

The Development and Validation of *Husn Al-Zann* Scale (HZS-7)

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ABSTRACT

Currently, there are not many robust *husn al-zann* instruments available for use with Muslim communities in Indonesia. Although instruments like the 24-item *Husn al-zann* Scale (HZS-24) and the Islamic Positive Thinking Scale (IPTS) exist for measuring *husn al-zann*, they still have psychometric limitations. This study aimed to develop a scale with improved validity, utilizing multiple validation methods, namely the 7-item *Husn al-zann* Scale (HZS-7). A sample of 522 Muslim young adults who were Indonesian citizens participated in the study. The study found that the HZS-7 is a multidimensional instrument, covering two dimensions: *husn al-zann* toward Allah SWT (HZS-A) and others (HZS-O), the factors showed a model fit. The HZS-7 was found to predict on the Rosenberg Self-Esteem Scale (RSES) and the Unconditional Self-Acceptance Questionnaire (USAQ), these results supported nomological validity. Additionally, HZS-7 correlated positively with Positive Thinking (PT) and negatively with Negative Thinking (NT). Almost all the items of HZS-7 showed a weak correlation with social desirability. Overall, The HZS-7 has an acceptable reliability ($\omega = .713$). Future studies could enhance the nomological model, examine convergent validity with more complex outcomes, and further investigate the instrument's quality.

INTRODUCTION

Negative thinking can have detrimental results, mainly if it arises repeatedly. Several studies have shown that repetitive negative thoughts increase several detrimental outcomes, such as insomnia disorders (Olatunji et al., 2023), accelerated cognitive and memory decline (Harrington et al., 2022), and more. In general, negative thoughts cause various detrimental consequences and can last in the long term, so they need to be reduced through more positive thoughts.

Positive thinking has an important role that every individual needs to internalize. It includes an optimistic attitude to promote psychological well-being (Almeida & Ifrim, 2023). Through positive thinking, individuals can develop a better lifestyle and manage their distress experience more optimistically (Ismail, 2023). Apart from that, positive thinking can help individuals endure obstacles or difficulties and contribute to the development of strong and mature characters (Hasan & Mud'is, 2022).

In Islamic culture, positive thinking is in line with the concept of *husn al-zann* (حُسْنُ الظَّنِّ). *Husn al-zann* includes noble behavior or character demonstrated by maintaining a positive attitude towards Allah (al-Baqarah: 186; al-Hijr: 56; Yūsuf: 87; Şaḥīḥ Muslim No. 2877) and other people



(al-Ḥujurāt: 12; Riyād al-Ṣāliḥīn No.1573). In contrast to the Western interpretation of positive thinking that emphasizes on people's view of themselves and other people, *Ḥusn al-ẓann* has a broader scope because it not only includes interpersonal things but also involves views and thoughts towards God.

In the Qur'an, *ḥusn al-ẓann* fulfills the purpose of human life by accepting and recognizing the realities of life as a potential source for facing various challenges (Rahmah, 2022). Rahmah (2022) also emphasizes that individuals are better prepared to face various situations sincerely and patiently by accepting the realities of life through *ḥusn al-ẓann*. Therefore, *ḥusn al-ẓann* is considered a recommendation in Islam that Muslims should implement.

Rusydi (2012) has developed a measurement for *ḥusn al-ẓann* called HZS, which consists of 24 items. This multidimensional instrument covers two aspects: *ḥusn al-ẓann* toward Allah SWT and *ḥusn al-ẓann* toward people (humans). The aspect of *ḥusn al-ẓann* toward Allah SWT consists of three indicators: trusting in Allah, feeling Allah's love, and feeling Allah's forgiveness. Meanwhile, aspect of having *ḥusn al-ẓann* towards others include the absence of *tajassus* (spy on one another) and *taḥassus* (look for other's faults), the absence of *tabāghaḍ* (hatred), and the absence of *ḥasad* (envy). However, several things make this measurement unsuitable.

The indicators contained in the 24-item HZS are a problem. The indicators are the absence of *tajassus* (spy on one another) and *taḥassus* (look for other's faults), the absence of *tabāghaḍ* (hatred), and the absence of *ḥasad* (envy) have a problematic construct. These indicators become a problem because these indicators are a construct outside of *ḥusn al-ẓann* and even show different definitions (Amri, 2023; Bhat, 2023; Fauziah, 2020; Irwansya et al., 2023; Khan & Khan, 2022). Second, the scale contains too many reversed items (13 items reversed), for example, "I feel that Allah dislikes me"; "Toward some people I don't like, I wish for them to suffer". Too many reversed items may result in measurement problems, such as low reliability and complicated factor structures (Kam, 2023), leading to poor psychometric quality, inadequate item-total correlations, and reduced internal consistency, and increasing the complexity of instruments (Venta et al., 2022; Vigil-Colet et al., 2020) making the scale ineffective. In addition, it has been found that using all items with straight-forward items shows better psychometric properties, than mixing reversed and straight items (García-Fernández et al., 2022).

There is another scale that also measures *ḥusn al-ẓann*, namely the Islamic Positive Thinking Scale (IPTS). Although it is named a positive thinking scale, this scale measures *ḥusn al-ẓann*. It is explained that Islamic positive thinking is equivalent to *ḥusn al-ẓann* (Gusniarti et al., 2017). Gusniarti et al (2017) reported that IPTS did not have a significant relationship with self-esteem, instead, it showed a negative correlation. Therefore, the results do not support the concurrent validity assumption. IPTS does not report information about the correlation of this scale with positive thinking (Gusniarti et al., 2017).

The problem and limitation of HZS-24 (Rusydi, 2012) and IPTS (Gusniarti et al., 2017) encouraged us to offer an alternative scale with improved validity. This study proposes new ideas for developing the *Ḥusn al-ẓann* Scale (HSZ-7) through a more complete and in-depth investigation. HZS-7 is a new *ḥusn al-ẓann* measurement with seven items straightforward for each dimension: *Ḥusn al-ẓann* toward Allah (HZS-A) and *ḥusn al-ẓann* toward others (HZS-O).

There are five objectives of this research. First, to explore the factor structure of the HZS-7 using a sample of early Muslim adults. Second, to confirm the factorial validity of the HZS-7. Third, to examine the relationship between HZS-7 and unconditional self-acceptance (USA) (Chamberlain & Haaga, 2001) and self-esteem (SE) (Rosenberg, 1965) using SEM, in order to assess its

nomological validity. Based on previous studies, we hypothesize that *husn al-zann* influences self-acceptance and self-esteem. Positive thinking has been linked to optimism, which enhances self-esteem (Abu-Naila, 2020; Pathak, 2020). A positive self-appraisal positively impacts self-acceptance (Bilicha et al., 2022; Khoiryasdien & Warastri, 2020), and a positive belief in oneself plays a crucial role in influencing both self-acceptance and self-esteem (Akbar & Aulia, 2020; Firmansyah et al., 2019). Fourth, to identify the convergent validity of the Positive Thinking Scale (Diener et al., 2009). We hypothesize that *husn al-zann* and positive thinking share similarities (Rusydi, 2012; Rahmah, 2022). To examine this, we will analyze the correlation between *husn al-zann* and positive thinking (Gusniarti et al., 2017; Hariry et al., 2023; Rahmah, 2022; Wasik et al., 2021). Fifth, to identify the presence of desirability bias by correlating HZS-7 with the Social Desirability Scale (Reynolds, 1982). Sixth, to investigate the level of reliability based on McDonald's ω value.

METHODS

Participants

The research participants were 522 Muslim adults in Indonesia. We collected data from two sub-samples (table 1). Sub-sample A was used to explore the factors of the scale, while sub-sample B was used to confirm and validate the factors. The sampling technique used was non-probability sampling, with inclusion criteria: Muslim, aged 18-25, and having Indonesian citizenship.

Instruments

H_usn al-zann Scale (HZS-7)

Husn al-zann Scale (HZS-7) has two aspects, *husn al-zann* toward Allah SWT (HZS-A) and *husn al-zann* toward others (HZS-O). This measurement consists of 7 items with 5 point-Likert scale from 1 = Strongly disagree to 5 = Strongly agree. If the respondent gets a higher score, the respondent's level of *husn al-zann* is higher. Conversely, if the response gets a lower score, the lower the level of *husn al-zann* of the respondent.

Rosenberg's Self-esteem Scale (RSES)

The RSES (Rosenberg, 1965), was adapted to Indonesian culture (Maroqi, 2018) to measure an individual's level of self-esteem. This measurement has ten items with 4 point- likert scale from 1 = strongly disagree to 4 = strongly agree. The reliability level of this instrument is $\alpha=92$, indicating excellent internal consistency (Rosenberg, 1965). If the value obtained by the respondent is high, the respondent's self-esteem level is high. Conversely, if the value obtained by the respondent is low, the level of self-esteem of the respondent will be low.

Unconditional Self-acceptance Questionnaire (USAQ)

The USAQ is a measurement of respondents' level of self-acceptance (Chamberlain & Haaga, 2001). It has 20 items, with 7 point-Likert scale from 1 (almost always untrue) to 7 (almost always true). This scale has an acceptable level of reliability ($\alpha = .72$) (Chamberlain & Haaga, 2001). The higher the score obtained by the participant, the higher the respondent's self-acceptance level. Conversely, the lower the score, the lower the level of self-acceptance.

Positive Thinking Scale (PTS)

PTS (Diener et al., 2009) is an instrument for measuring respondents' levels of positive and negative thinking. It has 22 items; half of which (11 items) are divided into positive thinking (PT) and negative thinking (NT). This measure has two responses, 1 (yes) and 0 (no). The measure has good reliability ($\alpha = .81$). If calculated based on each aspect, the α values are .70 and .75, respectively (Diener et al., 2009).

Marlowe-Crowne Social desirability Short-form A (SDS-A)

The Marlowe-Crowne SDS-A is an instrument for measuring social desirability (Reynolds, 1982). This measure has 11 items. This measuring instrument has two responses, 0 (no) and 1 (yes). This measure has an acceptable reliability value ($\alpha = .74$) (Reynolds, 1982). This scale was used to examine the social desirability bias on the items of HZS-7. It was expected that the HZS-7 would not correlate highly with the social desirability scale (SDS).

Analysis

Fifth analysis techniques will be used in this research. First, this study conducted factorial validation using Exploratory Factor Analysis (EFA) and Confirmatory Factor Analysis (CFA). Second, this study used SEM to conduct a nomological validation involving RSES and USAQ in the model. Third, this study conducted a convergent validation by correlating the PTS (Diener et al., 2009) with the HZS-7. Fourth, this study conducted Spearman's correlation test towards SDS-A (Reynolds, 1982) and HZS-7. A high correlation with SDS indicates a high desirability on the scale. We decide the correlation coefficient below 0.3 is a low social desirability effect. Fifth, this study selected McDonald's Omega (ω) for the reliability test, because McDonald's Omega (ω) is suitable for multidimensional measurement, as it considers internal consistency based on the composition of each factor (Goodboy & Martin, 2020) and more robust on deviations and be a more suitable measure of internal consistency than using α (Stensen & Lydersen, 2022).

The study was divided into two sub-samples (A & B), each undergoing a different analysis because we need a different sample for confirmatory analysis. If we use the same sample, the confirmation of the model may not reflect a valid construct but rather the similar responses from the same participants, resulting in psychometric estimates that are not significantly different. This division allows researchers to establish factorial validity (Kyriazos, 2018; Lorenzo-Seva, 2022; Orçan, 2018). Sub-sample A was used to explore the factors and sub-sample B to confirm the factors. Sub-sample B was using also for convergence and nomological validation, because, the sub-sample B has a confirmed factor. Table 1 shows the analysis of each sub-sample:

Table 1. Summary of Research Method Used

Sample Used	Analysis	Instruments
Sub-sample A (N = 182)	EFA	HZS-7
Sub-sample B (N = 340)	CFA, nomological validity, convergent validity, & social desirability bias,	HZS-7, RSES, USAQ, PTS, & SDS-A
Overall Sample (N = 522)	Internal Consistency (McDonald's ω)	HZS-7

CFA and SEM on the nomological validity stage was applied in this study. We use criteria to decide the fitness of the model. CFA and SEM will be decided to be acceptable if RMSEA $\leq .08$, SRMR $\leq .08$, NNFI $\geq .90$, TLI $\geq .90$, CFI $\geq .90$, and GFI $\geq .93$ (Brown & Timothy, 2015; Cho et al., 2020; Hu & Bentler, 1999; Tabachnick & Fidell, 2012). For the final stage, we decided that HZS-7

has good reliability if McDonald's $\omega \geq .70$ (Stensen & Lydersen, 2022). The software used in conducting the test is JASP 0.17.2.1.

RESULTS

Factorial Validity

The first test conducted was an EFA (n = 182) with oblimin rotation. This study found that the Bartlett's test was $\chi^2_{(21)} = 21.000$, $p < .001$. The results showed that the χ^2 value was, unsurprisingly, significant ($p < .05$) because χ^2 is sensitive to large sample sizes (Hooper et al., 2008) but, if we look at the overall KMO, the value was 0.754 and it showed a good sampling adequacy.

Table 2. Factor loading EFA

Items	Factor Loading	
	Toward Allah SWT	Toward Others
Item 1. The people around me are good people.		.463
Item 2. Whoever they are, I see the good side rather than suspect them.		.738
Item 3. It turns out that the person who hurt me has a lot of kindness.		.399
Item 4. Even though I have so many sins, I have faith that God will forgive me.	.738	
Item 5. Every difficulty in my life, I believe that God gives me the best	.818	
Item 6. Whatever happens in my life, God will give me the best.	.724	
Item 7. I have faith that God will predestinate me to be a good person.	.685	

Note. Rotation method is oblimin

According to Table 2, this study found a two-factor multidimensional construct, the first factor was named *husn al-zann* towards Allah SWT (HZA-A), and the second factor was named *husn al-zann* towards others (HZA-O). The factor loadings on the items were .399 to .818. That showed a good loading factor, because the loading was above .30 (Price et al., 1993).

Furthermore, CFA analysis was applied in this study with a sample size of n = 340. First, this study identified a two-factor model. The results were $\chi^2_{(13)} = 64.085$, $p < .001$ (not fit), RMSEA = .108, SRMR = .053, NNFI = .835, TLI = .835, CFI = .898, and GFI = .997 indicating a poor fit (Brown & Timothy, 2015; Cho et al., 2020; Hu & Bentler, 1999; Tabachnick & Fidell, 2012). In cases of CFA model misspecification, researchers can perform model modifications (MI) to achieve acceptable fit values (Brown & Templin, 2022; McNeish & Wolf, 2023; Perry et al., 2015). Therefore, MI was used to free interrelated residuals.

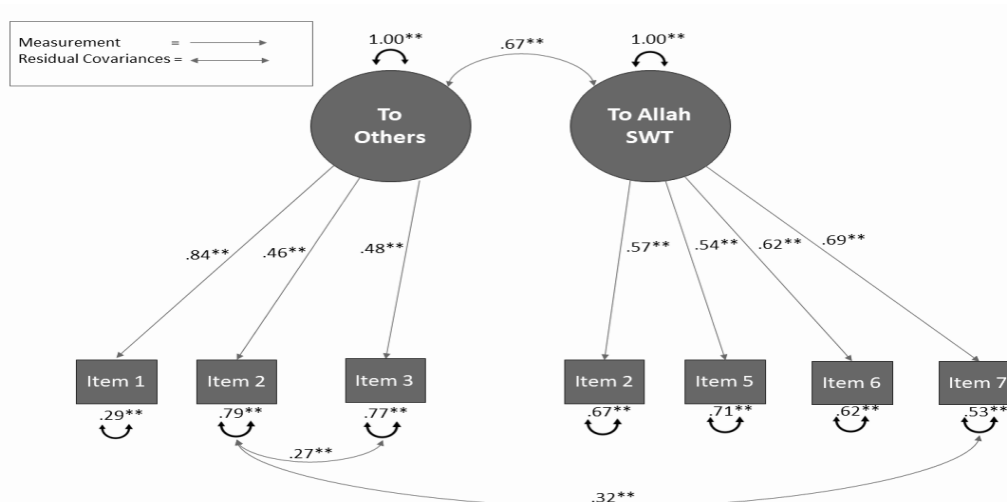


Figure 1. Model Structure of HZS-7 in CFA

Based on MI (modification indices), the residual covariance between items 2 and 7 showed the highest value (Mod. Ind = 20.192). If the residual that occurred in the second and seventh items was estimated, the index fit value improved but still does not reach an acceptable fit ($\chi^2_{(12)} = 43.755$, $P < .001$ (not fit), RMSEA = .088, SRMR = .046, NNFI = .889, TLI = .889, CFI = .937, and GFI = .998). The next highest MI was found between items 2 and 3 (Mod. Ind = 16.735). After estimating correlation residual between these items, the model fit improved significantly (Brown & Timothy, 2015; Cho et al., 2020; Hu & Bentler, 1999; Tabachnick & Fidell, 2012), with $\chi^2_{(11)} = 27.864$, $p = .003$ (not fit), RMSEA = .067, SRMR = .034, NNFI = .936, TLI = .936, CFI = .966, dan GFI = .999.

Convergent Validity

Convergent validity was conducted by correlating several indicators of the similar construct, allowing a particular measurement to accurately assess the intended construct (Sürücü & Maslakcy, 2020). *Husn al-zann* is a concept that has similarities with positive thinking (PT) (Gusniarti et al., 2017; Hariry et al., 2023; Rahmah, 2022; Wasik et al., 2021). Therefore, this study was conducted to identify the correlation between HZS-7 and PT and NT (Diener et al., 2009).

Table 3. Correlated with PT and NT

Variables	HZS-7	HZS-O	HZS-A	PT	NT
HZS-7	-				
HZS-O	.753***	-			
HZS-A	.745***	.205**	-		
PT	.380***	.424***	.276***	-	
NT	-.327***	-.647***	-.221***	-.647***	-

Note: HZS-7 = *Husn al-zann Scale*; HZS-O = *Husn al-zann toward others*; HZS-A = *Husn al-zann toward Allah SWT*; PT = *Positive thinking*; NT = *Negative thinking*.

Based on table 2, HZS-7 has a positive correlation with PT and a negative correlation with NT. It indicates that *husn al-zann* and positive thinking have a linear construct and opposite construct to negative thinking. *husn al-zann* toward others gives a stronger correlation toward PT and NTS, than *husn al-zann* toward Allah. It showed that positive and negative thinking emphasize positive and negative thinking toward others, not toward God.

Nomological Validity

Nomological validity provides the information about the predictive relationship among scales in a theoretically based model (Hagger et al., 2017). We assumed that *husn al-zann* is a predictor of self-acceptance and self-esteem. When individuals cultivate positive thinking and optimism, they can maintain and increase their self-esteem (Abu-Naila, 2020; Pathak, 2020). In addition, positive thinking will help increase individual self-acceptance of their shortcomings and strengths (Bilicha et al., 2022; Khoiryasdien & Warastri, 2020). It also shows that belief has a fundamental role in influencing self-acceptance and self-esteem (Akbar & Aulia, 2020; Firmansyah et al., 2019). Therefore, in this study, HZS-7 was linked to RSES (Rosenberg, 1965) and USAQ (Chamberlain & Haaga, 2001) using SEM.

The fit indices values identified were $\chi^2_{(0)} = 3.807$, $p < .001$ (not fit), RMSEA = .000, SRMR = .019, NNFI = 1.000, TLI = 1, CFI = .985, and GFI = 1.000 thus indicating perfect fit indices (Brown & Timothy, 2015; Cho et al., 2020; Hu & Bentler, 1999; Tabachnick & Fidell, 2012). Meanwhile,

HZS-7 significantly predicted RSES ($\beta = .428$) and USAQ ($\beta = .998$). In addition, USAQ and RSES had a moderate correlation ($r = .598$).

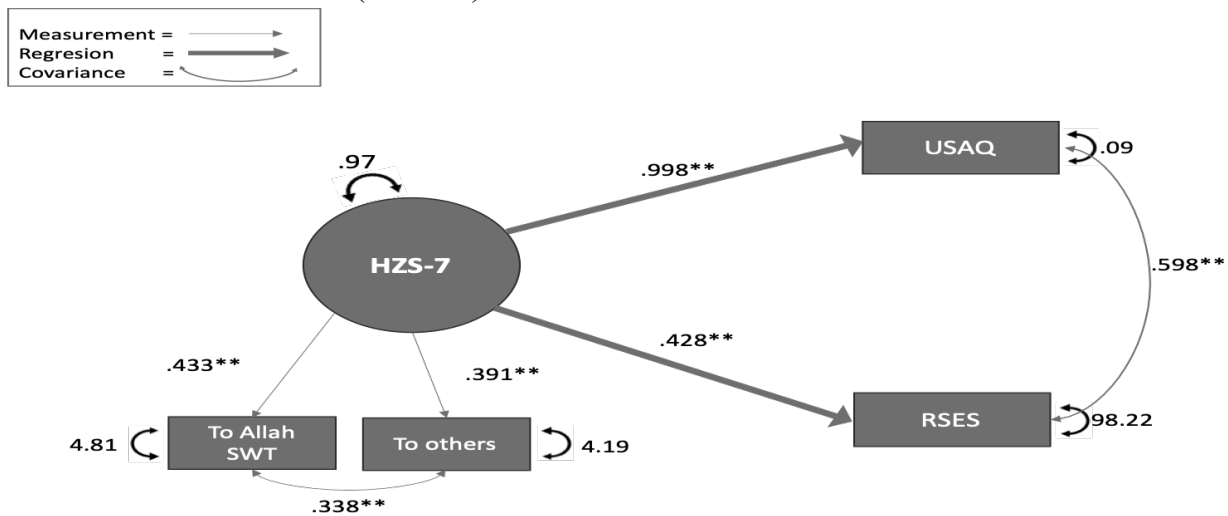


Figure 2. Model among HZS-7, RSES, & USAQ.

Meanwhile, the correlation between factors 1 (*husn al-zann* toward Allah) and 2 (*husn al-zann* toward others) showed a significant loading factor. This finding was consistent with previous findings in Table 2 and Figure 1.

Examining the Impact of Social Desirability Bias

Identifying the influence of social desirability on a scale is critical in measurement construction and should be noticed in the validation process (Durmaz et al., 2020; Lanz et al., 2022). It means that the influence of social desirability will help identify and validate the instrument. It is expected that the HZS-7 is constructively different from the SDS through the Spearman correlation test. Cohen (1988; 1992) recommended to interpret r .10, .30, and .50 as a low, moderate, and high. We decide that the correlation coefficient below 0.3 is a low desirability effect.

Table 4. Correlation between HZS-7 and SDS

Variables	SDS	Desirability Effect
HZS-7	.322**	Moderate
<i>husn al-zann</i> toward others	.267**	Low
Item 1	.310**	Moderate
Item 2	.149**	Low
Item 3	.230**	Low
<i>husn al-zann</i> toward Allah SWT	.242**	Low
Item 4	.182**	Low
Item 5	.126*	Low
Item 6	.109*	Low
Item 7	.212**	Low

Based on Table 4, almost all HZS-7 items had a weak correlation with desirability ($r = 0.109-0.242$). Only on item 1, the correlation was moderate ($r = 0.310$). The total score of HZS-7 has a moderate correlation with SDS. But, It could not be concluded that the scale has a desirability effect because the desirability effect does not occur in the total score, but in the content of each item. The moderate level of correlation between HZS-7 and SDS may be interpreted that the *husn al-zann* is a

normative construct. Meanwhile, the low correlation of each item with social desirability indicated that higher social desirability among respondents does not always lead to higher responses for each item. Therefore, the majority of the items exhibit a low desirability bias.

The Reliability of HZS-7

The reliability test was used to evaluate the internal consistency of the scale with McDonald's ω and the item-rest correlation coefficient. Based on the reliability test results, the overall HZS-7 and the *husn al-zann* toward Allah dimension were acceptable, .713 and .707 ($\omega > .70$). Unfortunately, the *husn al-zann* toward others dimension doesn't meet the acceptable values ($\omega = .625$) (Stensen & Lydersen, 2022). Item-rest correlation showed values ranging from .270 (item 3) to .574 (item 7), as shown in Table 5.

Table 5. Item-Rest Correlation

Items	Mean	SD	Item-Rest Correlation	
			Toward Others	Toward Allah SWT
Item 1	4.04	0.874	.436	
Item 2	4.063	0.914	.443	
Item 3	3.633	1.064	.429	
Item 4	4.395	0.767		.532
Item 5	4.421	0.743		.536
Item 6	4.45	0.763		.550
Item 7	4.397	0.814		.579

DISCUSSION

HZS-7 showed a two-factor construct: *husn al-zann* toward Allah SWT (HZS-A) has four items (items 4, 5, 6, & 7), while *husn al-zann* toward others (HZS-O) has three items (items 1, 2, & 3). The range of factor loading values was above .30, indicating a close relationship between latent factors and items (Price et al., 1993). This led the study to confirm the factor using CFA on HZS-7.

During the CFA test, errors in model specification were identified, prompting adjustments to the model by freeing correlated residuals to enhance model fit (Edwards & Konold, 2023; Goretzko et al., 2024). Modification indices (MI) and expected parameter change (EPC) values were utilized, with higher values indicating more meaningful relationships that could be incorporated into the model to achieve a better fit. This study observed a notable residual covariance between items 2, 3, and 7. Although items 2 and 7 belong to different factors, they exhibit correlated residual covariance, likely due to their indication of similar moral values on item content. Specifically, while the second statement emphasizes positive belief as seeing someone's good side rather than doubting it, the seventh statement focuses on believing that God will choose oneself as someone to be a kind person. This phenomenon underscores the multidimensional nature of this measurement, closely tied to two factors rooted in Islamic virtues and values. Consequently, the possibility of error-interrelatedness or residual covariance between items across different factors may arise. The same case also occurred in several studies (Andriyani, 2022; Klinjun et al., 2023).

Then, this study conducted a SEM among the HZS-7, self-esteem, and unconditional self-acceptance. As expected, the HZS-7 positively predicted self-esteem and self-acceptance. The estimate that the HZS-7 showed on predicting the RSES and USAQ was significant. This indicates that when individuals have positive thinking (*husn al-zann*), they can improve self-esteem and acceptance. Good self-esteem indicates a person has positive thinking (Hamidi et al., 2020; Jia, 2020).

Likewise, if individuals have good self-acceptance, they have instilled positive thoughts about themselves (Bilicha et al., 2022; Khoiryasdien & Warastri, 2020).

Husn al-zann, which represents positive prejudice, shares similarities with the construct of positive thinking (Gusniarti et al., 2017; Hariry et al., 2023; Rahmah, 2022; Wasik et al., 2021). Convergent validity results indicated that positive thinking (PT) and negative thinking (NT) are significantly correlated at a moderate level (Miksza et al., 2023; Schober & Vetter, 2020). HZS-7 showed a positive correlation with PT and a negative correlation with NT, indicating a good convergent validity as expected. However, *husn al-zann* and positive thinking exhibited both similarities and differences. *Husn al-zann* is rooted in Islamic spirituality and religiosity, whereas PT and NT are not (Hermaini, 2020; Rahmah, 2022; Rusydy, 2012), this is why the correlation was in the moderate level.

This study also assessed the correlation level between HZS-7 and SDS. As expected, this study identified that the majority of items in the HZS-7 had weak correlations, with only one item (number 1) showing a moderate correlation with social desirability. This indicates that nearly all items on the HZS-7 was responded to without social desirability bias (Stensen & Lydersen, 2022). Internal consistency of overall HZS-7 and *husn al-zann* toward Allah showed acceptable reliability, $\omega = .713$ and $\omega = .707$ (Stensen & Lydersen, 2022). Unfortunately, *husn al-zann* toward others was not acceptable ($\omega = .625$). Although the item-rest correlations for each item showed an acceptable range (>0.3), the HZS-O dimension may require additional items to enhance its reliability (Sürücü & Maslakcy, 2020). However, when using this scale in its entirety rather than by sub-scale, the reliability of the scale demonstrates good psychometric properties.

There are several limitations of this study. First, convergent validity was conducted on only one positive thinking measurement (Diener et al., 2009), so it is necessary to consider adding correlations to several measurements with similar constructs. Second, some items still have a high residual covariance, but generally, the items have good psychometric properties. Third, the nomological validity model needs to be tested with more complexity, involving outcome variables that are meaningful to daily life (such as well-being, happiness, and more). Fourth, *husn al-zann* toward other (HZS-O) dimensions has some problems. HZS-O has a not acceptable reliability. This was because one of the items (number 3) had a lower loading factor than the other items. HZS-O also had a lower composite loading factor than HZS-A, but it still had a significant estimate. One of the items HZS-O (number 1) also had a moderate correlation with social desirability. This study also assumed that the psychometric property of the HZS-O has several problems because the number of items is small. Even though it is not absolutely correct, the number of items on the instrument is believed to increase better reliability (Fenn et al., 2020). Apart from that, item number 1 also requires better wording to avoid social desirability (Boateng et al., 2018; Mumu et al., 2022).

CONCLUSION

The current study showed the existence of two factors of HZS-7, namely *husn al-zann* toward Allah SWT and *husn al-zann* toward others, with a fit model. This scale has information regarding convergence and nomological validity with satisfactory criteria. Almost all the items on this scale had a low correlation with the social desirability scale. Even though HZS-7 had acceptable reliability, *husn al-zann* toward others dimension was recommended to be evaluated to increase the reliability. This also assumed that the use of the HZS-7 as a whole instrument is more recommended than using

only the subscales of this scale. For future research, refinement of the nomological model and convergent validity can be tested with more complexity involving outcome variables.

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APPENDIX

HZS-7 English Version

This measurement consists of 7 items, you should give a response for each item ranging from 1 (Strongly Disagree) to 5 (Strongly Agree). Please indicate the extent to which you agree with each statement by selecting the appropriate number:

- 1 = Strongly Disagree
- 2 = Disagree
- 3 = Slightly Agree
- 4 = Agree
- 5 = Strongly Agree

1. The people around me are good people.
2. Whoever they are, I see the good side rather than suspect them.
3. It turns out that the person who hurt me has a lot of kindness.
4. Even though I have so many sins, I have faith that God will forgive me.
5. Every difficulty in my life, I believe that God gives me the best.

6. Whatever happens in my life, God will give me the best.
7. I have faith that God will predestinate me to be a good person.

HZS-7 Indonesian Version

Pengukuran ini terdiri dari 7 pernyataan yang harus anda respon dengan rentang dari 1 (Sangat Tidak Setuju) hingga 5 (Sangat Setuju). Silakan pilih angka yang sesuai dengan seberapa besar Anda setuju dengan setiap pernyataan berikut:

- 1 = Sangat Tidak Setuju
- 2 = Tidak Setuju
- 3 = Agak Setuju
- 4 = Setuju
- 5 = Sangat Setuju

1. Orang di sekitar saya adalah orang yang baik.
2. Siapapun mereka, saya lebih melihat sisi baik daripada mencurigainya.
3. Ternyata orang yang telah menyakiti saya memiliki banyak kebaikan.
4. Sekalipun dosa saya begitu banyak, saya memiliki keyakinan Allah akan mengampuninya.
5. Setiap kesulitan hidup saya, saya yakin Allah memberikan saya yang terbaik.
6. Apapun yang terjadi dalam hidup saya, Allah akan memberikan yang terbaik.
7. Saya memiliki keyakinan bahwa Allah akan menakdirkan saya menjadi orang yang baik.