attests to these facts:

"And if you asked them who created them, they would surely say: Allah. So how are they deluded?"

Al-Zukhruf 43:87

"And if you asked them: who created the heavens and the earth? They would surely say: Allah Say: then have you considered what you invoke besides Allah...? Themselves agnostics expressed a similar conviction."

Al-Zumar 39:38

Another piece of evidence for the innate human disposition known as *fitrah* is that when people experience distress or hardship, they are inclined to turn to and invoke Allah. This is corroborated by numerous verses in the Qur'an as well as countless personal accounts and experiences:

"And when adversity touches man, he calls upon US; then when WE bestow on him a favor from US, he says: I have only been given it because of [my] knowledge. Rather, it is a trial, but most of them do not know."

Al-Zumar 39:49

"And when adversity touches man, he calls upon his lord, turning to him [alone]; then when

¹⁴ Andry Fitriyanto, "The Concept of *Fitrah* and Its Correlation with the Theory of Knowledge Development in Islamic Education," *At-Turats: Jurnal Pemikiran Pendidikan Islam* 12(2) (2020), 164–175.

He bestows on him a favor from himself, he forgets Him whom he called upon before, and he attributes equals to Allah to mislead [people] from His way."

Al-Zumar 39:8

"And when we bestow favor upon man, he turns away and distances himself; but when evil touches him, then he is full of extensive supplication."

Fussilat 41:51

"And when affliction touches man, he calls upon Us, whether lying on his side or sitting or standing; but when remove from him his affliction, he continuous [in disobediences] as if he had never called upon Us to [remove] an affliction that touched him. Thus, is made pleasing to the transgressors that which they have been doing."

Yunus 10:12

"It is He who enables you to travels on land and sea until, when you are in ship and they sail with them by a good wind, and they rejoice therein there comes a stormy wind, and the waves come upon them from everywhere, and they assume that they are surrounded [doomed], supplicating Allah, sincere to Him in religion: If You should save us from this, we will surely be among the thankful. But when He saves them, at once they commit injustice upon the earth without right. O humankind, your injustice is only against yourselves, [being merely] the enjoyment of worldly life. Then to Us is your return, and We will inform you of what you used to do."

Yunus 10: 222-23

"It is He who brought you forth from the wombs of your mother You did not know a thing, and He gave you hearing, sight, and mind in order that you may give thanks."

Al-Nahl 16:78

According to the verse, a newborn child is devoid of any prior knowledge, and it is through Allah's mercy that they are endowed with the innate inclination known as *fitrah*. Therefore, it is incumbent upon humanity to follow the path of the prophets, as this is the only way that is truly aligned with one's inherent nature. Individuals should be cautious about merely adhering to the practices of their parents and ancestors, especially if they have gained knowledge that these customs are erroneous. If one fails to embrace the truth, they will be akin to those misguided people whom God has spoken about in the Qur'an:

"If they are told to follow what God has revealed, they say: 'No, we will continue to follow what we found our foreparents doing!' Even though their foreparents did not comprehend anything, nor were they rightly guided."

Al-Baqarah 2:170

God forbids us from obeying our parents if what they want us to do is against the way of the prophets. He says, in the Qur'an:

"We advise man to be good to his parents, but if they try to make you do in My name what you know to be false, do not obey them."

Al-'Ankabut 29:8

Rationale of the Study

Limited research and empirical investigation have constrained the generalizability of the concept of *fitrah*. The wide-ranging and multidimensional influence of *fitrah* on our physical, psychological, emotional, and spiritual

well-being has made it challenging to create a concise self-report measure that can capture its complexity. Given the significance of *fitrah* for human well-being, it is crucial for researchers to engage with and gain insights from Muslim populations.

Furthermore, the diversity in the conceptualization of *fitrah* has enabled researchers to develop a comprehensive understanding of the construct grounded in Qur'anic evidence. The lack of ambiguity in the conceptualization of *fitrah* has also motivated researchers to create a measure to assess an individual's innate disposition. Such a *Fitrah* Scale could give researchers greater precision and statistical power, thereby advancing the comprehension of this pivotal concept in Islamic thought.

Method

i. Participants and Procedure

This study involved 350 Muslim students. Ten expert judges (Teachers of Islamic Studies and Theology) evaluated the content of the *Fitrah* Scale in terms of 'relevance' and 'clarity'. The student participants were enrolled at Aligarh Muslim University and the University of Kashmir, India, pursuing undergraduate and postgraduate courses. The third author collected the data, and the participants were briefed about the nature of the study. After they consented to participate in the survey, the scales were administered in small groups, and participants took approximately 25-30 minutes to give their responses on both scales.

ii. Measures

- a. **Spiritual Values Scale: The Spiritual Values Scale (SVS-27)**, developed by Nazam Fauzia, Akbar Husain, and Shah Mohd Khan used to measure spiritual values.¹⁵

¹⁵ Nazam Fauzia, Akbar Husain & Shah Mohd Khan, *Manual of Spiritual Values Scale* (Agra: National Psychological Corporation, 2015).

There are twenty-seven items in this scale measuring five factors namely, Altruistic Values (item no. 25, 12, 19, 18, 14, 26, 1, and 13), Humanistic Values (item no. 22,11,9,5,4,16, and 27), Personal Values (item no.21, 20, 23,10, 17, 7, and 6), Divine Values (item no. 15 and 2), and Affective Values (item no. 24, 8, and 3). These twenty-seven items are with a point-Likert rating scale ranging from 1-6, where 1 represents Strongly Disagree, 2-Disagree, 3-Slightly Disagree, 4-Slightly Agree, 5-Agree, and 6-Strongly Agree. The minimum score is 27, and the maximum score is 162. The Spiritual Values Scale was scored in the direction of higher spiritual values. That is, the higher the score, the more a participant possesses the given spiritual values along with the dimension described. The internal consistency of the scale was measured by Cronbach's alpha, indicating a reliability of .911, which shows excellent scale reliability.¹⁶ The scale's validity was confirmed by factorial validity, which showed a valid measure.

- b. *Fitrah* Scale: In this study, the *Fitrah* Scale was developed. The scale consists of eighteen items with five factors: Beatitude (Item no. 1-6), Moral Uprightness (Item no. 7-9), Devoutness (Item no. 10-12), Faith in God (Item no. 13-15), and Innate Goodness (Item no. 16-18). The internal consistency reliability of the scale was .853 (Cronbach's Alpha).

¹⁶ D. George & P. Mallery, *SPSS for Windows Step by Step: A Simple Guide and Reference* (Boston: Allyn & Bacon, 2003).

Results

Table 1 shows the results of factor analysis:

| Item of the Scale | Factor 1 | Factor 2 | Factor 3 | Factor 4 | Factor 5 |
|--|----------|----------|----------|----------|----------|
| 1. I believe that God has created goodness in human nature. | .819 | | | | |
| 2. I believe that I can attain a state of happiness only by actualizing his goodness | .814 | | | | |
| 3. I believe that good aspects of human nature keep us in a state of balance. | .769 | | | | |
| 4. I believe that God is responsible for changing for the better. | .762 | | | | |
| 5. I believe that prayer helps an individual to experience new things in life. | .664 | | | | |
| 6. I believe that human nature has good and evil elements. | .600 | | | | |
| 7. I believe that a man has awareness in distinguishing between good and evil | | .766 | | | |
| 8. I believe that prayer is a religiously oriented process | | .743 | | | |
| 9. I believe that a man struggle between the good and evil within his nature. | | .674 | | | |

| Item of the Scale | Factor 1 | Factor 2 | Factor 3 | Factor 4 | Factor 5 |
|---|----------|----------|----------|----------|----------|
| 10. I believe that a man's nature is closely related to the primitive goodness. | | | .751 | | |
| 11. I believe that I am pious and God-consciousness. | | | .731 | | |
| 12. I believe that I am closely connected to God. | | | .594 | | |
| 13. I believe that an individual is accountable to God | | | | .776 | |
| 14. I believe that Muslim should have faith in oneness of God. | | | | .715 | |
| 15. I believe that Muslims should receive guidance from Allah. | | | | .603 | |
| 16. I believe that a man is good by his nature. | | | | | .785 |
| 17. I believe that a man has innate goodness. | | | | | .697 |
| 18. I believe that a man is born innately good. | | | | | .637 |

Note: N=305. The Extraction method was the principal Component Analysis (Varimax with Kaiser Normalization)

The Factor Structure of the *Fitrah* Scale (FS) was determined through a principal components analysis using direct varimax rotation. This resulted in a five-factor solution explaining 61.045% of the variance. To assess the sampling adequacy of the data for conducting Exploratory Factor Analysis (EFA) the data were examined using the Kaiser-Meyer-Olkin (KMO) statistic and Bartlett's Test of

Sphericity. A KMO value above 0.80 is considered meritorious, and the KMO value for this data set was 0.829, indicating that the sample is adequate for factor analysis.

Additionally, Bartlett's Test of Sphericity was significant ($\chi^2 (153) = 2049.548, p < .001$), confirming that the correlations between items were sufficiently large for EFA to be appropriate (see Table 1). The five factors identified were Beatitude, Moral Uprightness, Faith in God, Devoutness, Innate Goodness, and. Factor loadings above 0.40 were considered the minimum criteria.

Table 2: Shows the number of items for each factor, means, standard deviations of the factors, and Cronbach's alphas of the factors

| Factors | Number of Items | Mean | SD | Cronbach's alpha |
|----------------------|-----------------|--------------|-------------|------------------|
| 1. Beatitude | 6 | 31.60 | 5.11 | .866 |
| 2. Moral Uprightness | 3 | 16.31 | 1.88 | .662 |
| 3. Devoutness | 3 | 16.96 | 1.57 | .593 |
| 4. Innate Goodness | 3 | 15.44 | 2.18 | .633 |
| 5. Faith in God | 3 | 14.80 | 2.69 | .631 |
| Total | 18 | 95.12 | 9.53 | .853 |

This table presents Cronbach's alphas, means, and standard deviations for various factors. Cronbach's alpha is a measure of internal consistency, which indicates how closely related a set of items are as a group. The reliability of the full scale for the 18 items across all factors is high (0.853), indicating that the overall measurement is reliable. The table shows that "Beatitude" (Factor 1) has the highest reliability, while "Devoutness" (Factor 3) has the comparatively low reliability among the factors.

Table 3: Showing inter-correlations between *Fitrah* Scale and its dimensions with Spiritual Values Scale and its dimensions

| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
|-------------------------------|---|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|
| 1 Beatitude | 1 | .328** | .358** | .320** | .413** | .850** | .167** | .284** | .233** | .174** | .224** | .255** |
| 2 Moral Uprightness | | 1 | .251** | .423** | .263** | .586** | .110* | .223** | .141** | .149** | .080 | .166** |
| 3 Devoutness | | | 1 | .284** | .314** | .560** | .310** | .299** | .224** | .225** | .188** | .298** |
| 4 Innate Goodness | | | | 1 | .329** | .624** | .119* | .198** | .188** | .189** | .115* | .189** |
| 5 Faith in God | | | | | 1 | .683** | .228** | .329** | .269** | .224** | .261** | .307** |
| 6 Overall <i>Fitrah</i> Scale | | | | | | 1 | .254** | .384** | .309** | .267** | .267** | .348** |
| 7 Altruistic Values | | | | | | | 1 | .746** | .654** | .686** | .713** | .894** |
| 8 Humanistic Values | | | | | | | | 1 | .632** | .663** | .747** | .873** |
| 9 Personal Values | | | | | | | | | 1 | .552** | .669** | .872** |
| 10 Divine Values | | | | | | | | | | 1 | .637** | .759** |
| 11 Affective Values | | | | | | | | | | | 1 | .848** |
| 12 Overall Spiritual Values | | | | | | | | | | | | 1 |

** . Correlation is significant at the 0.01 level (2-tailed)

*. Correlation is significant at the 0.05 level (2-tailed)

Correlational analyses revealed that *fitrah* was positively correlated with spiritual values ($r = .348, p < .01$). Beatitude, Moral Uprightness, Devoutness, Innate Purity and Faith in God dimensions of *fitrah* were found to be positively and significantly associated with Altruistic, Humanistic, Personal, Divine and Affective values (r 's ranged from .110 to .329).

Discussion

This study examined the reliability, validity, and factor structure of the Fitrah Scale (FS), which assesses beatitude, moral uprightiness, devoutness, faith in God, and innate goodness as five factors of the *fitrah*.

Beatitude measures the belief in the Almighty's favor and protection. It concerns the state where one acknowledges the bounties, blessings, and inherent goodness bestowed upon us by the divine. One strives to seek his kindness through religious practices to live a balanced and prosperous life. In short, it is a state of actualization directed towards religious practices for sublime experiences. This factor consists of six items (items no.1-6).

The second factor was called Moral Uprightness. Moral Uprightness is the intrinsic quality of being able to distinguish between good and evil. More specifically, the innate integrity instilled in us by the Almighty allows us to be hone and ethically sound. This factor has three items (items no. 7-9).

The third factor was Devoutness, which has three items (items 10-12). Devoutness is the steadfast faith in the divine being and primitive goodness. In other words, it is a deep commitment to virtuous acts and divine worship.

The fourth factor in the scale is Faith in God, which contains three items of the scale (Items no. 13-15). Faith in God refers to the firmly held religious belief in the magnificence of the Almighty. It is the conviction in the oneness of Allah and one's obligations towards Him.

The fifth factor is Innate Goodness, which is the natural disposition to be virtuous and morally good. It is the quality of being noble and pure. This factor contains three items. This factor also reflects that evil in man is nothing more than an acquired ill practice that needs to be unlearned to restore the balance of innate homeostasis. The last three items belong to this factor (items no.16-18).

The convergent validity of the scale denotes the association of *fitrah* with spiritual values, meaning that higher levels of *fitrah* are associated with higher levels of spiritual values. The dimensions of *fitrah* were positively and significantly associated with different types of values. This means that as the levels of these dimensions of *fitrah* increase, the levels of these corresponding values also tend to increase. These findings suggest that individuals with a higher sense of *fitrah* and its dimensions tend to exhibit higher levels of spiritual, altruistic, humanistic, personal, divine, and affective values. This highlights the interconnectedness between an individual's natural disposition and value system.

Conclusion

The Fitrah Scale is designed to assess five factors related to the natural disposition aspect of human nature: Beatitude, Moral Uprightness, Devoutness, Faith in God, and Innate Goodness. Each factor is measured using specific items on the scale. The Fitrah Scale demonstrates significant internal consistency, as evidenced by Cronbach's alpha values, with the total scale showing a high reliability. Each factor is acceptable to high reliability, although some factors (such as devoutness and faith in God) have lower alpha values, indicating areas for potential improvement. The scale exhibits high levels of content, factorial, and convergent validity, confirming that it reliably measures the constructs it aims to assess the construct of *fitrah*.

This development of Fitrah Scale offers a standardized measure to study this innate human disposition within the

field of Islamic psychology. This helps address the gap in existing research by providing empirical evidence on the concept of *fitrah*. Furthermore, the scale's versatility across diverse contexts and Muslim populations could enhance its usefulness. It can be applied in various cultural and social settings, enabling a comprehensive examination of how *fitrah* shapes behaviors and well-being globally.

Implications and Suggestions

Comprehending the concept of *fitrah* can guide creating customized behavioral interventions that resonate with people's innate spiritual and ethical tendencies. This has the potential to result in more impactful guidance, education, and therapeutic approaches within Muslim communities. A future research suggestion is to conduct additional validation studies across diverse demographic groups to verify the scale's robustness and applicability. This could involve examining the scale's performance among various age ranges, socioeconomic backgrounds, and cultural contexts within the Muslim population. Future studies could evaluate the connections between the concept of *fitrah* and related psychological constructs, such as resilience, mental health, and personality. This can enhance understanding of how *fitrah* interacts with and influences various aspects of human behavior. Examining these implications and recommendations can help researchers and practitioners better understand *fitrah* and its pivotal influence on human behavior and well-being from an Islamic viewpoint.

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