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Validity and Reliability of Spiritual Competency Instruments of Police Members Using Confirmatory Factor Analysis

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Abstract: This study aims to measure the spiritual competency construct of members of the Indonesian National Police. The population in this study comprises 323 police members, including 267 male and 56 female officers. The method in this study uses a Likert-scale survey. The study's results empirically indicate that the 37 items of the instrument measuring spiritual competence are distributed across three dimensions. The results of the construct validity using factor analysis indicate that a number of items have been successfully estimated as seven indicators, with factor loadings >0.50. Of the 37 existing items, based on the MSA number, all have been above 0.5. As for the second stage, the assessment based on the loading factor, there were 11 items that fell because they did not meet the requirements. The other 26 items were declared valid based on the consolidation analysis, with factor loadings >0.50.

Keywords: Development, spiritual competence, members of the police, CFA

INTRODUCTION

Religious education, as the foundation of faith and piety, is often identified with spirituality, though in some views spirituality is distinct from religiosity. Religiosity is broader than spirituality, which is more ritualistic, doctrinal, and has the potential to give rise to secularism (Miler, 1999) While spirituality emphasizes meaning, beliefs that can continue to develop (Cooper, 2001).

Today, man's need for spirituality continues to increase, along with the belief in God, heaven, and the scriptures (Gutierrez et al., 2020). This is supported by numerous studies on spiritual competence across all fields

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(Dailey et al., 2015). Therefore, spiritual competence is an active, ongoing process within a person (Hodge, 2018).

Citing research conducted (In P. Richards, 2000) and (Keith R. Anderson, 1999) This shows that spirituality contributes positively to moral behavior and to mental and physical health. Modern psychology looks further at the nature of human beings, no longer limited to meeting physical and spiritual needs, but also includes spiritual needs that exist in the human soul (A. Hidayat, 2016). Spirituality is also an individual consciousness to respect the existence of nature that is related to the owner of the highest power in life, such as God, the owner of eternity, and in relation to noble values (Novitasari, 2017).

The importance of morals for every individual will positively impact their survival. This applies to all circles, including members of the police (Smith et al., 2016). As security and law enforcement officers, the police must possess qualified spiritual competence as part of their moral code. In the view of the National Police of the Republic of Indonesia, spirituality is considered a very decisive component at every level and career development. This can be seen from the existence of a Spiritual (Spiritual) component in the 13 determinants in each selection, including taking part in general development education, such as the Police Inspector School, the First Leadership Staff School, and the High Leadership Staff School, as well as determining graduation. The spirituality of National Police Officers, especially among First Officers, who serve as the spearhead of the National Police leadership, will impact the National Police's success within the community. A First Officer will be a leader who connects the Bintara or Enlisted with mid- and high-level leaders as a policy maker.

Previous researchers have made efforts related to spiritual competence. Whether it is research on the development of spiritual competence with various levels of success, or whether spiritual competence is linked to other variables. (Hodge, 2018) report on the importance of methodologically measuring spiritual competence, (Davis, 2009) develop a scale of spiritual competence at the level of concept and practice, without showing development results in the form of the validity of the item and its reliability. (Rovers & Kocum, 2010) measure the level of spirituality with other variables, in some religions, with a majority of Christian respondents, with the result that spirituality has a positive effect on quality of life. (Mandelkow et al., 2022) reported a gap between religiosity and spiritual competence among Norwegian Psychotherapists, with only variance in competency scores between participants.

The same is the case with (Bowser et al., 2020), who conducted research on spiritual competence for counselors using the pre-test post-test design method with a descriptive statistical approach. The model for developing a measuring tool that is in line with this study is (Lu et al., 2018), which develops the spiritual competence scale of counselors using confirmatory analysis, with six dimensions, namely: assessment, counselor self-awareness, diagnosis and treatment, human and spiritual development, culture and worldview, and

communication. In terms of construct validity, this instrument has been tested for reliability, but it is not relevant for measuring the spiritual competence of police members, as their duties and functions differ significantly from those of counselors. The spirituality factor is very balanced in a person's life between work, family, desires, existence, needs, and responsibilities (Marshall, 2004).

Therefore, to fill this gap and remember the importance of spiritual competence for members of the National Police, the purpose of this research is to develop a spiritual competence measurement instrument that is theoretically based on determining the level of spiritual competence for members of the Indonesian National Police, by referring to the decision of the National Police Education and Training Directorate number: 431/VII/1.1./2019 concerning Guidelines for Parenting and Introduction to the Environment and Traditional Development of Education Participants. The formation of the National Police is in the form of the ability of students to be able to carry out activities in accordance with the provisions of religion that are applied in social interaction relationships by participating in activities to increase faith and piety, carrying out all religious provisions and being active in interfaith activities.

METHODS

Research Design

This research is a development of a spiritual competency scale, with the sample comprising members of the National Police of the Republic of Indonesia who are pursuing studies at the School of Police Officer Formation of the National Police Education and Training Institution in Indonesia.

This research is a developmental study, using an affective measurement design (Gable, 1986), which includes three stages. The first stage is the development of instruments, the second stage is instrument trials, and the third stage is reporting results as a test administration process (Semiawan, 2008). The *research and development* cycle includes research findings on the products to be produced (Hamzah B. Uno, 2012). The basics of test development are built on mathematical models that are continuously tested for feasibility by psychometrics (Azwar, 2005), to produce a standard instrument that refers to techniques that have been determined by experts gradually and proportionally (Firdaos, 2017).

Research Sample

The sample in this study comprises 323 police members participating in further studies, using Likert-scale measures. This scale is used to measure the attitudes, opinions, and perceptions of a person or a group about social events or symptoms (Riduan, 2009). The sample specification criteria can be explained below:

Table 1 Research Sample Criteria

No	Gender	Quantity	Presentation
1	Laki-Laki	267	82,66 %
	Perempuan	56	17,84 %
	Jumlah	323	100 %
	Pangkat		
2	Aiptu	6	1,86 %
	Aipda	90	27,86 %
	Bripka	219	67,80 %
	Brigadi Polisi	8	2,4 %
	Jumlah	323	100 %
	Pendidikan Umum		
3	S2	40	12,38 %
	S1/D IV	200	61,92 %
	D III	2	0,62 %
	SLTA	81	25,08 %
	Jumlah	323	100 %

Data Analysis

The data analysis used in this study is confirmatory factor analysis, a mathematical technique that reduces a large number of interrelated variables to a small number of latent variables, dimensions, or factors. (Kass & Tinsley, 1979). Factor analysis was first developed as a method to study something that cannot be observed (Raykov, 2006). The spiritual competency variable is a latent variable that cannot be observed directly, but with a testing approach and a constructive approach (Harrington, 2009), (Singh, 2006).

RESULTS AND DISCUSSION

Results of Exploratory Factor Analysis

The factor analysis assessment assesses the feasibility of a set of variables, which are then included in subsequent testing. This is done to collect a number of variables that can be analyzed based on certain criteria (Thompson, 2002). The calculation using SPSS 26 will be presented in each of the dimensions below.

The results of the first stage of analysis used an exploratory approach. It is a statistical method useful for building a structural model consisting of many variables or a single variable (Schmitt, 2011). Exploratory Factor Analysis (EFA) is also one of the factor analysis techniques commonly used to determine the relationships among indicator variables or manifest variables (Paper,

2016).

Sample Strength

The first stage is to determine the Emperor-Meyer-Olkin (KMO) value. The KMO value indicates the feasibility of conducting a factor analysis. The KMO scale ranges from 0 to 1. If the KMO value is less than 0.5, the factor analysis is not feasible.

The results of the calculation of the religious and faith dimensions were obtained as follows: 0.931, with *chi-square* = 6120.934 at significance (Sig = 0.00 at dk: 351). This shows that the value of SMEs is > 0.5 and the significance is < 0.05. This means the first stage of testing is eligible and can proceed to the next stage of analysis. The results of the calculation of KMO and Chi-Square can be seen in the table below:

Table 2: Sample Sufficiency Measurement Results and Bartlett Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		0,931
Bartlett's Test of Sphericity	Approach. Chi-Square	6120,934
	Df	351
	Sig	.000

The second stage is to examine the correlation between items in the Measure of Sampling Adequacy (MSA) in the Anti-Image Correlation table. The MSA test assesses the adequacy of sampling for each variable. The condition for accepting the MSA test is that, if the MSA value is above 0.5, the variable can be predicted and further analyzed. Meanwhile, if the MSA value is below 0.5, the variable cannot be further analyzed and must be eliminated.

The results of this analysis show that all 27 items analyzed yield an MSA value > 0.5. The largest MSA value is 0.980 in point 3, and the smallest is 0.844 in point 4. Assuming that the significance criterion is this: if the Sig. Number > 0.05, then Ho is acceptable. As for the number of Sig. <0.05, then Ho is practically rejected.

The next stage is to assess communalities. This is the number of variances of a variable that can be explained by the existing factors. The communality value itself must be greater than 0.5. If the commonality value is above 0.5, then all variables can be tested using further factor analysis. Then, the greater a variable's communality value, the more closely related it is to the variable formed. On the other hand, the greater the communality value, the better the analysis of the factors. The result of communalities in this dimension is that the majority of the grain has been > 0.5. Provided that the greater the communalities of a variable, the more closely related it is to the factor formed.

After filtering a number of variables that were declared to meet the

criteria, the researcher carried out the core process of factor analysis, namely extracting a number of variables, with the aim of determining how many factors were formed. The results of the factor membership test were analyzed using Principal Component Analysis with the Varimax rotation and Kaiser Normalization (Jackson, 1981). The rotation matrix component yields a correlation matrix that shows a clearer, more realistic distribution of variables than the component matrix. The results obtained will show that the loading factor between variables with several factors can be differentiated and are ready for interpretation.

Analysis of the components of the rotation matrix revealed three factors, indicating clearer item-level distributions. By referring to the factor limiting factor > 0.50 , there are 27 valid statement items that meet the > 0.5 load criteria. The only item < 0.50 is item 8, with a loading factor of -0.82 ; it must be discarded because it does not meet the criteria.

Confirmatory Factor Analysis

Based on the results of the analysis of confirmatory factors using LISREL, the results of the standard solution, t-value, and error were obtained as follows:

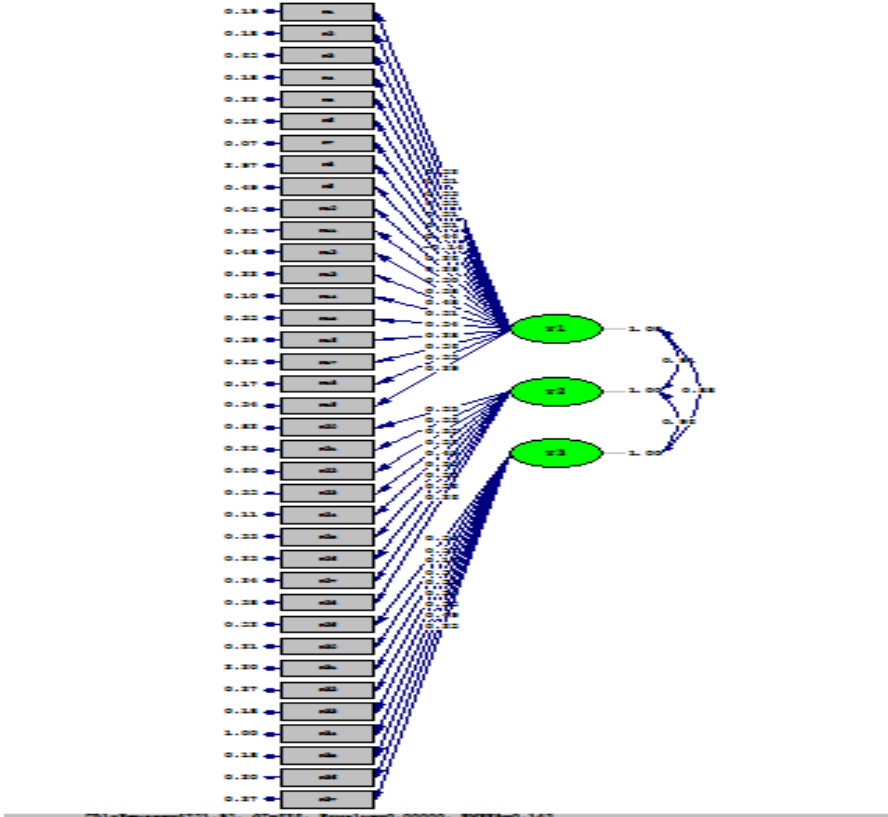


Image 1. Confirmatory Analysis Path Diagram Output

Table 5: Summary of Measurement Model Fit Test Results
With SEM Analysis

No	Dimensions	Manifest	Loading Faktor		Error
			SLF	t-value	
1	Religious Faith and	X ₁	0.76	16.07	0.42
		X ₂	0.76	16.04	0.42
		X ₃	0.55	10.50	0.70
		X ₄	0.79	16.81	0.38
		X ₅	0.73	15.17	0.46
		X ₆	0.67	13.37	0.55
		X ₇	0.86	19.18	0.26
		X ₈	0.08	-1.42	0.99
		X ₉	0.35	6.31	0.88
		X ₁₀	0.40	7.25	0.84
		X ₁₁	0.71	14.38	0.50
		X ₁₂	0.64	12.68	0.59
		X ₁₃	0.72	14.80	0.48
		X ₁₄	0.85	18.91	0.28
		X ₁₅	0.67	13.49	0.55
		X ₁₆	0.41	7.64	0.83
		X ₁₇	0.74	15.49	0.45
		X ₁₈	0.80	17.27	0.36
		2	Honest Sincere and	X ₂₀	0.50
X ₂₁	0.75			15.40	0.44
X ₂₂	0.41			7.43	0.83
X ₂₃	0.68			13.58	0.54
X ₂₄	0.84			18.21	0.30
X ₂₅	0.46			8.50	0.79
X ₂₆	0.75			15.66	0.43
X ₂₇	0.73			15.01	0.46
X ₂₈	0.48			6.94	0.85
3	Tolerance	X ₂₉	0.61	11.82	0.63
		X ₃₀	0.77	15.94	0.41
		X ₃₁	0.12	2.04	0.99
		X ₃₂	0.74	15.15	0.45
		X ₃₃	0.78	16.35	0.39
		X ₃₄	0.34	6.10	0.88
		X ₃₅	0.79	16.71	0.37
		X ₃₆	0.74	15.07	0.46
		X ₃₇	0.43	7.87	0.81

Instrument Reliability

The instrument's reliability is assessed by removing a number of

dropped grains based on the factor loadings. The results of the SPSS 26 calculation showed that the reliability index for the spiritual competency instruments was 0.958. The purpose of this analysis is to determine the extent of a measuring instrument's consistency to ensure proper use (Abubakar et al., 2022). Using the Cronbach's Alpha coefficient formula, the following data was obtained:

Table 6: Reliability Coefficient

Cronbach's Alpha Based on Standardized Items	N of Items
.958	26

The above data show that the Alpha reliability coefficient is 0.958, indicating that the questionnaire statements have good internal consistency.

Discussion

This study is the first step in developing a spiritual competency measurement tool for Police members through a statistical analysis. The questionnaire was used to identify the spiritual level of the Police members. The importance of spiritual morality for a police officer is fundamental for a police officer to occupy 99% of the part of the work they do (Jonathan Smith and Ginger L. Charles, 2016). The importance of members of the National Police having spiritual abilities that include a moderate attitude in religion when dealing with life and official problems (Bambang Pristiwanto, 2020).

The results of the study using Pearson's correlation analysis found that spirituality supports police members in the aspect of law enforcement and influences the mindset of police members to act well in their work, (Charles et al., 2014). Behavioral changes influenced by this mindset were also studied by Harung on athletes in Norway, in increasing training capacity (Harung et al., 2011). The expression of spirituality that an individual raises in work can be seen from: having a sense of comfort at work, making decisions based on a sense of spirituality, conducting interactions based on spiritual values, (Tombaugh et al., 2011) These spiritual values must be instilled through *moral* intelligence as the main values such as empathy, conscience, self-control, respect, and tolerance (Michelle, 2008).

This is in line with the results of a study on students of the University of August 17, 1945 (Untag'45) in Surabaya which found that ESQ training does not directly affect student competence but can build student character through *intervening* with physical, emotional and spiritual dimensions with a score of 15,544 at a level of 0.05 with an original sample of 0.770 from 600 students of the Faculty of Economics Untag'45 Surabaya (Kasiyati & Budiarti, 2015). From

the view of Sufis, a spiritually healthy person can be seen from the liberation of a person from the elements of spiritual diseases such as shirk, kufr, hypocrisy, and wickedness, which arise in the form of ikhlat, tauhid, and tawakkal (Yusuf et al., 2016). Spirituality can manifest passively as a need for spiritual values, which affect interactions with the environment and cognitive strength in individuals (K. Hidayat, 2013).

Furthermore, leadership with a high level of spirituality will inspire, awaken, influence, and move subordinates through example, compassion, and service grounded in divine values. Religious leadership values are also considered to significantly affect students' learning achievement (Madhuri, 2017). The cultivation of spiritual values as part of character education can be felt to be more meaningful for this type of education because it is considered to be able to instill the values of respect, brotherhood, sincerity and simplicity, independence, prohibition of violating applicable rules, and exemplary values (Achmad, 2017).

CONCLUSION

By paying attention to the KMO and MSA scores on this test, all the requirements of the > 0.50 have been met in each dimension of spiritual competence. The next stage is factor validation. In this study, the researcher selected a cut-off point with a loading factor > 0.50 . Of the 37 items, 11 were dropped based on confirmatory factor analysis. Namely, in the Religious and Faith dimension, 5 items are invalid: 8, 9, 10, 16, and 19. There are 3 invalid items in the honesty and sincerity dimension: 22, 25, and 28. As well as 3 items in the tolerance dimension, namely items 31, 34, and 37.

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