

Moral Character of Muslim Personality: Scale Validation

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Abstract

Psychological personality theorists had something to say about morality, but the topic of Islamic morality remains largely unstudied. This study investigates the indicators of the Moral Character of Muslim Personality (MCMP) as given in the context of Qur'anic verses. The results of Confirmatory Factor Analyses on data collected from 312 Yemeni secondary school teachers confirm eight dimensionalities of MCMP. These constructs (cooperation, striving with wealth and self, reconciliation, voluntary charity, truth, fulfilling promises, forgiveness, and steadfastness) were operated and tested. The eight character traits were found to be grouped under one rubric of MCMP. The findings of the study establish psychometrically sound instrument derived from Islamic theory. There are several implications from the study that call for further research.

Keywords: *moral, character, Muslim personality, scale validation, and morality.*

1. Introduction

The concept of "character" in the encyclopaedia of psychology reflects qualities of human nature that determine and motivate the action of man. The term "character" was cited early by the Greek philosopher Theophrastus (372-287 B.C.) who introduced 30 types of character, which are similar to the typologies in the personality theory of modern psychology (Ashbrook, 2004). Prince (1921) states that the psychology of character and personality are equivalent in reflecting "the total sum of all the biological innate dispositions, impulses, tendencies, appetites and instincts of individuals and of all the *acquired* dispositions and tendencies-acquired by experience" (Popplestone & McPherson, 1988: 271).

A contemporary thought of moral theories introduces variety of individual characteristics that have been proposed as determinants of moral behavior. Psychologists in the field of moral psychology discuss and propose different models for moral psychology, including moral reasoning (Kohlberg, 1969), moral identity (Cody & Damon, 2007), moral virtue (Lapsley & Narvaez, 2006), moral values (Kritiansen & Hotte, 1996), and moral intuition (Jonathan & Haidt, 2001). Psychologists attempt to conceptualize morals using different models. For example, Hogan (1973) describes moral character in five dimensions including moral knowledge, socialization, empathy, autonomy, and moral judgment. In spite of the history of moral psychology, Jean Piaget's theory of cognitive development suggests that children move through four different stages of mental development. He focuses on the ideas of how children acquire knowledge, and knowing the nature of intelligence (Hogan, 1973). Piaget's thought supplied a conceptual framework for the growth of moral thought. The work of Kohlberg is the most influential and systematic extension of Piaget's theory (Kurtines & Greif, 1974), where he developed an instrument in reviving and legitimizing the empirical work of moral development for the growth of moral reasoning (Kurtines & Greif, 1974; Hogan, 1973). However, Kohlberg's approach received many critiques for both philosophical and psychological objects (Rest, Narvaez & Thoma, 1999, Crohan, et al., 2011). Moreover, Kohlberg's model lacks evidence supporting his model and tool (Moral Judgment scale - JDS). Precisely, Kurtines and Greif (1974) mention that there are several conceptual and methodological problems with Kohlberg's model, such as lack of standardization of administration and scoring, and the dilemmas used differently across the published studies that were reviewed by researchers. Indeed, Kohlberg's approach does not have an evidence of reliability and validity to measure the stages of moral reasoning and the absent direct of the basic assumptions of the theory. Moreover, Kerbs & Denton (2006) state that Kohlberg's cognitive development approach needs refinement, improvement, and replacement with some perspectives of pragmatic approach. In general, the cognitive-development approach has received several critiques by researchers regarding both the model and its assessment. Despite the weakness of this approach, it is endorsed to raise some aspects of moral

behavior. However, Morality and moral character according to Islamic perspective has not been addressed by researchers at least in the field of psychology.

2. An Islamic Theory

It is well known that cultures all over the world and religions generate shared values, shape peoples' behavior (McAmas & Pals, 2006; Pettigrew, 1997; Stewar & Healy, 1989 cited in Smither & Khorsandi, 2009). It is not surprising to say that Islamic literature in the area of personality contains theories that direct man in certain ways as stated in two sources of Islam, which are the Qur'anic text and the *Sunna*. Islamic view for human nature has something to say about man's behavior. According to Hogan and Smither (2008), at the most basic level, a meaningful personality theory must address at least six topics: human motivation, personality development, the self, the unconscious, psychological adjustment, and relationship of the individual to society (Smither & Khorsandi, 2009). Moreover, Smither and Khorsandi (2009) make a comparison between the Islamic view of human nature and some of the traditional personality theories, where the Islamic view includes six principles of the personality theory. **Human motivation** in Islam refers to the experience of the Oneness of God, giving meaning to life and leading an ethical social order on earth; **personality development** continues through the stages of growing up physical and mental strengths over the individual's lifespan; **the self** makes the individual feels guilty when negative behavior happens, and holds trace of tranquility, when a good deed occurs, **unconscious** motivations in Islam are less important than conscious behaviors; **psychological adjustment** issue in Islamic theory makes individuals well-adjusted between their own desire and the demands of society; and **individuals and society** in Islam have balance between interested individuals and society. As a matter of fact, moral philosophy earlier addressed ideas and values of morality and virtues, and Islamic teaching has emphasized strongly on the well-being of the internal and external behavior of man, for instance, the term 'good deed' (*al-birr*) as an Islamic concept contain ideas and values that lead to having a good character by a Muslim who believes and practices.

2.1. An Islamic View of Character as a Synonym of Personality

The definition of character within the field of Islamic literature could be similar to the definition as to what is mentioned in modern psychology in terms of interpreting human behaviour based on certain qualities that makes a person unique. Ghazali's definition of the term "character" has the same meaning as to what had been given by other Muslim scholars such as *Ibn Miskawyah* and *Ibn Sina*: "A stable state of the soul, one which causes it performs its actions spontaneously and easily, without thought or deliberation. If this state is of the kind which causes good actions, i.e., those praised by intellect and religion law, the state is called good character, and vice versa" (Sherif, 1975:29). Ghazali's view in terms of the acquisition of good character "khuluq al-hasan" in three ways: habitation, learning, and divine generosity. The first two methods are fundamentally the same. However idea distinct slightly between the way of habituation, and the way of learning, which is the first one imply a positive attitude stimulate person to seek and acquire virtue, whereas learning can be achieved by outside authority such as spiritual master (*shaykh*). Divine generosity, is the third method of acquiring good character which realized when God bestows a gift of virtue on man at birth, as in the case of Jesus, and other prophets (Sherif, 1975). Ghazali's view of good character acquisition is presented as dual in nature (divine generosity) and nurture (habituation or learning). Based on that, Ghazali rejected the idea that character is unchangeable and considered habit "*adah*" as the decisive factor in the acquisition of good character for a majority of human virtues, which are then further influencing by reason and revelation (Al-Ghazali, 2002, Sherif, 1975).

3. Human personality in Islam

The Holy Qur'an does not include the word "personality" specifically. However, its teachings are full of various terms as man "*insan*", people "*nas*", believer "*mwwmin*", unbeliever "*kafar*", hypocrite "*munafiq*", and Christians and Jews "*hlal-kitab*". The Qur'an guides man throughout 114 chapters by using several methods with different levels of understanding for people to think and ponder not only on the Qur'an, but also Allah's creation as well. The Holy Qur'an focuses on educating man and guiding him in his tasks and worship of Allah in doing his role as God's vicegerence (*khalifah*) on earth.

Allah distinguished man among all creatures; with intellect (*aqil*) and freewill (*iradah*). The intellect faculty predisposes man to know the truth and to differentiate right from wrong, and enables him to choose the right way of following the truth "*iradah*". Man can use inner faculties as "*firah*" to know the truth and to choose his way whether to please Allah or displease Him (Yasin Mohamoud, 1996). Moreover, Allah sent all prophets to direct man to the true way in order to be as *khalifah* -deputies- of Him on earth and to carry out His commands for the welfare and benefit of all mankind. The intellectual aspect of Muslim personality, which is part of his learned personality, is presented throughout more than six hundred Qur'anic verses. The Holy Qur'an has shown certain

characteristics of pious people “*muttaqin*” who have special capacity of understanding that leads them to acquire certain quality of faith and to show the nobility of Islamic morals (Al-Amar,2008). The Holy Qur’an exemplifies the model of “*muttaqin*” as an ideal example of Muslim personality as cited in the following verse:

It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah) that you turn your faces towards the east or the west (in prayer); but Al-Birr is (the quality of) the one who believes in Allah and the Prophets and gives from his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to the poor who beg, and to the wayfarer, and to those who ask, and to set slaves free; and (those who) offer the prayers perfectly (*iqamāt-as-ṣalāt*), and give the *zakāt* and who fulfil their covenant when they make it, and who are patient in extreme poverty and illness and at the time of fighting (in war). Such are the people of the truth and they are *al-Muttaqūn* (pious).

(Qur’an, *Al-Baqarah*, 2:177)

3.1.Moral Character as the Core of Muslim Personality

The psychological and philosophical definition of character, which is referred to in this paper as synonym of personality, the concept of moral character “*khuluq*” according to the Islamic view includes considerable framework as mentioned within Islamic teachings. Good moral characters shape a Muslim’s life holistically beginning from birth until death. This has been emphasized in the Prophet Mohamed (PBUH) said, when asked what is the foremost purpose of him being sent as last prophet in this world, Prophet answered “I have been sent only for the purpose of perfecting good morals” (*al- Muwata’*, 2005,p. 652). Moral character in Islam means faith itself. The Prophet (PBUH) was asked, “which Muslim has the perfect faith?” He answered: “He who has the best moral character” (*Tibrani*, non). Thus, good moral character is the best thing that is given to man according to the saying of Prophet (PBUH), when he was asked which is the best gift given to man, he replied, “moral character” (*Tirmidhi*,non). In this regard, Ghazali in his theory of Muslim character cites that good moral character comprises all the virtues. The most important virtue of them all is love of God, which predisposes Muslim to be near to God by first having good morals, which will then enhance the beauty of the soul, and just like the beauty of the body, it depends on the balance of all its elements(Sherief,1975).

This paper define character “*akhlaq*” as Qur’anic and Islamic terminology is portrayed a broad sense that included good deeds “*al-birr*” which should shape all aspects of Muslim life as being him *khalipha* of God in earth. Moral character in Islam has a wide framework that distinguishes Muslim personality with certain characteristics and qualities as presented in the following part. Operationally, Moral character is defined in the eight constructs of the presented in eight Islamic morals and supported with good statistical properties for the eight constructs of MCMP.

3.2.Conceptualising of Moral Character of Muslim Personality (MCMP)

The psychological construct of Muslim moral “*akhlaq*” is a psychological state which explains faith as located in the heart of an ideal believer and presents all good deeds as indicators of it towards God, self and others whether mankind, animal and surroundings in good manners. Islamic view of doing good deeds illustrated the state of faith which located in the hearts of believers and reflected the sincerity of action seeking the pleasure of Allah. Islamic ethics encourage Muslims to do good deeds “*birr*” to others in order to receive good grace from Allah. Muslims during their worldly life have to interact with others, and reflect his internal “faith” when dealing with people. Muslims who believe that all his actions are observed by Allah, will closely watch what he says, does in his worship, his work, and in every aspect of his life. It is important to note that worshipping Allah in Islam is not limited to religious rituals such as performing the five pillars. Instead, every single moment of an ideal Muslim life can be considered as worship “*Ibadah*” by having good intention when doing things seen and unseen, and doing them for the sake of Allah.

According to this view, Muslim should show good moral “*husnu al-khuluq*” when dealing with others and himself as well. The Islamic framework of good moral emphasizes on several values of doing good deeds to other individuals or groups. Islam urges Muslims to uphold the values of cooperating “*ta’awn*” with others to keep and maintain the sense of brotherhood by achieving good deeds. Reconciliation “*sulh*” among two people or groups in conflict is a sign of wise man. Spending wealth “*jihad*” for the sake of Allah’s cause is another indicator of Muslim personality. Giving charity “*infaq*” to the poor and the needy is another characteristic of Muslim behaviour, who seeks the pleasures of Allah. All of these qualities are presented Islamic morals related in dealing with others, which are referred here to Islamic morality. Islamic teachings encourage Muslims to be truthful, and trustworthy. Communicating with other in a just manner, and never break a promise; all four characteristics here aim to clear the heart of believers from any evil or vices. Purification of the soul “*nafs*” can be done by remembering “*thikr*” of Allah and doing good for the sake His pleasure. Showing good morals reflect

the purity and beauty of the soul “state of faith”. The characteristics of a Muslims’ moral requests him to adapt truth “*sidiq*” in his words and actions, fulfil his promises, and lead the behaviour of Muslim to an ideal example in dealing with others.. Steadfastness “*sabr fi al-ba’sa’ wa al-dara*” and forgiving “*al-a’fw*” are two characteristics that show special qualities of moral character. Forgiveness and steadfastness aim to strengthen faith, and purify Muslims from different illnesses of the heart, and make the believers more capable in enduring difficulties with patience during the affliction and to avoid harming others when seeking Allah’s way and His pleasures. To be steadfast in times of difficulties and being comfort with whatever that happens needs a special quality of faith and the ability to endure undesired matters. Forgiving is a collection of good behaviour. The forgiver tends to avoid actions that are harmful, immoral, or unjust in order to seek Allah’s pleasure.

Thus, this study examines the model of MCMP as derived from the Qur’anic text¹. They are cooperation “*ta’wn*”, striving with wealth and self “*jihad*”, recompilation “*sulh*”, voluntary charity “*infaq*”, truth “*sidiq*” fulfilling promises “*wafa’ bi wa’id*”, forgiving “*al-a’fw*”, and steadfastness “*sabr fi al-ba’sa wa al-dara*” . Precisely, the aim of this is to identify the psychometric indicators (i.e., validity and reliability) of ten Islamic moral represents Muslim personality. The study hypothesized that measurement model of morality in Islam explained by the eight factors, which are cooperation, *jihād*, reconciliation, voluntary charity, truth, fulfilment of promises, forgiveness, and steadfastness (see Figure 1).

4.Method

4.1.Participants

The population constitutes of 3,749 from 81 Yemeni secondary schools in Sana’a City, the capital of Yemen. The total number of participants were 334 school teachers were selected randomly from three districts of ten Geographical areas. All schools (22) within the three selected districts areas were targeted as sample. Using simple random sampling, more than 10% of the population was used to satisfy an adequate sample size. The sample was composed of women (211, 63.2%) and men were 123 (36.8 %). The data show that 90.72% of the respondents were aged between 25 years and 40 years (n=303). Only 4.5% of them were below 25 years of age, while the rest (4.8 %) were more than 40 years old. 65.3 % of respondents were married, 30.8% were single, and the rest were divorced (3.0%), and widows (9.0%).

4.2. MCMP

The theoretical framework of Islamic Moral in the Qura’an was applied to determine the dimensions of Moral Character of Muslim personality (MCMP). MCMP was developed during obtaining PhD degree for first author, and 50 items on a 7- point Likert-type scale The rating is as follows: (1) *never*, (2) *rarely*, (3) *slightly*, (4) *occasionally*, (5) *usually*, (6) *often*, and (7) *always*. The first draft of MCMP was subjected to 14 Islamic and education lecturers and 7 Ph.D candidates at the International Islamic University Malaysia (IIUM). The judges provided feedback related to content-validation for each item of the ten factors that represented a single underlying construct. Using Confirmatory Factor Analysis (CFA), the results highlighted nine sub-constructs of Islamic moral and showed goodness of fit ($\chi^2(452) = 675.190, p = .001; CMIN/DF = 1.494, FI = .94, TLI = .93, RMSEA = .040$), and all parameter estimation was free from negative values and error variances. The findings of CFA support nine sub-construct (cooperation “*ta’wn*”, striving with wealth and self “*jihad*”, recompilation “*sulh*”, voluntary charity “*infaq*”, truth “*sidiq*”, fulfilling promises “*wafa’ bi wa’id*”, forgiving “*al-a’fw*”, steadfastness “*sabr fi al-ba’sa’ wa al-dara*”, trustworthiness “*amanah*” and justice “*adl*”). However, two sub-constructs loaded on non-hypothesised factors (TRUJ). Moreover, the reliability estimation using alpha procedures showed reasonable internal consistency of the three second-order factor of the hypothesized model (see Al-amar, 2008). Thus, the aim of this study is to investigate the psychometric properties (i.e., validity and reliability) of the moral character of Muslim personality as first-order factors explained by ten sub-construct (cooperation, striving with wealth and self, reconciliation, voluntary charity, justice, truth, trustworthiness, fulfilment of promises, forgiveness, steadfastness).

4.3.Data Analysis

Structural Equation Modelling (SEM) is a powerful statistical tool in the field of psychology and education research. Confirmatory Factor Analysis (CFA) is one application within SEM technique. CFA is used to test and generate hypotheses about how various constructs are (MacCallun & Austin, 2000). To answer the hypothesis CFA was conducted to validate the proposed models of MCMP, applying the Analysis Moment Structures (AMOS), Version 16.0 (Arbuckle & Wothke, 1995) adopting the estimation of Maximum Likelihood (ML). To validate MCMP model, multiple fit indices were estimated. Chi-square (χ^2) index, as a measure of the overall fit,

¹ The eight personality characteristics mentioned here were obtained during previous work done by the first researcher. Based on the analysis of the Qur’anic term of “*taqwa*”. The researchers named the final indicators of the findings by MCMP.

and insignificant χ^2 , is desired to indicate that there are no differences between the observed covariance and the estimated matrices (Hu & Bentler, 1995; Schumacker & Lomax, 1996). In addition, several indices such as CMIN/DF, CFI, RMSEA, and TLI were used. Normed chi-square (CMIN/DF) refers to the value of χ^2 divided by the degree of freedom, and this index should be small as possible (Schermelleh-Fengel et al., 2003). The Root Mean Square Error of Approximation (RMSEA) should be less than .08 (Schermelleh-Fengel et al., 2003). Comparative Fit Index (CFI) and Tucker-Lewis Index (IFI) should be close to 1 to indicate a good fit (Hair, Anderson, Tatham & Black, 1998). Moreover, the magnitude and positive direction of each parameter estimate are determined as evidence of the validity of the estimated model. Moreover, the internal consistency of MCMP constructs were computed, using Cronbach's alpha for the eight extracted factors. The researcher adopted 0.70 and above as the threshold of the internal consistency as presented in the Table 1.1.

5. Results

5.1. Hypothesized Model of MCMP

The moral characters of Muslim Personality (MCMP) were conceptualized as an 10-construct measurement model with 29 items. The eight sub-constructs are cooperation (*ta'wun*), striving with wealth and self (*jihad*), reconciliation (*sulh*), voluntary charity (*infāq*), truth (*sidīq*), fulfilling promises (*wafā' bi wa'id*), forgivingness (*al-afw*), and steadfastness (*ṣabr fi al-basā' wa al-darā'*). Results showed that the measurement model has eight sub-scales and load on 28 items. Items from each sub-construct should load highly on respective latent variables as shown in figure 1. To evaluate the assumption of normality, the coefficient indices of skewness and kurtosis did not show any serious violation in terms of the bivariate normality. Moreover, the results showed few cases of observations of outliers ($p < .001$) which were then deleted. The results of CFA showed that parameters estimation were free of negative values and error variances; the value of factor loading exceeded the value of 2.0. The squared multiple correlations (SMC) provided reasonable values to explain the variance in the 28 observed variables, ranging from .88 (t13) to .51 (t35). Moreover, the results of the analysis on the overall fit of the model was statistically significant ($\chi^2(342) = 493.48, p = .001$) (Hair, Anderson, Tatham & Black, 1998). In addition, there are other indicators that were used to evaluate the goodness of fit as used in the SEM analysis. The goodness of fit indices as stated in Figure 1 were CMIN/DF (1.44), CFI (.95), IFI (.95), and RMSEA (.03) (Hu & Bentler, 1995; Schumacker & Lomax, 1996). All these are good fits according to the recommendation of statisticians, which are .90 for CFI and IFI, 0.08 for RMSEA, and 2 is a threshold value of CMIN/DF (Schermelleh-Fengel et al., 2003).

Thus, the results in general is favoured indices for MCMP model. However, the study was seeking the best fit model of MCMP. Consulting modification indices which suggest that correlate the following errors (e37 (true-m) – e36 (cha-m), and (e15 – e38). Meaning that there is something to share among these components. The error e37 hypothesized that construct of truth (tru_m) have to be connected with e36 of construct of charity (cha_m), and the observed variable 15 (e15) have to accompany with e38 of construct fulfilment (ful_m) by having similarities (see Figure 2). However, the results of re-estimated model did not add a significant value to the fit indices of the revised model of MCMP. They found that the goodness fit indices were $\chi^2(351) = 467.43, p = .001$, CMIN/DF = 1.375, CFI = .959, IFI = .959, RMSEA = .035. The changes gave a trivial improvement to the model fit. Thus the best-fit indices of the MCMP model is the hypothesized model as shown in Figure 1, and the results supported the hypothesis model of MCMP. Finally, the reliability estimation based on the Cronbach alpha procedure showed strong internal consistency of the moral character of as shown in the table 1.

6. Discussion

The Moral Character of Muslim Personality (MCMP) fills the needs for a theoretically grounded instrument, converging a wide range of Islamic morality. The study contributes to the establishment of psychometrically sound instrument to measure morality in Islam. The psychometric properties as presented in Figure 1 and Table 1, showing substantial evidence that scale is valid and reliable. The MCMP instrument was meant for application only to the behaviour of pious people (*mutaqīn*) as mentioned in the

Qur'anic text. The multiple dimensions of MCMP was supported by results of the conformity factor analysis that show highly good fit indices comparing to statistical recommended values. The findings of the study indicate that Moral character of Muslim personality consists of eight constructs: cooperation, striving by wealth and self, reconciliation, voluntary charity, truth, fulfilling promises, forgivingness, and steadfastness. The results indicate that MCMP instrument can likely be used in many fields to investigate the relationship between moral personality, counselling, moral behaviour, and moral education to promote the behaviour of schoolchildren and colleges students as well as some forms of psychological stressors.

Indeed, establishing a scale derived from religious background seems to be an important. The ideas and values mentioned in Islamic moral and/or others religions as well, particularly emphasize on human's well-being. There

are many empirical findings which support that religion plays a crucial role in a wide range of man's life. For instance, the findings of Coelho and Capella (2005) state that religious belief helps the human's mind in forgiving another, and to ameliorate adversarial behaviour and/or attitudes towards another. Moreover, psychological illness in the forms of anger, resentment, and revenge can be reduced by better understanding of forgiveness (Coelho & Capella, 2005; Subkoviakj el.,1992). Justice is a famous moral component that has been emphasised by the traditional theory of Kohlberg in the field of moral development and it was recently broadened to include two other constructs which are care and forgiveness (Subkoviakj el.,1992). However, there is a huge amount of Islamic moral components well known in Islamic literature, but have never been addressed in empirical studies.

Most people within non-Islamic culture such as Westerners recognize the significance of the Qur'an in Islamic thinking (Smither & Khorsandi, 2009), but many others do not know about Qur'anic morality. Indeed, Qur'anic text is full of directions that guide man to behave in moralistic way and to do good deeds. The findings of this study might shed a light on morality in Islam. In fact, there is huge amount of evidence in Islamic literature support the contention that the true Muslim is one who cooperates with others, gives from his wealth to the needy, mediates in disputes, and facilitates Allah's cause (Hamed Abdul Raman, 1989; Hamed 'Umar Hashim, 1997; Al-Madani, 1997; Hanbakah,1999; al-Khazndar,1999; Haw,2004; Ahmad Abdul Rahman,1989; AL-Halibi, 1994). Furthermore, the moral constructs of truthfulness, fulfilment of promises, forgiveness, and steadfastness reflect the goodness of the heart's condition. Muslim scholars mentioned that good deeds, according to Qur'an, are a reflection of the goodness of the spiritual self (Hamed 'Umar Hashim, 1997; Al-sharbasi, 1972). Qarout (2002) explain that striving to do good in order to purify oneself results in the elevation of the psyche from the evil-urging lower self (*al-nafs al-'amārah bi sū'*) to a higher one, called the blaming self (*al-nafs al-lawāmah*) and then to the self-at-peace (*al-nafs al-mutmainah*). True faith guides the Muslim to be honest, just, truthful, and true to his promises and covenants. Steadfastness and the willingness to forgive wrongs require strong faith and are truly evidence of faith., but both characters are not easy to adhere to. The Qur'an says patience and forgiving are two conditions for entry to Paradise as stated in verse of the Qur'an, Fuṣṣilat: 34-35 .

Figure 1: The Hypothesized Model of MCMP

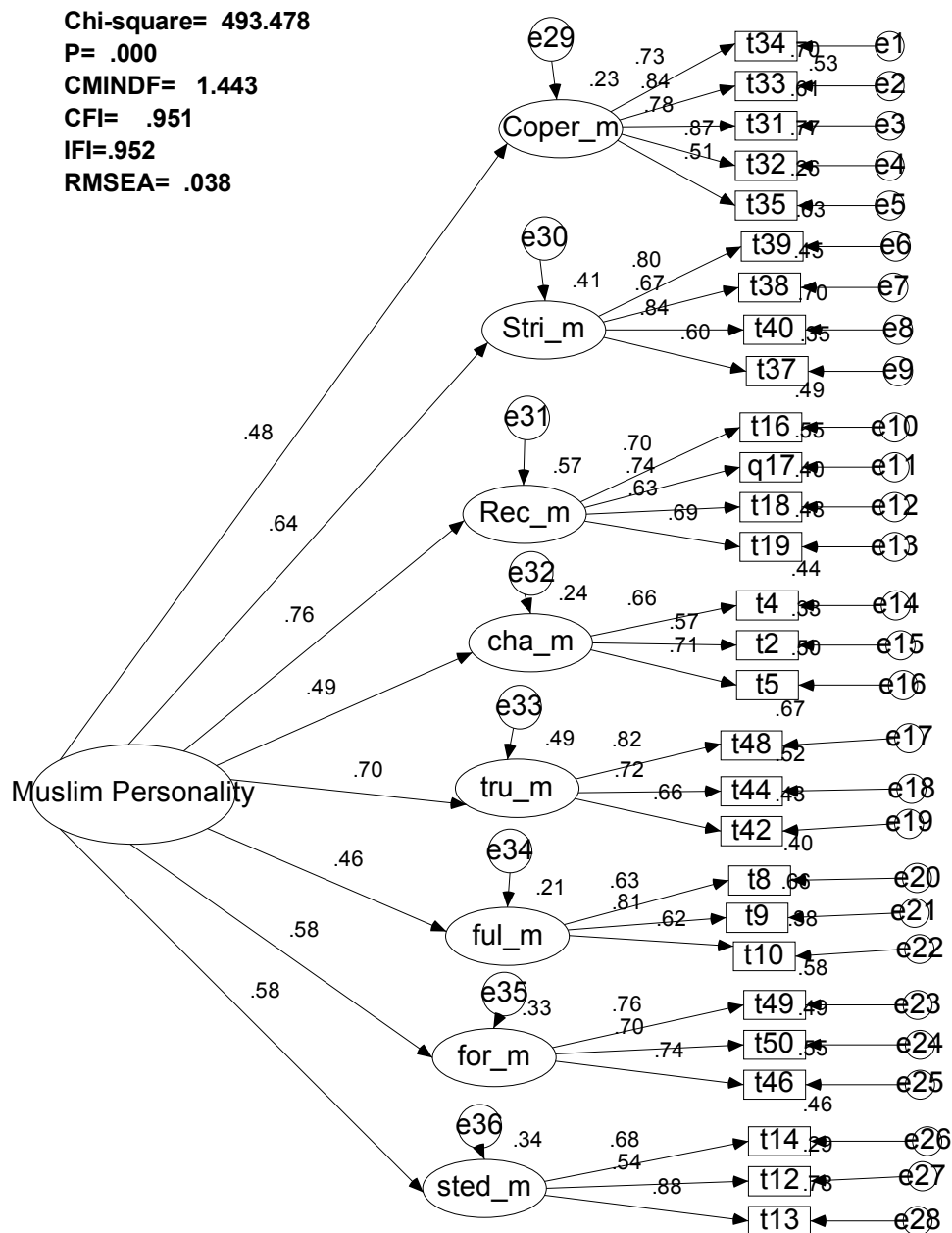


Figure1 : Moral Character of Muslim personality(MCMP). The hypothesized model of MCM (t2-t50,e1-e36 represent error variances, single headed arrows from factors depict factor loading, coper_m means cooperation, stri_m means *jihād*, rec_m means reconciliation, cha_m means voluntary charity, tru_m means truth, ful_m means fulfilling a promise, for_m means forgiveness, and sted_m means steadfastness).

The Revised Model of MCMP

Chi-square= 467.426
P= .000
CMINDF= 1.375
CFI= .959
IFI=.959
RMSEA= .035

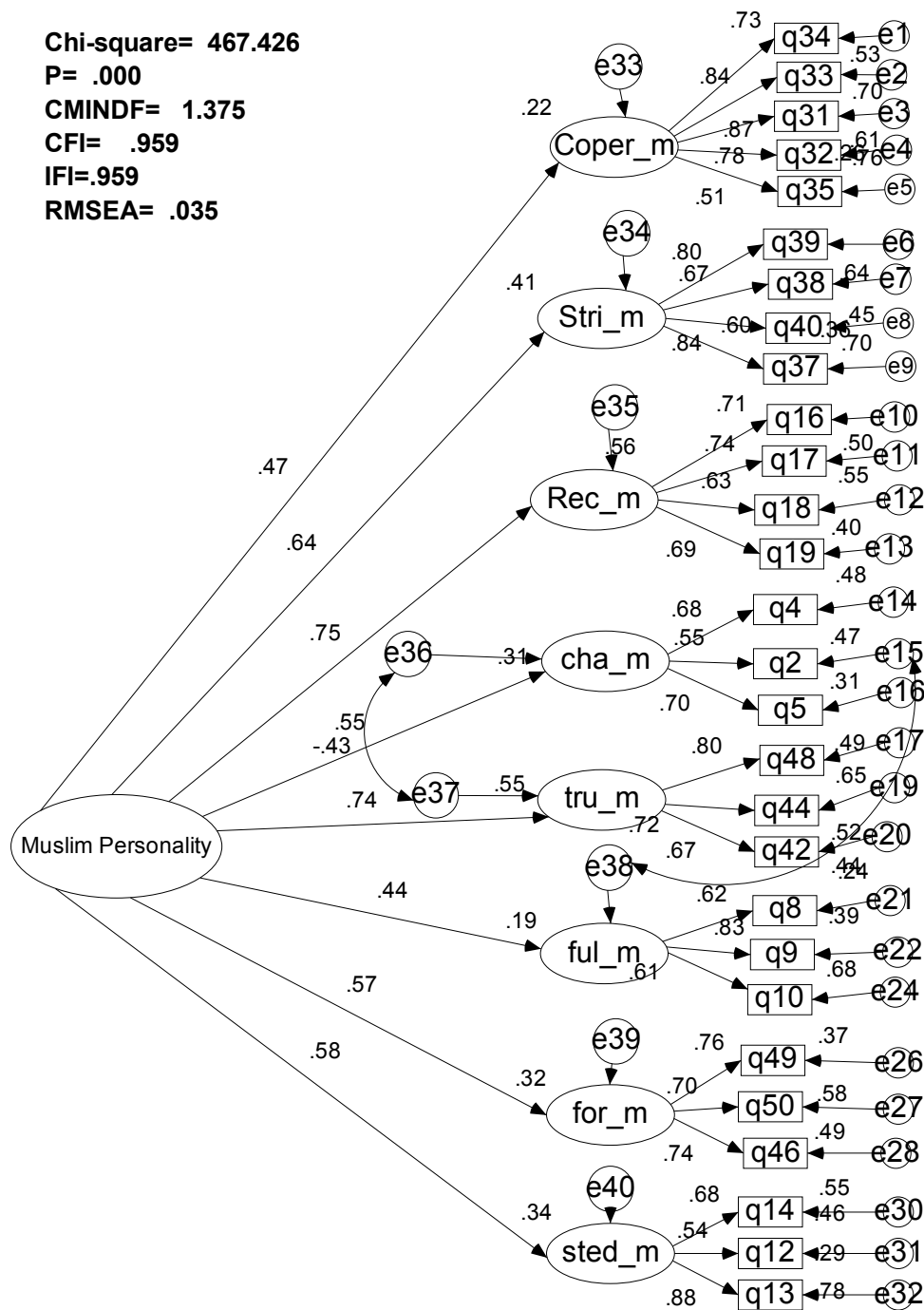


Figure2 : Moral Character of Muslim personality(MCMP). The hypothesized model of MCM (t2-t50,e1-e40 represent error variances, single headed arrows from factors depict factor loading, coper_m means cooperation, stri_m means *jihad*, rec_m means reconciliation, cha_m means voluntary charity, tru_m means truth, ful_m means fulfilling a promise, for_m means forgiveness, and sted_m means ste

Table 1 Mean, Standard Deviations, Alpha, and Sub-Constructs of MCMP

Construct	Item Code	Item	X	SD	λ	Alpha
Cooperation	t35	I am careful to share any benefit during teamwork.	29.1	5.48	.51	.86
	t34	I work within my team to achieve common goals.			.73	
	t33	I collaborate with members of my team to do our work.			.84	
	t32	I exert all my effort to ensure the success of my team's work.			.87	
	t31	I like to work in a team.			.78	
Striving with wealth and self	t39	I participate in making people aware of their rights and duties.	19.1	5.62	.80	.81
	t38	I try hard to show the right to those who don't know it.			.67	
	t40	I offer my effort and time without hesitation to uncover the truth.			.84	
	t37	I dedicate my intellect and writing to help the oppressed in this world.			.60	
Reconciliation	t16	I seek to mediate in disputes.			.70	.78
	t17	I work hard to apply the principle of brotherhood in my community.			.74	
	t18	I care about dispute between people.			.63	
	t19	I use good words to reconcile disputing parties.			.70	
Voluntary Charity	t4	I participate in charitable actions in my neighborhood	14.7	3.87	.66	.68
	t2	I offer help (financial, scientific, moral) to whoever needs it the best of my ability.			.58	
		I give financial help for relative, orphans, and the poor according to my ability.			.71	
Truth	t48	I say the truth regardless of the outcome or consequences.	17.6	3.87	.82	.77
	t44	I am not afraid to tell the truth.			.72	
	t42	I say the truth even if it's painful.			.66	
Fulfilling promises	t8	I try hard not to forget a promise I made.	19.2	1.18	.63	.70
	t9	I work hard to fulfill my promises.			.82	
	t10	I am serious in fulfilling my promises.			.62	
Forgiveness	t49	I with time, I forgive those who mistreated me.	16.9	3.56	.76	.77
	t50	I forgive those who abuse me although I can retaliate.			.70	
	t46	I don't hold a grudge against those who mistreated me.			.74	
Steadfastness	t14	I feel optimistic, in the darkest time, about a imminent way out.	16.0	3.47	.68	.73
	t12	I can control myself in difficult times.			.54	
	t13	I feel content regardless of the obstacles and difficulties.			.88	
Total	28		154.0	19.65		.88

7. Limitations of the study

The limitation in this study is in the case of some subscales of MCMP, namely truth, voluntary charity, fulfilling promises, forgiveness, and steadfastness. Each of these measures has small indicators of loading, while justice and trustworthiness have not loaded in the hypothesized factor. It is important to develop new items to increase the quality of psychometric properties and to meet the findings of content analysis of the Qur'anic verses, which are ten moral characters rather than eight. The two constructs of justice and trustworthiness were un-loaded based on the results of the pilot study. On the other hand, there is a need to construct new items in order to

improve certain sub-constructs (i.e., charity, truth, fulfillment of a promise, forgiveness, and steadfastness) that are loaded by only three items on each of its respectful constructs.

8. Conclusion

The findings of CFA analysis support MCMP model. It would be fruitful for further research to explore such linking between MCMP scale and some aspects of well-being and/or psychological illness since Islam emphasized on the happiness and well-being of man. It will be interesting to know the usefulness of MCMP measure in different cultures and contexts within Muslim or non-Muslim countries, since constructs content shared and valued morality with other cultures or religions. It is important to connect between MCMP measures and other personality models. For instance, Five-factor model (FFM) has been studied deeply among cross-cultural research; thus, it will be useful to connect between FFM and the sub-constructs of MCMP, in order to know the relationships between Islamic morality and personality trait from a western perspective. Furthermore, obtaining more evidence of validity of the MCMP will sustain its psychometric properties in different contexts. Also, to increase the validity of MCMP scale, a new way of analysis data such as Rasch analysis, a new wording for those sub-constructs which has problematic items are required.

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