

Development of A Questionnaire: Perception on Interpretation of 'Liberal Islam' Towards Marital Issues Among Malaysian Twitter Users

Pembangunan Soal Selidik: Persepsi Tafsiran 'Islam Liberal' terhadap Isu Perkahwinan dalam kalangan Pengguna Twitter Malaysia

Farah Umaina Najwa Ismail¹, Nur Saadah Hamisan@Khair², Khadijah Muda³

^{1, 2} Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia, 71800 Nilai, Malaysia;

³ Pusat Pengajian Teras, Universiti Sains Islam Malaysia, 71800 Nilai, Malaysia;

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*Corresponding author:

Farah Umaina Najwa Ismail,
Faculty of Quranic and Sunnah
Studies, Universiti Sains Islam
Malaysia, 71800 Nilai,
Malaysia;

Email:

farahnajwa5418@gmail.com

Abstract: Liberalism is an ideology that emerged in the 18th century and that advocates for striving to secure the rights of freedom of speech and religion. In Malaysia, liberalism is presented as 'Liberal Islam' to demonstrate its harmony with Malaysian culture and society. It is propagated through various social media platforms, especially Twitter. Social media has become a favorable platform for propagating the idea of 'Liberal Islam', and its function which is widely and easily accessible is an important factor that contributed to the dissemination of controversial ideology. Therefore, this study aims to develop an instrument measuring the perception of Muslims towards Liberal Islam's interpretation of marital issues. The principal data acquisition involved the utilization of a self-administered questionnaire, disseminated through an online survey to 35 participants during the preliminary investigation. The selection of respondents employed a purposive sampling approach targeting Twitter users. The analysis of the gathered quantitative data was done by utilizing SPSS version 29.0. The instrument was developed based on a literature review, Content Validation Index (CVI), and pilot test. The instrument is divided into three constructs: first, knowledge about liberalism; second, knowledge about 'Liberal Islam'; and third, perception towards the interpretation of 'Liberal Islam' on marital issues. The CVI results showed that the questionnaire is valid. A pilot study was conducted to test the reliability of the items. The Cronbach Alpha (α) values for the first (0.739), second (0.793), and third (0.869) constructs were adequate. Overall, these results indicate that the self-constructed questionnaire has succeeded in developing an instrument that measures the respondent's knowledge of liberalism and 'Liberal Islam' and their perception of 'Liberal Islam' interpretation. The outcome of this study is expected to counteract the spread of 'Liberal Islam' ideology among the Malaysian youth, thus preserving the authentic interpretation of the Quran and Hadith.

Keywords: Instrument, Perception, Interpretation, Liberal Islam, Marital Issue;

Abstrak: Liberalisme ialah satu ideologi yang muncul pada abad ke-18 yang menyokong usaha untuk mendapatkan hak kebebasan dalam bersuara dan beragama. Di Malaysia, liberalisme diperkenalkan sebagai 'Islam Liberal'. Hal ini kerana, untuk menunjukkan keharmonian dalam budaya

masyarakat Malaysia. Ia disebarikan melalui pelbagai platform media sosial terutamanya Twitter kerana fungsinya yang mudah diakses secara meluas oleh belia remaja. Oleh itu, kajian ini bertujuan untuk membangunkan instrumen bagi mengukur persepsi belia di Malaysia terhadap tafsiran Islam Liberal mengenai isu perkahwinan. Pengumpulan data utama melibatkan penggunaan soal selidik yang dibina sendiri, disebarikan melalui dalam talian kepada 35 responden semasa kajian rintis. Pemilihan responden melibatkan penggunaan pendekatan persampelan bertujuan yang menumpukan kepada pengguna Twitter. Analisis data kuantitatif yang diperoleh diuji dengan menggunakan SPSS versi 29.0. Instrumen ini dibangunkan berdasarkan kajian literatur, Indeks Pengesahan Kandungan (CVI), dan ujian rintis. Instrumen ini dibahagikan kepada tiga konstruk; pertama, pengetahuan tentang liberalisme; kedua, pengetahuan tentang 'Islam Liberal'; dan ketiga, persepsi terhadap tafsiran 'Islam Liberal' terhadap isu rumah tangga. Keputusan CVI menunjukkan bahawa soal selidik adalah sah. Kajian rintis telah dijalankan untuk menguji kebolehpercayaan item tersebut. Kajian nilai Cronbach Alpha (α) bagi konstruk pertama (0.739), kedua (0.793), dan ketiga (0.869) adalah memadai. Secara keseluruhannya, keputusan ini menunjukkan bahawa soal selidik yang dibina sendiri telah berjaya membangunkan instrumen yang mengukur pengetahuan responden tentang liberalisme dan 'Islam Liberal' dan persepsi terhadap tafsiran 'Islam Liberal'. Hasil kajian ini diharapkan dapat menangkis penuluran fahaman 'Islam Liberal' dalam kalangan belia Malaysia, sekali gus memelihara tafsiran terhadap ayat-ayat suci al-Quran dan Hadis.

Kata kunci: Instrumen, Persepsi, Tafsiran, Liberal Islam, Isu Perkahwinan;

Introduction

Liberalism reinterprets or challenges Islamic traditions to distinguish itself from them and to conform to the principles of Western philosophy. Proponents of this reinterpretation of Islam place greater emphasis on reason and logic, placing them above the divine revelations in the Quran and Hadith. As the unrestricted realm of social media empowers individuals to openly express their thoughts and emotions, including the dissemination of liberal ideas, their potential ramifications become a matter of profound concern, regardless of whether users are aware of them.

Over recent years, liberalism has become the focus of numerous qualitative studies, which significantly outnumber quantitative studies on the subject. There is, in fact, a scarcity of studies utilizing quantitative methods (M. F. Ismail et al., 2012; Nasir & Omar, 2020), especially those that examine Muslims' perceptions of the liberal ideology in Malaysia. The main focus of this research pertains to the development of instruments

aimed at enhancing comprehension of Muslim perspectives on the interpretation of 'Liberal Islam.' Therefore, the objective of this study is to construct a tool facilitating a more profound understanding of Muslims' viewpoints regarding the 'Liberal Islam' interpretation, particularly in the context of marital issues. This endeavor provides a resource for future researchers seeking to formulate instruments for similar investigations.

Development of Liberalism in Malaysia

The development of liberalism in Malaysia can be divided into two phases: the first phase unfolded in the pre-independence era, and the second was in the post-independence period. According to Kamil et al. (2022), liberalism was introduced by European colonizers through the implementation of secularism in governance. In the early twentieth century, when a conflict arose between the *Kaum Tua* and *Kaum Muda*, liberal factions emerged within the Malay community, though they were not part of a prominent movement and consisted of only

a few individuals who concealed themselves within the *Kaum Muda* group. Notably, the monarchy of Perak made efforts during that period to distinguish the *Kaum Muda* group, specifically those who adopted a liberal style of thinking (Roff, 1967).

While Malaysia achieved independence in 1957, it was left with the enduring impact of the secular administration imposed by the British colonists. It is evidenced in the Malaysian Federal Constitution's reflection of the philosophical elements of liberalism, which are similar to those present in the British constitution (Ibrahim, 2019). However, several studies assert that the ideas of liberalism started permeating the Malay community during the early 1970s, notably through the efforts of Chandra Muzaffar and the organization *Aliran Kesedaran Negara* (ALIRAN) (Ashaari & Che Mohd Adli, 2019).

The liberalism movement gained further momentum in the 1980s, notably through the rise of anti-Hadith thought and activism, along with the influential contributions of the Malaysian congregation led by Kassim Ahmad (Wan Ismail Wan Dagang et al., 2015). Thus, figures like Chandra Muzaffar and Kassim Ahmad have fearlessly introduced liberalism and successfully influenced a segment of the Malay community. While the initial support for liberalism was modest, it marked the inception of a distinct strand of liberal thought in the country. The development of liberalism has continued to thrive, even today, with trending global issues, such as LGBT rights, playing a significant role in its development.

Dissemination of Liberal Ideology through Social Media

Social media are internet applications that facilitate the creation and sharing of information through user-generated contents (Davis, 2015). Social media includes many platforms, among others Facebook, Instagram, Twitter, and YouTube. These platforms share some common traits, such as facilitating conversations and sharing unrestricted information. Nonetheless, each social media platform has its distinctiveness, notably in terms of interface, features, and other elements that set them apart from one another.

Social media is now widely used globally. According to Data Reportal (2023), in Malaysia, the number of social media users stands at 33.03 million, or 78.5% of the population. There are approximately 24.8 million users aged 18 years old and above, constituting an impressive 99.8% of the overall population. Young individuals indeed play a crucial role in shaping social media discourse (Ghazali et al., 2020). The same study

also revealed that the liberal movement in Malaysia demonstrates effective planning in disseminating its ideals.

The rapidly developing technology has become a tool and medium to disseminate liberalism (A. M. Ismail et al., 2018). Social media—being user-friendly, cost-effective, and widely accessible—has become a favorable platform for propagating ideas. The primary target audience is the youth, given their extensive engagement with social media. Several factors make liberal ideology particularly appealing to young people, the foremost of which is its attractive portrayal (Kamil et al., 2022). The younger generation is also less aware about the danger of liberalism and its threat to Muslim society (Yusof et al., 2022). It is also possible that most of the younger generation are unable to understand the liberal agenda in Malaysia (Nazneen & Zahrin., 2016).

Research Methodology

This study employed the quantitative method to identify suitable questions to be presented to the respondents. A questionnaire was carefully developed to explore the perception of respondents towards the interpretation of 'Liberal Islam' of the Quran and Hadith. This research employed a purposive sampling method to collect data from Malaysian Twitter users. However, it is essential to note that the scope of this study is confined exclusively to the Malaysian Twitter platform. This limitation is attributed to the comparatively smaller user base on Twitter compared to other social media platforms such as Facebook, Instagram, TikTok, and others. The survey questions were exclusively distributed online. The questionnaire aims to assess the knowledge and perception of the respondents. The instrument development process was carried out in multiple stages, starting with an extensive literature review and ending with validity testing.

Research Analysis

This study incorporates two data analysis techniques. Initially, the Content Validation Index (CVI) has been applied to validate individual items and domains, following a specific methodology detailed in the section Evaluating Content Validation Index. As explained by Muhamad Saiful Bahri Yusof (2019), content validity assesses the degree to which a measurement tool accurately represents the intended construct, serving as crucial evidence supporting the validity of research instruments such as questionnaires. Given the significance of content validity in ensuring overall validity, a systematic content validation process should be conducted based on evidence and best practices.

Subsequently, following the completion of the CVI process, the finalized questionnaires were distributed to the designated respondents. Cronbach Alpha analysis. an instrument to determine the validity and reliability of the research instruments was conducted using SPSS software version 29.

Development of Instrument

Stage 1: Analysis of Theories and Concepts

A comprehensive literature review was undertaken. The review involved an analysis of various theories and concepts gathered from books, journal articles, papers, and other published materials, such as newspapers. Through content analysis, the texts were carefully categorized into construct items (Kleinheksel et al., 2020).

Stage 2: Construction of Questionnaire Items

The questionnaire items were developed based on the information obtained from the literature review. Four primary constructs were identified. Part A collects demographics information, including age, gender, marital status, predominant social interactions, highest education level, type of education during secondary school, religion, and a question on whether the respondent has a Twitter account or not. Part B focuses on knowledge of liberalism, covering general definitions, various aspects of liberalism, its suitability in Malaysia, and its potential benefits. Part C concerns knowledge of ‘Liberal Islam’, covering general definitions, the perceived threat of ‘Liberal Islam’ to Islam, the concepts introduced by ‘Liberal Islam’, its potential benefits, and the areas addressed by ‘Liberal Islam’. Lastly, Part D centers around the respondent’s perception towards the interpretation of ‘Liberal Islam’ of three specific issues: polygamy, child marriage, and women’s rights, including the issue of domestic violence.

- nt social interaction s in daily life
 - e) Highest education
 - f) Type of education (secondary school)
 - g) Religion
 - h) Do you have Twitter?
- e) SPM, STPM, Diploma, Bachelor, Master, PhD, Other
- f) Religious studies, Conventional (other than religious studies)
- g) Islam, Buddhism, Hinduism, Christianity, Sikhism, Taoism/Confucianism
- h) Yes, No

2. Knowledge on Liberalism

- a) General definition
 - b) Aspects covered in Liberalism
 - c) Suitability of Liberalism in Malaysia
 - d) Benefit from Liberalism
- a) Yes = 3
b) No = 2
c) Don’t know = 1

3. Knowledge on ‘Liberal Islam’

- a) General definition
 - b) Threat of ‘Liberal Islam’ towards Islam
 - c) The idea brought by ‘Liberal Islam’
 - d) Benefit from ‘Liberal Islam’
 - e) Aspects covered in ‘Liberal Islam’
- a) Yes = 3
b) No = 2
c) Don’t know = 1

Table 1. Designation of Questionnaire Item

No	Constructs	Indicators	Rating
1.	Respondents Demography	a) Age b) Gender c) Marital status d) Predominance	a) 20 years old and below, 20-30 years old, 30-40 years old, 40-50 years old, 50 years old and above b) Male, Female c) Single, Married, Widow d) Muslim, Non-Muslim, Both

4. ‘Liberal Islam’ interpretation
- a) Polygamy issue
 - b) Child marriage issue
 - c) Women’s right
- a) Strongly disagree = 1
 b) Disagree = 2
 c) Neutral = 3
 d) Agree = 4
 e) Strongly agree = 5

Stage 3: Validation of Instrument

Face validity

Face validity entails confirming whether the items in each domain are sensible, appropriate, and relevant to the individuals who employ the measure in their everyday lives (Connell et al., 2018). In this study, face validity was established to ensure the questionnaire's relevancy to the respondents. To achieve this, two experienced teachers—an English teacher (Mr. Hazikin bin Tuah, with 20 years of experience) and a Malay language teacher (Puan Normasmor bin Mansor, with 17 years of experience)—were asked to review the translation from English to Malay and vice versa. Face validity preceded content validity. During this phase, any grammatical errors were corrected to ensure that all statements could be easily understood by the respondents.

Content validity

Content validity means that a questionnaire measures the concept with a sufficient and representative sample of items. According to Sekaran (2003: 206), "the more the scale items represent the domain or universe of the concept being measured, the greater the content validity". In other words, content validity depends on how precisely the construct and the theory have been described. Additionally, the other purpose of content validity is to verify each item that represents each measurable construct in the instrument (Yaghmaie, 2003). Content validity involves several steps (Yusoff, 2019):

1. Preparing Content Validity Form

The initial stage of content validation involves creating a well-structured content validation form, ensuring that domain experts can thoroughly comprehend the domain under examination. The instructions and rating scale are illustrated in Figure 1. Figure 2 shows that each item was evaluated using a

predefined rating scale of relevance (1–4). The experts were encouraged to refer to the domain's definition to facilitate the scoring process.

Figure 1. Example in CVI form

VALIDATION ON LIBERALISM, LIBERAL ISLAM, AND LIBERAL ISLAM INTERPRETATION: A CONTENT VALIDITY STUDY

Dear Experts,

This inventory contains 3 domains and 42 items related to the area study of Liberalism, Liberal Islam, and Liberal Islam interpretation towards Quran and Hadith. This study needs your expert judgement on the degree of relevant of each item to the measured domains. Please be as objective and constructive as possible in your review and use the following rating scale:

Degree of relevance:

- 1 = The item is not relevant to the measured domain
- 2 = The item is somewhat relevant to the measured domain
- 3 = The item is quite relevant to the measured domain
- 4 = The item is highly relevant to the measured domain

Figure 2. An example domain with definition and scale

Domain 1: Definition of Liberalism

Definition: Liberalism emphasis on individual liberty rests on a conception of human beings as fundamentally rational individuals. Liberals stress individual liberty largely because they believe that most people are capable of living freely. Liberals acknowledge that people do have passions and desires, but they maintain that people also have the ability, through reason, to control and direct their desires. Most women and men, they insist, are rational beings who know what is in their own interests and, given the opportunity, are capable of acting to promote those interests. On the liberal view, then, human beings are typically rational, self-interested, and competitive. This implies that they are capable of living freely.

TESTED ITEMS	RELEVANCE
1. Liberalism means thinking freely, openly, tolerant, and not rigid	<input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/> 1 2 3 4
2. Liberalism reviews Islamic teachings to suit the Western philosophy	<input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/> 1 2 3 4
3. Liberalism argues that freedom should not be restricted	<input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/> 1 2 3 4
4. Liberals are open to accepting multiracial cultures	<input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/> 1 2 3 4

2. Selecting Panel of Experts

A panel of experts was selected from two local universities to establish content validity. The experts are scholars who are well-versed in the field of Quranic exegesis, ideology, and orientalism studies. The members of this panel experts are Dr. Marwan bin Ismail (Universiti Malaysia Kelantan, UMK), Dr. Ros Aiza

binti Mohd Mokhtar, Dr. Muhammad Yusry bin Affendy Md Isa, Dr. Nusairah Ramli, and Dr. Norzulaili binti Ghazali. Except for the first expert, they are all affiliated with the Faculty of Quranic and Sunnah Studies (FPQS) or Faculty of Leadership and Management (FKP) of Universiti Sains Islam Malaysia (USIM). The primary objective of the appointment of the panel of experts was to gather their feedback on the developed items. Each panel was requested to provide reviews and recommendations to improve the items.

3. Conducting Content Validation

Content validation was established using a non-face-to-face method. Initially, each expert was contacted via email to inquire about their willingness to participate as an expert. Upon their agreement, the content validation form and appointment letter were emailed to them. The non-face-to-face approach is proven to be highly efficient; and can save costs and resources (Yusoff, 2019). However, it presented some challenges, as obtaining responses on time was not easy. For example, one of the six content validation forms that were sent to the experts via email was not returned. Nonetheless, following the recommendation of Polit and Beck (2006), the participation of three to five experts in content validation is considered acceptable.

4. Analyzing Items and Domain

The definition of each domain and the associated items were presented to the expert panel in the content validation form (Figure 2). Before providing ratings for each item, the experts were required to evaluate the domain and each of its individual items in detail. To improve the items' relevance, they were also asked to submit written remarks. Every comment was carefully considered to improve the domain and its items.

5. Rating Each Item

The experts were requested to rate each item using the proper scale after carefully examining the domains and their items. After assigning scores to the items, they were asked to submit their responses. The experts were given approximately one month to complete their responses.

6. Evaluating Content Validity Index (CVI)

Item-Content Validity Index (I-CVI) and Scale-Content Validity Index (S-CVI) are the two different types of Content Validity Index (CVI). The S-CVI can be calculated using two different methods: the average of the I-CVI scores for all items on the scale (S-CVI/Ave)

and the percentage of items on the scale that receives a relevance value of 3 or 4 as determined by the experts (S-CVI/UA). The relevance ratings must first be converted into binary numbers, with 1 denoting a relevance score of 3 or 4, and 0 denoting a relevance score of 1 or 2. This step is necessary before computing the CVI. To demonstrate how the CVI indices were calculated, the relevance ratings for the items provided by the five experts are shown in Tables 2–4. After performing the calculations provided below, this study found that the I-CVI, S-CVI/Ave, and S-CVI/UA have reached a satisfactory level. Therefore, the scale has attained a satisfactory level of content validity. Shi et al. (2012) reported that a scale with excellent content validity should consist of an I-CVI of ≥ 0.78 , and both S-CVI/UA and S-CVI/Ave should be ≥ 0.8 .

Table 2. Rating on each item by panel of expert for Section B

Item	Ex per t 1	Ex per t 2	Ex per t 3	Ex per t 4	Ex per t 5	Expe rts in Agre emen t	I- C V I	U A
Q1	1	1	1	1	1	5	1	1
Q2	1	1	1	1	1	5	1	1
Q3	1	1	1	1	1	5	1	1
Q4	1	1	1	0	1	4	0.8	0
Q5	1	1	1	1	1	5	1	1
Q6	1	1	1	1	1	5	1	1
Q7	1	1	1	1	1	5	1	1
Q8	1	1	1	1	1	5	1	1
Q9	1	1	1	1	1	5	1	1
Q10	1	1	1	1	1	5	1	1
						S-CVI/Ave	0.98	
						Proportion Relevance		0.9
						Average Proportion of items judge as relevance across five experts	0.98	

Table 3. Rating on each item by panel of expert for Section C

Item	Ex per t 1	Ex per t 2	Ex per t 3	Ex per t 4	Ex per t 5	Expe rts in Agre emen t	I- C V I	U A
Q1	1	1	1	1	1	5	1	1
Q2	1	1	1	1	1	5	1	1
Q3	1	1	1	1	1	5	1	1
Q4	1	1	1	1	1	5	1	1
Q5	1	1	1	1	1	5	1	1
Q6	1	1	1	1	0	4	0.8	0
Q7	1	1	1	1	1	5	1	1
Q8	1	1	1	1	1	5	1	1
Q9	1	1	1	1	1	5	1	1
Q10	1	1	1	1	1	5	1	1
Q11	1	1	1	1	1	5	1	1
Proportion Relevance	1	1	1	1	0.92	S-CVI/UA	0.9	0.2
Average Proportion of items judge as relevance across five experts						0.98		

Table 4. Rating on each item by panel of expert for Section D

Item	Ex per t 1	Ex per t 2	Ex per t 3	Ex per t 4	Ex per t 5	Expe rts in Agre emen t	I- C V I	U A
Q1	1	1	1	1	1	5	1	1
Q2	1	1	1	1	1	5	1	1
Q3	1	1	1	1	1	5	1	1
Q4	1	1	1	1	1	5	1	1
Q5	1	1	1	1	1	5	1	1
Q6	1	1	1	1	1	5	1	1
Q7	1	1	1	1	1	5	1	1
Q8	1	1	1	1	1	5	1	1
Q9	1	1	1	1	1	5	1	1
Q10	1	1	1	1	1	5	1	1
Q11	1	1	1	1	1	5	1	1
Q12	1	1	1	1	1	5	1	1
Q13	1	1	1	1	1	5	1	1
Q14	1	1	1	1	1	5	1	1

Q15	1	1	1	1	1	5	1	1
Q16	1	1	1	1	1	5	1	1
Q17	1	1	1	1	1	5	1	1
Q18	1	1	1	1	1	5	1	1
Q19	1	1	1	1	1	5	1	1
Q20	1	0	1	1	1	4	0.95	0
Proportion Relevance	1	0.95	1	1	1	S-CVI/UA	0.95	0.5
Average Proportion of items judge as relevance across five experts						0.99		

Stage 4: Pilot Study

The population of the main study is Twitter users. Therefore, a pilot study was conducted with a sample of 35 Twitter users. According to In (2017), 30 respondents are considered sufficient for a pilot study. The main purpose of a pilot study is to determine the validity and reliability of the instrument (Che Md Ghazali, 2016). The respondents were requested to answer all questions. Sections B and C measured the respondents' level of knowledge of liberalism and 'Liberal Islam', respectively, while Section D sought to understand the respondents' perception towards the interpretation of 'Liberal Islam' of marital issues based on the Quran and Hadith.

Calculation of Reliability (α)

Table 5 shows the results of the Cronbach's Alpha (α) value after conducting the pilot study.

Table 5. Pilot Test Result

Construct	Cronbach's Alpha Value (N=34)	Result
Section B (10 items)	.739	Maintain all item
Section C (11 items)	.806	
Section D (20 items)	.869	

The above table illustrates that the reliability for all constructs ranged between .739 and .89. The Cronbach alphas for the overall construct were .739, .806, and .869, indicating that the instrument was highly reliable. As Taber (2018) suggested, a Cronbach's alpha of ≥ 0.7 indicates good internal consistency, implying that no amendments are needed for the instrument, and the main study can proceed.

Findings and Discussion

A strong correlation between the domains provided a positive indication of the constructs in the instrument. The results indicated that there is a relationship between the perception of the respondents and their level of knowledge of liberalism and 'Liberal Islam'. Therefore, this study has made a significant contribution to understanding perceptions of liberalism in Malaysia. Ghazali et al. (2020) found that the youth play an influential role in shaping the perspective of other social media users, while also highlighting the well-planned efforts of liberal movements in disseminating their ideology. Unfortunately, Norsaleha Mohd Salleh et al. (2021) indicated that some youth are drawn toward liberal thinking and view liberalism as a suitable option for Muslims today. These two studies are examples of how liberal ideology is propagated to the Malaysian youth. However, Salleh et al. (2016) presented a different perspective. They stated that while some Muslim youth deviate from religious teachings, a substantial number of those in higher learning institutions still possess a strong understanding of Islam.

In line with these studies, this present study aims to gain insights from Twitter users, providing a deeper understanding of their viewpoints on the subject. This instrument will provide valuable insights into the perception of Malaysians towards the interpretation of 'Liberal Islam' of certain issues in Islam. This aligns with Jamaludin and Ibrahim (2022), who revealed that the ideology has permeated Malaysian society, particularly in the domains of education, economy, and religion. Similarly, Ali et al. (2019) found that the Muslim community in Malaysia embraces the interpretation of 'Liberal Islam', leading to a gradual abandonment of traditional Islamic teachings.

Even more concerning is the approaches employed by 'Liberal Islam' to interpret the Quran and Hadith, such as hermeneutics, relativism, and the sociohistorical approach. Hermeneutics is shown to be highly beneficial in resolving the interpretation of verses that may pose challenges in addressing contemporary humanitarian issues, such as gender equality, religious freedom, interfaith marriage, and human rights in the Quran (Maofur & Yusoff, 2014). This is concerning, as the

interpretation of the Quran and Hadith appears to be influenced by human desires rather than adhering to the principles laid down by early scholars.

The findings obtained in this study suggest that the developed instrument is expected to provide valuable insights for government policymaking, particularly in terms of addressing the dissemination of the 'Liberal Islam' ideology to the youth. This information could aid in implementing specific measures, such as blocking accounts that disseminate liberal ideologies, to curb the spread of those ideas, especially among Muslim youth. Majdi and Kamil (2022) revealed that the proliferation of liberalism in Malaysia has given rise to various Muslim liberalist groups, including Sisters in Islam, G25 Malaysia, and Islamic Renaissance Front (IRF), operating as registered NGOs that actively propagate the tenets of 'Liberal Islam', with a particular focus on the youth. Given this context, the government, as the executive body, plays a crucial role in tackling the propagation of 'Liberal Islam' and preventing the situation from exacerbating further. Nevertheless, it is crucial to recognize that this study has specific limitations, primarily arising from a deficiency of respondents. Subsequent research efforts should aim to garner more extensive perspectives from Twitter users in other countries, such as Indonesia, Thailand, Singapore, Brunei, and so forth. Additionally, employing interview methods in future research endeavors could offer a more profound understanding of their perspectives on the interpretation of 'Liberal Islam'.

Conclusion

The results of this study fill in the gap in identifying and exploring the perception of Twitter users towards 'Liberal Islam' interpretation. This study has succeeded to fulfil the research objective which is to develop an instrument that measures the respondent's knowledge of liberalism and 'Liberal Islam' and their perception towards 'Liberal Islam' interpretation. The instrument underwent several stages of development to ensure that the results of the study can contribute to the body of knowledge. The study's outcome is expected to counteract the spread of the 'Liberal Islam' ideology among Malaysian youth, thus preserving the authentic interpretation of the Quran and Hadith. Furthermore, this study is expected to provide valuable insights for government policymaking in addressing the dissemination of the 'Liberal Islam' ideology by implementing specific measures such as blocking account that disseminates liberal ideologies, especially among Muslim youth.

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