
Analysis of Student Religiosity with Rasch Modeling

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Abstrac

This research is motivated by the moral degradation among children and adolescents. Religiosity can direct adolescents to behave better in everyday life in accordance with religious teachings. This type of research is a descriptive survey that aims to explain or record conditions or an attitude in order to carry out what is happening now. The sampling technique in this study was to use a cluster random sampling technique. The number of samples in this study amounted to 200 students of SMPN 2 Bekasi City, taken from 5 classes. The instrument used is a Likert model scale, which contains student religiosity. Furthermore, the data analysis technique uses Rasch modeling with the help of Winstep software. The results showed that of the five dimensions of student religiosity analyzed, students of SMP Negeri 2 Bekasi City students were lacking in the ideology dimension (belief / Aqidah); this can be seen from several items that are not FIT/misfit.

Key Words : religiosity, Rasch modeling, and Winstep software

Abstrak

Penelitian ini dilatarbelakangi oleh adanya degradasi moral di kalangan anak dan remaja. Religiusitas dapat mengarahkan remaja untuk berperilaku lebih baik dalam kehidupan sehari-hari sesuai dengan ajaran agama. Jenis penelitian ini adalah survei deskriptif yang bertujuan untuk menjelaskan atau mencatat kondisi atau suatu sikap dalam rangka melaksanakan apa yang sedang terjadi saat ini. Teknik pengambilan sampel dalam penelitian ini adalah dengan menggunakan teknik cluster random sampling. Jumlah sampel dalam penelitian ini berjumlah 200 siswa SMPN 2 Kota Bekas, diambil dari 5 kelas. Instrumen yang digunakan adalah skala model likert yang memuat religiusitas siswa. Selanjutnya teknik analisis data menggunakan pemodelan rasch dengan bantuan software winstep. Hasil penelitian menunjukkan bahwa dari kelima dimensi religiusitas siswa yang dianalisis, siswa SMP Negeri 2 Kota Bekas kurang pada dimensi ideologi (keyakinan/aqidah); hal ini terlihat dari beberapa item yang tidak FIT/misfit.

Kata Kunci : religiusitas, pemodelan Rasch, dan perangkat lunak Winstep

A. Introduction

The recent moral degradation among students is undoubtedly a concern for various parties, especially teachers and parents. The moral degradation that occurs is motivated by the decline in student character values; instilling character values is very important to prepare students to face changing times. A lot of news is written on social media, television news, and even scattered videos of violence committed by students on YouTube and so on. For example, in 2018, in the first semester, KPAI handled 1885 cases. There were 504 children who became criminal offenders, ranging from drug offenders and stealing to immoral cases being the most cases (Ikhsanudin, 2023). In the case of ABH (Children in Conflict with the Law), the main reasons why children attend the Special Penitentiary for Children (LPKA) are theft (23.9%), drugs (17.8%), immorality (13.2%), and other offenses. In addition to these incidents, data from the Child Protection Commission shows that 62.7 percent of Indonesian junior high school students are not virgins. Another finding is that 97 percent of junior and senior high school students have watched pornographic movies, 21.2% of junior high school students admitted to having had an abortion, and 93.7 percent of junior and senior high school students have kissed.

The number of brawls was also the subject of KPAI's research in the Jakarta, Bogor, Depok, Tangerang, and Bekasi (Jabodetabek) areas. In 2012, there were 103 fights, 17 of which resulted in deaths among young people.

According to KPAI, the number of brawls in Indonesia grew by 1.1 percent in 2018. According to KPAI Education Commissioner Retno Ustiyanti, in 2017, there were only 12.9 percent of brawls, but in 2018, it was 14 percent. In addition, there were ten incidents of brawls on December 29, 2021. Then, there were six incidents of bullying and one incident of violence related to SARA (Adyatama, 2023). It is essential to raise awareness among the Indonesian people as well as educators and the government to encourage good behavior and instill good character in the country's young generation due to the rampant incidence of violations in children's behavior and character. Moral decline continues to be a problem in Indonesian education today. Promiscuity, drug use, alcohol consumption, abortion, and student fights are all on the rise despite character education being ingrained in schools (BEM Rema Upi, 2023).

The Bekasi City Police reported that on August 16, 2022, as many as 3,000 young people in Bekasi City were involved in gangsters and split into 29 groups that often engage in brawls. These thousands of youths are often involved in illegal races and other disruptive behavior, in addition to fights. This is known from the results of the cooperation of the Cyber Patrol team of the Precision Pioneer Team, said Adjunct Police Commissioner Rama Samtama Putra, who serves as Deputy Police Chief of Metro Bekasi Kota (Andre, 2023). So, to refrain from bad deeds, a student needs to have a good attitude towards religion.

A person's process of understanding and appreciating a religious teaching that will direct him to live and behave in accordance with the teachings he adheres to is a reflection of a religious attitude (Nazwa, et al., 2023: 1-25). A person's religious level can be determined by trying to find the purpose of life and happiness, the level of belief and attitude towards religious teachings, and the implementation of rituals, both in the context of vertical relationships with God and horizontal interactions with other creatures (Suryadi & Hayat, 2021). Religion is also important for the effectiveness of students to understand, practice, and apply Islamic principles in ritual worship and social interactions (Amin, 2022) (Alwi, 2014: 12).

The attitude of student religiosity can be reflected in doing routine religious activities at school, not just by following teaching and learning activities in the classroom. PAI (Islamic Religious Education) learning activities at school must also be supported by religious activities organized by the school, so as to increase student religiosity.

The existence of religious activities carried out at school must be complemented by scientific study activities about religion. So that students do or practice actions based on knowledge. In activities or socialization in the form of scientific studies about religion, students are educated to know the procedures and provisions in worship and about how to have good morals towards teachers, friends, and parents. It is hoped that students can apply it both at school and in everyday life so that it can improve their attitude toward religiosity.

Religious activities were organized at SMP Negeri 2 Bekasi City. Among them are: Every morning, students listen to al-Quran, which is voiced through a central loudspeaker in the picket room. Before the learning process begins, students perform recite al-Quran in their respective classes, and *Infaq Shadaqah* always runs every day.

Carrying out dhuha prayers, Memorizing juz 30, Carrying out zuhr prayers in the congregation every day, even up to 3 groups, Carrying out Friday prayers in the congregation

every Friday for male students and Women's activities where in these activities, all students carry out recite al-Quran together and hear various kinds of stories about prophets. Carrying out the commemoration of the Islamic holiday, Ramadan Pesantren. Religious camping and MABIT.

The variety and continuity of religious activities carried out at SMP Negeri 2 Bekasi City is one of the efforts made by the school to deal with the current moral degradation. These religious activities are expected to strengthen and improve student religiosity. Various activities have been carried out at SMPN 2 Bekasi, but based on the results of a survey conducted by researchers, students at SMP Negeri 2 Bekasi City still have many disciplinary actions and cases of student delinquency such as cases of fighting, fighting in class, taking friends' belongings, rarely entering class, bullying and even to the point that students do not want to go to school. In terms of participating in religious activities, there are still students who are too lazy to do congregational prayers and cannot read the Qur'an. With this background, the researcher feels the need to know how the religiosity of male and female students at SMPN 2 Bekasi is, so that it will be a common solution to overcome the moral degradation that has occurred recently among students and, of course, the cultivation of character values and the cultivation of religious attitudes.

In the Qur'an it has also been explained that we must have an attitude of religiosity, namely

يَسِرُّوا إِلَى اللَّهِ مِمَّا بَيْنَ يَدَيْهِمْ وَأَنَّهُمْ كَانُوا فِي حَيْثُ مَا كَانُوا يَسْجُدُونَ وَتَتَذَكَّرُ إِلَى اللَّهِ لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَسْتَنصِتُ إِلَى مَا يُتْلَىٰ لِيُنذِرَ لِمَن يَشَاءُ مِنَ الْمُؤْمِنِينَ وَإِذْ يُرَىٰ فِي السَّمَاءِ سَاقِبَةٌ ذَاتَ ثَلَاثَةِ رِجَالٍ يَخَابِئُ الْمُؤْمِنِينَ وَهُمْ فِي حَيْثُ مَا كَانُوا تُبَدِّلُونَ وَتِلْكَ آيَاتُ الْقُرْآنِ يُتْلَىٰ عَلَيْكَ وَإِذْ يُرَىٰ فِي السَّمَاءِ سَاقِبَةٌ ذَاتَ ثَلَاثَةِ رِجَالٍ يَخَابِئُ الْمُؤْمِنِينَ وَهُمْ فِي حَيْثُ مَا كَانُوا تُبَدِّلُونَ ۗ وَإِذْ بَدَّأْتَ الْبَنِيَّانِ إِسْحَاقَ وَيَعْقُوبَ لَمَّا أَتَىٰ الْكَلْبَ وَالتَّيِّبِينَ ۗ وَآتَىٰ الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَىٰ الزَّكَاةَ وَالْمُؤْتُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۗ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ١٧٧

"The virtue is not to turn your face towards the east and the west, but it is to believe in Allah, the Last Day, the angels, the scriptures, and the prophets; to give away one's beloved wealth to one's relatives, orphans, the poor, the traveler, the beggar, and (to free) slaves; to pray; to pay the zakat; to keep one's word when promised; to be patient in poverty, in suffering, and in time of war. They are the righteous, and they are the pious." (QS. Al-Baqarah: 177). (Ministry of Religious Affairs, 2020:27).

The cultivation of character values and the cultivation of religious attitudes can have a positive influence on students' daily lives and, as a result, establish good relationships by behaving friendly and politely towards fellow humans, namely with teachers, parents, and friends, and having a helping nature with others, and protecting the environment. But in reality, there are still many students who speak harshly, fight, and bully their friends (Dewi & Dalimunthe, 2022).

In this study, researchers will focus on analyzing the religiosity of students at SMP Negeri 2 Bekasi City using the Rasch model approach. The Rasch model is an assessment concept that uses a modern approach developed by Georg Rasch which can classify item (item) and person (respondent) calculations in a distribution map (Laliyo, 2021: 21). In addition, it is possible to evaluate the reliability and validity of research tools, as well as the suitability of individuals and objects at once. Moreover, item response theory incorporates these paradigms (Suseno and Susongko, 2021:10).

Rasch modeling has the advantage that test items and test takers are independent of each other, whereas, in classical theory, tests depend on test takers (Kumala Sari, Rustam, and Yunita, 2021: 119). And Rasch modeling can produce measurement scales with equal intervals, precision, and units (Sumintono and Widhiarso, 2015: 37).

B. Methodology

This research uses a quantitative approach (Emzir, 2017: 28; Sari, 2023: 15). Using a descriptive survey method that aims to explain or record conditions or an attitude to carry out what is happening now (Consuelo G. Sevilla, 1993: 76). The sampling technique in this study was to use cluster random sampling technique. Cluster Random Sampling is a sample selection technique from a small group of units; several clusters are then randomly selected as representatives of the population, and all elements in the selected cluster are used as research samples (A. Maolani and Cahyana, 2015: 60). Of the 8th-grade students totaling ten classes and six classes were selected to be the sample, namely 8A, 8B, 8D, 8F, 8H, and 8J. The total sample was 200 students of SMPN 2 Bekasi City. The instrument used is a Likert model scale (Sukendra and Atmaja, 2020: 5), which contains student religiosity. Furthermore, the data analysis technique uses the Rasch model with the help of Winstep software (Muntazhimah, 2023: 1).

Tabel 1. Grids of Student Religiosity Instruments

No.	Dimensions	Indicators	Item		Total
			Positive (+)	Negative (-)	
1.	Ideology (Faith)	Belief in the existence of God, Angels, books, Prophets, and Messengers, the Day of Judgment, Heaven, and Hell	1, 2, 4, 5, 6, 8, 10, 13	3, 7, 9, 11, 12	13
2.	<i>Ritualistic</i> (Practice of Worship)	Prayer, fasting, zakat, reading the Qur'an, dhikr	15, 16, 17, 19	14, 18, 20, 21	8
3.	<i>Intellectual</i> (Religious Knowledge)	Interest in learning about religion and knowledge related to religion	22, 23, 24, 26	25, 27, 28	7
4.	<i>Experiential</i> (Experiences)	One feels close to God, one feels afraid of sinning, and one feels that one's prayers are answered by God.	31, 32, 33	29, 30, 34, 35	7
5.	<i>Consequential</i> (Consequences)	Visiting friends who are sick, helping friends who are in trouble, forgiving, participating in religious activities in the neighborhood, and preserving the natural environment.	37, 38	36, 39, 40	5
Total			21	19	40

C. Result and Discussion

This research was conducted at SMPN 2 Bekasi City, which is located at Jl. Chairil Anwar No. 37, RT.008 / RW.008, Margahayu, Kec. Bekasi Timur, Bks City, West Java 17113. The research was conducted on May 2-31, 2023, by means of direct observation by giving questionnaires to students in grades 8A, 8B, 8D, 8F, 8H, and 8J regarding the analysis of student religiosity as many as 40 statement items with alternative answers Strongly Agree (5), Agree (4), Disagree (3), Disagree (2), and Strongly Disagree (1). Then, the data that has been collected will be analyzed using the Winstep application with the Rasch model approach.

Analysis of Rasch modeling research results when looking at the Wright Map (Item/Person) shows two different analysis results from both sides, namely the left side (Item/Statement) and the right side (Person/Respondent). The left side (Item/Statement) shows the description of the item, whether it is very difficult to agree or very easy to agree. Furthermore, the right side (Person/Respondent) shows the identity of the respondents, in this case, the 8th-grade students of SMPN 2 Bekasi City, such as student serial numbers, classes, gender, and others. Based on the Wright map table above, the following shows the relationship between the item and the person.

First, it is known that the level of student religiosity (person) major is above the item (statement) that is most difficult to agree with. This shows that the item is categorized only at a moderate to easy level of approval so that respondents answer it quite easily. Second, it is known that the most difficult item to agree to be answered by respondents is item number 36 with the statement, "I will do well if someone does well to me too." the statement is included in the Consequential dimension in the indicator of helping friends in trouble. The item that is categorized as the easiest to agree with is item number 1 with the statement "I believe that God exists." the statement is included in the Ideology dimension on the indicator of belief in the existence of God. Thus, the items given can provide useful information on the ability of the students being tested. Poor ability information when most items collect on high abilities or collect on low abilities.

It can be seen in the Wright map table above that students who have the highest religiosity are student numbers 023L, 082P, 083P, 094L, 096P, 122P, 150P, 197P, and 199L with a person measure value of 5.72 logits and a total score of 200, meaning that these students are indicated

to always practice the religiosity in the instrument above. It is also known that the student who has the lowest religiosity is student number 100L, with a person measure value of 0.50 and a total score of 148.

In addition to looking at item difficulty, Rasch modeling also looks at the validity of the instrument or the quality of the fit of the item to the model, known as Item FIT. Item FIT describes whether or not items function normally when taking measurements. If an item is found that is not FIT (misfit), then the item is categorized as invalid, indicating that there has been a misconception (what the statement means but is interpreted differently by the respondent).

According to Boone et al. the criteria used to check the suitability of unsuitable items (outliers or misfits) are:

- a) The corresponding Outfit Mean Square (MNSQ) value: $0.5 < \text{MNSQ} < 1.5$
- b) Corresponding Z-standard Outfit Value (ZSTD): $-2.0 < \text{ZSTD} < 2.0$
- c) Point Measure Correlation (Pt Mean Corr) value: $0.4 < \text{Pt Measure Corr} < 0.85$

Tabel 2. Summary of FIT Item Analysis Results

No.	Criteria	Item	
		Fit	Misfit
1	0,5 < MNSQ < 1,5	1, 2, 3, 5, 6, 7, 8, 10, 12, 13,	4, 9, 11, 14, 22
	-2 < ZSTD < 2	15, 16, 17, 18, 19, 20, 21, 23,	
	0.4 < PT Measure Corr < 0.85	24, 25, 27, 28, 29, 30, 31, 32,	
		33, 34, 37, 38, 40	
Total		31	9
Presentase		77,50%	22,50%

Based on the results of the Winstep program analysis summarized in the table above, it was obtained that of the 40 items analyzed, 31 (75.5%) fit the model. The 31 items are said to fit the model because they have met at least two of the three criteria. Furthermore, there are nine items that are said to be unsuitable, but these items do not meet two or even three of the existing criteria.

It can be seen in the table above that there are nine items that do not FIT (misfit) as follows:

- 1) Item number 4 (S4) is indicated as not FIT (misfit) because the value of the MNSQ outfit is 1.71 greater than 1.5 logits, the ZSTD outfit is 2.3 logits greater than the value criterion of +2 logits, the Pt Measure Corr outfit value is 0.20 logits smaller than the value criterion of 0.4 logits. Because the value of the item does not meet the three criteria mentioned, the item needs to be changed or replaced. Why is it categorized as unsuitable? Because there has been a misconception between the statement and the respondent? So what the author means in item statement number 4, "I believe that the Prophet and Messenger are messengers of God," is that the Prophet and Messenger are really messengers of God, but students interpret that the Prophet and Messenger are not messengers of God because today there are no living Prophets and Messengers. In this case, it is included in the "ideology (belief)" dimension in the indicator "belief about the existence of the Prophet and Messenger."
- 2) Item number 9 (S9) is indicated as not FIT (misfit) because the value of the MNSQ outfit is 1.53 logits greater than the value criterion of 1.5 logits, the ZSTD outfit is 2.7 logits greater than the value criterion of 2.0 logits, then the value of the Pt Measure Corr outfit is 0.36 logits smaller than 0.4 logits. Because the value of the item does not meet the three criteria mentioned, therefore, the item needs to be changed or replaced. Why is it categorized as a misfit? In the statement, "I do not believe that the universe will be destroyed," there is a misconception between what the author meant and what students understand. The author's intention in the statement is that the universe and its contents will be destroyed on Judgment Day, but students interpret that with the rapid development of technology and the creation of tools that can withstand the forces in the event of a natural disaster. In this case, it is included in the dimension of "ideology (belief)" in the indicator "belief in the existence of doomsday."
- 3) Item number 11 (S11) is indicated as not FIT (misfit) because the value of the MNSQ outfit is 2.09 logits greater than the value criterion of 1.5 logits, the ZSTD outfit is 5.6 logits greater than the value criterion of 2.0 logits, then the value of the Pt Measure Corr outfit is 0.35 logits smaller than 0.4 logits. Because the value of the item does not

- meet the three criteria mentioned, therefore, the item needs to be changed or replaced. Why is it categorized as a misfit? In the statement, "I believe that the success I get is because of my hard work, not from God," there has been a misconception between what the author meant in the statement and what students understand. The author's intention in the statement is that in everything we do, there must be God's intervention, but students interpret that the success he gets is purely from his hard work without God's intervention. In this case, it is included in the "ideology (belief)" dimension in the indicator "belief in the existence of God."
- 4) Item number 14 (S14) is indicated as not FIT (misfit) because the value of the MNSQ outfit is 1.96 logits greater than the value criterion of 1.5 logits, the ZSTD outfit is 5.7 logits greater than the value criterion of 2.0 logits, then the value of the Pt Measure Corr outfit is 0.36 logits smaller than 0.4 logits. Because the value of the item does not meet the three criteria mentioned, therefore, the item needs to be changed or replaced. Why is it categorized as a misfit? In the statement, "I perform prayers only in mosques," there has been a misconception between what the author meant in the statement and what students understand. The author's intention in the statement is to pray anywhere as long as the place is clean from Najis, but students interpret that prayer is mandatory or must be in the mosque. In this case, it is included in the "ritualistic (worship practices)" dimension in the "prayer" indicator.
 - 5) Item number 22 (S22) is indicated as not FIT (misfit) because the value of the ZSTD outfit is 2.2 logits greater than the value criterion of 2.0 logits, then the Pt Measure Corr outfit value is 0.32 logits smaller than the value criterion of 0.4 logits. Because the value of the item does not meet 2 of the three criteria mentioned, the item needs to be changed or replaced. Why is it categorized as a misfit? In the statement, "I am very interested in learning more about my religion," there is a misconception between what the author meant and what students understand. The author's intention in the statement is to study religion not only at school but also outside of school, such as participating in recitations and attending religious events in the neighborhood or outside the neighborhood, but students interpret that studying religion at school is enough. In this case, it is included in the "intellectual (religious knowledge)" dimension in the indicator "interest in studying religion."
 - 6) Item number 26 (S26) is indicated as not FIT (misfit) because the value of the MNSQ outfit is 1.62 logits greater than the value criterion of 1.5 logits, the ZSTD outfit is 3.9 logits greater than the value criterion of 2.0 logits, then the value of the Pt Measure Corr outfit is 0.39 logits smaller than 0.4 logits. Because the value of the item does not meet the three criteria mentioned, therefore, the item needs to be changed or replaced. Why is it categorized as a misfit? Because in the statement, "I like to attend religious events held in my neighborhood," there has been a misconception between what the author meant in the statement and what students understand. The author's intention in the statement is to participate in religious activities in the neighborhood, but students interpret that participating in religious activities is not only in the neighborhood but also at school or outside the neighborhood. In this case, it is included in the "intellectual (religious knowledge)" dimension in the indicator "interest in studying religion."
 - 7) Item number 35 (S35) is indicated as not FIT (misfit) because the value of the MNSQ outfit is 2.29 logits greater than the value criterion of 1.5 logits, the ZSTD outfit is 5.4 logits greater than the value criterion of 2.0 logits, then the value of the Pt Measure Corr outfit is 0.27 logits smaller than 0.4 logits. Because the value of the item does not meet the three criteria mentioned, therefore, the item needs to be changed or replaced. Why is it categorized as a misfit? In the statement, "I have never been grateful for the blessings that God has given," there is a misconception between what the author meant and what students understand. The author's intention in the statement is that we must be grateful for everything God gives, no matter how small, but students interpret that God only gives many trials and only a little happiness. In this case, it is included in the "experiential" dimension in the indicator "a person feels that his prayers are answered by God".
 - 8) Item number 36 (S36) is indicated as not FIT (misfit) because the value of the MNSQ outfit is 2.33 logits greater than the value criterion of 1.5 logits, then the ZSTD outfit is 8.3 logits greater than the value criterion of 2.0 logits. Because the value of the item does not meet 2 of the three criteria mentioned, the item needs to be changed or

replaced. Why is it categorized as a misfit? In the statement, "I will be kind if someone is kind to me too," there has been a misconception between what the author meant in the statement and what students understand. The author's intention in the statement is that we must do good even if someone is bad to us, but students interpret that they will do good if people do good, but if people do bad, they will do bad, too. In this case, it is included in the "consequential" dimension in the indicator "helping friends in trouble."

- 9) Item number 39 (S39) is indicated as not FIT (misfit) because the value of the MNSQ outfit is 2.07 logits greater than the value criterion of 1.5 logits, the ZSTD outfit is 5.6 logits greater than the value criterion of 2.0 logits, then the value of the Pt Measure Corr outfit is 0.32 logits smaller than 0.4 logits. Because the value of the item does not meet the three criteria mentioned, therefore, the item needs to be changed or replaced. Why is it categorized as a misfit? In the statement, "If my friend makes a mistake, I will not forgive him," there has been a misconception between what the author meant in the statement and what students understand. The author's intention in the statement is that we must forgive someone's mistake even if he makes a big mistake, but students interpret that people who make small mistakes will be forgiven, but if the mistake is big, they will not be forgiven. In this case, it is included in the "consequential" dimension in the "forgiveness" indicator.

In addition to using the table above to see which items fit the model, you can also use a graph or item characteristic curve (ICC) to determine the level of fit of the item to the model and whether there are items that are out of the confidence curve space or not. The following diagram (Sumintono and Widhiarso, 2014: 121):

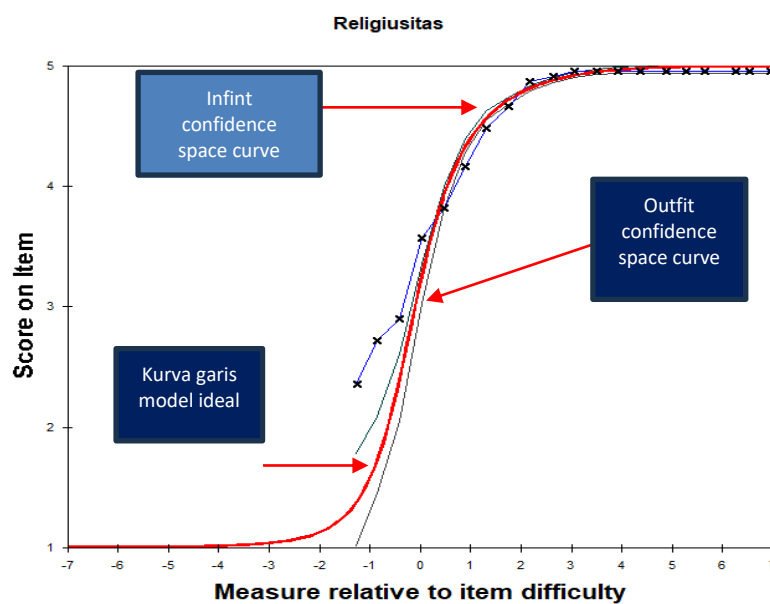


Figure 1. confidence space curves

Based on the figure above, it can be seen that there are curve line points that are closer to the confidence space curve line, but the curve points are not so clearly out of the confidence line. The curve points touch more on the ideal model line. Thus, the Item Curve Characteristic (ICC) graph table indicates that all items fit the model well, although there are some items that do not meet all the criteria.

Rasch modeling can also detect if there are respondents whose response patterns do not match. What is meant by different response patterns is the discrepancy between the answers given based on their abilities compared to the ideal model. This can be used by teachers to determine the consistency of student thinking or to determine if cheating is being done.

As in item checking in terms of fit in the model, the same criteria are used in person checking. According to Boone, et al. the criteria used to check the suitability of unsuitable persons (outliers or misfits) are:

- Corresponding Mean Square Outfit Value (MNSQ): $0.5 < \text{MNSQ} < 1.5$
- Corresponding Z-standard Outfit Value (ZSTD): $-2.0 < \text{ZSTD} < 2.0$
- Point Measure Correlation (Pt Mean Corr) value: $0.4 < \text{Pt Measure Corr} < 0.85$

In the table of analysis of the suitability between respondents and the model using the Rasch model, it can be concluded that respondents can be categorized as suitable if they are consistent with what the model expects and can meet two of the three criteria for respondent suitability. Respondents can be said to be suitable if the values in the MNSQ outfit table, ZSTD, and PT. Measure Corr can meet the criteria.

Tabel 3. Summary table of respondent suitability analysis results (FIT)

No	Criteria	Person		Description
		Fit	Misfit	
1	0,5 < MNSQ < 1,5 -2 < ZSTD < 2 0,4 < Pt Measure Corr < 0,85	170 persons	30 Persons (Que Number 5, 17, 19, 20, 47, 57, 78, 86, 87, 89, 91, 101, 105, 114, 126, 127, 129, 135, 138, 140, 143, 144, 146, 156, 158, 160, 165, 178, 180, 200	Thirty people (respondents), in addition, are said not to fit the model because they do not meet two or even 3 of the three criteria that must be met, namely the MNSQ Outfit value, ZSTD, and Pt Measure Corr.
Presentase		85%	15%	

It can be seen in the summary table of the results of the respondent's suitability analysis above that out of 200 respondents analyzed, 170 people with a percentage (85%) were categorized as suitable with the model (FIT model), and 30 people with a percentage (15%) were categorized as not suitable with the model. Suitable, not suitable here means that by using the Rasch model and Winstep, we can find out that the respondents (students) who really filled out the questionnaire were 170 people, while those who did not fit were those who had misconceptions about what the statement meant and what the respondents understood were 30 people.

Based on the results of the analysis, it is known that in this study there were 200 respondents (students) with a total of 40 items (statements) tested on the analysis of student religiosity. The results of the analysis show that each student's religiosity score is unique. For instance, the 9 students with the highest religiosity, with a person measure value of 5.72 logits, are student numbers 023L, 082P, 083P, 094L, 096P, 122P, 150P, 197P, 199L, with a total score of 200. Similarly, student number 091L, with a person measure value of 4.51 logits and a total score of 199, stands out with the second highest religiosity. The next 4 students, numbers 008P, 045P, 067P, and 069P, with a person measure value of 3.81 logits and a total score of 198, also have their unique scores. This individuality is further highlighted by the 6 students who have average religiosity, with a person measure value of 1.55 logits and a total score of 181, namely student numbers 002P, 037L, 043P, 044P, 118P, and 151L. Finally, the student who has the lowest religiosity, student number 100L, with a person measure value of 0.50 logit and a total score of 148, also contributes to the diversity of scores.

The results of the above analysis also show that student numbers 023L, 082P, and 100L are arranged according to the religiosity of students from students who have the highest and lowest religiosity. The student religiosity scale is in the interval between 5.72 to 0.50.

Tabel 4. Summary Table Of The Results Of The Analysis Of The Level Of Student Religiosity

No.	Category	Description
1.	Students who have high religiosity	There are 29 respondents (14.5%) with an average measurement value of 3.10 - 5.72.
2.	Students who have moderate religiosity	There were 148 respondents (74%) with an average measurement value of 1.02 - 2.88.
3.	Students who have low religiosity	There are 23 respondents (11.5%) with an average measurement value of 0.50 - 0.99.

D. Conclusion

Based on the description that the researchers have explained in the previous chapters, the following conclusions can be drawn, Student Religiosity from the five dimensions of student

religiosity analyzed that students of SMP Negeri 2 Bekasi City are lacking in the ideology (belief / Aqidah) dimension, this can be seen from several items that are not FIT/misfit. The negative statements should have been strongly disagreed with, but students agreed with them. It should be a basic concept in faith, but they have doubts, such as in item S9 with the statement "I do not believe that the universe will be destroyed" belief with the rapid development of technology and the creation of tools that can withstand the forces in the event of a natural disaster makes students begin to decrease in terms of Aqidah / belief even though if you pay attention to the learning process both the old curriculum and the new curriculum (independent curriculum) it must touch the sides of Aqidah into stories, theory and practice.

E. Recommendation

This research is expected to provide benefits for further researchers and hopefully can be used as a reference for researchers who want to research analyzing student religiosity. Further research is recommended to determine the right instrument so that it is more appropriate to use as a measuring tool.

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