International Journal of Islamic Educational Psychology
Vol. 4, No. 1, June 2023
DOI: https://doi.org/10.18196/ijiep.v4i1.17869

Development of A Positive Thinking Measuring Tool for Young Indonesian Muslims

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ARTICLE INFO

Article History
Received : 10/02/2023
Revised : 23/03/2023
19/05/2023
Accepted : 12/06/2023

Keywords:
Measuring Instrument,
Positive Thinking,
Muslim Youth,
Mix Method.

ABSTRACT

A scale based on the Western version of the positive thinking construct can assess the positive thinking capacity of young Indonesian Muslims. However, it can produce biased data since adjusting to the culture is tricky. This research aims to develop a positive thinking measurement tool for young Indonesian Muslims. The research approach used was the exploratory sequential mix method, a qualitative and quantitative research design carried out in stages: 1) qualitative research: conducting a qualitative exploration of the positive thinking construct of young Indonesian Muslims and converting the results of qualitative data into scale items; 2) quantitative research: conducting content validation, selecting items, and performing exploratory factor analysis. The content validity test found an average value of V Aiken = 0.8. The dimensions of positive thinking for young Indonesian Muslims included critical thinking, mind control, objective thinking, good prejudice towards Allah, and any other occurrences. The final results of the psychometric analysis found that a positive thinking measuring tool for young Indonesian Muslims consisted of 23 items with a fit factor structure because they had a loading factor greater than 0.5 and reliability of $\alpha = 0.702$. For future researchers, interventions based on positive thinking can be designed and applied to a sample of adolescents in various cultural contexts.

Citation:
Na'imah, T., Dwiyanti, R., Sriyanto S., & Ismail, F. B. H. (2023). Development of a positive thinking measuring tool for young Indonesian muslims. *International Journal of Islamic Educational Psychology*, *4*(1), 17-32. https://doi.org/10.18196/ijiep.v4i1.17869

INTRODUCTION

Nowadays, teenagers are exposed to much information through direct and online sources. Overloaded information can cause cognitive overload, especially when adolescents do not have enough time or mental resources to process and verify all the information received (Dharmastuti et al., 2020). This condition is at risk of misleading and reducing critical thinking in adolescents. Hidayat and Na'imah (2016) found several student problems at school, including negative thoughts towards other students, which resulted in bad relationships with friends. Individuals who think negatively about themselves, the environment, and their problems can experience stress (Kholidah & Alsa, 2012). This description supports the paradigm in psychology that emphasizes the importance of positive thinking processes as a determinant of an individual's mental state.

Positive thinking is crucial for adolescents because adolescence is important for forming self-identity and thinking. Adolescents often experience significant physical, emotional, and social changes, leading to stress and uncertainty. Teenagers think more abstractly and, idealistically, logically, and like to think formally (Santrock, 2011). Therefore, sometimes teenagers find themselves in a dilemma between idealism and the problems or realities they experience.

Wahidah et al. (2021) argued that students with a good mindset could interpret challenging situations as learning opportunities, not as signs of low abilities. When facing academic difficulties, students will try hard and establish new strategies to solve the problem. Students with an open and positive attitude towards change will try to get as much new information and experience as possible. They are also better able to cope with stress and adversity and are more likely to succeed in their studies.

This description supports the paradigm in psychology, which emphasizes the importance of the thought process as a determinant of the mental state and individual behavior. Bandura (1989) explained in his social-cognitive theory that although the environment determines human behavior, a vital cognitive system mediates the interaction between the internal dimensions of humans and their environment. The cognitive concept in this theory emphasizes the importance of thought processes that influence how a person thinks about themselves, the environment, and social conditions. This theory states that these cognitive processes will influence people's behavior, shape their view of the world, and help them make decisions. Thus, cognitive processes significantly influence how a person reacts to certain situations and shape behavior that ultimately shapes their way of life.

Modern psychology is not only increasingly leading to a shift in perspective toward humans in a more positive direction, However, it has become a starting point for developing psychological studies inspired by revelation and Islamic tradition (Gusniarti et al., 2017). Islamic psychology has also confirmed that various mental and emotional problems can be overcome based on Islamic

teachings. Islamic psychology studies emphasize the importance of a holistic approach and a deep understanding of how Islam solves these problems.

In modern psychology, Albrecht (1992) argued that positive thinking is a person's ability to express attention to positive things and use positive language in interacting with others. Positive thinking can also foster a more productive attitude and increase life satisfaction. It can change how a person views a problem and help them find solutions. Positive thinking can also create a more positive environment, helping to increase productivity and reduce stress. By thinking positively, one can increase self-confidence and solve problems creatively.

According to Peale (2006), positive thinking is a person's ability to evaluate experiences in his life in a way that causes positive feelings. A positive thinker will look for ways to do something meaningful and build themselves up, not just focus on failure. Positive thinking is also often associated with positive visualization, where individuals can visualize the desired results, which can increase their motivation to achieve goals. Positive thinking can also help people deal with problems or stress, as they see problems as attractive challenges.

Seligman (2006) also argued that by changing a negative perspective or way of thinking into a positive one, individuals can reduce the symptoms of stress they experience. Peale (2006) described that mental health is achieved by changing negative thinking to positive thinking, thinking more realistically, focusing on positive solutions, and trying to find solutions to problems instead of piling them up. In addition, individuals need to recognize negative emotions, find ways to control them, and maintain optimism to maintain good relationships with others. Building self-confidence and finding ways to enjoy life are also important.

Positive thinkers always assume that there is a solution to every problem through a sound intellectual process. Individual thoughts affect their lives (Gusniarti et al., 2017). A positive philosophy focuses on problem solutions and views every problem as an opportunity to learn and grow. Positive thinkers believe every problem has a solution and try to find it through an objective, rational, and creative thinking process. They strive to view situations positively and seek innovative and profitable solutions for all parties involved. Therefore, having a positive outlook is crucial to helping overcome problems and achieve life goals.

Yucel (2014) assumed that the positive thinking construct is relevant to the husnuzhan concept in Islamic studies. *Husnudzan* allows everyone to change their outlook from negative to positive by controlling their thoughts, focusing on positive things, and facing situations with kindness, tolerance and patience. By thinking positively, one will be able to deal with problems and pressures more easily and develop the ability to see problems from different points of view. Thus, *Husnudzan* is not only related to individual social life but also transcendental relations with God. Islam teaches its followers to always be kind to what they face, both when interacting with fellow human beings and facing God's destiny (Gusniarti et al., 2017; Harmaini et al., 2022).

Positive thinking is essential for young Indonesian Muslims to help them strengthen their faith and build self-confidence. By thinking positively, students can see things more optimistically and prefer to focus on positive and constructive aspects. The ability to think positively is important in an individual's life, so some researchers develop positive thinking tools in various fields so that the measurement of positive thinking follows the characteristics of the respondents. Bekhet & Zauszniewski (2013) conducted a study of caregivers of autistic children in America with the Positive Thinking Skills Scale (= 0.9) research instrument. Their research recommended PTSS to measure the positive thinking of caregivers of autistic children, but because PTSS is less specific, it works with other populations.

Tsutsui and Fujiwara (2015) tested the validity and reliability of the positive thinking scale for soccer players in Japan. This scale consists of four subscales: encouragement thinking, self-assertive thinking, self-instructive and control thinking, and self-affirmative thinking. The study indicated that developing a positive thinking scale appropriate to individual characteristics is important. Chien and Huang (2022) also validated the Chinese version of the positive thinking scale for postoperative fracture patients. These findings indicated that the Positive Thinking Scale (PTS-China) had concurrent, predictive and discriminant validity. This scale also showed acceptable test-retest reliability. Overall, PTS-China can evaluate and measure positive thinking in patients.

In Bekhet and Garnier Villarreal's (2013) research, Bekhet and Zauszniewski's Positive Thinking Skills scale is compiled using 8 indicators: changing negative thoughts, prioritizing positive aspects, reducing pessimistic thoughts, practicing positive thinking, solving problems, starting optimistic beliefs, challenging pessimistic thinking, and generating positive feelings. Turning negative thoughts into positive ones requires finding positive aspects in situations or problems. Students can reduce pessimistic thoughts if they focus on positive aspects and commit to positive thinking regularly and continuously. Arousing positive feelings in adolescents means helping them maintain and increase positive feelings and overcome negative ones.

Tsutsui and Fujiwara (2015) explained that the positive thinking scale was developed based on self-encouragement, self-assertiveness, self-instructiveness, control, and self-affirmative thinking. Self-Encouragement Thinking is the ability to build self-confidence, encourage oneself to think positively, commit to achieving the goals related to the abilities possessed, respect every successful effort made, and motivate one to do their best. Self-Assertive Thinking is the ability to take control of thoughts and actions to deal with problems and challenges. This ability is the basis for building the ability to make decisions, take the necessary actions to achieve goals, and think critically. Self-Instructive and Control Thinking is the ability to control thoughts and actions, encourage individuals to understand feelings and read situations better, examine and apply more productive ways of thinking, and control thoughts and actions to achieve

predetermined goals. Self-Affirmative thinking is an effort to strengthen self-confidence and develop the capability to take the necessary actions to achieve goals. It is related to the ability to maintain positive experiences, deal with conflicts and challenges, and cultivate hope for a better future.

Chien and Huang (2022) conducted a psychometric analysis of a positive thinking scale based on personal satisfaction and goal attainment dimensions. Their study showed that positive thinking scores are related to personal satisfaction and goal attainment. In contrast to some of these studies, Gusniarti et al. (2017) validated a positive thinking scale based on external criteria for positive thinking: positive thinking about God, various events, and positive thinking about fellow human beings.

Based on this research, the researchers found knowledge gaps because some of the scales developed have not considered religious aspects or aspects of the respondents' development, so the dimensions of positive thinking for Muslim youth have the potential to be further investigated. This knowledge gap includes an understanding of positive thinking for Muslim youth, critical and creative thinking skills in responding to different situations, thinking positively about events, understanding the importance of sharing and being responsible, and respecting the experiences and views of others.

This study designed a positive thinking instrument for young Indonesian Muslims because of its special characteristics. The difference between positive thinking from the modern psychological version and the Islamic perspective is that *husnudzan* cannot be separated from individual belief in a Most Compassionate and Merciful God (Gusniarti et al., 2017). Modern psychology emphasizes that positive thinking is the ability to use realistic perception and thinking, have high expectations, respect yourself, make plans, and deal with problems productively. Meanwhile, the Islamic perspective adds a spiritual dimension to the concept of positive thinking, namely focusing on oneself to follow Islamic teachings, realizing the power of Allah, and hoping only in Allah. Islam emphasizes the importance of getting used to speaking positively and avoiding speaking negatively. In addition, *husnudzan* is one of the main principles in Islam because it emphasizes the importance of doing good to others, both in words and deeds.

Weston (2005) argued that to ensure something worthwhile in life, individuals must pray and submit problems to God, accompanied by working hard and smart. It also involves the individual's belief in the existence of a Most Compassionate and Merciful God. Therefore, to achieve success and ensure that something has value in life, individuals need to do several things, including praying, submitting problems to God, and working hard and smart. Belief in a Most Compassionate and Merciful Allah plays an important role in this view, as it helps individuals view life from a more positive perspective and find calm and strength in difficult situations. By combining prayer, hard work, and faith in God, individuals can achieve balance in life and ensure that they get what they seek.

Researchers designed positive thinking constructs and instruments by combining modern psychology and Islamic psychology with Muslim youth in Indonesia using an exploratory sequential mixed methods approach. This approach was chosen because it was suitable for developing measuring instruments to deepen understanding of the measured psychological construct (Zhou, 2019). This research was urgent in Islamic psychology because of the instruments for measuring rare Islamic psychology variables. This research product will help researchers and practitioners of Islamic psychology measure psychological variables in Islamic studies.

METHODS

The research approach was the exploratory sequential mix method, a qualitative and quantitative research design carried out in stages (Creswell, 2014). This study's qualitative research was carried out first, and data analysis was used in the quantitative research. In its implication, the research steps modified the research steps of Zhou (2019): 1) Qualitative research: conducting a qualitative exploration of the positive thinking construct of Muslim youth and transforming the results of qualitative data into scale items; 2) Quantitative research: conducting content validation, item selection analysis, and exploratory factor analysis.

At this stage, the qualitative research aims to find positive thinking constructs for Muslim youth in Indonesia. For this reason, interviews were conducted with 12 Muslim youth aged 16–18 in Banjarnegara, Central Java, Indonesia. The research instrument was a structured interview guide with the main question: "When you experience difficulties, how do you interpret these difficulties?"; "When Allah gives you ease in doing the task, how do you interpret it?"; "When someone else suddenly helps your troubles, how do you interpret it?".

Qualitative data analysis of recordings or verbatim notes was processed using constant comparative analysis techniques through three stages: open coding, axial coding, and selective coding. Furthermore, qualitative analysis was used to compile positive thinking scale items.

The quantitative research stage tested content validity, item selection, convergent validity, discriminant validity, and reliability. Content validity was determined through a review process by educational psychologists and Islamic education experts. The analysis used the Aiken formula to determine the content validity of the positive thinking scale (Aiken, 1985). Then the first trial was carried out, which aimed to select positive thinking scale items for Muslim youth. Respondents were 196 young Muslim high school students in Banjarnegara Regency, Central Java. SPSS 25 for Windows assisted data analysis. Meanwhile, the second trial was conducted with exploratory factor analysis with SPSS 25 for Windows to test the indicators for describing or representing a construct.

RESULT AND DISCUSSION

Qualitative Results

The interviews with young Muslims around 15–18 were verbalized and processed using open, axial, and selective coding processes. According to Creswell (2014), open coding is the process of opening and classifying data and subcategories. The goal is to make sense of as much data as possible and create structures to make sense of the observed phenomena. Axial coding is the process of making relationships between categories and subcategories found through open coding. The goal is to understand the conceptual and temporal relationships between categories and strengthen data conceptualization. In contrast, selective coding involves selecting and focusing on the important main or core categories that explain the observed phenomena.

The results of open coding, axial coding, and selective coding produce categories and subcategories that present data and help to understand the observed phenomena in depth. These results are used to validate existing theories about positive thinking. The results are presented in the figure 1.

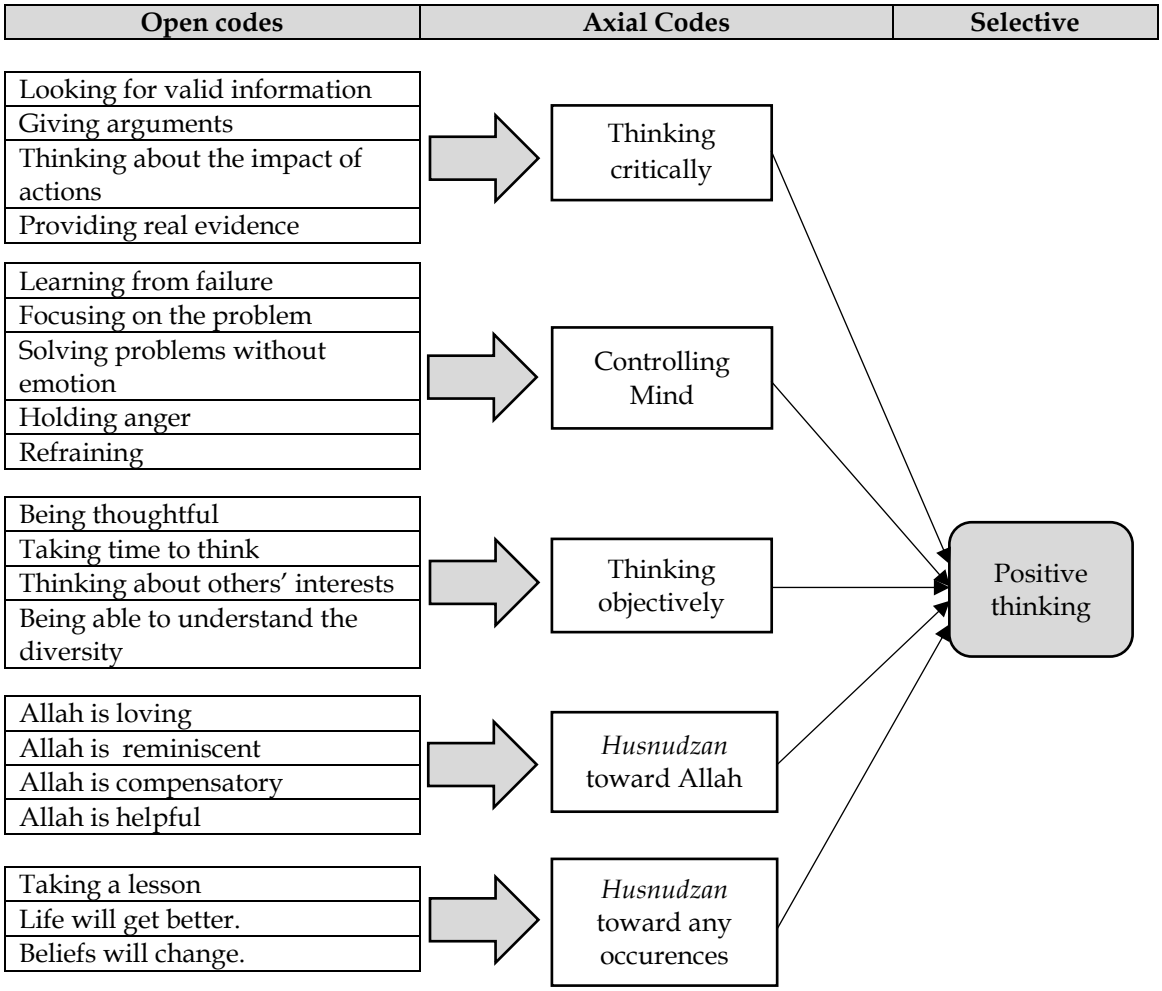

Figure 1. Qualitative data analysis process

The Figure illustrates that positive thinking for young Muslims (16–18 years old) includes critical thinking, controlling the mind, thinking objectively, *husnudzan* toward Allah, and any occurrences.

The ability to think critically is a dimension of positive thinking because it can help adolescents consider information and make decisions. Critical thinking includes the subject's ability to process and synthesize information in such a way as to enable them to apply it wisely to tasks for sound decision-making and effective problem-solving (Heard et al., 2020). Critical thinking is the key to solving problems in the 21st century, so students can better evaluate various sources of information (Dharmastuti et al., 2020).

The ability to control minds is also a dimension of positive thinking in young Muslims. According to Tsutsui and Fujiwara (2015), this ability is to focus attention, overcome negative thoughts, motivate oneself, and maintain awareness and control over thoughts and emotions. This dimension is not far from the ability of self-instruction, which provides skills for adolescents to overcome problems that interfere with their beliefs by changing negative thoughts into positive ones.

This study found that adolescents who think positively are characterized by impartial thinking. These findings support the positive thinking of Albrecht (1992) regarding the dimension of Non-judgment. Talking is the ability to be more self-described, flexible, not rigid in opinions, and give positive statements about something. Impartial thinking is a way of thinking that is objective and not influenced by bias or personal preference. It means assessing a situation or problem fairly and finding the best solution based on available facts and evidence, not emotion or self-interest.

An interesting finding from this research is that there is a prejudiced dimension towards Allah and the events encountered. These findings supported the new paradigm of positive thinking from an Islamic perspective proposed by Gusniarti et al. (2017). These findings also illustrated that young Indonesian Muslims strongly commit to Islam and practice Islamic teachings daily.

Husnudzan's attitude towards God is a positive view of God and the belief that all His actions and decisions are for the good of humanity. It means understanding that everything that happens, good or bad, is part of God's greater plan and has a good purpose. Yucel (2014) argued that prejudice against Allah is relevant to *husnudzan* in Islamic studies.

Regarding positive thinking from an Islamic perspective, *husnudzan* can be applied to learning something from a positive perspective. This concept emphasizes efforts to view situations and other people positively to overcome problems and find positive solutions. Adolescents who apply *husnudzan* will always have a positive view of all occurrences to reduce the burden (Sylvia & Tasaufi, 2022).

The findings are the dimensions of the ability to control thoughts as part of the positive thinking constructs supporting Tsutsui and Fujiwara (2015), called self-instructive and control thinking. The dimensions of *husnudzan* toward Allah and occurrences are similar to Gusniarti et al. (2017) and complement the *husnudzan* concept from Yucel (2014). While the dimensions of critical thinking and objective thinking complement the concept of non-judgment talking as a positive thinking dimension from Albrecht (1992).

Quantitative Results

Qualitative research was used to develop positive thinking scale items for young Muslims. The measuring instrument implemented a Likert scale consisting of 40 items with 5 answer choices: Very Not Appropriate (VNA), Not Appropriate (NA), Fairly Appropriate (FA), Appropriate (A), and Very Appropriate (VA). The scoring for the Favorable item is: a score of 5 for Very Appropriate (VA) answers; a score of 4 for Appropriate (A) answers; a score of 3 for Fairly Appropriate (FA) answers; a score of 2 for Not Appropriate (NA) answers; and a score of 1 for Very Not Appropriate (VNA).

Then, eight high school teachers, five educational psychologists, and two Islamic psychologists conducted expert judgment checks on the item's content validity. The analysis results were calculated using the Aiken formula and showed that all items had an Aiken's V coefficient greater than the valid criteria of Aiken, with a total of 15 repeaters (0.67). The lowest Aiken's V coefficient is 0.70, and the highest is 0.90. The full results are presented in Table 1.

Table 1. Content Validity Test Results

Aitem	V-Aiken	Description
2, 27	0,70	Valid
14,29,32	0,73	Valid
4,12,36,40	0,75	Valid
17,19, 30	0,77	Valid
7,8,9,16,18,31	0,78	Valid
6,15,25,33,39	0,80	Valid
1,10,20,21,24,26,34,37	0,82	Valid
3,13,22,23	0,83	Valid
5,35,38	0,85	Valid
28	0,87	Valid
11	0,90	Valid
Mean V Aiken	0,8	

Thus, all items meet the requirements to be included in the first stage of testing the measuring instrument.

Phase 1 Trial Results: Item Selection

The trial of this first measurement tool involved 196 young Muslim students at a high school in Banjarnegara Regency, Central Java. Respondents were under 16

years old (26%), between 16 and 18 years old (72%), and over 18 years old (2%). When viewed from the parents' occupations, the respondents came from various backgrounds, such as laborers (30%), teachers (5%), private employees (18%), traders (11%), retirees (1%), farmers (7%), civil servants (8%), military (2%), and entrepreneurs (18%).

In this study, item selection was carried out using item discrimination power parameters. The discriminating power of an item is the extent to which it can distinguish between individuals or groups that have and do not have the attributes being measured (Azwar, 2014). Making item selection decisions was based on a minimum limit of 0.3, meaning that items with a correlation coefficient below 0.3 have low discriminatory power (Azwar, 2014).

The analysis found that 29 items had a correlation coefficient above 0.3 and 11 items had an r count below 0.3. The total item correlation coefficient with different powers ranges from 0.304 to 0.576. The results are presented in Table 2.

Table 2. Results of Positive Thinking Scale Discrimination Test for Young Muslims

Dimension	Item Number	
	Having different power	**Not having different power**
Critical thinking	1,3,4,5,8	2,6,7
Controlling mind	10,11,12,13,14, 15,16,17,19	9,18
Objective Thinking	22,24,25,27	20,21,23,26
Husnudzan towards Allah	28,30,31,32,33,34	29
Husnudzan towards occurrences	35,36,38,39,40	37
Total	**29**	**11**

The reliability test on the positive thinking measuring instrument for young Muslims resulted in a Cronbach's alpha reliability coefficient of 0.864. According to Nunnally (Akhtar & Azwar, 2019), an instrument's minimum reliability coefficient value is 0.70, so the measuring instrument is declared reliable. Thus, the items tested were 29, with the following details: 1) the critical thinking dimension of 5 items; 2) the dimensions controlling the mind of 9 items; 3) the dimensions of objective thinking of 4 items; 4) the dimension of *husnudzan* towards Allah of 6 items; and 5) the dimension of *husnudzan* towards occurrences of 5 items.

Phase 2 Trial Results: Exploratory Factor Analysis

The second trial involved 199 Muslim students at SMA Banjarnegara, Central Java. Respondents aged under 16 were 42%, between 16 and 18 years were 57%, and over 18 years were 1%. Respondents were in grades 10, 11, and 12. The parents' occupational backgrounds varied widely, namely laborers (44%), teachers (4%), private employees (13%), traders (95), retirees (2%), farmers (6%), civil servants (6%), military (1%), and entrepreneurs (15%).

To clarify the structure and validate the constructs measured in the study, the second trial used exploratory factor analysis with the help of the SPSS for Windows version 25 program. Researchers can measure the validity and reliability of constructs by identifying the factors that underlie the variables measured (Hair et al., 2010). Young Muslims participated in this study by using the construct of positive thinking. The initial stage of this analysis was to look at the Keiser-Meyers-Oklin (KMO) Measure of Sampling Adequacy score to see how relevant the existing data was for factor analysis. The second process looked at the Barlett Test of Sphericity value, which determined a significant correlation between indicators. If the KMO value is greater than 0.50 and the Bartlett's Test of Sphericity (sig.) value is 0.000 <0.05, then the factor analysis technique can be continued (Ghozali, 2018; Hair et al., 2010).

Next, factor extraction determines the smallest number that can be used to represent the interrelationships between items. Factor rotation is a method used to clarify items that fall into certain factors. The Varimax factor rotation method maximizes the variance in factor loadings. The factor structure is said to be fit when it has a loading factor greater than 0.5, so there is no cross-loading (Hair Jr. et al., 2010).

The analysis showed that the Keiser-Meyers-Oklin (KMO) Score of Sampling Adequacy was 0.839 > 0.5 and the Barlett Test of Sphericity (sig) score was 0.000 < 0.05. Therefore, the factor analysis of this variable can be continued. Furthermore, the MSA (Measure of Sampling Adequacy) results below 0.5 were found in items 7, 12, 13, 16, 18, and 20, so that item was omitted for further analysis. The loading factor for each item is described in Table 3.

Table 3. Item Grouping

Dimension	Item Number	Statement	Loading Factor
Critical thinking	BK1	I will look for solutions based on information sources when I have a problem.	0,751
	BK2	I will figure out how to get information to solve my problems.	0,673
	BK3	I make a decision based on various supporting information.	0,591
	BK4	I can accept different opinions from my friends regarding my problems.	0,583
	BK5	I am unable to think when I have problems.	0,766
Controlling mind	MP1	Each problem I have will be a lesson for me to be better.	0,533
	MP3	I always have negative thoughts when I'm facing a problem.	0,865
	MP4	I will improve myself to avoid failure.	0,645
	MP5	I am unable to think when I'm facing a problem.	0,652
	MP6	I am determined to achieve success in studying despite the challenges ahead.	0,606
	MP9	I will break down in detail each assignment I get from school.	0,553

Dimension	Item Number	Statement	Loading Factor
Objective Thinking	BO1	I think that my behavior does not harm others.	0,596
	BO3	I know that each person solves their problem differently.	0,567
Husnudzan towards Allah	BA1	I believe Allah always gives me help when I need it.	0,827
	BA3	I'm not sure what I'm doing will work	0,505
	BA4	I believe that Allah is watching me while I'm studying.	0,744
	BA5	I always believe that if I pray diligently, Allah will ease all difficulties.	0,770
	BA6	I believe that Allah always gives us opportunities to improve ourselves.	0,766
Husnudzan towards occurrences	BP1	I believe that every difficulty I face has a silver lining.	0,509
	BP2	I give up easily when my efforts fail.	0,546
	BP3	I am sure I will not fail if I don't stop trying.	0,676
	BP4	I will immediately improve myself if I have difficulties while doing assignments.	0,571
	BP5	I tried to stay calm during a surprise quiz.	0,509

Table 3 shows that the factor structure fits because it has a loading factor greater than 0.5. Furthermore, the reliability test was carried out with Alpha Cronbach. A research measuring instrument is reliable if Cronbach's Alpha value is > 0.60 (Ghozali, 2018). The results of the positive thinking scale analysis in Muslim youth have a high and good reliability coefficient of 0.702. Thus, a positive thinking scale for Muslim youth is compiled, valid, and reliable with 23 items and can measure young Muslims' ability to think positively.

Discussion

The advantage of this measurement tool is that it has a positive Islamic thinking dimension, the dimension of *husnudzan* towards Allah, and occurrences. Thus, this measurement tool can complement the positive thinking measurement tools developed by Gusniarti et al. (2017), Tsutsui & Fujiwara (2015), and Dabi et al. (2019). Measuring tools that measure positive thinking with Islamic dimensions can add comprehensiveness and relevance for adolescents with religious beliefs and Islamic culture. This measuring tool can measure the extent to which adolescents practice positive principles in the Islamic view, such as patience, trust, and faith, in overcoming problems and achieving life goals. It can also help understand how religious beliefs affect the perspective and behavior of adolescents and build positive thinking habits consistent with Islamic values.

From an Islamic perspective, the ability to think positively is considered the same as *husnudzan* (Gusniarti et al., 2017; Sylvia & Tasaufi, 2022; Yucel, 2014) and is a manifestation of the quality of worship (Rusydi, 2012). Teenagers should think positively about something that happens so they can grow in optimism and confidence in facing all events in their lives (Rahmah, 2021). Positive thinking

will make teenagers more optimistic about life and make it easier to carry out their activities well. Individuals who cannot think will experience difficulties in life because of wrong and negative beliefs and concepts about their life and environment (Rusydi, 2012). Positive views and feelings can help adolescents deal with problems and challenges in life better, become better individuals, and be useful to others.

Al-Hujurat verse 12 states the importance of having good prejudice, or *husnudzan*: "O you who believe! Avoid much suspicion; indeed, some suspicion is a sin. And spy not; neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it. And have Taqwa of Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful." The verse emphasizes that prejudice can trigger bad feelings and actions, such as hatred, revenge, and discrimination. Prejudice can also affect how adolescents perceive others and limit their ability to objectively assess things. In the cognitive development of adolescents, they begin to understand and consider various views and perspectives, but at some stages, they still tend to have limited prejudices and views.

In the study of cognitive psychology, thought processes and the results of these processes are subjective and individual. Negative or positive thoughts are only the result of individual perception processes. In contrast to the Islamic concept, Islam recognizes that a person's cognitive processes are formed from the potentials of the nafs. Perception is not something that only involves the individual but also involves God and self-awareness. Cognitive processes in Islam are considered inner behaviors, so positive thinking, optimism, resignation, and so on are inner behaviors that get rewards from God (Rusydi, 2012). Adolescents often form views and prejudices based on their experiences and environmental influences and need time and experience to broaden their understanding and think more objectively. They are also still developing emotionally and socially, and this can affect how they see and interact with others.

CONCLUSION

This research produced a positive thinking measuring instrument for young Indonesian Muslims based on the dimensions of critical thinking, the dimensions of controlling minds, the dimensions of objective thinking, the dimensions of *husnudzan* towards Allah, and the dimensions of *husnudzan* towards occurrences. This study has limitations because the participants were not selected based on the quality of their religiosity. Therefore, future researchers need to consider the religiosity of the respondents. This study recommends deep religious understanding in young Muslims to avoid prejudice against others with social, racial, or religious differences. Besides understanding religion, social skills are important to develop because they affect one's ability to think positively.

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