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Abstract: Early adults in Indonesia currently face complex psychological challenges, including career pressures, materialistic social comparisons that trigger life dissatisfaction, anxiety, declining psychological well-being, and increased risk of depression. In addition, the lack of standardized qana'ah measurement instruments with strong psychometric properties remains a major challenge in Islamic psychology research. This study aimed to develop a qana'ah measurement instrument for early adults using a modern psychometric approach based on the Rasch Model. Employing a quantitative non-experimental design and modern psychometric analysis via the Rasch Model with Winsteps version 3.73 software, the study involved 503 early adult participants aged 18–40 years. The results showed that out of 45 initial items, 38 items met the Rasch Model fit criteria. High content validity was evidenced by an Aiken's V value of 0.913. The instrument demonstrated excellent reliability, with Cronbach's alpha and McDonald's omega both at 0.96, person reliability of 0.90, and item reliability of 0.98. Consequently, the developed qana'ah instrument is declared valid and reliable for measuring qana'ah levels among early adults.

Keywords: *early adulthood, instrument qana'ah, rasch model*

Analisis Rasch Model terhadap Pengembangan Alat Ukur Qanaah pada Dewasa Awal

Abstrak: Dewasa awal di Indonesia saat ini menghadapi tantangan psikologis kompleks berupa tekanan karier, komparasi sosial materialistik yang memicu ketidakpuasan hidup, kecemasan, dan penurunan kesejahteraan psikologis hingga risiko depresi, serta keterbatasan instrumen pengukuran qana'ah yang terstandarisasi dan memiliki properti psikometrik yang kuat masih menjadi tantangan utama dalam penelitian psikologi Islami. Penelitian bertujuan mengembangkan instrumen pengukuran qana'ah bagi dewasa awal dengan pendekatan psikometrik modern berbasis Rasch model. Melalui pendekatan kuantitatif *non-eksperimental* serta analisis psikometrik modern berbasis Rasch Model melalui perangkat lunak Winsteps versi 3.73. Penelitian melibatkan 503 partisipan dewasa awal (usia 18–40 tahun). Hasil menunjukkan bahwa dari 45 item awal, 38 item memenuhi kriteria kesesuaian *Rasch Model*. Validitas isi tinggi ditunjukkan oleh nilai *Aiken's V* = 0,913. Reliabilitas instrumen sangat baik dengan *Cronbach's alpha* dan *McDonald's ome*ga = 0,96, *person reliability* = 0,90, serta *item reliability* = 0,98. Instrumen qana'ah yang dikembangkan ini dinyatakan valid dan reliabel untuk mengukur tingkat qana'ah pada dewasa awal.

Kata kunci: *alat ukur qana'ah, dewasa awal, model rasch*

Introduction

Humans are born in a state of pure *fitrah*, possessing an innate potential to distinguish between good and evil, as well as a natural inclination to worship Allah SWT (Oktavia et al., 2024; Septemiarti, 2023; Isnaini & Septania, 2022). However, the process of individual development, influenced by environment, education, and social interactions, often alters the actualization of this *fitrah*, either positively or negatively (Samsuri, 2020; Ramadhani et al., 2025). These changes become increasingly complex during early adulthood, spanning the age range of 18 to 40 years (Yushillia & Aqilah, 2024; Dwilianto et al., 2024).

Early adulthood is a critical period in psychological and social development, characterized by the pursuit of stability and productivity (Rahayu et al., 2025; Dewandari & Putri, 2021). This phase involves adjustment to new social expectations and lifestyles, including the formation of career identity and interpersonal relationships (Lestari et al., 2025; Zwagery & Yuniarrahmah, 2021). It is closely related to Erikson's psychosocial theory, particularly the stage of "Intimacy versus Isolation," which emphasizes the development of meaningful relationships. Failure in this stage can lead to isolation, identity conflicts, and diminished psychological well-being (Arini, 2021; Rizki, 2024).

In the Indonesian context, these demands are often not matched by individuals' psychological readiness, resulting in a gap between expectations and life realities (Meilenda et al., 2024; Qolbi, 2020; Rahman et al., 2025). This discrepancy triggers dissatisfaction with one's condition, anxiety about the future, and a tendency to compare oneself with materialistic external standards. *Qana'ah* is not interpreted as a passive attitude, but rather as a balance between acceptance of Allah SWT's decree and proportional effort (Meldi, 2025; Ilham et al., 2025). The inability to internalize *qana'ah* among early adults may lead to psychological dissonance, manifesting as conflicts between unrealistic expectations and actual limitations, which in turn weakens emotion regulation and psychological resilience (Herawati & Hidayat, 2020; Putri et al., 2022).

In reality, not all individuals in early adulthood achieve emotional, financial, or psychological stability (Maharani et al., 2024). Anggraeni and Rozali (2023) noted that some individuals experience delays in the maturation process, triggering profound anxiety that can lead to depression and even suicidal behavior. According to data from the Indonesian National Police (Polri) Criminal Information Center (Pusiknas), there was a significant increase in suicide cases in Indonesia, with 849 cases recorded from January to August 19, 2024. Such suicidal behavior clearly contradicts the attitude of *qana'ah* toward Allah SWT's decree.

Qana'ah is a mental attitude that reflects acceptance and a sense of sufficiency toward what one already possesses (Hamka, 2015; Ramadhanty & Nurjannah, 2023). Individuals with *qana'ah* exhibit inner calmness, peace of mind, and a more optimal harmony in life (Fabriar, 2020; Muawaliyah & Saifuddin, 2022). This concept aligns with Quraish Shihab's (2012) interpretation in *Tafsir al-Misbah* of QS. An-Nahl: 97, which states that *hayah thayyibah* ("a good life") does not refer to abundant wealth or freedom from trials. Rather, a good life is characterized by tranquility, willingness, and patience in facing various challenges, along with gratitude for the blessings bestowed by Allah SWT (Alfarina & Jannah, 2025). Therefore, individuals who internalize *qana'ah* tend not to experience excessive fear or profound sadness, as they understand that every divine

decree is ultimately the best. In this way, they attain psychological well-being (Azlikah & Fathoni, 2025; Safrilsyah, 2024).

The limitation of *qana'ah* measurement instruments remains a critical issue due to the scarcity of standardized and high-quality tools for effective intervention. This is reinforced by the existing literature. Fitrianta and Hardew (2024), in their study titled "The Relationship between Qana'ah and Consumptive Behavior among Out-of-Town Students," used a *qana'ah* instrument; however, the sample was limited to out-of-town students, most of whom were in the emerging adulthood phase, and the instrument had not been rigorously tested psychometrically. Similarly, Azkarisa and Siregar (2020), in "Contentment (Qana'ah) and Mental Health on Fishermen in Pena'ah Village, Indonesia," focused on the general adult population and thus did not capture the specific psychological characteristics of early adults who are vulnerable to various problems. Ahya (2019), in "Exploration and Development of a Qana'ah Scale Using a Spiritual Indigenous Approach," employed exploratory factor analysis, but the instrument was not specifically designed for early adults and still relied on Classical Test Theory (CTT), which has limitations such as sample-dependent item parameters. Meanwhile, Saifuddin, Putri, and Sari (2023), in "Development of Qana'ah Instrument Using Confirmatory Factor Analysis (CFA)," involved a very wide age range (12–60 years), failing to specifically address the psychological dynamics of early adults in a transitional phase facing complex psychological pressures.

The gaps in these four studies indicate the unavailability of a *qana'ah* measurement instrument specifically developed for the early adult population using a modern psychometric approach, such as the Rasch Model. The Rasch Model can produce invariant item and person parameter estimates and is more robust than the assumptions of CTT (Suryani, 2018). Early adulthood was chosen as the target population because this phase is particularly vulnerable to emotional instability, psychological stress, and low *qana'ah* due to the influence of social media, social expectations, and career transitions. Therefore, accurate measurement is essential for targeted interventions.

Accordingly, the development of a valid, reliable, and contextually relevant *qana'ah* measurement instrument is highly important as a foundation for assessment and effective Islamic psychological interventions. This study is crucial because it can fill the empirical gap in Islamic psychology, particularly in Indonesia, where psychological challenges among early adults are becoming increasingly complex due to socio-economic factors and digitalization. The availability of an appropriate instrument will enable early identification of low *qana'ah* levels, thereby supporting the prevention of more serious mental health problems. This study aims to develop a *qana'ah* measurement instrument for early adults using Rasch model analysis. It is hoped that this research will produce a high-quality *qana'ah* measuring tool that meets psychometric standards and supports further research and interventions in the field of Islamic psychology.

Method

This study adopted a quantitative non-experimental approach combined with modern psychometric analysis based on the Rasch Model using Winsteps version 3.73 software. The study developed a measurement instrument for the attitude of *qana'ah*, a psychological-spiritual construct consisting of five dimensions according to Hamka (2015): (1) willingly accepting things as they are; (2) asking for reasonable additional provisions while making appropriate efforts; (3) maintaining a

positive attitude toward God's decree; (4) surrendering to God; and (5) not being tempted by the deceptions of the world (Hamka, 2015).

Hair et al, (2010), the sample size was determined based on a 1:10 ratio, requiring a minimum of 450 respondents for 45 items. This study involved 503 respondents who met the adequacy criteria for psychometric analysis. Sampling was conducted using convenience sampling, a non-probability technique that selects participants based on ease of access. The inclusion criteria for participants were early adults aged 18–40 years, who are Muslim, currently employed, and residing in various regions of Indonesia. This age range was chosen because early adulthood is a critical phase for achieving financial, emotional, and psychological stability (Putri et al., 2024). The instrument was developed in Google Forms and distributed through social media platforms such as WhatsApp, Instagram, and TikTok. Demographic data showed that the majority of respondents were female (303 respondents, 60.1%). Most participants had completed senior high school as their highest education level (35.8%) and reported a moderate level of religious understanding (49.7%). Regarding work experience, most respondents were relatively new to the workforce, with 150 participants (29.8%) having worked for 1–3 years.

The developed instrument consisted of 45 items, comprising 30 favorable and 15 unfavorable items, aligned with the aspects and indicators of the measured construct. Responses were measured using a five-point Likert scale with the following categories: SS (*Sangat Sesuai* – Strongly Agree), S (*Sesuai* – Agree), AS (*Agak Sesuai* – Somewhat Agree), TS (*Tidak Sesuai* – Disagree), and STS (*Sangat Tidak Sesuai* – Strongly Disagree) (Debelak, Strobl, & Zeigenfuse, 2022).

Content validity was assessed using Aiken's V. Expert judgments were collected for each item using a rating scale from 1 to 5. The lowest score on the scale (*lo*) was determined, and each rating score (*r*) was converted into a value of *s* using the formula $s = r - lo$. In Microsoft Excel, the *s* values were calculated for each expert and summed per item. The Aiken's V coefficient was obtained by dividing the total *s* value by the product of the number of raters (*n*) and the range of the rating scale ($c - 1$). The obtained Aiken's V values were then compared with the established validity criteria, where values approaching 1 indicate higher levels of content validity.

The instrument development procedure consisted of eight stages: (1) conceptualizing the theoretical construct of *qana'ah* based on Hamka (2015); (2) developing a blueprint of aspects and behavioral indicators; (3) writing favorable and unfavorable items; (4) expert judgment (professional judgment) for content and language appropriateness; (5) pilot testing; (6) field testing; (7) data analysis using Winsteps version 3.73 software; and (8) final compilation of the instrument (Azwar, 2012).

Results

The development of the qana'ah measurement instrument began with a content validity assessment using Aiken's V. In this study, four experts served as raters, with backgrounds in methodology (particularly psychometrics), Islamic Psychology, and Islamic studies. Feedback from the experts primarily focused on using more efficient wording to ensure clarity for early adult respondents aged 18–40 years. The content validity analysis yielded an Aiken's V value of 0.913. This result indicates a high level of content validity for the qana'ah instrument, exceeding the minimum standard of 0.60 (Aiken, 1985; Saifuddin, 2023).

Data analysis was conducted using Winsteps software version 3.73 with the Rasch Model approach, considering several key aspects as follows.

Unidimensionality

This analysis refers to the output of Table 23 in Winsteps version 3.73, which displays the raw variance explained by measures and the unexplained variance in the 1st to 5th contrasts. The acceptance criteria for unidimensionality were established as follows: the raw variance explained by measures should be at least 20%, with values of 20–40% categorized as adequate, 40–60% as good, and above 60% as excellent. In addition, the unexplained variance in each of the first to fifth contrasts (1st to 5th contrast) should not exceed 15%, indicating the absence of significant secondary dimensions. Meeting these criteria is a fundamental requirement for the instrument to satisfy the unidimensionality assumption within the Rasch Model framework.

Table 1.

Results of Unidimensionality Test

Category	Value 1	Value 2	Value 3	Value 4
Total raw variance in observations	79.0	100.0%		100.0%
Raw variance explained by measures	34.0	43.0%		43.9%
Raw variance explained by persons	18.2	23.1%		23.5%
Raw Variance explained by items	15.8	20.0%		20.4%
Raw unexplained variance (total)	45.0	57.0%	100.0%	56.1%
Unexplained variance in 1st contrast	4.6	5.8%	10.2%	
Unexplained variance in 2nd contras	2.5	3.2%	5.6%	
Unexplained variance in 3rd contrast	2.0	2.5%	4.4%	
Unexplained variance in 4th contrast	1.7	2.2%	3.9%	
Unexplained variance in 5th contrast	1.5	1.9%	3.4%	

Referring to the results in Table 1, the raw variance explained by measures was 43.0%, which falls into the “Good” category. The unexplained variance in the 1st contrast was 5.8%, in the 2nd contrast was 3.2%, in the 3rd contrast was 2.5%, in the 4th contrast was 2.2%, and in the 5 th contrast was 1.9%. All unexplained variance values were well below the 15% threshold. These results indicate that the instrument effectively measures the qana’ah construct without significant interference from other dimensions.

Overall, the findings demonstrate that the qana’ah measurement instrument satisfactorily meets the unidimensionality assumption of the Rasch Model. Practically, this means that nearly all response patterns from the participants can be explained by their level of qana’ah alone, rather than by other unintended factors. Consequently, the total score of the instrument can be clearly interpreted as a measure of qana’ah levels among early adults.

Instrument Analysis

Based on the output from Winsteps Table 3.1, the summary statistics of the Rasch Model analysis are presented. The detailed results can be seen in Table 2.

Tabel 2.

Summary Statistic Rasch Model

	Output	**Result**
Item	Item Reliability	.98
	Separation	6.94
Person	Person Reliability	.90
	Separation	3.06
Instrument	Cronbach Alpha	.96
	McDonald's omega	.96

Referring to the results in Table 2, the item reliability coefficient was 0.98, indicating that the items possess excellent quality. The person reliability coefficient reached 0.90, reflecting good consistency in respondents' answers. Both Cronbach's alpha and McDonald's omega yielded the same value of 0.96. In addition, the item separation index was 6.94 and the person separation index was 3.06. These results demonstrate that the instrument is highly effective in distinguishing levels of qana'ah among participants.

Item Analysis

The item analysis included two main aspects: item difficulty (item measure) and item fit.

1. Item Difficulty

   Item difficulty levels were visualized using the Wright Map in Winsteps Table 12. The Wright Map is a diagram that places person ability on the left side and item difficulty on the right side, measured in logits (a linear interval scale). Items located at the top of the map are more difficult to endorse (requiring a higher level of qana'ah), while items at the bottom are easier to endorse.

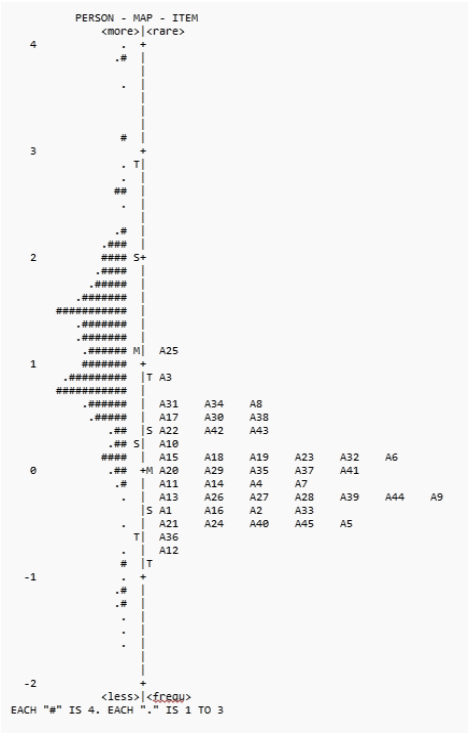

Figure 1. *Wright Map*

Based on the Wright Map (Figure 1), the items in descending order of difficulty (from most difficult to easiest) were items 25, 3, 31, 34, 8, 17, 30, 38, 22, 42, and 43. Items classified as difficult included 10, 15, 18, 19, 23, 32, 6, 20, 29, 35, 37, and 41. There were 15 easy items, namely 11, 14, 4, 7, 13, 26, 27, 28, 39, 44, 9, 1, 16, 2, and 33. In addition, seven items were the easiest to endorse: 21, 24, 40, 45, 5, 36, and 12.

As shown in Figure 1, the items were well distributed across the range of participants' abilities. This indicates that the qana'ah instrument is capable of measuring individuals with low to high levels of qana'ah. Although there was a slight gap at the extremely high difficulty level, the items were overall sufficiently representative.

2. Item Fit

Item fit was evaluated to ensure that each item functioned in accordance with the expectations of the Rasch Model. An item is considered fit if the participants' response patterns align with the model's predictions based on their level of qana'ah. In this study, item fit was assessed using three primary indicators: Outfit MNSQ, Outfit ZSTD, and Point Measure Correlation.

The ideal Outfit MNSQ value is close to 1.0, with an acceptable range of 0.5 to 1.5. This indicates that the item is understood consistently by all participants, producing logical and predictable response patterns. The Outfit ZSTD value should fall within the range of -2.0 to +2.0 (ideally close to 0), suggesting that deviations in response patterns are not statistically significant. Meanwhile, the Point Measure Correlation should range between 0.4 and 0.85, indicating that the item contributes positively to the measurement of the qana'ah construct.

Based on these criteria, seven items were identified as misfits and subsequently removed, leaving 38 items that met the Rasch Model fit standards. These misfitting items were A25, A38, A41, A28, A3, A31, and A33. The seven items were considered invalid because they failed to meet the established thresholds for MNSQ, ZSTD, and Point Measure Correlation. The results of the item fit analysis are presented in Table 3.

Table 3.

Item Fit Analysis

	Item	**Outfit MNSQ**	**Outfit ZSTD**	**Pt Measure**
A25	I feel that conflicts only make life more difficult.	2.97	9.9	2.9
A38	I feel that praying on time is not a top priority compared to work matters.	2.59	9.9	.41
A41	I seek support from my partner or close friends when I feel mentally exhausted.	1.86	8.8	.46
A28	I reject the behavior of going into debt or stealing just to appear capable in front of others.	1.83	8.4	.48
A3	I choose a job because of its high salary even though its benefits are unclear.	1.65	8.1	.46
A31	I feel that my efforts are in vain if they do not produce results as desired.	1.60	7.2	.51
A33	I am not tempted to take instant ways such as fraudulent investments to get rich quickly.	1.55	5.9	.52

Rating Scale Diagnostic

The rating scale diagnostic was evaluated using Table 3.2 from Winsteps software. This analysis aimed to assess respondents' understanding of the response categories related to the qana'ah variable. An increase in both the observed average and Andrich threshold values indicates that respondents adequately understood the provided response options. The detailed values are presented in Table 4.

Tabel 4.

Rating Scale Diagnostic

Category Label	Score	Observed Count	%	Obsvd Avrge	Sample Expect	Infit MNSQ	Outfit MNSQ	Andrich Threshol D	Category Measure
1	1	1008	4	-.15	-.69	1.74	2.74	NONE	(-2.21)
2	2	1573	7	-.39	.02	.63	.61	-.81	-.93
3	3	2222	10	.49	.58	.90	.82	-.06	-.15
4	4	9564	42	1.08	1.08	.78	.80	.63	.80
5	5	8268	37	1.66	1.63	1.02	1.03	1.49	(2.68)

Table 4 shows the alignment between the observed average and Andrich threshold values, both of which demonstrated consistent increases across the five response categories (1 through 5). The results indicate that the rating scale in the qana'ah instrument functions well and corresponds to the actual behavioral levels of the participants.

Differential Item Function (DIF) by Gender

Differential Item Functioning (DIF) analysis was conducted to evaluate the fairness of the instrument (measurement fairness) and to ensure that no items exhibited bias favoring a particular gender group at equivalent ability levels (Heene, 2020; Hidalgo & Gómez-Benito, 2009). An item is considered to have significant bias if the statistical significance value (p-value) or Probability (PROB) is less than 0.05. In Winsteps software, DIF can be examined through the output of Table 30 (ITEM: DIF, between/within) (Sumintono & Widhiarso, 2013). The results of the Differential Item Functioning (DIF) analysis by gender are presented in Table 5, while the visualization of DIF for the qana'ah scale items by gender is shown in Figure 2.

Tabel 5.

Summary DIF Gender

Item Soal	DIF Measure (L)	DIF Measure (P)	Prob.	Note
A5	-1.58	-0.56	-1.02	Bias
A12	-1.38	-0.75	-0.63	Bias
A25	2.28	1.03	1.25	Bias
A45	-0.97	-0.36	-0.61	Bias

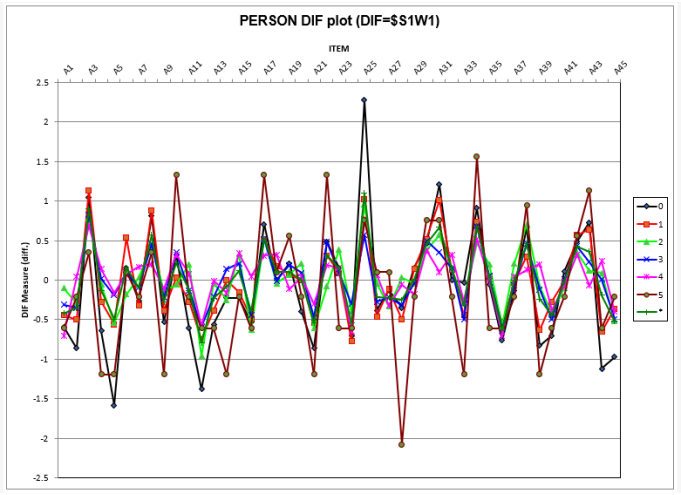

Figure 2. *Person DIF plot*

Based on the summary table and the Person DIF Plot, the majority of the items demonstrated good quality, as the response profiles between male and female respondents were relatively consistent and fluctuated around 0.0 logit. Out of the 45 qana'ah scale items, 91.1% (41 items) functioned equivalently for both male and female respondents. This indicates that most items were understood similarly by both gender groups without interpretation difficulties caused by gender differences.

However, the analysis identified significant bias in four specific items. Item A25 (1.25 logit) was significantly easier for males to endorse compared to females at the same ability level. Conversely, three other items—A5 (−1.02 logit), A12 (−0.63 logit), and A45 (−0.61 logit)—showed bias favoring female respondents. The magnitude of the DIF contrast exceeding 0.50 logit for these items suggests the need for future revision of the item content or wording to improve gender neutrality. Overall, these findings indicate that the instrument possesses good objectivity in measuring the qana'ah construct without being substantially influenced by respondents' gender.

Discussion

The results of this study demonstrate that the developed qana'ah measurement instrument possesses excellent psychometric qualities based on Rasch Model analysis. The high content validity (Aiken's V = 0.913) indicates that the items substantially represent the construct of qana'ah as understood within the framework of Islamic psychology. This finding reinforces the view that qana'ah is not merely a normative-theological concept, but can be operationalized empirically as a measurable psychological-spiritual construct. This aligns with Natanael et al. (2020), who emphasized that strong content validity serves as the primary foundation for developing instruments based on Islamic values, ensuring both conceptual relevance and methodological accuracy.

The unidimensionality analysis yielded strong results, with raw variance explained by measures reaching 43.0% (classified as good) and unexplained variance in all contrasts far below the 15% threshold. These findings confirm that the instrument consistently measures a single construct of qana'ah, in which the five dimensions proposed by Hamka (2015) function integratively within one coherent psychological structure. This result surpasses several previous studies that relied on Classical Test Theory (CTT) and tended to show uncontrolled multidimensionality (Ahya,

2019; Saifuddin et al., 2023). Thus, the Rasch Model approach provides methodological advantages in ensuring clarity of construct structure and measurement objectivity, as recommended in modern psychometrics literature (Sumintono & Widhiarso, 2014; Debelak et al., 2022).

The instrument also demonstrated very high reliability, as evidenced by Cronbach's alpha and McDonald's omega coefficients of 0.96, person reliability of 0.90, and item reliability of 0.98. These values indicate that the instrument can stably and precisely differentiate levels of qana'ah among individuals. Compared to the qana'ah instrument developed using Confirmatory Factor Analysis (CFA) by Saifuddin et al. (2023), this study offers an additional contribution through sample-invariant item and person parameter estimates, making it particularly suitable for a specific population such as early adults (Smith, 2003; Engelhard & Wind, 2018).

Seven misfitting items were eliminated to maintain the purity of the measurement and prevent distortion of individual ability estimates. The pattern of item difficulty revealed that aspects of acceptance and gratitude were relatively easier to endorse, whereas aspects of self-control regarding social comparison and materialism tended to be more difficult. This finding is consistent with studies on social pressure, materialism, and identity crisis among early adults in the modern era (Dittmar et al., 2014; Diener et al., 2018), while simultaneously highlighting the contextual relevance of qana'ah in the current psychological reality of Indonesian society.

Furthermore, the rating scale diagnostic results showed that the five-point Likert scale functioned optimally, characterized by consistent increases in observed average and Andrich threshold values. This confirms that early adult respondents were able to meaningfully distinguish each response category, indicating that the scale is communicative and operational. Overall, the developed qana'ah instrument demonstrates good validity and reliability, both contextually and operationally, particularly for the early adult population (Farsya et al., 2023; Azwar, 2022).

Analysis of Differential Item Functioning (DIF) based on gender indicated that the majority of items were gender-neutral. Although a few items showed significant DIF—A25 favoring males (1.25 logit), and A5, A12, and A45 favoring females (−1.02, −0.63, and −0.61 logit, respectively)—these biases did not substantially undermine the overall stability of the measurement. Consequently, the instrument remains valid and reliable for use. However, revision of the biased items is recommended in future studies to enhance gender neutrality.

Conclusion

Based on the Rasch Model analysis, the developed qana'ah measurement instrument successfully captured the construct effectively, retaining 38 items that fit the model after removing seven misfitting items. The instrument also demonstrated strong unidimensionality, as indicated by a raw variance explained by measures of 43.0%. It exhibited high content validity with an Aiken's V value of 0.913, confirming contextual endorsement from expert raters. In addition, the instrument showed excellent reliability, with Cronbach's alpha and McDonald's omega both at 0.96, item reliability of 0.98, and person reliability of 0.90. Overall, the qana'ah instrument is proven to be valid and reliable for assessing qana'ah levels among early adults. This study makes a significant contribution to the development of instruments in Islamic psychology.

Recommendations

Future researchers are encouraged to expand the respondent characteristics beyond early adults, allowing the qana'ah instrument to be tested across more diverse populations for greater generalizability. Additionally, the misfitting items should be revised and redeveloped to further optimize the quality of the measurement. The instrument can be implemented in various other research contexts related to psychological and spiritual well-being, thereby broadening its applicability and relevance.

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