Al-Haya' Instrument Construction: Shame Measurement Based on the Islamic Concept

Lisya Chairani[1*], Hijriyati Cucuani[2], Suwanda Priyadi[3]

[1,2,3]Fakultas Psikologi, Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia
e-mail: [*] lisya.chairani@uin-suska.ac.id

Abstract / *Abstrak*

Shame is a noble character in Islam. This study aimed to develop an instrument to measure the Islamic concept of shame (Al-Haya'). The concept used in this study is grounded by Al-Haya' concept from Alquran and Hadith. The scale was tested on 308 adult Muslims in Pekanbaru. The data analyzed using the Rasch Model. The result demonstrated that 38 items have fulfilled the fit criteria. Exploratory factor analysis resulted in 16 items grouped into five factors about shame against religious values, verbal violations, refusing to worship, inappropriate behavior, and shame of right violations. Furthermore, to find out the validity, The Al-Haya' scale was correlated with a self-control scale (SCS). The Al-Haya' scale and SCS have alpha .875 and .842, respectively. Al-Haya' scale has correlation to full SCS (r =.345) and brief SCS (r =.333). It demonstrated that the scale can be used to measure the shame of Muslim.

Malu merupakan karakter yang mulia dalam Islam. Tujuan penelitian ini adalah untuk mengembangkan instrumen pengukuran malu dalam konsep Islam (Al-Haya'). Konsep malu yang digunakan mengacu kepada konsep Al-Haya' dari Alquran dan Hadis. Skala diujicobakan kepada 308 muslim dewasa di Pekanbaru. Analisis data menggunakan Model Rasch menunjukkan 38 item memenuhi kriteria fit. Analisis faktor eksploratori menghasilkan 16 item mengelompok ke dalam lima faktor yaitu: rasa malu bertentangan dengan nilai-nilai agama, malu melakukan pelanggaran verbal, malu meninggalkan ibadah, malu berperilaku yang tidak sesuai norma dan malu melanggar hak. Selanjutnya untuk mendapatkan skala yang valid, skala Al-Haya' dikorelasikan dengan skala kontrol diri. Skala Al-Haya' dan skala kontrol diri secara berurutan memiliki koefisien alpha = .842 dan .875. Al-Haya' berkorelasi dengan skala kontrol diri versi lengkap (r = .345) dan skala kontrol diri versi singkat (r = .333). Hal ini menunjukkan bahwa skala Al-Haya' dapat digunakan untuk mengukur malu pada Muslim.

Keywords / *Kata kunci*

Al-Haya';
Shame;
Self-control

Al-Haya';
Malu;
Kontrol Diri

Introduction

Shame has long been discussed in Psychology. Scholars differ in their understanding of its usages and definitions. Lewis and Tangney suggest shame is a weakness, a painful experience that includes a negative evaluation of oneself (Wong et al., 2014). Many researchers associated shame with guilt. They are a form of the emotional richness of human beings, both of which have essential functions for individuals and social groups and become inseparable in every discussion. Shame has negative implications for the subject because it motivates individuals to withdraw, get angry, and perform avoidant coping (Tangney et al., 2014; Tangney & Tracy, 2012).

Shame is also connoted with negative things, like the propensity to engage in aggression and susceptibility to various psychological symptoms (Tangney & Tracy, 2012). In line with the development of research in this area, the term shame and guilt exposed many differences when viewed from cultural perspectives.

Tangney and Tracy (2012) explained that shame difference is possible in various ways related to culture. Furukawa et al. (2012) found differences in shame, guilt, and pride scores for children with different cultures. For Japanese children, the highest score is on shame proneness, while the U.S. is more on pride and Korean children on guilt. This result was

because shame is not so problematic among children in Japan because shame is more normative and therefore shame is less painful in a culture of self-criticism.

Shame in East Asian and Javanese cultures is an emotion of hope and not one of the major failures. Shame in western culture is characterized by shame that creates anger and destruction over oneself and others; it tends to be destructive rather than facilitating subsequent interactions. In contrast, shame in Eastern and Javanese cultures is a benevolence emotion that motivates individuals to improve relationships, approach significant others, and choose better relationships in the future (Budiarto, 2020).

Collins and Bahar (2000) researched shame on people who speak Malay, specifically concluded that shame applied in Indonesia is based on social construction that is frequently influenced by socio-political conditions. Shame affects many aspects of life as the basis of moral values. Limitation of lawful and unlawful is a determinant of shame, which means that the limits of shame are established based on Islamic values. In the perspective of Islam, shame represents a noble character that everyone must possess because shame is one of a branch of the Faith, as mentioned in a hadith compiled by Bukhari and Muslim:

> Narrated by Abu Huraira: The Prophet said, "The Faith consists of more than sixty branches (i.e. parts). And Haya' (this term "Haya'" covers a large number of concepts which are to be taken together; amongst them are self-respect, modesty, bashfulness and scruple, etc) is a part of Faith." (al-Muqaddam, 2008, p. 52).

In Islam, shame is also used as a regulator of behavior. As mentioned in a hadith compiled by Bukhari:

> Narrated by Abu Mas'ud: The Prophet said, "One of the sayings of the early Prophets which the people have got is: if you don't feel ashamed (from Haya': a pious people shyness from perform

religious indiscretions) do whatever you like." (al-Muqaddam, 2008, p. 67).

From the two Hadith above, the Islamic concept of shame is the *Al-Haya'*. *Al-Haya'* is an important thing that determined the faith level of a Muslim. When a Muslim does not have *Al-Haya'*, they would perform anything without control. Therefore, *Al-Haya'* to be something that must-have for a Muslim. Lack of *Al-Haya'* correlated with undesirable behavior, such as cheating behavior, corruption, disrespectful behavior, arrogance, etc. Thus, the current research tries to develop a specific measurement to measure shame from Islam's perspective.

Dempsey (2017) describes several measuring tools for shame that have been developed, such as The Test of Self-Conscious Affect (TOSCA) and the Shame and Guilt Inventory (SAGI), both of which refer to a social-adaptive perspective where Tangney shame is measured as a maladaptive emotion. Meanwhile, like any other emotion, shame has a maladaptive and adaptive side depending on various factors in the functional perspective. Based on this, Cohen et al. (2011) compiled a Guilt and Shame Proneness (GASP), which measures shame in a more adaptive way where shame may lead to improved behavior. Many shame instruments have been constructed, yet these have been inappropriate to measure the Islamic concept of shame (*Al-Haya'*). There has never been a shame instrument developed based on religious values.

Based on the previous background, the current research aimed to develop a measurement tool based on the psychological concept of shame in Islam. To construct a measuring instrument of shame from the Islamic concept, we need to conduct a psychometric evaluation. Psychometrics evaluation used the Rasch model approach. The Rasch model approach is one of Item Response Theory (IRT), a modern test approach. This approach is selected for its ability to evaluate a test tool better than the classical test approach.

The availability of this measurement is expected to establish efforts to integrate Islamic values and psychology. Additionally, it provides an alternative psychological instrument for measuring psychological attributes according to the local community's character.

Method

This study used mixed-method research to construct a psychological measurement of the Islamic concept of shame (*Al-Haya'*). As explained by Ramdani et al. (2018), this method strategy is a procedure in which the researcher tries to combine or expand his findings from the qualitative and quantitative methods. In these studies, the qualitative approach was carried out first and then followed by the quantitative approach.

The instrument was developed in three stages: the first is a focused group discussion, the second and the third are *Al-Haya'* scale pilot tests. Four experts (Hadith and Quran commentary scholars, Usul Fiqh and psychometricians) participated in the focused group discussion for the first stage. Focused group discussion is designed to find the domain of *Al-Haya'* and its behavioral indicators.

For the second stage, *Al-Haya'* scale with 46 items was piloted to 308 people in Pekanbaru, Riau. Respondents were obtained by using a non-random sampling technique, with the following criteria: Muslim. This instrument is composed of shame components by the Islamic concept because some terms of which use the terms stated in the Quran so that the selected respondents are people who are Muslims. We also choose respondents with an age range between 21-60 years (adulthood). The selection of respondents in the adulthood group was carried out with the consideration of the results of previous studies.

The data analyzed by using the Rasch model. This model uses criteria fit as the data controller. The accuracy of qualitative fit is generated from the estimated extent of the data fit with the model. In this research, we need to make sure that the instrument is appropriate to measure shame. The instrument's precision includes testing to the level of each item, and the person will thus be seen as a consistent pattern of respondents (Sumintono & Widhiarso, 2014).

The third stage is the pilot study for performing construct validity (convergent validity). *Al-Haya'* scale will be correlated with the self-control scale (for a review, see Duckworth & Kern, 2011). Self-control will be measured by using the self-control scale (SCS) (Tangney et al., 2004), based on self-control theory from Roy F. Baumeister (Unger et al., 2016). SCS consists of five dimensions (i.e. general capacity for self-discipline, deliberate/ non-impulsive action, healthy habits, work ethics, and reliability) as measured through 36 items. Both instruments are given to 232 Muslims with the same criteria as the subject for a previous pilot study.

Result

Explanations of the results will be presented in the following construction stage instrument that has been exposed before. Based on the process and the stage that has been performed, the results are:

Stage 1: Focused Group Discussion

The focus group discussion was started by collecting verses from the *Quran* and *Hadith* that explain shame. Shame in the *Quran* is mentioned in several verses, but it is not explained as an explicit definition. In general, The *Quran* (Q.S. Alahzab, 33: 53) describes shame as a noble character, as in this verse:

"O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behavior] was troubling the Prophet, and he is shy of [dismissing] you. But Allah is not shy of the truth. And when you ask [his wives] for something, ask them from behind a

Table 1
Blue Print of Al-Haya' Scale

Type of Shame	Dimension of shame	Behavioral Indicator	Item Number
Shame not related to others	Motive	Controlling the behavior	1*, 4
		Easy to be aware the mistake	6, 7*
	Behavior: The action	Close the aurat (all of body except palms and face)	10, 12*,
		Obeying the courtesy	15
		Recognizing the others rights and obligations	22, 24
		Control the fulfill of needs	27, 29
		Running worship	30, 33
	The words	Not to say dirty words	34*, 38
		Not to say rude words	40, 42
		Not much to say	46
Shame related to others	Motive	Controlling the behavior	2,3
		Easy to be aware the mistake	5, 8
	Behavior: The action	Close the genitals (all of body except palms and face)	9, 11, 13
		Obeying the social courtesy	14*, 16, 17, 18, 19, 20, 21
		Recognizing the others rights and obligations	23, 25*
		Controlling the fulfill of needs	26, 28*
		Performing worship	31, 32
	The words	Not to say dirty words	35*, 36, 37
		Not to say rude words	39, 41
		Not much to say	43, 44, 45
		Total	46 items

Note. * Item dropped

partition. That is purer for your hearts and their hearts. And it is not [conceivable or lawful] for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity" (Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ), 2019).

In this verse, Allah teaches manners or ethics to the household of the Prophet. Allah forbade those who believed to enter the Prophet's houses except with his permission. Whenever there is an interest in requesting or borrowing something from the Prophet's wives' houses. Peace be upon him. Let the request be made from behind the veil and not face to face. Such a thing purifies the hearts of both parties and does not offend the Prophet. Allah teaches modesty in the household to be noticed by all the guests who visit people's homes.

Based on many *Quran* verses and Hadith which describe *Al-Haya'*, *Al-Haya'* is concluded in Islamic perspective as reprehensible feelings, humiliation, discomfort, and loss of honor when doing activities that violate religious norms. *Al-Haya'* also creates a feeling of close, supervised and cared for by God that directs people to do good deeds and avoid doing harmful activities.

Restriction of Al-Haya' Measuring Dimension

Al-Haya' is divided into four dimensions: consist of shame related to Allah, shame related to Angels, shame related to others and shame over oneself. In this study, the four dimensions are simplified into shame related to others and shame which does not relate to others. Shame to Allah, shame to Angel and shame over oneself are put together as shame that does not relate to others.

The dimensions of shame are motives and behavior. The behavior describes perform acts that distance themselves from embarrassment. Behaviors consist of actions and words. The

Actions include: a) Covering the genitals (all of the body except palms and face for women and body parts from the navel to the knee for man) by the provisions of religion; b) Obeying the courtesy, not to interfere with other people's business, not to visit one's home if not allowed, feel discomfort when a man and women are together in the same place, lower the gaze (lower his gaze when dealing with the opposite sex), and not effusive in laughter; c) Recognizing the others rights and obligations, soon fulfill the rights of others, prelude to fulfill the obligation of demanding rights; d) Controlling the fulfill of needs, do not eat and drink excessively; and e) Running worship, follow the rules of appropriate guidance to practice religion.

The words include: a) Not to say dirty words, no swearing or remove inappropriate words; b) Not to say rude words, speaking gently; and c) Speak less, talk about things that are important (not to speak something intentionally hurt others).

Both of these dimensions, applicable to both types ashamed to be measured, are shame that does not relate to others. One feels shame not caused by others, but solely because of glorifying God, religious and ideal self-values. Shame related to others is shamed when considered wrong or do something that most people understand as a violation of religious norms.

Item Wording

This instrument uses a form of Likert scale with five responses options (1= strongly not appropriate to 5= strongly appropriate). Each item is written based on behavioral indicators of each dimension of *Al-Haya'*. The validity of the content acquired through focused discussions. In this activity, the keynote speakers evaluated the suitability of the behavioral indicator with the item that has been created. The result is an item that truly reflects and represents are able to uncover the dimensions and to be understood by the respondent (table 1).

Stage 2: Pilot Test

A validity test is done with content validity, which is the logic validity that also tests the validity of the ranking scale. Test the validity of the ranking scale is done to verify whether the rating that is given to this instrument can be understood well by the respondent.

In table 2, it appears that the average observation is starting at +.58 for a label score of 1 (strongly not relevant). The selection with a 2 (not relevant) score of +1.32 logit and continues to rise to +2.56 for a label score of 5 (very relevant). Visible between options 1 and 2 do not occur logit value increase but decreased, indicating respondents could not confirm options 1 and 2. This result still indicates that the rating used option is valid for the respondents. It shows from Andrich threshold that moves from none, -4.69, -.05, .69, 1.30 and 2.75. It states it is a valid option given.

The reliability coefficient measuring instrument *Al-Haya'* in this study was obtained through the table summary statistics on Winstep 3.73. Table of summary statistics is helpful to look at the quality of overall respondents and the quality of the instrument used, and the interaction between the respondent and the item (Sumintono & Widhiarso, 2015).

Table 2
Validity of the Ranking Scale

Category Label	Observed Average	Andrich Threshold	Category Measure
0	.58	None	(-5.80)
1	1.32	-4.69	-2.42
2	1.27*	-.05	.08
3	1.62	.69	1.09
4	2.08	1.30	2.23
5	2.56	2.75	(4.00)

Table 3
Person and Item Reliability

Reliability	α
Person and item interaction	.88
Person	.86
Item	.98

Table 4
Aitem Fit Order

Aitem	Logit	SE	INFIT		OUTFIT		Pt. Measure	
			MNSQ	ZSTD	MNSQ	ZSTD	Corr	Exp
1	-.32	.07	1.1828	2.0512	1.1626	1.8412	.4303	.3621
2	-.52	.07	1.0579	.6811	1.0416	.501	.3735	.3447
3	-1	.08	.9185	-.8691	.9014	-1.0591	.4106	.3031
4	-.43	.07	.8635	-1.6291	.8573	-1.7091	.4741	.3529
5	-.69	.08	.9909	-.069	.9608	-.409	.3886	.3304
6	-.51	.07	.8325	-2.0092	.7955	-2.4892	.4917	.3461
7	-.03	.07	1.2213	2.5712	1.1994	2.3212	.4074	.3862
8	-.13	.07	1.018	.241	1.296	3.2913	.2834	.3776
9	.1	.06	1.0354	.471	1.0662	.8311	.4821	.3961
10	-.16	.07	1.1101	1.3111	1.1223	1.4411	.3414	.3753
11	.17	.06	.9603	-.489	.9894	-.109	.4489	.4017
12	.58	.06	1.2845	3.6113	1.3274	4.0513	.3255	.4301
13	-.64	.08	1.1571	1.7112	1.1798	1.9412	.3988	.3353
14	-.81	.08	1.1953	2.0412	1.1323	1.4111	.3834	.3192
15	-.3	.07	1.075	.8911	1.0146	.201	.5533	.3631
16	.41	.06	.8803	-1.6391	.9014	-1.3191	.4639	.4198
17	.76	.06	1.0659	.9311	1.0832	1.1511	.4266	.441
18	.35	.06	.858	-1.9491	.8764	-1.6591	.4155	.4148
19	.37	.06	.7463	-3.6693	.7518	-3.5292	.5061	.4161
20	1.69	.06	1.1578	2.0812	1.3737	4.5114	-.0295	.4591
21	.22	.06	.9841	-.179	1.0273	.371	.4627	.4055
22	-.82	.08	1.0561	.6411	.9672	-.329	.4631	.319
23	-.92	.08	.6439	-4.4294	.6391	-4.4694	.477	.3104
24	-.38	.07	.8006	-2.4692	.7809	-2.7292	.4544	.3568
25	.78	.06	1.2901	3.7613	1.4583	5.6115	.2167	.4404
26	.96	.06	1.0044	.091	1.122	1.6811	.3	.4507
27	.08	.06	.8371	-2.1392	.8376	-2.1092	.415	.3955
28	.16	.06	1.356	4.1114	1.3571	4.0814	.3846	.4011
29	-.06	.07	.9577	-.499	.9839	-.169	.3244	.3838
30	-.23	.07	.8027	-2.4892	.7914	-2.6392	.5497	.3701
31	-.47	.07	.9693	-.329	.9564	-.479	.4958	.3488
32	-.03	.07	1.0172	.241	1.1336	1.5911	.3591	.3858
33	-.61	.08	.9753	-.249	.9608	-.419	.5047	.3379
34	.39	.06	1.3679	4.4214	1.4079	4.7814	.3274	.4175
35	.25	.06	1.1781	2.2112	1.1967	2.4012	.4473	.4073
36	-.24	.07	1.0201	.261	1.0773	.9211	.4271	.3689
37	.72	.06	1.1453	1.9711	1.2016	2.6412	.3507	.4389
38	.73	.06	1.1665	2.2412	1.1951	2.5712	.3522	.4389
39	-.37	.07	.7304	-3.4493	.9662	-.369	.3251	.3579
40	-.03	.07	.8104	-2.4692	.8367	-2.0892	.3909	.3858
41	.05	.06	.8121	-2.4792	.8167	-2.3992	.3273	.3922
42	-.09	.07	.8084	-2.4792	.8917	-1.3391	.3854	.3812
43	.13	.06	.868	-1.7291	.9085	-1.1591	.3586	.3983
44	.9	.06	1.0368	.541	1.1309	1.8011	.1871	.4465
45	-.09	.07	1.0438	.551	1.082	1.0011	.3783	.3812
46	.06	.06	.8083	-2.5492	.8396	-2.0792	.3835	.3932
Mean	0	.07	1	0	1.03	.4		
SD	0.55	0.01	0.17	2.1	0.19	2.3		

The significance of the measurement results can be seen from the reliability coefficient value of .88 that classified as quite good as a measure of psychology ($\alpha > .8$) (Sumintono & Widhiarso, 2014). The reliability coefficient of this scale was .88. The table 3 shows that the reliability coefficient of the respondents in providing answers at .86, which is quite good (.90 $\leq \alpha \geq$ .81) and the item reliability coefficient of .98, which is quite good ($\alpha > .98$) (Sumintono & Widhiarso, 2014).

Item analysis was performed by checking the information obtained in the table 4. The criteria for a good item is the item at least meets one of the conditions. First, outfit mean square value (MNSQ) standard: .5 <MNSQ <1.5. Second, outfit value Z-standard (ZSTD) standard: -2.0 <ZSTD <2.0. Third, correlation Measure Point Values (Pt Mean corr), standard: .4 <Pt Mean corr< .85.

Table 4 indicates that each item of this *Al-Haya'* instrument can be used, although some do not meet the criteria Outfit Z-Standard (ZSTD) and Point Measure Correlation (Pt Mean corr). The other criteria compare the value of INFIT MNSQ logit with mean and standard deviation logit of INFIT MNSQ. INFIT MNSQ logit number higher than the logit number of Standard Deviation and INFIT MNSQ MEAN indicates that the item is not good (Sumintono & Widhiarso, 2015).

In the table 4 the number of logit mean and standard deviation INFIT MNSQ is 1 and .17. With the number of logit +1.17 we can found 8 items that do not fit. Items that need to cut are item number 1, 7, 12, 14, 25, 28, 34, and 35. The number of the item that was initially 46 was reduced to 38 items. It can be seen in the blue print at the table 1.

To make the instrument simpler, the number of items is reduced to 20 same as the number of indicators (for information about the original items in Indonesian see http://bit.ly/Al-HayaScale). The selection item using criteria based on the outfit MNSQ, ZSTD and Pt. measure corr. After many of the items were deleted, we have to re-order item numbers, ensure that the instructions and the respondent identities needed are clear. And finally, the package must be good, so it can motivate the respondents to respond in earnest.

Stage 3: Exploratory Factor Analysis

Exploratory factor analysis was conducted and followed with testing the correlation among the factors of *Al-Haya'* and self-control. The result from this stage will be described in two steps, exploratory factor analysis for *Al-Haya'* scale and test the independence of *Al-Haya'* constructs compare with self-control constructs.

EFA for Al-Haya' Scale

A principal component analysis (PCA) was conducted on the 20 items with orthogonal rotation (varimax). The Kaiser–Meyer–Olkin measure verified the sampling adequacy for the analysis, KMO = .822 ('great' according to Field, 2013), and all KMO values for individual items were > .592, which is well above the acceptable limit of .5 (Field, 2013). Moreover, values of KMO close to 1 indicate pattern correlation is relatively cohesive, so factor analysis is supposed to yield different and reliable factors (Rifani et al., 2021), so that factor analysis can be carried out (Farmawati & Hidayati, 2019). Bartlett's test of sphericity (Chi-Square (190) = 1358.244, $p < .001$) indicated that correlations between items were sufficiently large for PCA. An initial analysis was run to obtain eigenvalues for each component in the data. Six components had eigenvalues over Kaiser's criterion of 1 and in combination, explained 61.173 % of the variance. Table 5 shows the factor loadings after rotation.

According to the data, we can see many items not on their dimension before. This scale consists of two dimensions and two aspects for each dimension. After EFA is done, there are six factors in this scale. Base on this result, we renamed the aspect of shame on this scale. Factor 1 named shame of against religious values consist of item number 5, 6, 7, 8, and 15. Item number 4 cannot be incorporated into this factor because it resembles any other item.

Table 5
Summary of Exploratory Factor Analysis Results for Al-Haya' Scale

Item	Rotated Factor Loadings					
	1	2	3	4	5	6
7. I do not allow someone who are not legally *muhrim* to enter my house when I am just alone even though others do not care about that.	.767					
5. I wear moslem clothes even though I was in a place where most people did not wear it.	.754					
6. I lowered my head when I see someone wearing inappropriate clothes immediately.	.721					
8. I was embarrassed when I laughed out loud in front of others.	.536	.410				
15. I am trying not to issue harsh words when I am angry even though it is hard to do.	.472					
4. I stopped doing something which I think offensive even though no one was looking. (Removed)	.441					
19. Silent is better to me, when I know the talks will make someone hurt		.796				
20. I always refrain from talking something useless even though others like to talk about that.		.753				
18. I keep my intonation even though it is only me and my interlocutor in the room		.655				
12. I shop sufficiently although I have a lot of money. (Removed)			.744			
14. I am feeling ashamed when I cannot recite Qur'an while I have time to read many books in a day			.599			
13. I am feeling guilty if I look still busy with my job when people doing *sholah* in congregation.			.566			
17. I really want to express my anger, but I always try to speak calmly.		.516	.524			
1. I cancel doing something which I think will make me embarrassed in front of others				.806		
2. I cancel doing something which I think will be embarrassing although no one is looking.				.678		
3. I stopped doing something which if I continue will cause people to look down on me.				.607		
10. I am ashamed if I do not fulfill my obligation as much as the compensation I accepted although no one minds about it.					.828	
9. I am ashamed if I cannot pay for someone's services immediately.					.766	
16. I am swearing because some people annoy me when no one heard (Removed)						.777
11. It is okay if people quip me because I eat too much (Removed)						.678
Eigenvalues	5.54	1.68	1.5	1.38	1.08	1.03
% varians	27.70	8.41	7.5	6.92	5.43	5.18

Factor 2 named shame of verbal violations, consist of item number 17, 18, 19, and 20. Factor 3 named shame of refusing to worship, consist of item number 13 and 14. Same as item number 4, item number 12 cannot be incorporated into factor 3. Factor 4 named shame of inappropriate behavior, consist of item number 1, 2, and 3. Factor 5 named shame of right violations, consist of item number 9 and 10. While the factor 6 not used in this scale because both items: item number 16 and 11 cannot be put together because the construct is different. Renamed and regrouping was conducted still based on Islamic concept (Quran and Hadith), but the naming and grouping are done in accordance with EFA results.

The coefficient alphas for the five factors were .758, .772, .685, .630, and .593 respectively for shame to against religious values, shame of verbal violations, shame of refusing to worship, shame of inappropriate behavior and shame of right violations.

Table 6
Correlation between Al-Haya' Scale with Aspects of Self-Control Scale

	Al-Haya' scale
General capacity for self-discipline	.392**
Deliberate/ Non-impulsive action	.164*
Healthy habits	.441**
Work ethic	.257**
Reliability	.294**

*. Correlation is significant at the .05 level
**. Correlation is significant at the .01 level (2-tailed).

Construct Validity (Convergent Validity)

Convergent validity has done by correlating *Al-Haya'* scale with the self-control scale. Tangney self-control scale (SCS) by Tangney et al. (2004) which use has been translated into Bahasa (Indonesian Language). Tangney SCS consists of 36 items that can use in brief form. Coefficient reliably for full SCS alpha= .875, brief SCS alpha= .783. Coefficient reliably for *Al-Haya'* scale (16 items) alpha= .842. Before performing a correlation test, a normality test must be performed first. One-Sample Kolmogorov-Smirnov Test showed that *Al-Haya'* scale was not normal (p= .02), while full SCS (p= .083) and brief SCS (p= .098) were normal. Consequently, *Al-Haya'* and self-control correlated by Spearman's rho correlation techniques.

Al-Haya' scale has a significant correlation with the full self-control scale (r= .345; p <.01) and with a brief self-control scale (r= .333; p <.01). We also seek to identify the pattern of relationships that occur between *Al-Haya'* scale and the aspects that exist in the measurement of self-control. According to the good correlation criteria (Marliani et al., 2019), table 6 shows that the *Al-Haya'* scale has a significant correlation to all aspects of the self-control scale. *Al-Haya'* scale has the greatest correlation with the healthy habit of the others four self-control scale aspects.

Discussion

This study is aimed to develop a shame instrument by the conception of Islam derived from the Quran and Hadith. Shame by the Arabic language comes from the word *Al-Haya'* which means life. The word of *al-Ghaits* (rain) can also be interpreted as haya' due to the presence of rain to give life to the earth, animals and plants. *Haya'* or life in the sense of shame is the life of the hereafter, because who does not have shame means the individual has died in the world and has a miserable in the hereafter. This indicates that alive or death a person's heart depends on how much shame is owned. When someone just has a little shame, then the heart and soul became died. By the time a person's heart is more alive, the behavior will be a more perfect shame. When the soul (heart) of a person dies, then the evils that befell him could not feel, so he is no longer ashamed of associating with the ugliness (al-Muqaddam, 2008).

Al-Haya' in the Islamic perspective means feeling despicable, humiliation, discomfort, and loss of honor when someone performing things that violate religious norms that induce feeling closed, supervised, and cares for by God which directs a human being for doing good things and avoid doing bad things. *Al-Haya'* is a benchmark for the highest moral human behavior because it is clearly explained in Hadith that if a person has no *Al-Haya'* then do whatever he likes.

The meaning of "whatever you like" indicates that an individual has no shame; he/she does not have control over his/her behavior anymore. It is means shame occupies a critical role in controlling behavior. Not only in the Islamic concept, but Western Psychology concepts also explained that shame has control functions even though most were seen from a negative perspective.

Shame concepts in Islam are comprehensive. Regulates human relationships between people and the human relationship with God, with Angels as intermediaries and shamed to himself as part of the reflective process. It is emphasized that shame in Islam is not only because of relationships with others or attempt to make equal with the surroundings and the rules are applied. But shame in the

Islamic concept is encouraged because it invites individuals to control the various aspects of life, either bound in groups or not, either at the time was between others or not. This shame concept is different from the previous concept, which revealed that distinguishing shame and guilt is a private-public perspective. Shame occurs because a violation committed by someone is known by others, while if no one knows, it will cause guilt (Cohen et al., 2011).

Shame in Islam is an innate instinctive nature (jibili shame) to encourage people to recognise that intrinsical things could result in infamy for themselves, others and may also aggravate the relationship with God (see al-Muqaddam, 2008). It indicates that each individual possesses the potential to be aware of things that resulted from their embarrassment. On the other hand, shame needs to be pursued to learn, so the process of internalization of shame necessary to do (Albu, 2014) concluded that "in the school setting, shame can be learned and instilled indirectly: trough the civilized behavior of the teacher; encouraging common sense and prosocial attitudes; stimulating self-exigency and appreciating civilized, generous, cultivated and delicate gestures; by honestly assuming regrettable words, acts and gestures". This is because the belief that a person behaves in a social relationship is limited by external control. Each individual must see within themselves, recognizing their limitation and mistakes in fulfilling norms and values given from internalized education values.

Shame in the psychology discourse focused on shame due to social relations, fear of social sanction or norms that bind people. In contrast to the Islamic concept of shame, the detailed behavior antecedents divided into ten kinds. Thus shame in Islam provides a distinct picture of what circumstances it is permissible and prohibited shame. Shame in Islam shows that it has both a negative and positive side. There is shame in general, and embarrassment needed as a prohibition on the specific context and situation.

Al-Haya' instrument compiled met the criteria such as psychometric validity, reliability, and has met the criteria for a good item based Rasch model. This instrument can be declared valid by content and tiered validity. For reliability, this measure has a reliability coefficient of .88, which is quite good and can be used to measure the psychological concept of *Al-Haya'*. There are 8 items that do not comply with measurement models that need to be removed from this measure.

The criteria used to select the item are by comparing the value of INFIT MNSQ logit with mean and standard deviation INFIT MNSQ logit. MNSQ INFIT logit has a higher value than the mean and S.D INFIT MNSQ MEAN logit indicates that the item is not good (Sumintono & Widhiarso, 2015). After item analysis is done, the number of the item that was originally 46 was reduced to 38.

The good instrument should not contain too much items, if each item has been able to measure the behavior that have to measure. Therefore, the item passed in the initial selection are selected more to get some item that truly represent an indicator of behavior. Thus, the number of items is same as the number of indicators. The selection item using criteria based on the outfit MNSQ fit and ZSTD and Pt. measure corr. Thus, based on the analysis conducted, found 20-items of *Al-Haya'* scale.

Based on the findings from the Rasch model, the examination of *Al-Haya'* scale continued to construct the test validity. In case, self-control will be used as a comparison to *Al-Haya'*. It is important to prove that the instrument is valid and reliable to predict shame as a control for Muslims. Exploratory factor analysis was conducted and followed with testing the correlation among the factors of shame and self-control. EFA was finding six factors to develop *Al-Haya'* scale with eigenvalues greater than one for each factor. Dancey and Reidy (2014) suggested that the number of factors can be seen from the value of eigenvalues: "any factor that has an eigenvalue of 1.00 is kept". However, of the six factors generated, only five can be explained: shame against religious values, shame of verbal

violations, shame of refusing to worship, shame of inappropriate behavior, and shame of right violations.

Shame against religious values is a sense of shame when a person acts which norm transgressions. The shame of verbal violations is a sense of shame when a person is issuing words that could be hurt others. Anyone who has a sense of shame does not speak something intentionally hurt others, like avoid saying dirty, rude and not much to say. The shame of refusing to worship is an uncomfortable feeling when one realizes that he/ she does not perform the worship as it should be. The shame of inappropriate behavior is an awareness for not doing something that would embarrass him/ her. Anyone who has a sense of shame would not do or stop doing something which if done would make her/ him felt ashamed. The shame of right violations is a shame because someone does not give the rights of others and cannot fulfill the obligation as it should be. All of those factors contain items that indicate shame related to others and shame which does not relate to others.

The construct validity test result shows that data obtained from *Al-Haya'* scale has a significant correlation to the self-control scale. The result describes that *Al-Haya'* scale and self-control scale have the same trait to measure. Baumeister et al. (2007) explained that self-control is the capacity for altering one's response to line standards as expected. Self-control directs people's behavior as desires by ideals, values, morals, and social expectations, as well as to support the pursuit of long-term goals. It is almost the same with the definition of self-control by Pyle (2011) which said: *"The capacity to alter one's intended or instinctual behavior to align with societal and cultural standards".*

Tangney et al. (2004) found that "the moral emotions constituted another domain potentially relevant to self-control. Shame and guilt have been linked to a variety of interpersonal and personal outcomes". Because shame measured by this research came from a Western concept, the correlation between self-control and shame was negative. Tangney et al. (2004) added: *"People high in self-control exhibited an adaptive moral emotional style, scoring relatively low in shame and high in ''shame-free'' guilt"*. But at least, this research showed that self-control correlates with moral emotion. Shame in the Islamic concept is one of the moral emotions that are important to have.

The shame can act as a shield for a muslim and it can also act as a controlling lust. The shame that is used to maximize the self-ability to deter immoral actions is far more useful. Shame is the root of morality. It creates sympathy and empathy which also bears responsibility and sensibility of justice. The shame leads the individuals to bring up a sense of guilt if they did not put morality in the act. Even, Islam upholds shame by making it part of faith and includes it as a *syar'i* legal systems. The function of faith is to keep the actions from the bad things. Faith is formed by shame which will make us able to control ourselves. Shame that is used properly will prevent us from breaking the boundaries that have been determined (Hefni, 2015).

Shame in Islamic concept is an uncomfortable feeling if doing something wrong by norms and or religious values. So, if persons have a sense of shame, they will avoid breaking the religious norms and values by controlling intension and behaviour according to the religious norms and values. Likewise, people who have self-control will tend to be ashamed to commit or realize they have committed violations. Unger et al. (2016) explained that psychologists had described self-control as a person's ability to direct their behavior toward more appropriate routes.

Tangney self-control scale used as a comparison of Al-Haya' scale consists of five factors: general capacity for self-discipline, deliberate/ non-impulsive action, healthy habits, work ethic, and reliability. *Al-Haya'* scale has a significant correlation with all of the self-control aspects. Many items of *Al-Haya'* scale measure the ability for discipline and adherence to norms and values in relationship behavior, intention to cancel bad behavior, ability to

measure needs that conclude to manage eating behavior, awareness of rights and obligation that are inextricably linked to the work ethic.

In conclusion, this paper is a first attempt to develop a shame instrument based on the conception of Islam derived from the Quran and Hadith (*Al-Haya'*). Therefore shame for Muslims can be measured appropriately with this conception. For the next step, need to measure in the large sample of respondents.

Conclusion

In the perspective of Islam, shame is an obligatory noble character for any Muslim. It is known as a positive embarrassment. This perspective is very different from the Western perspective of shame, therefore is needed an instrument to measure shame for Muslims. The final instrument of *Al-Haya'* scale consists of 16 items that have correlation to the self-control scale as a comparison scale in construct validity tests. This *Al-Haya'* scale can use to measure shame for Muslim. The specific tool can make the measurement available, describable and gives a vivid interpretation. Therefore, this scale is the first shame scale based on Islamic concepts.

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