Constructing a new scale of Islamic leadership quality

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Abstract. As the largest contributor to the world's Muslim population, the quality of Islamic leadership in Indonesia is important. A good quality of Islamic leadership is required to lead the Muslims. Therefore, this re- search aims to make a the quality of Islamic leadership scale. This study uti- lized a bottom-up approach with a cross-sectional design. This research stage consisted of two stages, i.e., qualitative and quantitative. At the qualitative stage, the literature review uses a Systematic Literature Review (SLR). Next, five experts were recruited using Purposive Sampling for semi-structured in-depth interviews. This stage resulted in the concept of Islamic leadership quality consisting of 6 aspects and 23 items. At the quantitative stage, 23 items were examined by expert judgements, resulting in 23 valid items. Next, the instrument was tested on 111 respondents. The results of the test were analyzed with Unidimensional Reliability (Cronbach's α), Exploratory Fac- tor Analysis (EFA), and Confirmatory Factor Analysis (CFA). Based on the results, this instrument was obtained, consisting of 2 aspects and 14 items. The instrument was considered sufficient in terms of reliability, 0.778 (Cron- bach's α), and the validity of items, 0.259-0.512, yet did not meet the model fit (RMSEA 0.078 and GFI value 0.993).

1 Introduction

Leadership is a broad dimension. Two studies [1,2] explain that the concept of leadership is defined based on the objectives of their research. Therefore, the definition of leadership is very widespread due to the needs of different research subjects. However, in general, leadership itself is defined as a process of social influence where leaders seek to influence, guide, motivate, involve, and empower their subordinates to achieve common goals [3-4]. From literature that has been studied in this journal, the dimensions of leadership are divided into four, i.e., quality, [5], value [6], and style [1,7]. Based on Reeves & Bednar (1994) in [8], quality is something valuable that meets standards. Therefore, the quality of leadership itself can be interpreted as leadership that meets standards.

One of the study [5] explain that leadership quality is a key characteristic that distinguishes successful or unsuccessful leadership. According to [5], the quality of leadership is divided into five aspects, i.e., moral virtues, empathy, unity, collective decision-making, and the protection of a leader. In addition, according to [9], low leadership quality

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is associated with factors such as fairness and support, which are associated with symptoms of depression and health complaints. Therefore, the quality of leadership is important in leadership.

Indonesia is known as the largest contributor of Islamic believers in the world. Indonesia had a Muslim population of 203 million in 2009, then increased to more than 240 million in 2021 and 2022 [10]. As a country with a large number of Muslims in the world, Islamic leadership is an important thing for Indonesia. Therefore, a leader with good Islamic qualities is needed. Based on theory, Islamic leadership is applied based on obedience to the law of Allah SWT. However, concrete evidence proves that Islamic leadership has a positive impact, e.g., employee work performance [11].

Indonesia, as the world's most populous Muslim country, urgently needs leadership measurement instruments based on Islamic values. Current leadership instruments widely used in Indonesia generally refer to Western models, such as transformational leadership and servant leadership, which, while embodying universal values, do not fully represent Islamic leadership principles such as amanah (trustworthiness), justice, syura (compassion), and ihsan (goodness). This discrepancy creates a gap between the normative concept of Islamic leadership and available quantitative measurement instruments.

To date, there has been no systematically developed and empirically validated Islamic leadership measurement instrument in the Indonesian context. Therefore, the development of contextual and Islamic-value-based instruments is crucial, both for research purposes, organizational assessment, and leadership development in Islamic institutions. In addition to providing practical contributions, these instruments are also expected to enrich the body of knowledge in psychology, management, and Islamic studies, and offer a leadership approach that is more oriented toward moral integrity, social responsibility, and justice.

Discussions about the concept of leadership in Islam have been conducted by several studies [4]. In addition to the concept of Islamic leadership, this is also known as the concept of prophetic leadership [2]. In addition to conceptual studies, there are also studies that design models of Islamic leadership relationships [11-12]. For measuring Islamic leadership, these studies used questionnaires in their measurements. Some of the studies confirm their validity and reliability of the questionnaires, while the rest describe them succinctly. However, some studies focus on designing an instrument for leadership in Islam [2,13].

A study [13] conducted an empirical calculation of the principles of Islamic leadership. The instrument in the study focuses on measuring the influence of Islamic leadership principles, leadership styles, leadership roles, and leadership characteristics on their subordinates, as well as their subordinate principles. On the other hand, there is [2] who have almost the same research direction as the research being studied, i.e., the Prophetic Leadership Scale. From the research, there are still gaps in the form of exploration that can still be maximized. Based on the descriptions of the problem, this study aims to create and test the validity and reliability of the Islamic leadership quality scale.

2 Methods

This study utilized a bottom-up approach in a cross-sectional design. This stage of research consists of two stages: (1) the qualitative stage and (2) the quantitative stage. The qualitative stages will be carried out from February 2025 to the end of April 2025 and this research is included in the quantitative stage at the end of April 2025 to early June 205.

2.1 Participants of Qualitative Method

Experts at the qualitative stage were recruited through purposive sampling for semi-structured in-depth interviews. These experts are divided into two categories, i.e., leaders and

religious experts. The requirement of leaders is someone with leadership experience, e.g., a leader or a deputy. The requirement for religious experts is someone who has experience and deep knowledge of the Islamic religion. This is assessed by the activity and experience of the participants in the field of religion. From the recruitment, 3 leaders and 3 religious experts were interviewed.

Table 1. Expert Data

	Occupation/Job Position	Educational Level	Gende
Leader 1	Deputy Head of High School Curriculum	Bachelor of Islamic ucation	Male
Leader 2	Neighbourhood Head (RT) and Assistant Manager Process Control	Bachelor of Engineering	Male
Religious	Teacher of Pesantren and Representative of Syuriyah Nahdlatul Ulama	Bachelor of Islamic ucation	Male
Religious	Lecturer of the Faculty of Agriculture and Teacher in Religious Knowledge	Doctor of Biotechnology	Male
Religious	Teachers and Managers of Pesantren	Master of Education	Male

2.2 Data Analysis Technique of Qualitative Method

The analytical technique in exploratory research, i.e. thematic analysis. It started from (1) Processing raw data and organizing it. (2) Read the whole data. (3) Encode data, which is divided into themes and descriptions. (4) Connecting themes and descriptions. (5) Interpreting both of these things. Step 3 can be repeated when the interpretation is still doubtful. The repetition is also a form of credibility. The author uses Microsoft Word and Microsoft Excel applications to organize and code the transcribed qualitative data. Data credibility is achieved by calibrating the data with the literature to obtain coherent data (data triangulation).

2.3 Procedure of Quantitative Method

The author conducts a comprehensive review of Islamic Leadership Theory by (a) reviewing the literature, (b) conducting exploratory research with interviews to confirm and complement the literature review that has been conducted, and (c) creating blueprint items and prototypes that will later be tested in the second stage.

The literature study in this study uses Systematic Literature Review (SLR), which can produce a systematic, complete, and thorough literature study. SLR has several stages. The first stage is to identify the objectives in the form of concepts that will be used in this research. The purpose of this literature study is to examine the theoretical basis that will be used as the basic concept of Islamic leadership. Therefore, the researcher decided to focus on the concept of leadership in general and the concept of leadership in the Islamic religion.

Then, paper screening is conducted. The database used to search for papers is Scopus. Be- cause this literature study is to look for two leadership concepts, the keywords used are divided into two, namely ”Leadership Concept” and ”Islamic Leadership Concept”. This screening uses the Preferred Reporting Items for Systematic Reviews and Meta-Analysis (PRISMA)model.

In addition to the journals that have been filtered, since time is limited, the researcher also continued searching on Scopus and Google Scholar to explore deeper concepts that are still limited. In addition, theological literature also draws from the Qur’an and Hadith, as well as their interpretations, which are the holy book and the main source of law of Islam. When this

research reached this stage, unfortunately, researchers had not found instruments regarding the quality of Islamic leadership.

After conducting a literature review, an exploratory study was started. In this section, researchers conduct in-depth semi-structured interviews with experts. This stage begins by looking for participants who fit the criteria. Through family relationships, friends, and acquaintances, the researcher obtained five experts who matched the criteria. At the beginning of the recruitment, the researcher asked the participants for permission by informing them of the research objectives and risks. Next, the researcher asked about the voluntariness of the participants to participate in this research. As a result, the five experts are willing to follow.

Data collection was carried out by semi-structured interviews. Interviews are used to dig up data related to the concept of leadership in general, the concept of Islamic leadership, experiences, and other knowledge related to these two concepts. Interviews are conducted separately with each expert. Interviews were conducted in a place, time, and media that had been agreed upon by each participant with the researcher. Interviews with Leader 1, Leader 2, Expert 1, and Expert 2 were conducted directly (face-to-face), while Expert 3 used Google Meet. The data taken will be recorded using a voice recorder on the researcher's device. The duration of the interview ranges from 30 – 60 minutes. Based on the results of interviews and literature review, the concept of Islamic leadership was obtained. It consisted of 6 aspects, which were derived into 23 items.

The concept was modified from leadership quality theory mentioned by [5]. The Islamic leadership quality construct of this instrument had a definition as the characteristics of a person to direct and guide his team to unite, influence and motivate with personal Islamic moral and spiritual standards, protect and care for teammates, as well as empower and enable teammates with collective decision-making in achieving common goals, based on belief in the law of Allah Swt. The first version of the instrument has 6 aspects with 20 indicators. The six aspects are influencing and motivating with Islamic standards, influencing and motivating oneself with Islamic spirituality, upholding brotherhood (ukhuwah Islamiyah), cooperation in achieving Islamic goals, and deliberation for consensus.

2.4 Participants of Quantitative Method

At the content validity stage, there are nine expert judgements. The raters at this stage consist of 2 raters of the legislative council of one of the major Islamic organizations in Indonesia, 1 rater of Islamic Education lecturer, 1 rater of teacher in one of the secondary schools who have the last education of Master of Education, and 5 raters working at the Ministry of Religion.

In the questionnaire trial stage, respondents were recruited by Purposive Sampling through family relationships, friends, acquaintances, as well as submissions to several institutions, i.e., high schools and institutions engaged in the field of Islam. The requirements of the respondents are (1) Muslim, (2) male, (3) aged 25-60 years, and (4) served as a leader, i.e., head of family, head of organization, company leader, teacher, or other leaders. The location of the respondents' recruitment is in Indonesia. This recruitment started from the end of May 2025 to the beginning of June 2025.

The researcher managed to collect as many as 111 respondents who met the criteria, consisting of 49% of heads of family, 26% of teachers, 10% of organizational leaders, 5% of company leaders, and 10% of other leaders. This can be seen in Figure 1. The largest age range of respondents was 25-30 years old at 31%, followed by the 31-36 range at 25%. The three age ranges have almost the same number, i.e., 37-42 years old at 11%, 43-48 years old at 12%, and 49-54 years old at 13%. The least number is in the age range of 55-60 years, at 8%. This can be seen in Figure 2.

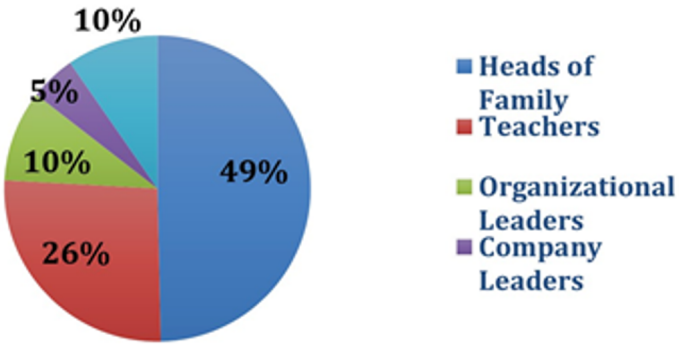

Fig 1. Respondent's Occupation Data

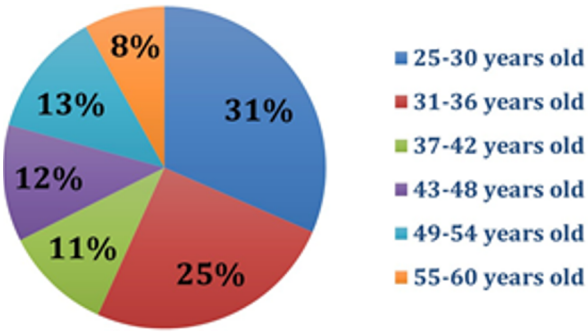

Fig 2. Respondents' Age Range Data

2.5 Data Analysis Techniques of Quantitative

In the Unidimensional Reliability Test, there are two tests carried out, i.e., the validity test and the reliability test. The validity test used item-rest correlation, while the reliability test used Cronbach's coefficient α.

In the EFA Test, there are two tests carried out, i.e., the eligibility test and the EFA test. The eligibility test used the KMO test and the Bartlett test, while the EFA test used parallel analysis based on PC, maximum likelihood factoring method, varimax orthogonal rotation, and correlation matrix analysis. The loading factor limit is 0.4.

In the CFA Test, there is one test that is carried out, i.e., the model fit test. Model fit test was using the additional fit measures option to test the values of CFI (Comparative Fit Index), IFI (The Incremental Index of Fit), TLI (Tucker-Lewis Index), RMSEA (Root Mean Square Error of Approximation), SRMR (Standardized Root Mean Square Residue), and GFI (Goodness-of-Fit Index).

2.6 Procedure of Quantitative Method

Furthermore, 6 aspects and 23 items are evaluated through an expert judgment test. Items are rated based on relevance, clarity, and completeness. Item evaluation was using a Likert scale from 1 (strongly disagree) to 5 (strongly agree). From the second stage, there are 23 valid items with a content validity value of 0.75-1.00. The measuring tool, which consisted of 23 items, was tested on 111 respondents. There are two forms of questionnaires that are distributed based on the ability of the respondents, i.e., online and offline questionnaires. Online questionnaires are in the form of Google Forms, while offline questionnaires are in the form of printouts. The informed consent sheet is combined with the questionnaire.

The collected data were then analyzed with JASP version 0.19.1.0. The tests carried out are Unidimensional Reliability, Exploratory Factor Analysis (EFA), and Confirmatory Factor Analysis (CFA). The final version of this instrument is named the Islamic Leadership Quality Scale (SKKI). The Islamic leadership construct of this instrument has a definition as The characteristics of a person in motivating themselves with Islamic spirituality and directing, guiding, influencing, motivating, serving, and empowering teammates based on obedience to Allah Swt. This instrument has 2 aspects with 20 indicators. The two aspects are (1) self-motivating with Islamic spirituality and (2) directing, guiding, influencing, motivating, serving, and empowering teammates based on obedience to Allah SWT.

3 Result

3.1 Content Validity Test

The Aiken V validity coefficient is calculated by the following formula [14].

$$V = \frac{\sum s}{[n(c-1)]}$$

Since there are nine raters in this study, the limit of Aiken's validity coefficient is 0.72 with a p-value of p>0.05. It can be seen in Table 2 the results of the calculation of the validity of the content for 23 items by 9 raters.

Information:
V = Aiken validity coefficient V
n = number of raters
c = highest validity score (in this study = 5)
Σs = the sum of s, where s = r – lo
r = the number given from the rater
lo = lowest validity rating (in this study = 1)

Table 2. Content Validity Test Results

Aspect	Item	Aiken V Coefficient	Result
Aspect 1	Saya memanfaatkan anggaran semaksimal mungkin untuk kebutuhan perusahaan/kantor/organisasi agar mendapatkan kualitas hasil pekerjaan terbaik.	0,944	Valid
	Saya berani berkata dengan jujur walaupun banyak orang yang tidak menyukainya.	0,972	Valid
	Saya berkeyakinan bahwa mengubah informasi itu tidak masalah selama kita untung.	0,833	Valid
	Saya berkeyakinan bahwa memiliki pendirian dan pendapat pribadi itu hal yang penting.	0,889	Valid
	Saya datang lebih awal sebelum rapat tim.	1,000	Valid

Aspect	Item	Aiken V Coefficient	Result
Aspect 2	Saya mempertimbangkan ajaran dalam Al-Qur'an dan Hadis serta pendapat ulama dalam pembuatan keputusan.	1,000	Valid
	Ketika saya merasa aturan umum sudah cukup dalam sebuah keputusan, maka hukum Islam tidak saya sertakan.	0,917	Valid
	Menurut saya, pengendalian diri itu perlu agar senantiasa sesuai dengan ajaran Islam.	0,944	Valid
	Saya menegur rekan tim yang tidak melaksanakan salat kecuali ada *udzur syar'i* (halangan yang diakui dalam hukum Islam).	0,944	Valid
	Saya terkadang sedih apabila rekan tim tidak memuji saya atas apa yang telah saya kerjakan untuk mereka.	0,750	Valid
	Saya terkadang meninggalkan ibadah sunnah yang biasa saya lakukan ketika bersama rekan-rekan saat acara santai.	0,806	Valid
	Saya terkadang merasa sulit menerima hasil yang belum memuaskan ketika usaha saya sudah maksimal.	0,778	Valid
	Saya akan mengambil keputusan yang sesuai dengan kepentingan pribadi saya.	0,889	Valid
Aspect 3	Saya meyakini bahwa saya perlu bersikap lemah lembut ketika membimbing anggota tim.	0,972	Valid
	Saya terkadang sulit memaafkan kesalahan anggota tim.	0,833	Valid
Aspect 4	Saya membagi tugas dengan anggota tim agar pekerjaan cepat selesai.	1,000	Valid
	Saya mengarahkan rekan tim yang sudah ahli untuk membina rekan tim yang masih pemula agar selaras kemampuan dan pengetahuannya.	0,972	Valid
Aspect 5	Menurut saya, diskusi itu penting dilakukan sebelum menentukan sebuah keputusan yang tidak ringan.	1,000	Valid
	Saya menganggap keputusan saya sendiri yang paling benar.	0,889	Valid
	Saya mempertimbangkan masukan anggota tim setiap pengambilan keputusan bersama.	1,000	Valid
Aspect 6	Saya berusaha untuk membalas sesegera mungkin *chat* penting dari anggota tim yang membutuhkan pertolongan.	0,972	Valid
	Menurut saya, penting menyiapkan fasilitas yang dibutuhkan oleh anggota tim.	0,972	Valid
	Keputusan yang adil adalah ketika keputusan tersebut diberlakukan sama untuk semua orang tanpa mempertimbangkan kondisinya.	0,833	Valid

3.2 Validity Item Test

The validity item is defined as the ability to distinguish between individuals or groups of individuals who have and those who do not have measured attributes [14]. According to [14] and [15], all items that achieve a correlation coefficient of at least 0.30 have satisfactory differentiation. However, if the number of items that pass is insufficient, the criteria can be lowered to 0.25.

The results of the discrimination power test can be seen in Table 3. A limit of 0.25 is used to eliminate items. Of the 23 items tested, there were 7 items that were eliminated and could not be used in the study because the correlation coefficient value was below 0.25, which was 0.174-0.247.

From this, it can be concluded that 16 items out of 23 items meet the standard of discrimination with a value of 0.259-0.512. So the 16 items are declared valid and can be used for research. This is because the 16 items meet the value limit, so it is proven to be able to distinguish individuals who have the characteristics to be measured.

Table 3. Validity Test Result

Item	Item-rest
I1	0.222
I2	0.263
I3	0.309
I4	0.231
I5	0.235
I6	0.381
I7	0.512
I8	0.281
I9	0.412
I10	0.433
I11	0.261
I12	0.174
I13	0.372
I14	0.247
I15	0.487
I16	0.411
I17	0.398
I18	0.316
I19	0.358
I20	0.354
I21	0.259
I22	0.420
I23	0.216

3.3 Reliability Test

The type of reliability test used in this study is an internal consistency test using Cronbach's α or alpha coefficient. The results of the reliability test can be seen in Table 4. According to [15], a reliability of > 0.70 is acceptable reliability. Therefore, based on Table 4, this instrument has an alpha coefficient value of 0.778, i.e., this measuring tool has acceptable reliability.

Table 4. Reliability Test Results

Estimate	Chronbach's α
Point Estimate	0.778

3.4 Eligibility Test

The Bartlett and Kaiser-Meyer-Olkin (KMO) test is a test that must be carried out to determine the eligibility of data to be tested in factor analysis [15]. According to [15], if the Bartlett test is significant ($p<0.05$), then the data can be forwarded for factor analysis. This is because the significance level of the Bartlett test indicates a strong relationship between variables. Based on the data above, the Bartlett test shows a value of $p<0.001$ which means significant. Bartlett testing can be seen in Table 5.

Table 5. Bartlet Test Result

X^2	Df	P
524.225	120.000	<.001

For the KMO test or also called the measure of sampling adequacy (MSA), the minimum value is 0.6 to determine the egilibility of the items studied in factor analysis. Nevertheless, a minimum value of 0.5 is still acceptable even though it is below normal. MSA indicates that the adequacy of correlations between variables can be explained with other variables in the data. KMO testing can be seen in Table 6. For the MSA KMO test, the values of 16 items have an MSA >0.5. From these two tests, it can be concluded that the data of 16 items is suitable to be analyzed in the factor analysis test.

Table 6. MSA KMO Test Results

	MSA
Overall MSA	0.734
I2	0.765
I3	0.780
I6	0.808
I7	0.746
I8	0.620
I9	0.806
I10	0.675
I11	0.641
I13	0.697
I15	0.731
I16	0.784
I17	0.766
I18	0.531
I19	0.742
I20	0.803
I22	0.787

3.5 Exploratory Factor Analysis (EFA) Test

The EFA test uses varimax orthogonal rotation to maximize the variance divided between items. Using parallel analysis based on PC, there are two factors that represent the variables studied. Factor 1 can explain a cumulative variance of 18.2% while Factor 2 can explain a cumulative variance of 16%. These two factors can explain the difference of 34.2%. This can

be seen in Table 7. The amount of variance lower than 50% indicated that both factors have not been a good representation of the data.

Table 7. Factor Characteristics

	Eigenvalues	Rotated solution		
		SumSq. Loadings	Proportion var.	Cumulative
Factor 1	3.857	2.910	0.182	0.182
Factor 2	2.839	2.556	0.160	0.342

Items are then grouped based on the above two factors. The next test is to find out the loading factor. The loading factor represents the value of the validity of the construct, which shows the close relationship between the factor and the indicator. The recommended loading factor is 0.5 [15]. Yet, using a loading factor limit of 0.4 is acceptable. From the 16 items, it shows that only 14 items have a loading factor of more than 0.4, which means there are 2 items that are eliminated because they are less meaningful. This can be seen in Table 8.

Table 8. Factor Loadings

	Factor 1	Factor 2	Uniqueness
I17	0.739		0.451
I22	0.668		0.553
I9	0.653		0.567
I16	0.639		0.591
I20	0.506		0.717
I2	0.493		0.757
I6	0.491		0.747
I19		0.738	0.451
I3		0.641	0.583
I13		0.620	0.605
I7		0.608	0.588
I10		0.555	0.686
I11		0.522	0.727
I15		0.445	0.740
I8			0.849
I18			0.921

3.6 Confirmatory Factor Analysis (CFA) Test

This test was carried out to find out whether the theoretical concepts in this study have been reflected by the existing indicators [15]. To measure it, it is necessary to measure the model fit. There are several coefficient values that need to be taken into account. Due to the small sample size [15] to determine the fit model, several tests were carried out, namely, CFI (Comparative Fit Index), IFI (The Incremental Index of Fit), TLI (Tucker-Lewis Index), RMSEA (Root Mean Square Error of Approximation), SRMR (Standardized Root Mean Square Residue), and GFI (Goodness-of-Fit Index). The model fit criterion is the fulfillment of 4-5 limit values of these coefficients [11]. According to [15], the requirements for good fit are CFI and IFI >0.90; TLI >0.95; RMSEA <0.08; SRMR <0.06; and GFI >0.09.

From the model CFI value is only 0.867 (<0.90); IFI value 0.872 (<0.90); TLI value 0.841 (<0.95); and an SRMR value of 0.077 (>0.06) does not indicate good fit. However, the RMSEA and GFI tests with an RMSEA value of 0.078 (<0.08) and a GFI value of 0.993 (>0.09), the model was declared passed. Therefore, because this model only passed two tests (<4 tests), the model is not fit. This can be seen in Table 9.

Table 9. Model Fit Test Results

Coefficient	Value
Comparative Fit Index (CFI)	0.867
Tucker-Lewis Index (TLI)	0.841
The Incremental Index of Fit (IFI)	0.872
Root Mean Square Error of Approximation (RMSEA)	0.078
Standardized Root Mean Square Residue (SRMR)	0.077
Goodness-of-Fit Index (GFI)	0.993

4 Discussion

This study focused on designing and testing the validity and reliability of the Islamic Leadership Quality Scale (SKKI). The design of this instrument is purely from scratch and did not modify any existing instrument. The design stage started from a qualitative study with a literature review and interviews with experts. After the first version of the blueprint is completed, the prototype is tested through a content validity test. An agreement with a valid Aiken V value was reached with 6 aspects and 23 items. Then, the model was tested on 111 respondents with Unidimensional Reliability (Cronbach's α), Exploratory Factor Analysis (EFA), and Confirmatory Factor Analysis (CFA). From the tests, the final instrument was obtained with 2 aspects and 14 items. Each aspect consisted of 7 items. These 2 aspects confirming the aspects of Islamic Leadership by [7], i.e., pursue spirituality and contribute to humanity while leading various contexts. This instrument has sufficient item validity, aspect validity, and reliability (0.778). Unfortunately, in the fit test, this instrument only meets the RMSEA and GFI tests. Therefore, it declared that the model did not pass the model fit.

Several instruments that measure Islamic leadership have been created [2,11-12]. A study [12] developed an instrument in the form of a questionnaire to find out the relationship between Islamic leadership and employee job satisfaction. The purpose of the questionnaire is to measure the leadership of the leader from the subordinate's point of view, which makes it different from this study. In addition, the tests carried out were only reliability test and item validity test. The questionnaire from the study had a better reliability value with a value of 0.839 and a fairly good differential range of 0.237-0.764.

Similar to [12], [11] also created an instrument in the form of a questionnaire to find out the relationship between Islamic leadership and Sharia involvement and employee performance. The reliability of the measuring instrument is 0.858, which indicates good reliability. The loading factor of this instrument is considered good, with a value ranging from 0.734-0.812. The model fit test also showed that the instrument has a good model fit. In contrast to the two previous studies, the research of [2] focused on creating an instrument of prophetic leadership. The reliability of this measuring instrument is said to be very good, with a value of 0.9618. The item validity is also quite good, ranging from 0.3842-0.7780.

Finally, it can be said that the measurement instrument in this study still has shortcomings related to the model fit, while its other properties can be said to be sufficient. However, when compared to other instruments, this instrument is still below the others. This instrument is not suitable for measuring Islamic Leadership Quality. This is due to time constraints that have an impact on the lack of literature studies and limited interview time during exploration. Since the exploration stage was carried out during Ramadan, the search for experts was very difficult. This is because the experts with a deep knowledge of the Islamic religious background had a busy schedule.

5 Conclusion

This study described the process to develop a new instrument. The instrument is used to measure the quality of Islamic leadership of someone. This instrument was in the Indonesian language. From the tests that have been carried out, it is found that this instrument has sufficient reliability, item validity, and aspect validity. Unfortunately, the proposed model did not pass the model fit testing stage. It means the model was not suitable for measuring the psychological attributes to be measured. One of the reasons is the lack of experts during the first stage of this research and the lack of research time.

6 Implication

It is hoped that further research can strengthen the foundation of this instrument. In addition, questionnaire testing is expected to be conducted on more respondents.

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Authors' Contributions Statement: KMA and KADK reviewed literature under the guidance of EP. KMA and KADK interviewed experts in exploration stage. KADK analyzed data in exploration stage under the guidance of EP. KMA, KADK and AAA designed first version blueprint instrument under the guidance of EP and LR. KMA and KADK recruited experts for content validity. KADK and AAA analyzed content validity data under the guidance of LR. Questionnaire shared by KMA, KADK and AAA under the guidance of LR. KADK did test and analyze unidimensional reliability, EFA, and CFA under the guidance of LR. KMA, KADK and AAA created journal conference under the guidance of LR. KMA and KADK translated the journal conference. All authors read and approved the final version of the manuscript.

Competing Interest: Personal fees by the authors.

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