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Development and Validation of a Qur'an-Based Prophetic Intelligence Scale: Evidence from Confirmatory Factor Analysis

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Abstract / *Abstrak*

Globalization impacts learning, yet modern education often overemphasizes cognitive intelligence, neglecting other dimensions and risking a generational moral crisis. This highlights the need for comprehensive intelligence frameworks. This study developed and validated a Quran-based prophetic intelligence instrument based on Abdul Aziem's framework, comprising six dimensions: spiritual, emotional, intellectual, adversity, physical, and naturalistic intelligence. Data from 437 respondents (aged 20–60) were collected via purposive sampling. The development involved literature reviews, expert judgments (psychologists and Islamic scholars), and psychometric evaluation using Confirmatory Factor Analysis (CFA). Results indicated composite reliability ranging from 0.71 to 0.86, with the higher-order construct showing excellent reliability (CR = 0.99). The model achieved acceptable fit (RMSEA = 0.081; TLI = 0.99; CFI = 0.99; SRMR = 0.03). Ultimately, 35 of the 52 initial items were retained. The findings confirm that the instrument is a valid and reliable measure of prophetic intelligence.

Globalisasi memengaruhi pembelajaran, namun pendidikan modern sering kali terlalu menekankan kecerdasan kognitif, mengabaikan dimensi lain dan memicu krisis moral antargenerasi. Hal ini menunjukkan perlunya kerangka kecerdasan yang komprehensif. Studi ini mengembangkan dan memvalidasi instrumen kecerdasan profetik berbasis Al-Qur'an berdasarkan kerangka Abdul Aziem, yang mencakup enam dimensi: kecerdasan spiritual, emosional, intelektual, ketangguhan, fisik, dan naturalistik. Data dari 437 responden (usia 20–60) dikumpulkan melalui purposive sampling. Pengembangan instrumen melibatkan tinjauan pustaka, penilaian ahli (psikolog dan pakar Islam), dan evaluasi psikometri menggunakan Confirmatory Factor Analysis (CFA). Hasil menunjukkan reliabilitas komposit berkisar antara 0,71 hingga 0,86, dengan konstruk higher-order menunjukkan reliabilitas sangat baik (CR = 0,99). Model ini mencapai kecocokan yang dapat diterima (RMSEA = 0,081; TLI = 0,99; CFI = 0,99; SRMR = 0,03). Akhirnya, 35 dari 52 aitem awal dipertahankan. Temuan ini menegaskan bahwa instrumen tersebut valid dan reliabel untuk mengukur kecerdasan profetik.

Keywords / *Kata kunci*

Qur'anic-Based Measurement;
Islamic Psychology;
Prophetic Intelligence;
Construct Validity Instruments

*Pengukuran berbasis Al-Qur'an;
Psikologi Islam;
Kecerdasan profetik;
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Introduction

The rapid development of globalization and digital technology has significantly transformed the contemporary understanding of intelligence (Gardner & Davis, 2013; Saputra et al., 2023). Although the paradigm of intelligence has evolved from a singular focus on Intelligence Quotient (IQ) toward multidimensional perspectives (Sternberg, 2020), educational systems continue to prioritize cognitive performance over moral-regulatory and transcendental capacities (Robinson & Aronica, 2015).

Moreover, in the era of artificial intelligence (AI) and other technological advances, individuals can become dependent and experience a decline in their ability to think critically and control themselves (Ambarwaty et al., 2020; Niditha et al., 2024). An experimental study with 117 college students found that while ChatGPT users improved their essay scores, they experienced greater metacognitive laziness, reliance on AI, less reflection, and a higher potential for lazy thinking (Fan et al., 2025).

The phenomenon of moral decline and character crisis that is occurring among the younger and older generations currently shows an imbalance in the development of intelligence (Koten, 2016). In the midst of the increasingly complex challenges of moral degradation, the Prophet Muhammad has exemplified behavior

through his intelligence which is an example for us all and is very much needed at this time (Wirayanti et al., 2024). The Qur'an positions the Prophet Muhammad as an exemplary model (uswatun hasanah) whose conduct reflects an integrated form of intelligence grounded in divine guidance (Hasanah & Sukri, 2023; Katsir, 2022; Nurhasnah et al., 2024). Historically, the Prophet's influence has been widely acknowledged, including recognition of his moral and leadership excellence (Hart, 2018; Sari et al., 2024).

Despite its conceptual richness, research on prophetic intelligence remains predominantly philosophical and theological. Kuntowijoyo (2018) introduced prophetic values through the framework of transcendence, humanization, and liberation, yet did not operationalize these ideas into a measurable psychological construct. Adz-Dzakiey (2013) conceptualized prophetic intelligence as encompassing spiritual, emotional, intellectual, and adversity intelligence, but the framework remained largely theoretical and lacked systematic psychometric validation. Subsequent attempts to expand the construct into six dimensions including physical and naturalistic intelligence (Aziem, 2020). Nevertheless, existing instruments have several limitations, the item indicators were derived solely from a thematic analysis of Qur'anic verses focusing on the prayers of the prophets, so their psychometric validation is still limited and have not been accompanied by rigorous procedures of scale development, factorial testing, or confirmatory validation.

Previous Islamic psychology measurement studies such as spiritual intelligence scales, religious coping scales, and Islamic moral behavior inventories have demonstrated adequate validity (Refnandes et al., 2023), yet these instruments typically assess isolated domains and are not explicitly framed within the prophetic intelligence construct. Consequently, there remains a methodological gap in developing an integrated prophetic intelligence measurement tool that is Qur'an-based and empirically validated.

From a measurement perspective, construct development requires explicit operationalization, domain specification, and empirical testing of internal structure (DeVellis, 2021). Previous prophetic intelligence models have not clearly articulated observable behavioral indicators nor examined whether the proposed dimensions form a statistically coherent latent structure. Moreover, the factorial validity of the construct has not been tested using Confirmatory Factor Analysis (CFA), which is essential for evaluating construct dimensionality and model fit within latent variable frameworks (Brown, 2015; Kline, 2016).

In contemporary measurement theory, multidimensional constructs may be represented either as correlated first-order reflective factors or as first-order factors explained by a higher-order latent variable (Hair et al., 2019; Kline, 2016). The integration of six dimensions within prophetic intelligence therefore requires theoretical and structural justification. In the present study, the six domains—spiritual, emotional, intellectual, adversity, physical, and naturalistic intelligence—are conceptualized as interrelated reflective dimensions that load onto a higher-order prophetic intelligence construct. This hierarchical conceptualization is theoretically grounded in Qur'anic thematic patterns that consistently portray coherence among cognition, affect regulation, moral conduct, resilience, embodied discipline, and environmental awareness (Adz-Dzakiey, 2010; Kuntowijoyo, 2018).

A critical methodological challenge lies in translating Qur'anic thematic foundations into measurable psychological indicators. Scriptural texts provide normative and theological descriptions; however, scale development requires systematic transformation into behaviorally anchored items that represent stable psychological tendencies (DeVellis, 2021). In this study, thematic analysis of the verses of the Qur'an related to prophetic behavior was carried out based on the interpretation of maudhui. These themes were subsequently operationalized into measurable indicators and tested within a latent variable framework using CFA to evaluate factorial validity and structural coherence (Brown, 2015; Hair et al., 2019). Through this approach, prophetic intelligence is advanced from a predominantly conceptual discourse into a rigorously testable construct in Islamic psychology. Accordingly, this research aims to develop a Qur'an-based prophetic intelligence measurement instrument and to examine its construct validity through hierarchical Confirmatory Factor Analysis.

Method

Participants

The data were collected from 445 respondents using a purposive sampling method through a questionnaire administered between May 1 and July 1, 2025. After excluding eight participants

who did not meet the informed consent criteria, a total of 437 respondents were included in the analysis.

Table 1
Data demographic participants

Characteristics	Frequency	%
Gender		
Man	170	38.9
Woman	267	61.1
Age		
20-40	377	86.27
41-65	60	13.73
Education		
Elementary School	2	0.46
Senior High School	170	38.9
Higher Education	265	60.64
Religion		
Islam	307	70.25
Christian	39	8.92
Catholic	36	8.24
Hindu	21	4.81
Buddha	18	4.12
Confucianism	16	3.66

The participants were Indonesian citizens aged 20–65 years, representing early to middle adulthood. This age range was selected because it reflects a stage of relatively stable identity and psychosocial maturity (Ajhuri, 2019; Jannah et al., 2021). In addition, participants were required to adhere to an official religion, as religiosity plays an important role in shaping attitudes, behavior, and resilience (Islamia & Marliani, 2023; Majid, 2020). Furthermore, participants were expected to demonstrate basic personal competencies, including self-awareness and self-control, which are essential for regulating behavior and understanding oneself (Goleman, 2023; Islamia & Purnama, 2022).

Development and validation process

In the item construction stage, an in-depth study of Quranic verses related to intelligence was conducted using the maudhu'i interpretation method, namely by collecting verses relevant to the theme of prophetic intelligence, then analyzing them using a contextual and linguistic approach. The analysis focused on verses that discuss commands or good behavior as a basic component of intelligence from the Quranic perspective. After identifying the research indicators, the next step was to develop 3-4 questions so that the measurement can run well and accurately (Hair et al., 2019) up to 52 questions. Items were developed following the rules of good item writing and reviewed by experts to ensure compliance with the Quranic concept. The dimensions and indicators of prophetic intelligence were formulated based on the results of the concept analysis.

This process resulted in a set of items submitted for expert assessment. Content validation was conducted through expert assessment involving four experts, consisting of two psychologists and two Islamic scholars, as this study refers to Islamic holy verses. The experts assessed three main aspects: (1) the relevance of the items to the construct being measured, (2) the appropriateness of the use of Quranic verses, and (3) the appropriateness of the language used in the items. Next, this instrument then underwent an evaluation process before being piloted. This process revealed several items that needed to be changed and adjusted, from the verses to the language used, based on suggestions and input from expert assessments. The evaluation results then formed the basis for the items, which were then used in the pilot testing of the instrument.

After revisions were made based on the evaluation results, the instrument was pilot tested and analyzed. In this study, the CFA analysis was conducted using Lisrel 8.8 software following the procedures described by Umar (2012). CFA Analysis Procedure The instrument validation process through lisrel is carried out in several systematic stages.

First, the one-factor model was tested by observing the chi-square value. Kline (2016) explains that if the chi-square value ($p < 0.05$), this indicates that the model may need to be modified. This modification could involve adjusting for correlation between measurement errors between items. Conversely, if the chi-square value ($p > 0.05$), the model is considered to fit the empirical data. In the next stage, items that do not fit are identified based on several criteria, and factor loading coefficients are evaluated using a t-test, where items with a t-value less than 1.96 are considered insignificant (Brown, 2015). In addition, items with negative factor loading coefficients in the opposite direction to the expected direction were also removed from the instrument.

In this study, Confirmatory Factor Analysis was selected because the construct dimensions were theoretically specified prior to analysis based

Table 2
Blueprint of Abdul Aziem's Theory of Prophetic Intelligence Construct

No	Aspect	The Maudhu'i Tafsir Verses	Indicator	Item F	Item UF
1	Spiritual Intelligence	Al-Anbiya : 81	Individuals ask God for forgiveness and regret having sinned and try to make amends	1,7,13	-
		Yunus : 12	Individuals pray and include God in every situation	19,31	25
		Ibrahim : 7	Individuals can be grateful for the blessings given by Him	37,43	49
2	Emotional Intelligence	At-Taubah : 128	Individuals have compassion for others and can feel the suffering of others.	2,8	14
		Ath- Thalaq : 3	Individuals put their trust (surrender) and accept every decision of God	20,32	26
		Ali Imron : 159	Individuals can be good friends with other people.	44,50	38
3	Intellectual Intelligence	Al-Baqarah : 260	Individuals enjoy seeking knowledge and developing their insights	3,9,15	-
		Ali Imron : 159	Individuals can solve a problem	21,27	33
		Al-Ahzab : 70	Individuals are able to communicate effectively, namely communication that can be well received by others.	39,51	45
4	Adversity Intelligence	Al-Baqarah : 155	Individuals are able to be patient in facing tests or difficulties	16,22	4,10
		Al Baqarah : 216	Individuals think positively about every event they experience.	28,34,40	46
5	Physical Intelligence	Luqman : 17	Individuals use their physical bodies to worship	52,5	11
		Luqman : 17	Individuals invite goodness and prevent evil.	23,29	17
		Al-Qoshos : 24	Individuals use their physical bodies to do good	35,41	47
6	Naturalistic Intelligence	Al-Baqarah: 205	Individuals behave well by protecting the earth and preserving it.	6,12	18,24
		Hud: 40	Individuals care about the survival of living things	36,42	30,48

on Qur'anic thematic review and previous conceptual models. CFA is appropriate for testing the structural validity of newly developed instruments in the initial validation phase. Hair et al (2019) emphasized that CFA is an appropriate technique to validate the hypothesized factor structure based on the existing theoretical framework. Construct validity is the extent to which a series of questions or items used in measurement can reflect the construct that is to be measured based on theory, so that the measurement can be trusted (Hair et al., 2019). There are several ways to measure construct validity, such as convergent validity and discriminant validity. Convergent validity is usually measured by looking at the factor loading (FL) values in CFA, average variance extracted (AVE), and construct reliability (CR). The standard FL value for convergent validity is >0.5, but FL >0.4 is acceptable if the t-values are significant and the sample size is more than 200 (Hair et al., 2019).

After the non-conforming items were removed, Kline (2016) recommends calculating factor scores from the remaining items. These items are used to estimate the measured parameters according to the established theoretical model. The reliability of this instrument was determined using Cronbach's alpha coefficient., with the criterion of a construct reliability coefficient greater than 0.70. This model evaluation uses several goodness of fit criteria that refer to (Hu & Bentler, 1999), including RMSEA, chi-square, TLI, GFI, SRMR, CFI and NFI. A standardized RMR of less than 0.05 indicates a good fit. The GFI measures how accurately a model generates the observed covariance matrix, with a value ≥ 0.9 indicating a good fit. The AGFI, which is the GFI adjusted for degrees of freedom, is also expected to have a value ≥ 0.9 for a good model fit.

Instrument

The measurement instrument was designed using a Likert scale approach with five response levels, ranging from 1 indicating "Very Unsuitable" to 5 indicating "Very Suitable." The construct of prophetic intelligence, based on a review of the Quran, consists of six aspects. These aspects include:

1. Spiritual intelligence, self-renewal through repentance, the habit of praying for oneself, family, society and being grateful to God.

Table 3
Data Descriptive Variables

Aspect	Mean	SD	Skewness	Kurtosis	Interpretation
Spiritual	3.88	1.11	-.840	3.000	Normal
Emotional	3.95	1.06	-1.020	3.610	Normal
Intellectual	3.88	1.00	-.930	3.380	Normal
Adversity	3.87	1.10	-.880	3.220	Normal
Physical	3.88	1.04	-.910	3.360	Normal
Naturalistic	3.82	1.09	-.840	3.120	Normal

Note: Skewness values within ±2 and kurtosis values close to 3 indicate that the data are approximately normally distributed.

2. Emotional intelligence, namely compassion, trust, and choosing comrades in struggle.
3. Intellectual intelligence, namely developing scientific insight, problem-solving skills and communication skills.
4. Adversity intelligence, namely being patient and thinking positively.
5. Physical intelligence, namely worship, inviting goodness, preventing evil and inviting people to do good.
6. Naturalistic intelligence, namely protecting and preserving the earth and caring about the survival of living things.

Results

Descriptive statistics

Descriptive statistics were calculated for all dimensions prior to conducting confirmatory factor analysis (CFA) to assess the distribution characteristics of the data. The results showed that the mean values ranged from 3.82 to 3.95 and the standard deviation values ranged from 1.00 to 1.12. The skewness values ranged from −1.02 to −0.84, indicating slight negative skewness within the acceptable range (±2). The kurtosis values ranged from 3.00 to 3.61, which are close to the normal distribution benchmark of 3, suggesting that the data were approximately normally distributed. Overall, the assumption of normality was satisfied, supporting the use of CFA.

Confirmatory factor analysis

Based on Figure 1 – 6, the t-values mostly meet the standard > 1.96. Regarding factor loadings, most items across all aspects supporting their contribution to their respective latent constructs. A factor loading value of ± 0.30 or ± 0.40 is acceptable, but a factor loading value of ± 0.50 is highly recommended for practical purposes (Hair et al., 2019). There are items that do not meet the standard, namely: SI5, SI9, EI3, EI5, EI7, II6, II8, AI1, AI2, AI8, PI2, PI3, PI8, NI3, NI4, NI5 and NI8. So out of 52 items, 35 items are acceptable.

The previous figure explains that the CFA measurement model is a first-order factor, where each latent variable or factor is directly measured by a number of indicators. Naturally, latent variable measurement models can be second-order, high-order, or multidimensional, where the latent variable is measured by a number of subvariables (dimensions), and the dimensions are further measured by a number of indicators (Yamin, 2021).

The prophetic intelligence measurement model is measured using a second-order factor in Figure 7. Referring to Abdul Aziem's theory (2020), there are six dimensions that reflect the measurement of prophetic intelligence: spiritual intelligence, emotional intelligence, intellectual intelligence, adversity intelligence, physical intelligence, and naturalistic intelligence.

The measurement model in this study was evaluated by comparing the proposed theoretical model of prophetic intelligence with the empirical data obtained from the sample. The evaluation focused on overall model fit and construct validity. Therefore, key fit indices and parameter estimates were examined. Although CFA produces a variety of fit indices, this study focuses only on the commonly recommended goodness-of-fit (GOF) measures.

The results are presented in Table 4. The model yielded a chi-square (χ^2) value of 376.70 with 98 degrees of freedom and a p-value of < .001, indicating a significant result at the 0.05 level. This suggests that the observed covariance matrix differs from the estimated covariance matrix. However, given the sensitivity of the chi-square statistic to large sample sizes (n = 437), model evaluation does not rely solely on this index and instead considers additional fit indices (Hair et al., 2019).

The RMSEA value was 0.08, indicating a marginal but acceptable model fit, as it falls at the upper limit of the recommended threshold. The Standardized Root Mean Square Residual (SRMR) was 0.03, which is below the conservative cutoff value of 0.05, indicating a good fit. The normed chi-square (χ^2/df) was 3.84,

Table 4
Results of the Prophetic Intelligence Factor Analysis

Aspect	Loading Factor (>0.30)	t-value >1.96	Validitas	Valid Item	Invalid Item
SI1	.740	17.360	Valid		
SI2	.680	15.430	Valid		
SI3	.700	15.930	Valid		
SI4	.750	17.560	Valid		
SI5	.040	.750	Invalid	7	2
SI6	.760	18.010	Valid		
SI7	.590	12.880	Valid		
SI8	.730	16.940	Valid		
SI9	-.250	-4.960	Invalid		
EI1	.800	18.990	Valid		
EI2	.650	14.220	Valid		
EI3	.060	1.200	Invalid		
EI4	.730	16.520	Valid		
EI5	-.010	-.230	Invalid	6	3
EI6	.760	17.620	Valid		
EI7	-.000	-.080	Invalid		
EI8	.560	11.880	Valid		
EI9	.680	15.150	Valid		
II1	.740	17.080	Valid		
II2	.670	14.870	Valid		
II3	.610	13.150	Valid		
II4	.630	13.750	Valid		
II5	.690	15.540	Valid	7	2
II6	-.120	-2.260	Invalid		
II7	.700	15.750	Valid		
II8	-.020	-.420	Invalid		
II9	.730	16.830	Valid		
AI1	.040	.700	Invalid		
AI2	.120	2.330	Invalid		
AI3	.770	17.740	Valid		
AI4	.550	11.460	Valid	5	3
AI5	.790	18.370	Valid		
AI6	.700	15.630	Valid		
AI7	.730	16.380	Valid		
AI8	.100	1.950	Invalid		
PI1	.690	15.340	Valid		
PI2	.050	.910	Invalid		
PI3	-.030	-.530	Invalid		
PI4	.740	16.770	Valid		
PI5	.680	14.950	Valid	6	3
PI6	.610	13.140	Valid		
PI7	.740	16.780	Valid		
PI8	.000	.080	Invalid		
PI9	.730	16.520	Valid		
NI1	.750	15.950	Valid		
NI2	.540	10.920	Valid		
NI3	.070	1.320	Invalid		
NI4	.100	1.880	Invalid	4	4
NI5	.110	2.060	Invalid		
NI6	.680	14.370	Valid		
NI7	.740	15.680	Valid		
NI8	. 140	2.560	Invalid		

Total valid items 35 Invalid 17, invalid items are required to be deleted

which falls within the acceptable range of 2.0 to 5.0 (Hair et al., 2019). In terms of incremental fit indices, the Comparative Fit Index (CFI) was 0.99, exceeding the recommended threshold of 0.90, indicating an excellent model fit. Similarly, the Tucker-Lewis Index (TLI) was 0.99, suggesting a good level of model parsimony.

Overall, the CFA results indicate that the measurement model of prophetic intelligence, which consists of spiritual, emotional, intellectual,

Table 5
Results of the Fit Model Analysis Test Second Order of Prophetic Intelligence

	Criteria	Spiritual	Information
P-value	>.050	.000	Not fit
RMSEA (Root Mean Square Error of Approximation)	<.080	.080	Acceptable fit
NFI (Normed Fit Index)	>.950	.980	Fit
TLI (Tucker-Lewis Index)	>.950	.990	Fit
CFI (Comparative Fit Index)	>.900	.990	Fit
IFI (Incremental Fit Index)	>.900	.990	Fit
SRMR (Standardized RMR)	<.050	.030	Fit
GFI (Goodness of Fit Index)	>.900	.900	Fit

adversity, and physical dimensions, demonstrates a good and acceptable level of fit. Therefore, the model is considered suitable for further analysis, including the assessment of construct validity and further model evaluation.

Construct reliability (CR) was assessed to evaluate the internal consistency of each construct. As presented in Table 5, all constructs demonstrated CR values above the recommended threshold of 0.70 (Hair et al., 2019), indicating good reliability.

Specifically, spiritual intelligence (CR = 0.86), emotional intelligence (CR = 0.84), intellectual intelligence (CR = 0.85), adversity intelligence (CR = 0.80), and physical intelligence (CR = 0.86) showed strong reliability. The naturalistic intelligence construct (CR = 0.71) also met the minimum acceptable level. Notably, the higher-order construct of prophetic intelligence demonstrated an exceptionally high reliability (CR = 0.99), indicating a very high level of internal consistency among its dimensions. Overall, these results confirm that all constructs in the model are reliable and suitable for further analysis.

Taken together, the findings support the adequacy of the proposed multidimensional intelligence measurement model. The CFA results indicate that the internal structure of each aspect aligns with the theoretical framework, while model adjustments were kept minimal and theoretically justified to preserve the confirmatory integrity of the analysis.

The CFA results indicated that the majority of the items had significant factor loadings, with 67.3% of the items meeting the validity criteria, while 32.7% were excluded. After establishing the first-order measurement model for each dimension, a second-order CFA was conducted to examine the hierarchical structure of prophetic intelligence.

The second-order model demonstrated an acceptable fit (χ^2 = 376.70, df = 98, $p < .001$; RMSEA = 0.08; CFI = 0.99; TLI = 0.99; SRMR = 0.03). All six dimensions—spiritual, emotional, intellectual, adversity, physical, and naturalistic intelligence—showed significant loadings on the higher-order construct.

These findings support the conceptualization of prophetic intelligence as a multidimensional construct. Overall, the final measurement model demonstrated good construct validity, confirming that prophetic intelligence consists of six interrelated dimensions.

Discussions

This study aimed to develop and validate a Quran-based prophetic intelligence measurement instrument using a confirmatory factor analysis approach. The results generally indicate that the proposed model demonstrates an acceptable level of fit and construct validity. Most items showed significant factor loadings, and the majority met the recommended psychometric criteria, supporting the multidimensional structure of prophetic intelligence.

However, despite these positive findings, several methodological considerations should be acknowledged. First, although most items were retained, some indicators exhibited relatively low factor loadings. While these were still above the minimum threshold, their inclusion may affect the strength and precision of the construct measurement. Future studies should consider refining or replacing these items to improve measurement quality.

Second, although this study tested a second-order model, further validation of the hierarchical structure is needed. Given that prophetic intelligence is conceptualized as a multidimensional construct, additional analyses—such as alternative model comparisons or cross-validation using independent samples—would

strengthen the robustness of the proposed structure.

Third, this study did not explicitly assess discriminant validity, which is essential to ensure that each dimension represents a distinct construct. Future research should incorporate approaches such as the Fornell-Larcker criterion or HTMT ratio to provide stronger evidence of construct distinctiveness.

In terms of reliability, while most dimensions demonstrated good composite reliability, the naturalistic dimension showed relatively lower values compared to others. This suggests that further refinement of items within this dimension may be necessary to achieve more consistent measurement.

Additionally, although this study provides initial evidence of construct validity and internal consistency, the findings are limited to a single sample. Therefore, further cross-validation across different populations and contexts is recommended to enhance the generalizability and stability of the instrument.

Overall, this study contributes to the development of a Quran-based prophetic intelligence instrument by providing preliminary psychometric evidence. However, a more rigorous validation process is required to ensure the robustness and applicability of the scale in broader contexts.

Conclusion

This study developed a preliminary measurement instrument of prophetic intelligence grounded in Qur'anic analysis and supported by initial evidence from Confirmatory Factor Analysis (CFA). The instrument comprises six dimensions: spiritual, emotional, intellectual, adversity, physical, and naturalistic intelligence. The results indicate that the proposed model demonstrates an acceptable fit with the data and meets recommended goodness-of-fit criteria. Of the 52 initial items, 35 were retained as valid indicators, with acceptable reliability across all dimensions.

This instrument contributes to the field of Islamic psychology by providing an empirically tested approach to assessing prophetic intelligence from a Qur'anic perspective. It offers a foundation for future research in operationalizing prophetic values within psychological assessment and may serve as a tool for evaluating moral and ethical development in contemporary contexts.

However, several limitations should be noted. Some items require further refinement to better reflect Qur'anic teachings, particularly within the spiritual dimension. In addition, the naturalistic dimension demonstrated relatively lower reliability, indicating the need for further development.

Future research is recommended to refine the instrument, examine measurement invariance across different populations, and apply additional validation techniques, including cross-validation. With further development and broader empirical testing, this instrument has the potential to become a more robust and comprehensive measure of prophetic intelligence.

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Appendix

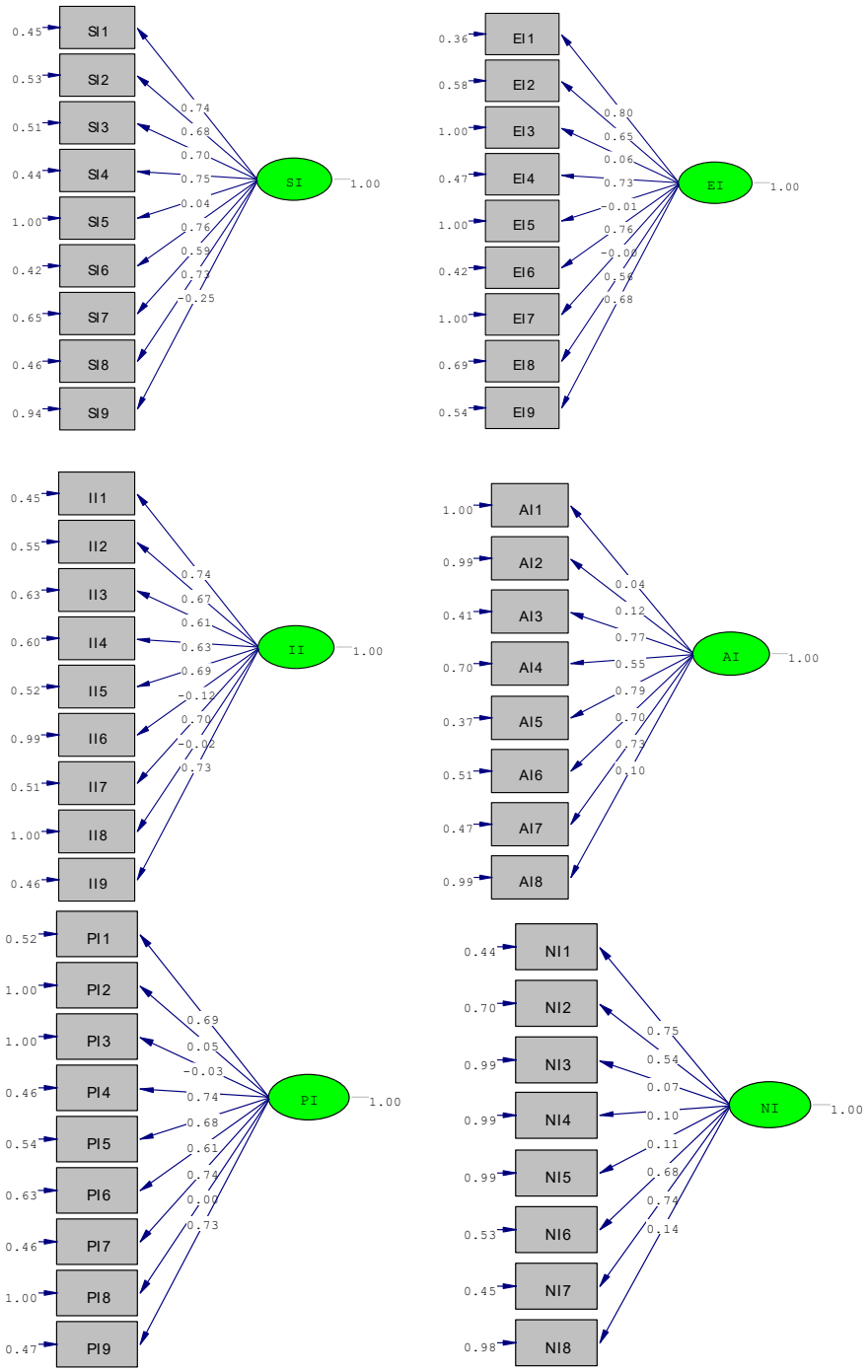

Figure 1 – 6. Path diagram for spiritual, emotional, intellectual, adversity, physical and naturalistic aspects respectively

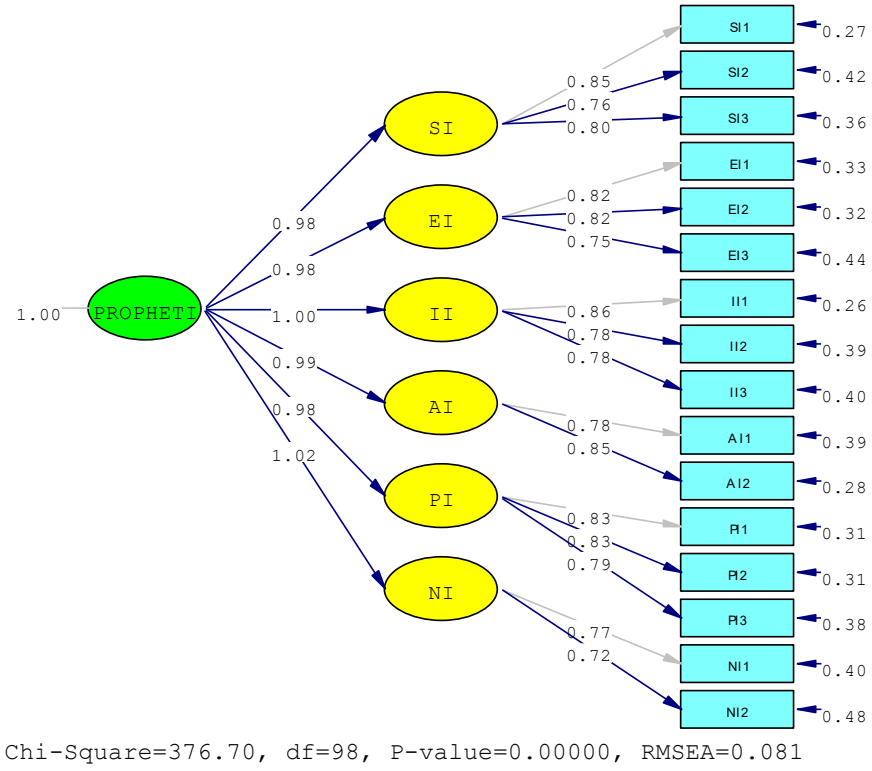

Figure 7. Path diagram for second-order model