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The development and validation of the *Ummatic* personality scale (UPS) in Southern Thailand's universities

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Abstract

Previous measures of *Ummatic* personality have been developed based on a religious and psycho-spiritual framework, which may not comprehensively capture all facets of human personality. To fully assess personality and align its measurement with the primary Islamic educational goal of achieving balanced human potential growth, it is essential to develop the measurement by incorporating a contemporary life skills framework. This study aimed to develop and validate an *Ummatic* personality measure for universities in southern Thailand, drawing from holistic, all-encompassing frameworks. 355 university students from Thailand's southernmost provinces completed a questionnaire about their views on *Ummatic* personalities. The data were analyzed using a principal component analysis (PCA) with varimax rotation, identifying ten factors (44 items): (1) integrated logical thinking, (2) technology skills, (3) environment preservation, (4) physical health, (5) interaction skills, (6) enjoining good and prohibiting evil, (7) religious beliefs, (8) adherence to *Wasatiyyah* principles, (9) religious practices, and (10) Islamic morality. The factor matrix results showed that the common factor solution accounted for 59.406 percent of the total variance explained, meeting acceptable standards. Acceptable internal consistency and reliability were also revealed for the overall scale and subscales, with Cronbach's alpha ranging from .607 to .888 across the ten factors. This study produced a novel, inclusive *Ummatic* Personality Scale (UPS), developed based on religious, psycho-spiritual, and contemporary life skills frameworks, with sound psychometric properties.

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Introduction

Universities in southern Thailand offer various activities aimed at developing students' personalities, with a focus on morality, religious practices, and social skills (Hengpiya et al., 2021b). However, a crucial question is whether these current efforts adequately prepare students for the complexities and challenges of modern life, considering the goal of producing well-rounded "perfect" graduates equipped with both religious values and essential skills for career success and ethical living in today's society. To achieve this ideal of the "perfect" graduate, universities could emphasize activities that integrate the development of contemporary skills alongside religious values. Additionally, combining assessments of these activities with a contextual personality scale would provide a more holistic and accurate understanding of students' overall personality development. This comprehensive approach would better enable universities to equip graduates with the multifaceted capabilities needed to navigate the modern world.

When it comes to personality assessment, its development is generally grounded in personality theory, which aims to describe and explain the fundamental characteristics that shape who humans are as individuals. This theory posits that people's personalities are products shaped by their historical context, the problems and needs faced in their circumstances, the period they exist in, and the environment they are exposed to (Langgulung 2001; Othman, 2011). However, the currently existing personality inventories and assessment measures (e.g., the Big Five Inventory (BFI), the Myers-Briggs Type Indicator (MBTI), and measurement of Jungian psychological types) were created through a Western cultural lens based on the Western values and perspectives. As such, these conventional personality assessments may not adequately align with or correspond to the Islamic perspectives on human personality and identity. Consequently, these Western-originated evaluative tools are unlikely to appropriately suit the needs of the Muslim population. Therefore, to properly assess personality through an Islamic framework, it is advisable to develop new personality assessment instruments purposefully grounded in and derived from the core tenets of Islam.

In Islam, an individual personality is assessed by its unique behavioral tendencies which are manifested in their obligations towards vertical connections with God (*Hablun min Allah*), horizontal interaction with fellow humans (*Hablun min al-Nas*), and their environments (*Hablun min Bi' ah*). This personality pattern, observable through these relationships, is termed "*Ummatic* personality". There are several terms associated with *Ummatic* personality, including *Ummah* personality (Ismail & Zahrin, 2018), Muslim personality (al-Hashimiy, 2002; al-Nabahaniy, 2003), Islamic personality (al-Zubaidiy, 2016; Ismail & Tekke, 2015; Khir et al., 2016; Othman et al., 2013), and *Qur'nic* personality (Abu-Raiya, 2012; al-Ghazali, 1995).

Ummatic personality assessments are designed to measure Muslim individuals' patterns of behavior and characteristics grounded in Islamic moral principles. While the specific dimensions assessed vary across the different *Ummatic* measures, they commonly evaluate constructs such as acts of worship (*Ibadah*), displaying trustworthiness (*Amanah*), and acquisition of knowledge (*Ilm*) (Othman, 2011; Tekke et al., 2015). Other common areas evaluated include belief in Divine Unity (*Tawhid*), Resurrection, and Prophethood; performing good deeds and forbidding evil; accountability to Allah and one's community (Tekke et al., 2015); adherence to Islamic faith (*Aqidah*); as well as attitudes toward oneself, family, and society (Ismail & Zahrin, 2018). What unifies these *Ummatic* personality measures is their development being rooted in an Islamic religious and psycho-spiritual framework derived from scripture and theology.

A religious framework is a fundamental conceptual structure grounded in the practice of Islamic principles, a belief in the articles of faith (*Iman*), and complete devotion to Allah (*Ihsan*). On the other hand, a psycho-spiritual framework is an integrated concept that combines psychological insights with religious faith. Islam does not solely focus on human physiological and psychological needs but crucially emphasizes spiritual motivation as the major driving force behind all human behaviors. This spiritual motivation, derived from the Qur'an's concept of human life being an act of worship (*Ibadah*), can be a powerful force shaping all human actions towards righteousness and perfection (Abdul Razak et al., 2017).

Prior research on conceptualizing *Ummatic* personality has primarily focused on the perspective of human nature, which views personhood as grounded in the unity of the physical body and spiritual soul/religious faith (Ismail & Zahrin, 2018; Othman, 2011; Tekke et al., 2015; Tekke & Ismail, 2015). However, less attention has been paid to the domain of human resource development, which necessitates balancing the skills supplied by individuals with the skills demanded for thriving in contemporary life. This confined approach of solely adopting a physical and spiritual view of personality

has significant limitations in understanding the holistic totality of *Ummatic* personality. Consequently, the *Ummatic* personality assessments developed earlier were likely not comprehensive enough to capture a complete measure of personality due to their deficiency in accounting for contemporary life skills. This implies a need to devote considerable effort towards improving the quality and scope of these earlier personality measurements. It was therefore suggested that the *Ummatic* personality measurement be expanded and enhanced to effectively assess all facets of personality – a necessity for evaluating the ideal of the "perfect man" (*Insan Kamil*) in Islam, who must achieve balanced development between human skills required for this worldly life (e.g., interaction skills and technology skills) and the spiritual development needed to attain eternal reward in the hereafter.

To address the above-mentioned gap, this study aims to introduce a novel, more comprehensive *Ummatic* personality instrument developed through an integrative framework combining religious, psycho-spiritual, and contemporary life skills perspectives. This holistic approach seeks to provide a more complete understanding and evaluation of *Ummatic* personality.

Literature Review

The term "*Ummatic*" conveys different meanings depending on its contextual usage. It originates from the Arabic word "*Ummah*" which signifies sources (*Asl*), references (*marji'*), groups (*Jama'ah*), and religion (*Deen*) (al-Husayn, 1979). The term "*Ummah*" is also understood as ownership (*Mulk*), leadership (*Imamah*), a collective of scholars, and an individual steadfast in religion (al-Misriy, 1997). In Islam, the concept of *Ummah* encompasses three distinctive attributes: *Khairu Ummah* (the best community), *Ummah Wahidah* (one community), and *Ummah Wasatiyyah* (the justly balanced community). Regarding the first attribute, al-Nahwiy (1997) proposed three primary missions of *Khairu Ummah*: i) promoting righteousness, ii) prohibiting wrongdoing, and iii) maintaining belief in Allah (Glorified and Exalted is He). *Ummah Wahidah* refers to a community unified by faith (*Aqidah*), Islamic law (*Shari'ah*), and morality (*Akhlaq*). To achieve this unity, community members are consolidated into a singular entity bound by shared faith and consistent religious practices (al-Bagha, 1997; al-Nahwiy, 1997; Japakiya, 2017). *Ummah Wasatiyyah* embodies individuals who lead a life of moderation and balance across all aspects of existence. This includes maintaining an equilibrium between earning and spending money; balancing the demands and desires of the soul; fulfilling personal and collective responsibilities; and harmonizing the physical and spiritual aspects of life. Additionally, it involves navigating the balance between ease and difficulty, as well as between hope and fear (Salamah, 2016). Considering the term "personality" is preceded by "*Ummatic*," it becomes essential to grasp the concept of "personality". Personality is described as "a person's characteristic pattern of behaviors in the broad sense, encompassing thoughts, feelings, and motivation" (Uher, 2017, p. 2). According to Weinberg and Gould (1999), personality encompasses the traits or combination of traits that distinguish an individual. It refers to a collection of characteristic tendencies that shape emotional, interpersonal, experiential, attitudinal, and motivational behaviors (McCrae & John, 1992). Therefore, personality can be defined as the amalgamation of all belief systems, thought patterns, and emotional responses that influence how a person behaves and communicates, particularly in their interactions with God, social circles, and surroundings.

A review of existing literature reveals variations in the proposed dimensions of *Ummatic* personality. Othman (2011) elaborated on the idea of *Ummatic* personality using a psycho-spiritual framework with three dimensions: knowledge (*'Ilm*), worship (*'Ibadat*), and trust (*Amanah*). Ismail and Zahrin (2018) identified six dimensions of *Ummatic* personality: attitude towards self, attitude towards family, attitude towards friends, and attitude towards society, creed (*'Aqidah*), and worship (*'Ibadah*). Drawing on the Holy Qur'an, al-Ghazali (1995) postulated four psycho-spiritual dimensions of human personality: heart (*Qalb*), spirit (*Roh*), psyche (*Nafs*), and intellect (*'Aql*). Based on the Qur'an and Hadith (the prophet's tradition), al-Hashimiy (2002) described Muslim personality as the responsibility of a person towards God, oneself, and other human beings. Based on the Qur'an, al-Zubaidiy (2016) proposed two components of excellent Islamic personality: belief (*Iman*) and the manifestation of good conduct. al-Nabahaniy (2003) categorized the Islamic personality and the Muslim personality into four personalities: personality towards God (i.e., faith, religious practice, and ethics), personality towards oneself (i.e., intellectual, and spiritual aspects), personality towards society (i.e., relationships with members of the family and fellow human beings), and personality towards the environment.

Drawing from prior analyses, this research defines *Ummatic* personality as an inherent inclination stemming from a sound comprehension and steadfast faith in Islam. It shapes individual characteristics or distinct qualities evident in their obligations towards God, themselves, societal interactions, surroundings, and modern life competencies. *Ummatic* personality comprises the following five elements: (1) attitude towards religion (including religious beliefs, religious practices, and moral conduct), (2) self-directed behavior (involving logical thinking, integration capacity, and physical health), (3) social conduct (comprising interaction skills, enjoining good and deterring evil, and adherence to *Wasatiyyah* (moderation) principles), (4) environment preservation, and (5) proficiency in modern skills, particularly technology (Hengpiya et al., 2021a). Given the oversight in prior assessments regarding contemporary life skills, this study aimed to bridge that gap by developing and validating the UPS within a university context in Thailand's southernmost provinces.

Methodology

Participants and Data Collection

This study employed a sample size of 355 students for analyzing 63 items through Principal Component Analysis (PCA), exceeding the recommended threshold of five participants per item (Gorsuch, 1983; Hatcher, 1994, as cited in Osborne & Costello, 2004), justifying the robustness of the factor structure extracted. The process of choosing participants involved these steps: (1) one faculty member from each of the four universities in Southern Thailand was purposely selected, with the expectation of finding individuals with interesting personality traits; (2) the proportions of participants from each faculty were determined by the respective faculty's population size (the total number of faculty across the four universities was 2,991); (3) participants were selected randomly by utilizing a table of randomly generated numbers. As a result, the participants gathered were: 82 students from the Faculty of Islamic Sciences at Prince of Songkla University, Pattani Campus; 108 students from the Faculty of Education at Fathoni University; 114 students from the Faculty of Education at Yala Rajabhat University; and 51 students from the Academy of Arabic and Islamic Studies at Narathiwat University. A clear explanation of the study's purpose and procedures was provided to participants. In full transparency, we informed participants that their data would be confidential and their identity anonymous. We also clarified that this research is purely concerned with developing a new measurement instrument and would not disrupt or impede their current academic pursuits in any manner. In collecting data on *Ummatic* personality, survey questionnaires were distributed to the intended participants by the designated coordinator of each university.

Item Development Process

One of the most important steps in the research process is the development of items and the examination of their reliability and validity. In item development, we extensively follow DeVellis's (2017) guidelines in scale development. The steps of the item development process are as follows:

1. Examining documents and previous studies related to the concepts of *Ummatic* personality (e.g., al-Ghazali, 1995; al-Hashimiy, 2002; al-Nabahaniy, 2003; Othman, 2011; al-Zubaidiy, 2016 and Ismail & Zahrin, 2018).

2. Determining clearly what constructs to be measured. In this study, we developed the scope of contents and dimensions of *Ummatic* personality using Hengpiya et al.'s (2021a) work on "the reconceptualization of *Ummatic* personality and its components" as a theoretical framework. Eleven dimensions of *Ummatic* personality proposed by Hengpiya et al. (2021a, pp. 97–98) were examined and used to develop items. These eleven dimensions were operationally defined as follows; (1) religious beliefs: belief in the six articles of faith (*Iman*), stressing in *tawhid* (belief in oneness of Allah) and regularly conducting religious self-introspection (*Muhasabah*); (2) religious practices: performing obligatory, required and voluntary religious responsibilities in total harmony with the exemplary practices of the Prophet Muhammad (Peace and blessing be upon him); (3) good morality: displaying good behaviors according to the teachings of Islam; (4) interaction skills: exhibiting communication competency, behaving oneself appropriately, and having positive attitudes when interacting with others; (5) preservation of environments: taking good care of the living and non-living environment; (6) enjoining good and prohibiting evil: persuading oneself and others to do good and prohibit evil; (7) adherence to *Wasatiyyah* principles: standing on a middle position in between two forbidden extremes: excessiveness and laxity and sticking fast to the three key pillars:

excellence and goodness, justice, and balance/ moderation (Hassan, 2014); (8) integration capacity: living in harmony with the Islamic worldview to attain a well-balanced integration between the affairs of this world (*Dunya*) and the next world (*Akhirah*); (9) logical thinking: thinking logically and sequentially through reflection and connection that lead to good decision making and problem solving, (10) physical health: taking care of physical health and being free from disease by creating good eating habits, taking enough rest and sleep, engaging in regular exercise, and maintaining fitness; and (11) technology skills: showing competencies in information analysis, and producing and using educational technology effectively and ethically.

3. Developing items to capture the eleven dimensions of *Ummatic* personality. At this point, we focused more on item-dimension congruency than item quality. After we were clear about the contents of each dimension, we then began developing items by writing several statements that captured the dimensions of interest in different ways. A 63-item pool of the *Ummatic* personality was initially generated.

4. Content validity of the scale. The above-developed 63-item pool with the 5-point Likert scale ranging from one end (very untrue of me) to another (very true of me) with a neutral point in the middle (neutral) was evaluated for its content validity by a panel of three experts. These experts were assistant professors who had vast experience in research in the field of Islamic education. They were asked to rate each item based on the Index of Item-Objective Congruence (IOC) with a score range from -1 to +1 (i.e., +1 = congruent, 0 = questionable, and -1 = incongruent). The results showed that the items had scores higher than 0.5 and this indicated that there was a congruence or logical tie between the items and their dimensions.

5. Pilot testing the scale for estimating internal consistency reliability of the total scale. The first draft scale was pilot-tested on a homogeneous subgroup of 30 students from the actual study sample. This pilot test aimed to estimate the internal consistency reliability of the total scale by using Cronbach's alpha. The result of Cronbach's coefficient alpha analysis showed that the scale has an acceptable level of reliability (.890), indicating the homogeneity of the items within the scale.

Data Analysis

In this study, factors were extracted by performing PCA. The number of reliable factors to be extracted or retained was based on four criteria; (1) the size of the factors has an eigenvalue (the latent root) equal to or greater than 1, (2) factor loading is equal to or above 0.5 (Hair et al., 2014), and (3) a minimum of three items must load significantly on each factor (MacCallum et al., 1999; Raubenheimer, 2004). Since the idea of PCA is to reduce the number of items (variables) of a data set while preserving as much information as possible, thus any deviant items will be removed from the scale if they are found to be problematic in factorial complexity, uncorrelated with other variables, and one variable factor.

A PCA was performed using a software package. Orthogonal rotation through the varimax method was applied to increase the interpretability of factors. This method produces factors that are independent of one another. Thus, the information the factor provides is not redundant; since a person's score on one factor is unrelated to his/her score on another (Bryman & Cramer, 2008). Before performing PCA, we assessed the appropriateness of the data by examining the Kaiser-Meyer-Olkin (KMO) value and Bartlett's test of sphericity value. The results showed that the KMO value reached .917, meeting the recommended value suggested by Hair et al. (2014) and the value of Bartlett's test of sphericity was also statistically significant ($p < .05$), proving the factorability of the correlation matrix. Thus, the data set of this study was suitable for performing PCA.

Results

This section presents the results of the PCA of the UPS. Its internal consistency measured by Cronbach's coefficient alpha is also reported.

The results of PCA with a varimax rotation extracted a ten-factor solution of the *Ummatic* personality with 44 items that loaded strongly on each factor. The resulting pattern factor matrix of the rotated solution is provided in Table 1.

Table 1 Factor Loadings, Cronbach's Alpha, Eigenvalues, and Variance Explained for *Ummatic* Personality Scale (UPS)

Code	item	Factor Loading									
		I	II	III	IV	V	VI	VII	VIII	IX	X
RB1	I firmly believe in Allah, the angels, the scriptures, the messengers, the day of judgment, and the divine decree.							.779			
RB2	I always recognize the greatness of Allah.							.713			
RB3	I avoid ascribing associates to Allah (*Shirk*).							.680			
RB4	I accept the divine decree.							.563			
RP5	I always perform voluntary prayers associated with obligatory prayers (*al-Sunan al-Rawatib*).									.824	
RP6	I recite *Zikr* (remembrance of Allah) after every prayer.									.657	
RP7	I always observe voluntary fasting.									.788	
IM8	I am determined and patient in my studies for the sake of Allah.										.697
IM9	I follow the university disciplines.										.529
IM10	I always remember that Allah is constantly watching all my actions.										.673
IS11	I greet and talk friendly to my fellow students.					.576					
IS12	I speak politely to lecturers and staff at the university.					.724					
IS13	I communicate positively with those around me.					.715					
IS14	When others speak, I would be a good listener.					.634					
EP15	I always separate the trash before putting it in the bin.			.550							
EP16	I turn off the light and water after each use.			.522							
EP17	I use cloth bags instead of plastic bags.			.725							
EP18	I campaign for green spaces, such as plantings trees in the dorms.			.701							
EP19	I choose to walk or ride a bicycle instead of a motorcycle for a short-range trip.			.584							
EP20	I always participate in activities that promote environmental conservation, such as using water bottles instead of plastic cups.			.624							
GE21	When I saw bad things happen in front of me, I immediately used force to rid them from the scene.						.694				
GE22	I used admonitions well against bad things that happen in front of me.						.671				
GE23	I prayed for a change to good things when I saw bad things happen before me.						.637				
AW24	I perform religious duties according to my capacities.								.706		
AW25	I donate money according to the amount of wealth that I have.								.622		
AW26	I respect the rights of fellow Muslims and non-Muslims equally.								.577		
IT27	I can apply my knowledge to the current actual context.	.568									
IT28	I evaluate myself against all dimensions of good and evil.	.598									
IT29	I can integrate religious knowledge with general knowledge.	.513									
IT30	I improve myself physically, mentally, and spiritually in a balanced manner.	.527									
LT31	I can clearly define the goals I want to achieve.	.563									
LT32	I make decisions based on reason rather than emotion.	.637									
LT33	I can formulate a conceptual framework and steps to problem-solving methods.	.707									
LT34	I can analyze the impact expected to occur and come up with a clear preventive approach to avoid obstacles.	.728									
LT35	I can connect things systematically to have their overall view.	.660									

Table 1 Continued

Code	item	Factor Loading									
		I	II	III	IV	V	VI	VII	VIII	IX	X
PH36	I have enough rest.				.680						
PH37	I exercise regularly.				.702						
PH38	I shower regularly at least twice a day.				.614						
PH39	I have regular annual health check-ups.				.591						
TS40	I can use computers and communication devices smartly.		.707								
TS41	I can produce media and use it for educational purposes creatively.		.751								
TS42	I can use technology in a variety of contexts and environments appropriately.		.818								
TS43	I can effectively manage information for the benefit of my studies.		.773								
TS44	I can use technology as an instrument for educational research based on an ethical framework.		.705								
	Cronbach Alpha	.886	.888	.800	.737	.737	.705	.683	.689	.776	.607
	Eigenvalues	13.317	3.361	2.142	1.985	1.815	1.630	1.443	1.266	1.150	1.000
	Percentage of variance explained	27.178	6.860	4.372	4.050	3.703	3.327	2.945	2.583	2.347	2.041
	Cumulative variance explained	27.178	34.037	38.410	42.460	46.163	49.490	52.434	55.018	57.365	59.406

Note: RB = Religious Beliefs, RP = Religious Practices, IM = Islamic Morality, IS = Interaction Skills, EP = Environment Preservation, GE = Enjoining Good and Prohibiting Evil, AW = Adherence to *Wasatiyyah* principles, IT = Integration, LT = logical Thinking, PH = Physical Health, and TS = Technology Skills

Based on the predetermined criteria of the reliable factors, nine items, namely, IT27, IT28, IT29, IT30, LT31, LT32, LT33, LT34, and LT35 loaded significantly on factor I. These items collectively measure the thinking process, specified by the ability to think logically and integrate this thinking process with the Islamic worldviews. Thus, this factor was labeled as Integrated Logical Thinking (ILT). Factor II contains five items, namely, TS40, TS41, TS43, TS43, and TS44. These items indicate the ability to analyze information, produce media, and use technology for education effectively and ethically, thus the factor was labeled as Technology Skills (TS). The factor matrix of the rotated solution also revealed that the items that represent Environment Preservation (EP), namely, EP15, EP16, EP17, EP18, EP19, and EP20 loaded strongly on factor III, which is expressed in the behavior of preserving and taking care of living and non-living environments. Factor IV was named Physical Health (PH), which contains four items, namely, PH36, PH37, PH38, and PH39. These items have a shared interest in what students can give to themselves (i.e., eating, resting, sleeping, and exercising) to maintain good health. Four items were grouped under factor V, namely, IS11, IS12, IS13, and IS14, and were labeled as Interaction Skills (IS). These items share one common concern about the manifestation of appropriate behavior when interacting with others. Three items, namely, GE21, GE22, and GE23 loaded significantly on factor VI and were labeled as Enjoining Good and Prohibiting Evil (GE), which refers to students' keenness on advising themselves and others to enjoin good and forbid evil. Four items in factor VII, namely, RB1, RB2, RB3, and RB4 indicate Religious Beliefs (RB), and they found common ground in the belief in the six articles of faith (*Iman*) and conducting a religious self-introspection (*Muhasabah*). Factor VIII was labeled as Adherence to *Wasatiyyah* Principles (AW). This factor contains item no. AW24, AW25, and AW26 which referred specifically to the need for standing in a middle position between two forbidden extremes: excessiveness and laxity. Three items were clustered under factor IX, namely, RP5, RP6, and RP7, and were collectively labeled as Religious Practices (RP). These items describe a shared interest in performing religious responsibilities in conformity with the examples shown by the Prophet Muhammad (peace and blessing be upon him). Factor X - containing item no. IM8, IM9, and IM10 - shares a common indicator of practicing good morality in complete alignment with Islamic teachings. Therefore, this factor was labeled Islamic Morality (IM).

The emergent 10-factor structure was validated by eigenvalue in which all ten factors have an eigenvalue greater than 1. The percentage of variance explained for factor I, II, III, IV, V, VI, VII, VIII, IX, and X was 27.178, 6.860, 4.372, 4.050, 3.703, 3.327, 2.945, 2.583, 2.347, and 2.041, respectively. The factor matrix results reveal that the common factor solution accounted for 59.406 percent of the total variance explained, falling within acceptable ranges for social science studies (Hair et al., 2014). Internal consistency reliability estimates for each dimension of *Ummatic* personality were all reasonable as the values of Cronbach's coefficient alpha range from .607 (Islamic Morality) to .888 (Technology Skills) for the ten factors with an overall scale value of .751.

Discussion

The results of this study confirm its primary hypothesis that *Ummatic* personality should be grounded in a comprehensive framework that incorporates religious, psycho-spiritual, and modern life skills perspectives. The findings validate the UPS as a reliable and valid measure consisting of ten dimensions that assess students' *Ummatic* personality traits. These results align with previous research by Isamil and Zahrin (2018), Othman (2011), Tekke et al. (2015), Tekke and Ismail (2015), which identified three broad dimensions: responsibility towards God, responsibility towards self, and responsibility towards human beings and the environment. However, those dimensions were not comprehensive enough to measure all aspects of the *Ummatic* personality due to the absence of a contemporary life skills component. Therefore, the most significant contribution of this study is the identification of two new dimensions: "technology skills" and "integrated logical thinking," which are essential attributes for success in today's rapidly changing world, particularly for students in higher education.

The quantitative data show that the factor loadings for the *Ummatic* personality scale exceed 0.50, which is above the acceptable threshold recommended by Hair et al. (2014) and higher than the value used in a questionnaire developed by Othman (2011). The scale's internal consistency, measured by Cronbach's alpha values, ranges from 0.607 to 0.888, with an average of 0.751. This average value surpasses the recommended threshold of 0.70 by DeVellis (2017). However, it falls short of the internal consistency values reported for other questionnaires by Othman (2011) and Tekke et al. (2015). This result is likely due to the broader conceptualization of the *Ummatic* personality, which involves the incorporation of more diverse dimensions. This expansion may have impacted the consistency of items within the scale.

The development of an *Ummatic* personality among students may be linked to the university's focus on coordinating a variety of activities and projects, such as student volunteer programs for community development, academic pursuits, interactive skill-building projects, and leadership programs. Moreover, the university's teaching methods and approaches significantly contribute to this student development. By participating in these activities and undergoing the higher education curriculum, students are provided with an integrated platform that fosters the cultivation of *Ummatic* personality.

The present study differs from prior research not only in its conceptualization of personality but also in its methodological approach to assessing personality. Unlike the earlier study, which focused predominantly on specific dimensions within a confined framework, our research aims for a comprehensive assessment of personality, covering a wider spectrum. For example, Othman's (2011) *Ummatic* Personality Inventory delves deeper into religious practice by subdividing it into various sub-categories to enhance the precision of measurement. This variation offers researchers the flexibility to prioritize either the detailed measurement of specific dimensions or the pursuit of a more holistic measurement of *Ummatic* personality, depending on their research objectives. The subdivision of personality into multiple sub-dimensions further enhances measurement accuracy and addresses previous assessment limitations.

The current study found that the predominant dimension of *Ummatic* personality was contemporary life competencies, reflecting integrated logical thinking and technology skills. This contrasts with previous research which found the religious dimension - including religious belief (Ismail & Zahrin, 2018); promoting righteousness, prohibiting wrongdoing, and responsibility towards Allah, parents, and society (Othman, 2015); enjoining goodness (Tekke et al., 2015) - to be the dominant aspect of *Ummatic* personality. These discrepancies likely arise from differences in the cultural context and conceptual framing. Prior studies were conducted in Islamic-dominant societies where adherence to Islamic principles was regulated at the state level, and personality assessments heavily emphasized a spiritual framework. Conversely, the present study took place in a context with more cultural freedom and adopted a broader conceptualization of personality. Moreover, the educational context, shaped by societal norms influencing curriculum and institutional culture/values,

could impact how students perceive and respond to questions about their *Ummatic* personality. These contextual differences in the research environment may explain why this latest study found contemporary competencies become more prominent than religious dimensions in assessing *Ummatic* personality.

Like any research endeavor, this study has limitations that necessitate caution when drawing definitive conclusions. Notably, the research samples comprised university students from purposefully selected faculties, rendering them unrepresentative of the entire university student population. Employing a more representative sample could potentially yield different results. Nonetheless, the personality dimensions found in this study corroborate and are consistent with prior theoretical models in this field. Another limitation of the *Ummatic* personality scale is its restricted use for only Muslim students. To apply it across cultures, religious dimensions or related items may need to be excluded to retain broadly applicable components. This modification allows utilizing the scale in diverse cultural contexts.

Conclusion and Recommendation

This study presents the development and the construct validation of a scale designed to measure students' *Ummatic* personalities. Eleven dimensions of *Ummatic* personality were postulated a priori and based on Hengpiya et al.'s (2021a) *Ummatic* personality model. With this frame of reference in mind, behaviorally phrased items were then developed. Based on the experts' examination, the UPS has face validity and logical item-objective congruence.

The factorial validity of the scale was assessed using PCA. The results of the pattern factor matrix suggest a combination of integration capacity and logical thinking and thus, yield an overall of ten reliable dimensions of *Ummatic* personality for universities in southern Thailand. The combination of these two dimensions was labeled as "integrated logical thinking", reflecting students' ability to reason logically while incorporating Islamic worldviews into their thought processes. Another novel finding concerning *Ummatic* personality was the evidence of "technological skill" indicated by students' ability to analyze information, produce media, and ethically use technology for education. The two new dimensions that emerged from this study would fill in the previous gaps in the *Ummatic* personality assessments. Stated differently, the absence of these novel dimensions may result in an insufficient assessment of all-encompassing dimensions of *Ummatic* personality. Subsequently, the personality measured would not be compatible with the true goal of creating man in Islam, which was to produce a perfect Muslim, defined by his/her multifaceted responsibility towards God, self, community, environments, and modern skills. This study paves the way for a deeper understanding of *Ummatic* personality by offering a novel instrument capable of capturing its multifaceted nature. Past attempts to assess *Ummatic* personality using religious and psycho-spiritual frameworks (e.g., Othman, 2011; Ismail & Zahrin, 2018; Ismail & Tekke, 2015; Khir et al., 2016) likely fell short of capturing the holistic characteristics of Muslim personality, potentially due to their confined scope and lack of consideration for contemporary life skills. Acknowledging limitations in existing assessments, this study conducted a construct validation of the *Ummatic* personality to assess its accuracy and relevance. Results from face examinations and factorial analyses suggest the UPS is a valid and reliable tool for measuring dimensions of *Ummatic* personality, although further research may be needed for confirmation. The scale is available for academic use in exploring the *Ummatic* personality and its potential relationships with other relevant variables within the context of universities in Southern Thailand. Naturally, further research using several samples is required for cross-validated evidence. In addition, confirmatory factor analysis is needed to further refine and validate the ten emergent dimensions and their items for *Ummatic* personality. Future studies should delve deeper into the intricate interplay between *Ummatic* personality, its influencing factors, and its resulting outcomes, not only in Thailand but also in diverse cultural contexts.

Conflict of Interest

The authors declare that there is no conflict of interest.

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