The Development of Measurement Instrument Toward the Ideological Attitude of Al Irsyad Students in Indonesia

J Subando[1], B Kartowagiran[2], M Saleh[3], E Muslimin[4]

[1]Post Graduate, Islamic Institute of Mamba'ul 'Ulum Surakarta, Indonesia
[2]Post Graduate, State University of Yogyakarta, Indonesia
[3]Faculty of Science and Technology, Walisongo State Islamic University, Semarang, Indonesia
[4]Faculty of Tarbiyah, Islamic Institute of Mamba'ul 'Ulum Surakarta, Indonesia

jokosubando@iimsurakarta.ac.id, kartowagiran@uny.ac.id,
minhayati@walisongo.ac.id, edymuslimin@iimsurakarta.ac.id

Abstract. This research aims to develop the measurement instrument toward the ideological attitude of Al-Irsyad students in Indonesia. This research adopts the ADDIE development research model with procedures containing Analysis, Design, Development, Implementation, and Evaluation. At the initial stage, the researcher conducted a literature analysis to obtain an instrument construct that reflected Al-Irsyad's ideological attitude. The construct is used as the basis for composing the instrument items to obtain the prototype of a measurement instrument. The instrument prototype was then assessed by 11 experts in the fields of measurement, evaluation, language, and Al-Irsyad education to obtain the validated instrument. The expert assessment scores were then analyzed by using Aiken's formula, while the experts' suggestions and input were analyzed using a method of descriptive qualitative. The validated instrument was then tested on students to get an idea of its validity and reliability. The limited trial was conducted at SMP Al-Irsyad Purwokerto involving 126 students and the expanded trial was conducted at Al Irsyad Junior High School in 9 cities including Karawang, Bandung, Cirebon, Purwokerto, Pemalang, Surakarta, Karanganyar, Bondowoso and Banyuwangi that involved 722 students. The data from the limited trial were analyzed by EFA (exploratory factor analysis) and the data from the expanded trial were analyzed by CFA (confirmatory factor analysis). The result showed that the measurement instrument of the ideological attitude of Al Irsyad students was valid and reliable. It was indicated by the loading factor value ranging from 0.61 to 0.96 (>0.6), CR value 0.91 (>0.7), and AVE 0.56 (>0.5). Since it is valid and reliable, the instrument can be used for further measurement activities.

Keywords: Instrument, attitude, ideology, Al Irsyad

1   Introduction

Ideology is a value system and beliefs that are accepted by certain groups [1]. An-Nabhani [2] states that ideology is a comprehensive thought about humans, nature, and life, the relationship between before and after worldly life which is obtained through the process of thinking and creating regulation. A similar opinion is also stated by Schiro, who states that ideology is a comprehensive collection of ideas and views related to a belief about how the world is fully organized[3]. Based on the definition above, ideology can be used as a tool to regulate the world, overcome life's problems, and various depravity that occurs can be restored by following the ideology that is understood.

In theory, ideology has some main elements, namely: (1) a comprehensive view of humans, the world, and the universe in life; (2) a socio-political arrangement plan based on this understanding; (3) awareness and declaration of the form of a fight to make changes based on the understanding and planning of the ideology itself; (4) effort to direct the people to accept the ideology that demands the loyalty and involvement of its followers; and (5) effort to mobilize the widest possible cadres and masses who will become supporters of the ideology[2]. According to Nasir, ideology is a living belief that includes; 1) the view of life, 2) the purpose of life, and 3) the teaching and method used to carry out the view of life in achieving the purpose of life.

Ideology will affect a person's attitude and behavior, Asri states that ideology is a system of an idea or thought that has a rational cause-effect relationship, the value that underlies and supports the assumption and the chosen belief. Fishbein states that a person's behavior is determined by the will to behave, while the will to behave is determined by his attitude and belief [4].

Meanwhile, Al-Irsyad is a dakwah organization that aims to get rid of shirk khurafat and superstition from society. To realize this, Al-Irsyad built many schools and carried out dakwah in society[5]. The ideological attitude and behavior that Al-Irsyad wants to develop are contained in the mabadi' Al-Irsyad [6]. The eight points of mabadi Al Irsyad are sources of law, monotheism, worship, morality, equality, knowledge, modernity, and brotherhood [5]. Syaikh Ahmad Surkati the founder of Al-Irsyad stated that Muslims must use the Qur'an and Sunnah as the sources of law [7]. Islam forbids taqlid and fanaticism towards certain people. According to Surkati, taqlid and fanaticism cause Muslims to experience setbacks because of the number of thoughts[8, 9]. Meanwhile, in the aspect of monotheism, Muslims must be clean from shirk, superstition, and khurafat, because these three aspects are sources of unproductive Muslims, people want to be smart they but don't want to learn, they want to be rich but they don't want to work hard instead go to a shaman or ask to a grave to be given wealth and intelligence[10, 11]. In the morality aspect, people must have a moral character toward Allah by not associating Allah with others, having good morals toward others by speaking honestly, being helpful, and being moral to oneself by always dressing well, eating and drinking following Islamic guidelines[12]. Al-Irsyad considers that a person's glory is due to knowledge, charity, and devotion to Allah SWT, not because of its descendants[13] . Al-Irsyad also teaches people to get knowledge from wherever it comes from for the

sake of mankind's welfare. Al-Irsyad also teaches that people should always establish brotherhood with their fellow, help, and sympathize with anyone[5].

The ideology of Al-Irsyad is planted through the Al-Irsyad curriculum, namely the religious curriculum taught in Al-Irsyad schools. The subjects are Qur'an-hadith, Tarikh, Aqidah, Morality, and Arabic. The Qur'an-hadith teaches about the sources of law in Islam, Aqidah teaches the attitude of monotheism that is pure and clean from shirk, khurafat, and superstition, and Tarikh teaches the glorious history of Muslims in the world of science, while Morality teaches to create a good attitude towards fellow. In addition to the subjects above, several Al-Irsyad schools have extra-curricular activities that are very useful in strengthening Al-Irsyad's ideology, namely mentoring (Famela, 2015).

However, there is no measurement of the result of the implementation of the Al-Irsyad curriculum from the aspect of its ideological attitude. Subando has developed an evaluation instrument for curriculum design, the process of strengthening curriculum ideology and behavior but has not yet been developed for the attitude aspect[13, 14]. Several existing researches mostly discuss the history and the character of Syaikh Ahmad Surkati [15-19], comparative studies of Al-Irsyad exactly[20] and others.

It is important to measure the result of curriculum implementation, especially the attitude aspect. It is said so because attitude will affect a person's behavior. The attitude becomes a variable for a person's behavior, or a person's behavior can be predicted by his attitude[21]. Furthermore, the result of measuring attitude that implements guaranteed measuring tools can be used to evaluate curriculum design and the process of strengthening ideology through learning. Based on the considerations above, it is necessary to conduct development research related to the instrument for measuring the ideological attitude of Al-Irsyad students.

2   Research Method

This research adopts the ADDIE development method (analysis, design, development, implementation, and evaluation), with the stages taken, are analysis, design and development, implementation, and evaluation[22, 23]. The first stage is analysis. At this stage, a literature review is carried out on books that discuss the ideology of Al-Irsyad such as Mabadi' and other related books. The expected result is an attitude construct that reflects Al-Irsyad's ideology.

The second stage designs. At this stage, the prototype design of the Al-Irsyad measurement tool for ideological attitude is carried out. The activity that is carried out is item collection, which is writing items based on indicators obtained from the analysis stage. The third stage is development. At this stage, content validation is carried out. The instrument items that have been compiled are then assessed by experts regarding the suitability of the indicator with aspect and the suitability of the indicator with the statement. The experts who provide the research consist of two measurement experts, two evaluation experts, two Islamic religious education experts, four Al-Irsyad education practitioners, and one grammar expert. After the items get an assessment from the experts, then the content validity value is calculated by using Aiken's formula. Item is

considered valid if the result of the V-count is greater than Aiken's V table, which is 0.781[24].

The fourth stage is implementation. At this stage, the instrument testing is carried out both in limited trials and expanded trials. The limited trial activity is carried out at SMP Al-Irsyad Al-Islamiyyah Purwokerto. The school is chosen as a limited trial because the Central Leadership of Al-Irsyad Al Islamiyyah has determined that SMP Al-Irsyad Purwokerto is a model for implanting Al-Irsyad ideology in Indonesia. The sample consists of 165 students, all of whom are grade 9 students. The 9th-grade students are chosen as subjects in this research because these students have received a lot of understanding of Al Irsyad's ideology.

The data that are obtained in the limited trial is then analyzed by factor analysis by using the Kaiser Meyer Olkin Measure of sampling (KMO-MSA) and Bartlet's Test of Sphericity (BTS) to test the adequacy of the data. The data are considered worthy enough to be analyzed further if the KMO-MSA value is >0.05 and the BTS value is <0.05. After the data are said to be feasible, the Anti Image Correlation (AIC) value and the loading factor (FL) value are further sought to test the validity of the item. The item is called to be valid if the AIC value is >0.5 and (FL >0.5[25]. The instrument reliability test uses the Cronbach Alpha formula with the criteria that the item is declared reliable if the Cronbach Alpha value is >0.7[26].

The expanded trial is conducted at Al-Irsyad Junior High School in 9 cities, namely Karawang, Bandung, Cirebon, Purwokerto, Pemalang, Surakarta, Karanganyar, Bondowoso and Banyuwangi with a total sample of 722 students. These schools are chosen the consideration of the regional representation and historical factors.

The data from the expanded trial are analyzed with confirmatory factor analysis to get a conclusion on whether the instrument is valid and reliable. The measuring instrument is said to be valid and reliable if the value of $p>0.05$, the value of the root mean square error of approximation (RMSEA) <0.08, the value of goodness of fit (GFI)> 0.09[27].

3   Result and Discussion

The result of a literature search of Surkati's books such as Azzachiratul Islamijah, Risalah Surat Al Jawab, Masailul Thalat, Al Wasiyyah Al Amiriyyah, Muhammadiyah Bertanya Surkati Menjawab, and books of scholars who influenced Surkati's thoughts such as the book of monotheism, Wahyu dan Akal, Risalah Tauhid, Al Islam Wan Nashraniyyah Fil Ilmi Wal Madaniyyah then obtained attitude indicators that reflect Al-Irsyad's ideology and example of question items as listed in table 1.

Table 1. Indicators of the ideological attitude of Al-Irsyad students

Aspect	Indicator	Description
Tauhid (monotheism)	Avoid taqlid	Follow people's opinions fanatically
	Avoid blind fanaticism	Fanatical about teachers
	Reject Khurafat	Habib and wali have supernatural powers
	Reject Superstition	The story of Nyai Roro Kidul
Worship	Understanding *bid'ah* as bad practice	Aski for help (*syafa'at*) to people who have died, Pray with the intermediary (*tawasul*) of the dead, Stand while reading the Prophet's *maulid*, Do t*ahlilan* at a funeral
		Do tahlilan at a funeral
	Understand worship must be according to the guidance of the prophet	The statement of *nawaitu ushalli* at the start of salat
Akhlak (morality)	Love to study	Love to get gain knowledge
	Dare to fight bad things	Dare to fight bad things
	Glorify brotherhood	Brotherhood/ Ukhuwah Islamiyyah
	Fulfill the rights of others	Fulfill the rights of others
Equality	Reject *tafadul*	Wali and Habib bring down the descendants of noble people
	Considering fellow Muslims as equals	Considering fellow Muslims as equals
Knowledge	Study science and technology	Study science and technology in the Western countries
	Teach science and technology	Teach science and technology from the Western countries
Modernity	Believe that Islam does not conflict with science and technology from the Western countries	Islamic teachings forbid taking knowledge and technology from the Western countries
	Use Western science and technology that does not conflict with Islam	Use science and technology from the Western countries
Brotherhood	Know (*ta'aruf*)	Get to know each other
	Have a relationship (*ta'aluf*)	Communicate with fellow Muslims even though they are of different races/ ethnicities
	Serve (*ri'ayah*)	Serve friends' needs

The attitude instrument uses the semantic differential scale that is developed by Charles Osgood. The semantic scale has two components, namely stimulus and response, the stimulus is a statement of Al-Irsyad's ideology, while the response is in the form of two opposing word choices that are placed at two different poles. Subjects are asked to put a response between the two poles, the happier they are the higher the score,

and the more bored they are the lower the score. Osgood divides the differential seman-tic scale into three dimensions, namely evaluation in the form of an assessment of the stimulus, potential in the form of an assessment of the activity contained in the stimulus, and the activity dimension in the form of an assessment of the activity content in the stimulus. The words that include evaluation dimensions are commendable-despicable, and good-bad. The words that include potential dimensions are weak-strong, heavy-light, and difficult-easy. While the choice of words included in the activity dimension are hated-loved, sad-happy, and so on. The assembled instrument is then assessed by 11 experts from various expertise and state that the attitude instrument items are suita-ble to be used, this is supported by the result of the assessment based on the Aiken formula.

The lowest value for the assessment of the conformity of aspects with indicator is 0.91 and the highest value is 0.94. The lowest value for the assessment of the conform-ity of the indicator with the statement is 0.79 and the highest value is 0.97. According to Aiken, because the value of V Aiken's count > V Aikens Table (0.781), it can be concluded that the instrument is said to be valid, see table 2.

Table 2. Aiken's Validity Value

Aspect	Conformity of Aspects with Indicators	Conformity of Indicators with Statements	Note
Law sources	0.92	0.79	valid
Tauhid (monotheism)	0.94	0.93	valid
Worship	0.94	0.92	valid
morality	0.94	0.95	valid
Equality	0.94	0.97	valid
Knowledge	0.91	0.96	valid
Modernity	0.94	0.96	valid
Brotherhood	0.94	0.93	valid

After it is concluded that the instrument items are valid, the instrument is tested on a limited scale to obtain an empirical description of the validity and reliability. The result shows that Al-Irsyad's ideological attitude instrument has the lowest KMO value of 0.659 in the aspect of worship and the highest value of 0.863 in the aspect of moder-nity, all BTS values are 0.000 because the KMO value>0.5 and BTS<0.05. It is stated that the data meet the adequacy requirements so that it can be analyzed further to see AIC and FL[28].

Table 3. Feasibility Index and Item Validity Index Instruments for measuring the Ideological Attitude of Al Irsyad

Aspect	KMO-MSA	BTS	Item number	AIC	FL	Note
Law sources	0.798	0.000	1A	0.572	0.791	Valid
			1B	0.600	0.596	Valid
			1C	0.535	0.804	Valid
			2A	0.791	0.898	Valid
			2B	0.809	0.892	Valid
			2C	0.859	0.827	Valid
			3A	0.865	0.868	Valid
			3B	0.775	0.931	Valid
			3C	0.825	0.910	Valid
Tauhid (monotheism)	0.786	0.000	4A	0.839	0.847	Valid
			4B	0.870	0.857	Valid
			4C	0.833	0.878	Valid
			5A	0.826	0.887	Valid
			5B	0.920	0.811	Valid
			5C	0.811	0.905	Valid
			6A	0.784	0.909	Valid
			6B	0.760	0.914	Valid
			6C	0.707	0.931	Valid
			7A	0.877	0.823	Valid
			7B	0.635	0.898	Valid
			7C	0.622	0.889	Valid
			8A	0.894	0.652	Valid
			8B	0.610	0.876	Valid
			8C	0.645	0.909	Valid
Worship	0.659	0.000	9A	0.782	0.879	Valid
			9B	0.689	0.883	Valid
			9C	0.762	0.854	Valid
			10A	0.749	0.823	Valid
			10B	0.609	0.631	Valid
			10C	0.748	0.877	Valid
			11A	0.723	0.790	Valid
			11B	0.723	0.865	Valid
			11C	0.754	0.775	Valid
			12A	0.739	0.865	Valid
			12B	0.754	0.903	Valid
			12C	0.807	0.903	Valid
			13A	0.731	0.929	Valid
			13B	0.627	0.953	Valid
			13C	0.654	0.926	Valid
Akhlak (morality)	0.782	0.000	14A	0.702	0.911	Valid
			14B	0.851	0.923	Valid
			14C	0.680	0.915	Valid

Aspect	KMO-MSA	BTS	Item number	AIC	FL	Note
			15A	0.830	0.501	Valid
			15B	0.871	0.513	Valid
			15C	0.813	0.623	Valid
			16A	0.692	0.921	Valid
			16B	0.911	0.877	Valid
			16C	0.660	0.913	Valid
			17A	0.833	0.822	Valid
			17B	0.848	0.846	Valid
			17C	0.804	0.876	Valid
Equality	0.713	0.000	18A	0.821	0.882	Valid
			18B	0.715	0.933	Valid
			18C	0.739	0.927	Valid
			20A	0.627	0.872	Valid
			20B	0.621	0.882	Valid
			20C	0.825	0.706	Valid
Knowledge	0.751	0.000	21A	0.792	0.965	Valid
			21B	0.688	0.975	Valid
			21C	0.766	0.953	Valid
			22A	0.738	0.941	Valid
			22B	0.732	0.967	Valid
			22C	0.818	0.944	Valid
			23A	0.719	0.955	Valid
			23B	0.849	0.930	Valid
			23C	0.689	0.949	Valid
Modernity	0.863	0.000	28A	0.928	0.824	Valid
			28B	0.872	0.845	Valid
			28C	0.877	0.855	Valid
			29A	0.838	0.817	Valid
			29B	0.804	0.832	Valid
			29C	0.890	0.797	Valid
			30A	0.901	0.753	Valid
			30B	0.877	0.826	Valid
			30C	0.802	0.791	Valid
Brotherhood	0.711	0.000	25A	0.708	0.858	Valid
			25B	0.782	0.838	Valid
			25C	0.712	0.837	Valid
			26A	0.669	0.838	Valid
			26B	0.729	0.788	Valid
			26C	0.628	0.889	Valid
			27A	0.680	0.824	Valid
			27B	0.666	0.842	Valid
			27C	0.902	0.700	Valid

Table 3 shows that the lowest AIC value is 0.535 item number 1C in the aspect of law sources and the highest is 0.928 item number 28A in the aspect of modernity. The lowest value of FL is 0.501 item number 15A in the aspect of morality and the highest is 0.975 item number 21B in the aspect of knowledge. From the result above, it is obtained that the AIC value >0.5 and the FL value >0.5. Thus, it can be concluded that all instrument items are valid [29-33].

Meanwhile, the result of the reliability calculation by using the Cronbach Alpha formula for each instrument are as follows, aspects of law sources (0.826), tauhid (monotheism) (0.796), worship (0.808), akhlak (morality) (0.941), equality (0.754), knowledge (0.831), modernity (0.936) and ukhuwah Islamiyyah (brotherhood) (0.892). From the result above, because all Cronbach Alpha values are above 0.7, it can be concluded that the attitude instrument can be stated to be a reliable instrument.
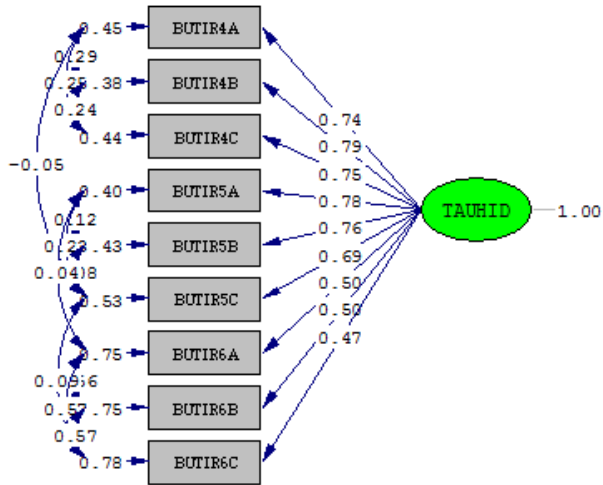
Chi-Square=22.04, df=15, P-value=0.10688, RMSEA=0.032

Fig. 1. First Order for Monotheism Aspect

The result of the expanded trial analysis for an aspect of the sources of Islamic law obtains p value=1.000 (>0.05), RMSEA=0.000 (<0.05), GFI=1.00 (>0.9), and the loading factor that shows above 0.33, they are 0,91 (3A), 0.92 (3B), 0.90(3C). The result above shows that the item numbers can explain the construct well. Item numbers 1A, 1B, 1C, 2A, 2B, and 2C are expelled from the model because they have a low loading factor (<0.3).

The result of the analysis on the aspect of monotheism after modifications obtains p value=0.10688, RMSEA=0.032, GFI=0.99, and loading factor 4A (0,74), 4B(0,79), 4C(0,75), 5A(0,78), 5B(0,76), 5C(0,69), 6A(0,50), 6B(0,50), and 6C(0,47). Item numbers 7A, 7B, 7C, 8A, 8B and 8C are expelled from the model because they have low loading factor (<0,3). From the result above, it shows that the items are able to explain the construct well [34, 35].

The result of the analysis on the aspect of worship obtains p value=0.0000, RMSEA=0.367, GFI=1.0, and loading factor item numbers 9A(0.86), 9B(0.99), 9C(0.91), while item numbers 10A(0.08), 10B(0.03), 10C(0.1), 11A(0.18), 11B(0.13), 11C(0.19),12A(0.10), 12B(0.18), 12C(0.11) ,13A(-0.08), 13B(-0.08), 13C(-0.04) are expelled from the model because they have low loading factor (<0,3) [29].

In the morality aspect, it obtains p value=0.07467 (>0.05), RMSEA=0.028 (<0.08), GFI=1.00 (>0.9), and all loading factors above 0.33, they are 14A(0.65), 14B(0.72), 14C(0.75), 15A(0.83), 15B(0.84), 15C(0.86), 16A(0.80), 16B(0.84), 16C(0.80), 17A(0.78), 17B(0.77), 17C(0.71). From the result above, it indicates that the items are able to explain the construct well. The result of the analysis on the aspect of equality obtains p value= 0.25535 (>0.05), RMSEA=0.025 (<0.08), GFI=1.00 (>0.9), and all loading factors above 0.33, they are 18A (0.87), 18B(0.72) and18C(1.00), while item numbers 20A (0.11), 20B(0.07), 20C(-0.2) must be expelled from the model because they have low FL (<0.3).

At the knowledge aspect after item numbers 22A, 22B, 22C, 23A, 23B, and 23C are expelled from the model because the have low loading factor that obtains p value=1.000 (>0.05), RMSEA=0.000 (<0.08), GFI=1.00 (>0.9), and all loading factor above 0.33, they are 21A(0.94), 21B(0.94), 21C(0.93), so that it is a good constructor item.

At the modernity aspect, it obtains p value=0.13424 (>0.05), RMSEA=0.029 (<0.08), GFI=0.99 (>0.9), and loading factor above 0.33, they are 28A(0.56), 28B(0.64), 28C(0.61), 29A(0.71), 29B(0.77), 29C(0.74), 30A(0.62), 30B(0.61), and 30C(0.56).

At the aspect of ukhuwah Islamiyah or brotherhood after item numbers 27A, 27B, and 27C are expelled from the model because they have low loading factor thus it obtains p value=0.62159 (>0.05), RMSEA=0.000(<0.08) , GFI=0.99 (>0.9), and loading factor above 0.33, they are 25A(0,63), 25B(0,71), 25C(0,89), 26A(0,86), 26B(0,95), 26C (0,73), so that the item is considered as good constructor, see table 4 for detail information.

Table 4. Evaluation of Factor Loading and Criteria of Overall Measurement Model Fit

Aspect	P-Value	RMSEA	GFI	Loading Factor	Criteria
Sources of Law	1.00	0.000	1.00	3A(0,91), 3B(0,92), 3C(0.90)	Good Fit
Tauhid (monotheism)	0.10688	0.032	0.99	4A(0.74), 4B(0,79), 4C(0,75), 5A(0.78), 5B(0,76), 5C(0,69), 6A(0,50), 6B(0,50), 6C(0,47)	Good Fit
Worship	1.00	0.000	1.00	9A(0,86), 9B(0,99), 9C(0,91)	Good Fit
Akhlak (morality)	0.07467	0.028	0,98	14A(0,65), 14B(0,72), 14C(0,75), 15A(0,83), 15B(0,84), 15C(0,86), 16A(0,80), 16B(0,84), 16C(0,80), 17A(0,78), 17B(0,77), 17C(0,71)	Good Fit
Equality	0.25535	0.025	1.00	18A(0,87), 18B(0,72), 18C(1,00)	Good Fit
Knowledge	1,00	0.000	1.00	21A(0,94), 21B(0,94), 21C(0,93)	Good Fit

Modernity	0,13424	0,029	0,99	28A(0,56), 28C(0,61), 29B(0,77), 30A(0,62), 30C(0,56)	28B(0,64), 29A(0,71), 29C(0,74), 30B(0,61),	Good Fit
Brotherhood	0.62159	0.000	1,00	25A(0,63), 25C(0,89), 26B(0,95), 26C(0,73)	25B(0,71), 26A(0,85),	Good Fit

Composite Reliability value for aspects of law sources (0.7489), monotheism (0.8818), worship (0.8341), morality (0.8337), equality (0.8094), knowledge (0.7722), modernity (0.8049), and ukhuwah (0.714). The result above shows that the instrument is reliable and the items can explain the construct well[34]. The complete instrument of Al-Irsyad's ideological attitude has 51 valid items as listed in table 5. 36 items fail in the expanded trial and 6 items in the limited trial.

Table 5. Number of Behavioral Instrument Items

Aspect	Early development/expert validation	Limited trial		Expanded trial	
	Valid	Fail	valid	Fail	valid
Sources of Law hukum	9	0	9	6	3
Monotheism	15	0	15	6	9
Worship	15	0	15	12	3
Morality	12	0	12	0	12
Equality	9	3	6	3	3
Knowledge	9	0	9	6	3
Modernity	12	3	9	0	9
Brotherhood	12	0	12	3	9
	93	6	87	36	51

Regarding the sources of law, Al-Irsyad wants all its citizens to understand the Qur'an and Sunnah and be steadfast in both. Getting an understanding of the Qur'an and the Sunnah, it can be done by studying, understanding, and practicing, while tahkim (ruling) on the Qur'an and Sunnah means making them both a tool to regulate life and a source of solution to all problems[6].

Surkati as the founder of Al Irsyad, and Ibn Taimiyah as his predecessor generation have a view that in understanding and having law based on both of them, fanaticism and blind taqlid are not allowed. Fanaticism and blind taqlid must be left far away because, in both of them, Muslims experience a decline in thinking[36].

Al-Irsyad teaches us to always unite Allah by denying things that are khurafat and superstition and staying away from shirk[36]. Regarding worship, Al-Irsyad emphasizes always refers to a basis of the Qur'an and sunnah, believing that the practice of bid'ah (worship that is not exemplified by the Prophet) will be rejected so it is forbidden to do anything heresy[37].

Prophet Muhammad as a great example always prioritizes morality, so Al-Irsyad's ideology guides students to always not speak dirty, lie, be arrogant, have bad prejudices

and talk about the disgrace of others and be sincere in charity (Surkati, 1918). Islam comes to abolish things related to race, so Al-Irsyad's ideology emphasizes the aspect of equality, namely rejecting the view of tafadul (glory because of descendants), considering fellow Muslims as equal, and treating them fairly[38].

The modernist movement is embedded in the Al-Irsyad organization, it is marked by its acceptance of non-religious general knowledge[39]. Al-Irsyad follows Abduh's view that reason as a source of knowledge can prove the existence of Allah and the Qur'an is from Allah (kalam Allah)[40], believing that by studying science, the benefit of the world and the hereafter will be gained[9]. Al-Irsyad also views that it is possible to use western technology, especially to help explore and practice Islam. Related to Ukhuwah Islamiyah (brotherhood), Al-Irsyad views that fellow Muslims must feel like brothers and one body, establish friendships and help each other[41].

According to the perspective of measuring the result of the development instrument of Al-Irsyad's ideological attitude, it has good validity and reliability. The result of this research development can be used for measurement. The measurement of Al-Irsyad's ideological attitude can be obtained by asking respondents to fill out a valid instrument, then the average score is converted by using table 6.

Table 6. Criteria for Assessing the Ideological Attitude of Al-Irsyad Students

No	Average Score	Attitude Criteria
1	1,00 - 1,59	Very bad
2	1,60 - 2,19	Bad
3	2,20 - 2,79	Moderate
4	2,80 – 3,39	Good
5	3,40 - 4,00	Very good

4   Conclusion

The research succeeds in developing an instrument to measure the ideological attitudes of Al-Irsyad students in Indonesia. The instrument has 51 items that consist of 31 aspects of law source, 9 aspects of monotheism, 3 aspects of worship, 12 aspects of morality, 3 aspects of equality, 3 aspects of knowledge, 9 aspects of modernity, 9 aspects of ukhuwah Islamiyyah (brotherhood). The instrument for measuring the ideological attitude of Al Irsyad students has guaranteed validity and reliability, this is indicated by the loading factor value ranging from 0.61 to 0.96 (>0.6), CR value 0.91 (>0.7), and AVE. 0.56 (>0.5). Due the guarantee of validity and reliability, the instrument can be used to measure the ideological attitudes of Al Irsyad students in Al Irsyad schools throughout Indonesia.

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