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Assessing the Religiosity and Spirituality of Indonesian Muslim University Students: A Rasch Measurement Approach

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Abstract: *This study examines the level of religiosity and spirituality of a Muslim student. In addition, this study investigates the psychometric analysis of the questionnaire items. This study aimed to investigate the structural validity of the two subscales with seventy-one questions. The two variables' summary statistics, dimensions, weight maps, and reliability were examined. A total of 263 respondents, Indonesian Muslim students, filled out the questionnaire anonymously. The results showed that the Cronbach Alfa value of the consistency of the answers from the respondents was excellent, and the quality of the items was excellent. 4 items are not appropriate. Namely items numbered 60, 9, 64, and 34. The Item number 9 subscale of religiosity results reads: "Many respondents do not do or do not believe that when bad things happen, they are angry with God." Items 60 and 64, from the spirituality subscale, read: "Many respondents do not do or do not believe when bad things happen, they lose faith in God." After confirmation, it turned out that items number 60, 9, 64, and 34 were the most difficult to agree on (respondents do not believe and do not practice these points in their lives).*

Keywords: *Religiosity; Students; Muslim University; Spirituality, Rasch Model.*

INTRODUCTION

It is well acknowledged that religiosity and spirituality are the key determinants in several aspects of human life. According to Mishra et al. (2017), religiosity is a factor in managing health and diseases/patient longevity. Besides health, religious motivation also affects individuals in choosing a conflict management style, which consists of obliging, avoiding, forcing, integrating, and compromising (Atmoko et al., 2022). Religious motivation also positively impacts individual mental health, even though its contribution is small (Garssen et al., 2021). By looking at these benefits, it is crucial to implement religiosity and spirituality into Indonesia's youth generation. Statistically, Indonesia is currently experiencing a demographic bonus, by which the age of the productive population (15-64 years old) is double that of the unproductive population (lower than 15 and over 65); this "bonus" will continue until 2035 (Badan Pusat Statistik, n.d.). This condition shows that Indonesia's youth generation will dominate the demographic structure. The dominance of the youth generation with high morality will benefit Indonesia in the future. According to Atmoko et al. (2022), high morality comes from high religiosity within individuals in social life. The higher the religious motivation, the higher the level of psychosocial competence, emotional well-being, lofty ideals, and morality (Yasin & Tarnopolskaya, 2020).

Previous studies examining how measuring the level of religiosity and spirituality of Muslim students at several Islamic universities in Indonesia determine the level of individual quality and belief in religion are still quite limited. Previous studies still discuss the issues of social support, self-efficacy, and well-being (Bukhori et al., 2022), happiness (Ng et al., 2021; Oman, 2021), regulating personal emotions to increase the value of well-being (Kristofa, E. & Hendrianti, 2021), as well as social support in improving individual well-being (Assingkily & Sit, 2020; Hasibuan et al., 2018; Koamesah et al., 2022; Maslihah, 2017).

The general argument regarding this study is that the level of religiosity and spirituality greatly determines the quality of faith in God Almighty, which is actualized in moral goodness and behavior in everyday life. The essential characteristics of measuring individual religiosity and spirituality are how individuals can actualize the cultivation of Islamic values. Bigdeloo & Bozorgi (2016) found that individual religious behavior is related and positively correlated with life satisfaction. Furthermore, the study by Lawler-Row & Elliott (2009) found that religion and spirituality are important in older adults' health, satisfaction, and well-being. The results found that a person's level of spirituality is the main predictor of psychological well-being and physical and mental health and is a tool for reducing levels of depression in life. Instilling good Islamic values greatly determines a person's level of life satisfaction. Thus, individuals who have good religious and spiritual values will have a good level of life satisfaction.

This research was conducted to see the potential of our youth generation by looking at their religiosity and spirituality. The description of the level of religiosity and spirituality of Indonesia's young generation will significantly determine the direction of development and the quality of human resources in the future. So, the objective of this study is to construct religiosity and spirituality scales through Rasch measurement that can be used to capture the religiosity and spirituality of the Muslim university students in Jakarta. Several previous studies have already discussed spirituality in general and context. Other relevant studies have also discussed their similarities and differences.

Religious Motivation

Religious motivation is a specific category of spiritual motivation typical of monotheistic religious traditions explicitly acknowledging God Almighty's existence (Guillén, 2020). Throughout the history of the world, it has been observed that religion has played a

significant role in designing socioeconomic policies that have impacted people's lives. For instance, in Islamic values, virtue, morality, and ethics dominate their decision-making (Khan & Haneef, 2022). Religiosity also influences personal investment decisions in the Islamic context (Saputra et al., 2020). Religious motivation and practices greatly impact an individual's ethical, socioeconomic, demographic, saving, and financial behavior (Lestari et al., 2021). Creel's (2013) research also concluded that religiosity affects the political decisions of female representatives in elections. This level of religious motivation and practices can be interpreted as religiosity. Iddagoda & Opatha (2017) define religiosity as the extent to which a particular person believes in and glorifies the relevant religious creator, god, or goddess, then implements the relevant teachings and participates in daily activities.

Religious motivation consists of human correspondence with God's Love in personal relationships for those who believe in Him (Atmoko et al., 2022). In these circumstances, the benefit of religious motivation is defined as man's desire to return God's beneficial goodness by praying upon Him without any compulsion. One of the impacts of religious motivation on socio-economics is the study of how it affects the individual's financial decisions. Previous studies have identified some barriers to financial access, such as a lack of suitable, inadequate financial literacy or education, and religious barriers (Zins & Weill, 2016). Mylonidis et al. (2019) also studied financial exclusion in the USA and found that an individual's religious choices and behaviors might influence people's financial exclusion.

Spirituality

Historically, before English Romanticism, spirituality in English literature had a closer relationship with institutionalized religion (Mansouri & Keshavarzi, 2014). Barber (2019) explains spirituality as a journey to search for truth. Spirituality is abstract and subjective, with many assumptions. It is an interconnection of something beyond ourselves and connecting something within ourselves. People interpret and experience their spirituality differently, such as practicing a particular religion outside an organized system or blending different religious and philosophical traditions (Paul Victor & Treschuk, 2020). Spirituality is cherished by many and is expressed through prayer, meditation, music, spoken word, social consciousness, and many other forms (Corbett Carter, 2013). In the socio-economic context, spirituality must also be considered to alleviate the poverty in the society. According to a study by Salleh (2013), poverty is an outcome of a selective process based on the state of their spiritual beings. In addition, spirituality is related to health. The study by Sena et al. (2021) found that spirituality in health is closely related to the meaning of life and connectedness to each other. Spirituality represents individual and humanitarian aspects. Thus, spirituality connects dimensions and all aspects of an individual's life.

How Religiosity differ from Spirituality

Knowing the difference between spirituality and religion is important because they generate different meanings for each individual, as they can be personal, and spiritual dimensions can be unique (Fowler, 2017). Exemplifying these words in a theoretical way is challenging. Moreover, it is hard to provide a universal meaning because of the variation attached to both concepts (Paul Victor & Treschuk, 2020). Spirituality can be demonstrated via various religious practices such as rituals and living by specific religious values. Even those who do not consider themselves religious can have a spiritual dimension (Barber, 2019). Drawing such a distinction is challenging because there seems to be a considerable overlap between religiosity and spirituality (Blizek, 2013). Thus, in this study, Blizek (2013) tried to depict these connections using the correlation between film and society. Film influences society, and society influences film as well. It also concluded that ordinary people experience religion and spirituality through film. A reasonable degree of religiosity and spirituality from society can be achieved through the support of da'wah. Da'wah plays an important role in

supporting society and achieving human civilization. Specifically, the da'wah of Islam is defined as an activity to call or invite humans to change to prevent ignorance (Weng, 2018). Thus, from the communication standpoint, Da'wah communication is the process of delivering information or messages (from a person or group of people) sourced from the Qur'an and al-Hadith using symbols (both verbally and nonverbally) to change the attitudes, opinions, or behavior of other people (Briandana et al., 2020).

METHOD

This document describes the community action planning process (community organizing). It explains who the service subject is, the place and location of the service, the assisted subject's involvement in the community planning and organizing process, the research method or strategy used to achieve the expected goals, and the stages of community service activities. The planning process and strategies/methods use flowcharts or diagrams. The primary data in this study was collected using a survey method through a questionnaire and disseminated by Google Forms to Islamic students in Jakarta. This research has been carried out using the research design of religiosity and spirituality. This research used 35 items for religiosity and 36 items for spirituality. The population of this study is Islamic students in Indonesia who represent the quality of the material on religious motivation and spirituality. Research respondents comprised 359 students who filled out questionnaires, and 263 completed questionnaires and met the requirements for statistical analysis. Data on student behavior was collected from religious and spiritual motivation scales.

Researchers evaluated the results of the religiosity and spirituality scale test using the Rasch model and Winstep software. The religious level was measured based on students' answers to statements on both scales. The higher the score, the higher the implementation of religiosity and spirituality in life. On the other hand, the lower the score, the weaker the application of religiosity and spirituality in their lives. Linacre (1994) argues that a sample size of 64 is considered appropriate if the scale is well-targeted, and a size of 144 is required for non-specific targets. Given that a sample of 359 participants from Islamic students in Indonesia is available in the current study, the Rasch analysis is hoped to provide an appropriate level of precision in calculating the data. More importantly, a pre-infit statistical analysis of fixtures was performed on the data set to address potential outliers that might violate the data and analysis.

The quantitative data from the survey were analyzed using the Rasch rating Scale model and Winsteps software (Linacre, 2018). Rasch analysis using WINSTEP (version 4.5.1) was performed to evaluate the data of 71 items. The analysis included several assessments of a private item and person fit through Outfit before Infit statistics and through the mean square before Z-standardised (Zstd) fit, unidimensionality, item and person separation reliability, the effectiveness of item scale, and item mapping. Acceptable Infit and Outfit statistical values ranging between 0.50 and 1.50 (MNSQ) and between -2 and +2 for Zstd. Ninety-six samples were observed to be incompatible and, thus, were removed (Linacre, 2010). Before analysis, statistics were tabulated using Excel, and the raw scores for each participant were converted into log units via Winsteps software. Rasch's analysis was conducted to assess the reliability and validity of the inventory and analyze the participants' responses about the level of religiosity and spirituality they had and implemented in their lives.

Table 1. Research Questionnaire

Variable	Items
Religious	
	My religious beliefs make me happy
	I believe there is a God
	I pray in public
	I pray alone
	I pray with family
	God has plans for my life
	I study/read scriptures
	When I'm worried or nervous, my faith helps me calm down
	When bad things happen, I get mad at God
	God loves me
	When trying to solve a problem, I ask God for help
	I have a close relationship with God
	When I do something wrong, I ask for God's forgiveness
	I listen to religious songs or poetry about God
	God is with me and takes care of me
	I talk with others about my religious beliefs
	When bad things happen to me, I wonder if God is punishing me
	God knows everything
	God put me on earth for a reason
	My faith gives me hope in tough times
	I watch religious TV shows or movies
	When I face a problem, I pray for God's help
	My belief in God is important to me
	I spend time with kids who share my religious beliefs
	Knowing God is with me keeps me from feeling lonely
	I find teachings about God interesting or helpful
	My belief in God gives my life meaning
	I believe God will not give me more than I can handle
	I read books about God (other than the holy scriptures)
	God is there for me when I need Him
	I give money based on my religious beliefs
	When bad things happen, I question God's power to protect me
	God created all things
	I would go to my church, temple, or mosque even if my parents didn't make me
	When something bad happens, I know God is trying to make me stronger
Spiritual	
	When I need help, I go to people with my same religious beliefs
	I attend prayer groups
	God cares about me
	I attend religious classes, such as Sunday School
	Praying gives me strength when I'm upset
	I stand up for my religious beliefs when they are questioned by others.
	I volunteer to help others based on my religious beliefs.
	If I'm sorry, I can be forgiven by God for the things I do wrong.
	I ask other people to pray for me
	When bad things happen, I know God will show me the answers
	My beliefs about God help me decide what to do in hard situations.
	God loves me the way I am
	I say a prayer or blessing before eating
	When I'm upset, I remind myself that God loves me

I confess my sins to God
When I'm upset, I remind myself to be thankful for what I have
I believe the holy scriptures are God's true word
I worship God with song, chant, or words
When I'm struggling, I ask God to help me understand my situation.
I give others spiritual or religious advice
I say scriptures to myself when I'm upset or scared
There is a heaven waiting for me
When bad things happen, I try to figure out what lesson God is trying to teach me
I live out my beliefs by helping others
When bad things happen, I lose faith in God
I forgive others when they hurt me
God cares about even my smallest problems
I have friends at my church, temple, or mosque
I only go to my church, temple, or mosque to see my friends
My faith gives me feelings of peacefulness
I praise/thank God when good things happen
It makes me happy to be close to God
I get strength and support from people in my religious community
When bad things happen, I try to bargain with God
Religious rituals and traditions are important to me
God comforts me

RESULT AND DISCUSSION
Result

The Rasch model test on 71 items of religiosity and spirituality on Muslim students has been carried out. The results of the data analysis using the Rasch model can be explained as follows. In this observation, raw data was converted into logit values using the WINSTEP software. After conversion, logit data values undergo two rounds of analysis. The primary analysis relates to the data filtering method. In this method, data from participants who misbehaved (participants who did not take the questionnaire seriously) were considered irrelevant responses and deleted. In the analysis, the logit data of respondents with a Z-Standard (Zstd) outfit of less than 2 or above +2 was inconsistent. Of the 359 samples, 96 were proven not to be by the Rasch model and were therefore excluded for the second round of analysis, and the respondent data to be analyzed further were 263 respondents. In the second round, Rasch's statistical analysis using WINSTEP version 4.5.1 was carried out mainly to overcome Rasch's modeling assumptions, such as dimensionality, rating scale, and Rasch fit model. The result of measuring people globally is +1.91 logit for sub-scale religiosity +2.07 logit, and sub-scale spirituality +1.87 logit.

Table 2. Summary of Rasch Measurement Model

Parameter (with quality criteria)	Global scale (42 items)	Religiusity (RGS)	Spirituality (SPT)
Model fit: Summary of items			
Item mean in logits (criteria: 0.0 logits)	.00, SD=1.31	.00, SD=1.48	.00, SD=1.17
Item reliability	0.98	0.98	0.99
Item separation reliability (criteria: good, 0.81-0.90; very good, 0.91-0.94; excellent, >0.94)	0.98	0.98	0.99
Item model fit MNSQ range extremes (criteria: good, 0.5-1.5; very good, 0.71-	Infit: 0.64-1.86 Outfit: 0.46-1.95	Infit: 0.66-1.93 Outfit: 0.49-1.89	Infit: 0.61-1.85 Outfit: 0.55-1.97

1.4; excellent, 0.77-1.3)			
Item separation index (criteria > 3)	7.98	7.72	8.85
Separate item strata = [(4 x separation index) + 1]/3 (criteria: fair, 2-3; good, 3-4; very good, 4-5; excellent, >5)	10.97 ≈ 11 levels	10.62 ≈ 11 levels	12.1 ≈ 12 levels
Model fit: Summary of persons			
Person mean in logits (criteria: 0.0 logits)	1.91, SD=0.63	2.07, SD=0.56	1.87, SD=0.77
Person reliability	0.89	0.80	0.83
Person separation reliability (criteria: good, 0.81-0.90; very good, 0.91-0.94; excellent, >0.94)	0.89	0.80	0.83
Person separation index (criteria > 2)	2.89	1.99	2.23
Separate Person strata = [(4 x separation index) + 1]/3 (criteria: fair, 2-3; good, 3-4; very good, 4-5; excellent, >5)	4.18 ≈ 4 levels	2.98 ≈ 3 levels	3.30 ≈ 3 levels

The average value of more than equal to 0.00 shows respondents' tendency to agree on various instrument items. The person separation is 2.89 (global), and 2.23 (spirituality) is included in the good category because it has exceeded the criteria (Person Separation Index > 2). However, it differs from religiosity, which produces a separation value of people by 1.99. This shows items on a broad scale, varying in ease and difficulty. The value of Person reliability is 0.89 (global), which is included in the good category. This means that the consistency of answers from respondents is good. The Cronbach Alfa value that measures the interaction between people and goods is 0.88. This means that respondents' answers' consistency is perfect, and the quality of items in the instrument is excellent. The item's reliability is 0.98 for the global and religiosity subscale and 0.99 for the spirituality subscale, which is included in the outstanding category. This means that the quality of the grains in the instrument is excellent. The item separation of items obtained is 7.98, which is included in the excellent category. This means that the people or respondents used in our data vary.

Table 3. Item Measure

Item	Total Score	Total Count	Measure
60	448	263	3.15
9	453	263	3.12
64	518	263	2.82
34	835	263	1.77
28	1302	263	-1.88
52	1305	263	-2.13
2	1312	263	-3.31
23	1312	263	-3.31

The table above consists of 71 question items. The authors take the top 4 and the bottom 4, and the table above measures the logit value of the most challenging items for respondents. It is known that items number Q60, Q9, Q64, and Q34 with logit +3.15, +3.12, +2.82, and +1.77 showed this item is the most challenging item to agree and difficult to believe by respondents on the Religiosity subscale (items Q9 and Q34) and Spirituality subscale Items Q60 and Q64). While items number Q28, Q52, Q2, and Q23, with logit values -1.88, -2.13, -3.31, and -3.31, are the most easily approved and believed by respondents. Item Number Q60

reads, "When bad things happen, I lose faith in God. "Item number Q23 reads, "My belief in God is important to me." Next, provide information about fit and misfit items. You can use several benchmark values to find suitable and incompatible items. First, The value of the infit MNSQ of each item, the mean or average value, and the standard deviation are added and compared. A logit value that is greater than this value indicates that the item is not appropriate. The number of logit items from the mean and s.d on the religiosity subscale: 1.02 + 0.29 = +1.31. Based on this criterion (which one is more significant than +1.31), there are eight misfit items namely item number Q32 with +1.57 logit; item number Q9 with +3.36 logit; item number Q17 with +1.65 logit; item number Q29 with +1.93 logit, item number Q16 with +1.46 logit; item number Q5 with +1.78 logit; item number Q14 with 1.69 logit; and item number Q21 with +1.81 logit. Then, for the subscale of Spirituality, the number of items from the mean and SD is 0.99 + 0.30 = +1.29. Based on these criteria, there are six misfit items, namely item number Q34 with + 1.85 logit; item number Q25 with +1.67 logit; item number Q1 with +1.44 logit; item number Q28 with +1.51 logit; item number Q12 with +1.53 logit; Item number Q19 with +1.51 Logit.

Second, Outfit Mean Square (MNSQ) Value is accepted or suitable if: $0.5 <$ MNSQ <1.5, for Z -Standard (ZTSD) values that are accepted or suitable are in the category: $-2.0 <$ ZTSD $<+2.0$, and Point Measure Correlation Value (PT Mean Corr) with criteria, namely: $0.4 <$ PT Measure Corr <0.85. Of the 71 items which did not meet the outfit criteria for MNSQ, ZSTD, and PT Mean Corr, as many as 15 items, namely item numbers Q69, Q8, Q37, Q60, Q9, Q22, Q63, Q54, Q11, Q34, Q4, Q64, Q3, Q36, and Q46. For example, item number Q69 has an MNSQ value of +1.95 with a ZSTD value of +8.67 and a value of PT Mean Corr of 0.19, which proves that no criteria are fulfilled, so that the item is included in the misfit item.

Table 4. Undimensionality

Parameter (with quality criteria)	Global scale (42 items)	Religiusity (RGS)	Spirituality (SPT)
Raw variance in data explained by measure (criteria: > 20%)	54.6%	55.0%	57.0%
PCA eigenvalue for first contrast (criteria: > 2.0 indicates presence of another dimension; ≤ 2 supports unidimensional scale)	6	4	4
Unexplained variance in 1st-5th contrast of PCA of residuals (criteria: good, 5-10%; very good, 3-5%; excellent, < 3%)	3.9%-1.3% = 2.6%	4.6%-2.1% = 2.5%	4.5%-1.9% = 2.6%

In dimensionality, the results of the Rasch Principal Component Analysis (PCA) for a global scale and all subscales have exceeded the criteria (criteria:> 20%). For the Raw Variance Range, each variable is greater than the Principal Component Analysis (PCA) threshold of 20%. Findings reveal that the global scale raw variance is 54.6%, each for the subscale, namely the subscale religiosity (55.0%) and the spiritual subscale (57.0%). Rasch's steps explain variance. In addition, the Eigen PCA value for the first contrast reveals a global scale with a value of 6, then for the subscale of religiosity with a value of 4, and the subscale of spirituality with a value of 4, which means that all criteria as dimensions have been met (criteria:> 2.0).

Furthermore, the PCA residual variant that cannot be explained for a global scale and two subscales are included in the Excellent. Wright's map describes general items and people's

levels. The highest level and the lowest level have meanings, which can be interpreted as the most challenging item, or another meaning is that respondents are very easy to choose to disagree on the assessment scale. For the lowest level, it is interpreted that the item is the easiest, or respondents can easily choose to agree on the Likert scale on the questionnaire. Then, two levels between the highest and lowest levels were measured from the item's two standard deviations (T).
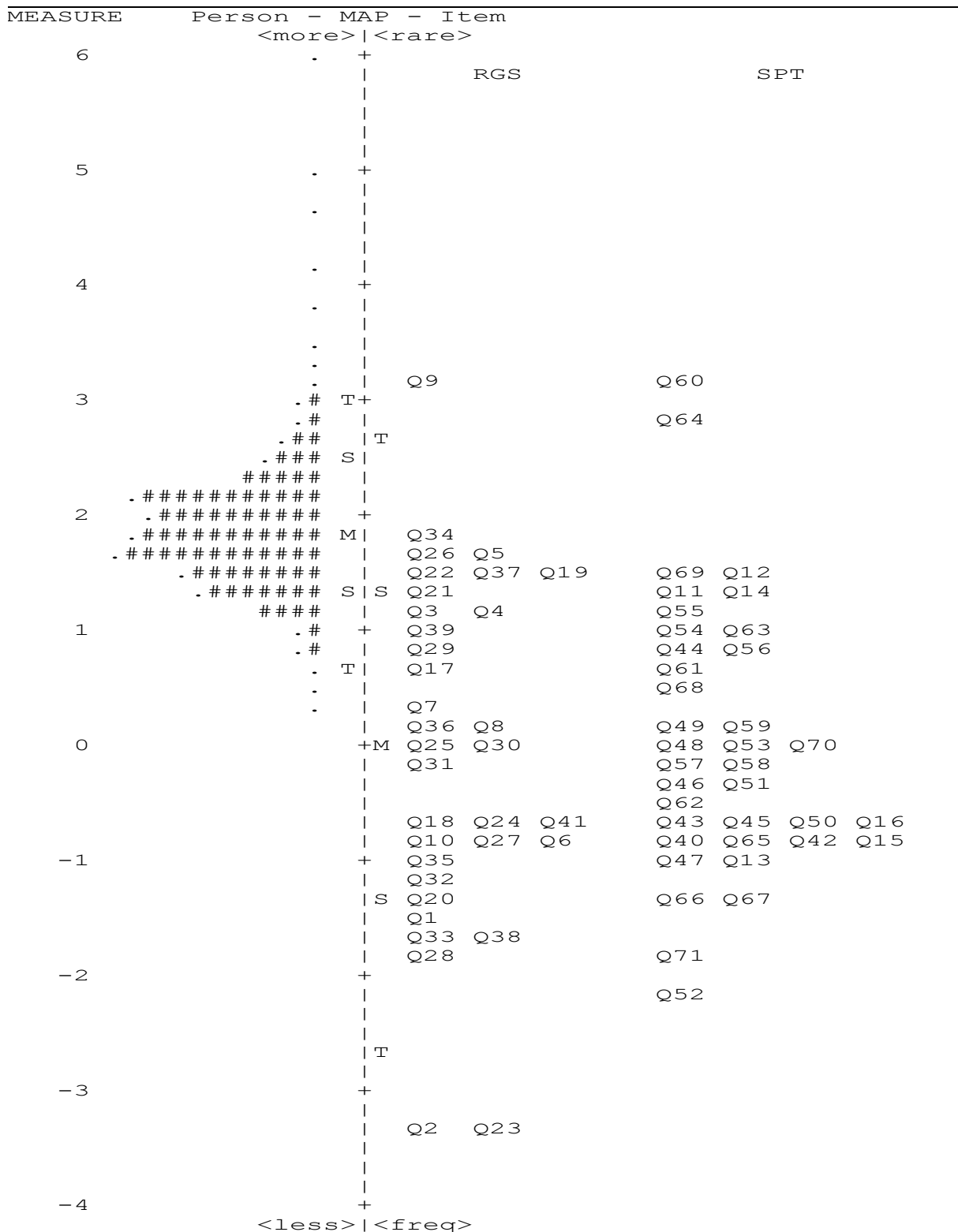
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MEASURE      Person - MAP - Item
                <more>|<rare>
   6              .   +
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                  .   |         Q9                      Q60
   3              .#  T+
                  .#   |                                Q64
                 .##  |T
               .###  S|
               #####   |
      .##########      |
   2     .##########   +
        .##########  M|      Q34
       .############   |      Q26  Q5
          .########    |      Q22  Q37  Q19        Q69  Q12
           .#######  S|S  Q21                      Q11  Q14
             ####     |      Q3   Q4                Q55
   1           .#    +      Q39                     Q54  Q63
               .#    |      Q29                     Q44  Q56
                .  T|      Q17                      Q61
                .    |                              Q68
                .    |      Q7
                     |      Q36  Q8                Q49  Q59
   0                 +M Q25  Q30                   Q48  Q53  Q70
                     |      Q31                     Q57  Q58
                     |                              Q46  Q51
                     |                              Q62
                     |      Q18  Q24  Q41          Q43  Q45  Q50  Q16
                     |      Q10  Q27  Q6           Q40  Q65  Q42  Q15
  -1                 +      Q35                     Q47  Q13
                     |      Q32
                    |S Q20                         Q66  Q67
                     |      Q1
                     |      Q33  Q38
                     |      Q28                     Q71
  -2                 +
                     |                              Q52
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  -3                 +
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Figure 1. Wright person-item map (N= 263).

Each "#" is 3: each "." is 1 to 2. Mp: person mean; Sp G: one standard deviation of person means; Tp: two standard deviations of person mean; Mi: item mean; Si: one standard deviation of item means; Ti: two standard deviations of item. It can be explained that item Q9 of the religiosity subscale is tricky. Many respondents do not implement or do not believe that when bad things happen, they are angry at God. However, it differs from items Q2 and Q23, which show that these items are the most straightforward items, or many respondents believe that God exists and that their belief in God is important to them.

Furthermore, the highest spirituality subscale is found in items Q60 and Q64, which are shown as complicated items, or many respondents do not practice and do not believe when bad things happen, they lose faith in God, and they do not just go to places of worship to see friends. However, it is different from the Q52 item. In the Wright map, Q52 illustrated that the easiest item or the most respondents who believe the holy book is the accurate word of God. Only a few items meet the demanding criteria for all subscales on the moderate to easy item criteria.

CONCLUSION

The quality of the respondents was very good, and the respondents were consistent in answering the questionnaire questions. The reliability of the items is 0.98 for the global subscale and religiosity and 0.99 for the spirituality subscale, indicating that the instrument items are of excellent quality. So that the subscale of religiosity and spirituality can be used to measure the level of religiosity of Muslim students in Jakarta. There are many misfit items, namely 15 misfit items, but only four complicated misfit items, namely items numbered 60, 9, 64, and 34. These items include items that do not fit and need repair. On the other hand, the item test showed that many respondents believed that God existed and that their belief in God was important to them. In addition, respondents believe the holy book is the accurate word of God.

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