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Developing a religiosity scale for Indonesian Muslim youth

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ABSTRACT

This study aims to construct and test the validity of the Islamic youth religiosity scale. The population in this study is Muslim students of senior high schools in Surakarta, Central Java, with a sample of 258 established using the random sampling technique. The data analysis used the Linear Structural Model. The result shows that the RMSEA (≤ 0.08) and GFI (≥ 0.09) values from the four dimensions (belief, ritual, social, commitment meet the standard values of compatibility with the respective values for RMSEA beliefs = 0.055 GFI = 0.94, RMSEA rituals = 0.026 GFI = 0.99, social RMSEA = 0.059 GFI = 0.91, commitment of RMSEA = 0.032 GFI = 0.97. This means that these dimensions (belief, ritual, social, commitment) can reflect the religiosity variables positively and fit empirical data. The most dominant dimension reflecting religiosity is the social dimension with an average factor loading value >0.05, and the weakest one that reflects religiosity is confidence because many items have a loading factor <0.05.

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INTRODUCTION

Religion is an important part of human life (Koenig et al., 2005), and is part of the cultural value system of society (Robertson, 1993). Understanding and awareness of the importance of religion for human life, both individually and socially, is one of the foundations for the Indonesian government to include religion lessons in the education curriculum from elementary to tertiary levels (Regulation of the Minister of Religious Affairs No. 16 of 2010).

Religion education, especially Islamic religion education, is provided with the aim of increasing spiritual potential and shaping students to become human beings who believe and fear God Almighty and have good character (Regulation of the Minister of Religious Affairs No. 2 of 2008). Through Islamic religion education subject, students are expected to become devout Muslims, i.e., having strong beliefs, understanding their religious teachings well, carrying out commands, and avoiding religious prohibitions, so that can live individually and socially in harmony. These indicators show the characteristics of a Muslim who has a high level of religiosity.

Religiosity is a complex dimension since it describes a person's various religious expressions which is reflected in knowledge, attitudes, and actions. Therefore, an evaluation to determine the achievement of the objectives of Islamic religion education must be able to measure student ability in the cognitive, affective, and psychomotor domains (Warsiyah, 2018).

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The problem experienced by teachers is the very lack of instruments that can be used to measure learning outcomes, especially in the affective aspects. Assessment of learning outcomes conducted so far only describes the cognitive aspects and some psychomotor aspects, but the affective aspects are still often ignored (Azra, 2002). This fact causes the imbalance between the objectives set and the implementation of the learning process, thus causing the inability of teachers and students to achieve the goals of actual Islamic Education. Imbalance in the learning process, which emphasizes only cognitive aspects and ignores other aspects such as affective and psychomotor aspects, can have a negative impact on the development of affective aspects (Popham, 2009). In the end, the most important thing is that students can meet the minimum mastery set while the student's religiosity matters, which become the main goal, are ignored. As a result, there are still quite a lot of students who do not behave in accordance with religious teachings and are often involved in deviant behaviors because of being far from religious values. This is certainly a shared responsibility to find solutions, and one of them is through the development of instruments to measure religiosity.

Studies and critical analyses of religiosity have been carried out by experts, such as research conducted by Junalia (1994) about the diversity of Muslims in Semarang. In this research, four dimensions were developed based on the teachings of Islam, namely faith, commitment, ritual, and social dimensions. This research was conducted with a quantitative approach involving adult Muslim subjects in the city of Semarang.

In Malaysia, Krauss et al. (2005) conducted research on religiosity in Muslim youth by dividing religiosity into two dimensions namely Islamic worldview and religious personality. El-Menouar (2014) conducted research on religiosity and formulated five dimensions of religiosity, namely, basic religiosity (*ihsan*), central duties (compulsory worship), experience, knowledge, and orthopraxis (Muslim attitudes and behavior). In addition, Shodiq (2017), through his research, developed a scale of faith that can be used to measure the level of faith in Muslim students of *madrasah aliyah*.

Some previous studies conducted by these experts provide at least an overview of how the development of religiosity instruments can be used for Muslims but have not been found specifically to develop instruments of religiosity for Muslim students, especially adolescents in Indonesia. Therefore, we need research and development on religiosity, especially in Muslim students so that a product in the form of a scale of religiosity can be obtained and can be used to measure the religiosity of Muslim students. The importance of developing a scale of religiosity for Muslim students is that it meets the needs of affective domain instruments in Islamic Religion Education subjects.

Religiosity describes how religion lives in and is experienced by people who have religion in their thoughts, feelings, and actions in social phenomena (Batson & Ventis, 1982). Wach (Muslim & Kadir, 2003) defines religiosity is a total response to what is believed to be an absolute reality (ultimate reality) then manifested in everyday life both in thoughts, feelings, and deeds. The response is manifested in every day-to-day practice of both individuals and groups.

A simple understanding of religiosity is intended to show how obedient someone is in his life, how a person's religious level is compared to others, and whether someone is more religious or less religious compared to others. From a sociological and psychological perspective, religiosity includes various aspects of religious activities, dedication, and beliefs held or carried out by religious adherents. These aspects can be observed and also cannot be observed. Therefore, Muslim youth religiosity can be interpreted as an expression of the teachings of Islam in the life of someone who believes, feels, practices, and attaches himself to religion (teachings, systems, institutions).

In an effort to find out one's level of religiosity, it is necessary to develop instruments that are specifically designed to be valid so that they can truly describe one's religiosity. The development of the concept of the dimensions of religiosity by experts is very diverse, from only two dimensions as developed by Allport and Ross (1967), to 12 dimensions by Mol (1978), but aver-

age experts developed four dimensions (Putney & Middleton, 1961) to six dimensions (De Jong et al., 1976). Meanwhile, the concept of the very popular dimension of religiosity is a concept developed by Stark and Glock (2008). Based on the study of these experts in general, the dimension of religiosity is a picture of adherents' responses to the normative system of religion in the form of knowledge (cognitive), appreciation (affective) and deeds (psychomotor).

The development of the dimension of religiosity in followers of Islam should be based on Islamic teachings. Islamic teachings consist of three pillars namely *aqeedah, shari'a*, and morality. *Aqeedah* is teaching related to faith (aspects of faith/ideology), while *shari'a* and morality are teachings related to behavior, both in relation to God (ritual aspects) and with fellow human beings (social aspects). This means that faith represents the affective, ritual, and social domains representing the psychomotor domain, while knowledge of religion represents the cognitive domain. Therefore, the questionnaire compiled by the researchers covers all three aspects in order to meet the validity of the constructs of Muslim religiosity.

To get the right dimensions so that they can describe Muslim religiosity, a number of statements made in accordance with the attributes attached to Muslim religiosity are made. A number of statements are then referred to as instruments, which are measuring devices used to obtain quantitative information about the characteristics of variables objectively (Hadjar, 1996). The instruments are arranged based on the characteristics attached to an object to be measured. Measurement of an object using the instrument will reduce the subjectivity of researchers in seeing the truth of an object.

METHOD

In the development of an instrument, according to Purwanto (2012), it must go through the instrument development procedure so that the developed instrument can be an appropriate and accurate measurement tool. Several steps were taken in developing the instrument for measuring Muslim religiosity. Each step is elaborated as follows.

The first step was identifying variables, which was determining what type of variable was in the form of facts, concepts, or content. At this stage, evaluation instruments to evaluate the product of Muslim religiosity services were structured, consisting of instruments for knowledge (cognitive), appreciation (affective), and deeds (psychomotor). All of those instrumentals were in the form of a questionnaire on a five-point Likert scale. These instrumentals are the first draft. The second step was describing the theory or material that is defining the variables to be studied, formulating any inherent attributes, conducting a study of the theories used by previous researchers, and furthermore, developing specifications, namely determining the type of instrument, number of items, trial time, trial samples, scoring, and trial criteria to compile a grid. The third step was to write the statement items, followed by doing a trial (calibration) to determine whether these items were valid or not. This process was carried out by researchers in determining whether the instruments that had been prepared could really measure Muslim religiosity. The fourth step was expert judgment. In order to check the content validity and refine the instrument draft, it was validated by experts, namely, academicians or lecturers and practitioners. The expert validation process took the focus group discussions (FGD) format, and it was conducted in two stages. The first FGD was conducted by academicians (lecturers and professors of evaluation). When the instrument was revised in accordance with academicians' suggestions (lecturers), it was followed by another FGD and readability test by twenty Muslims. After the test was carried out, it was continued by the assessment of the instrument.

The instrument draft that had been revised based on the advice obtained in the FGD was piloted to determine the fit model of the measurement, construct validity, and reliability. The instrument test was conducted in two stages, namely, the limited group's stage and the large group's stage. The instrument development procedure can be seen in the flow chart in Figure 1.

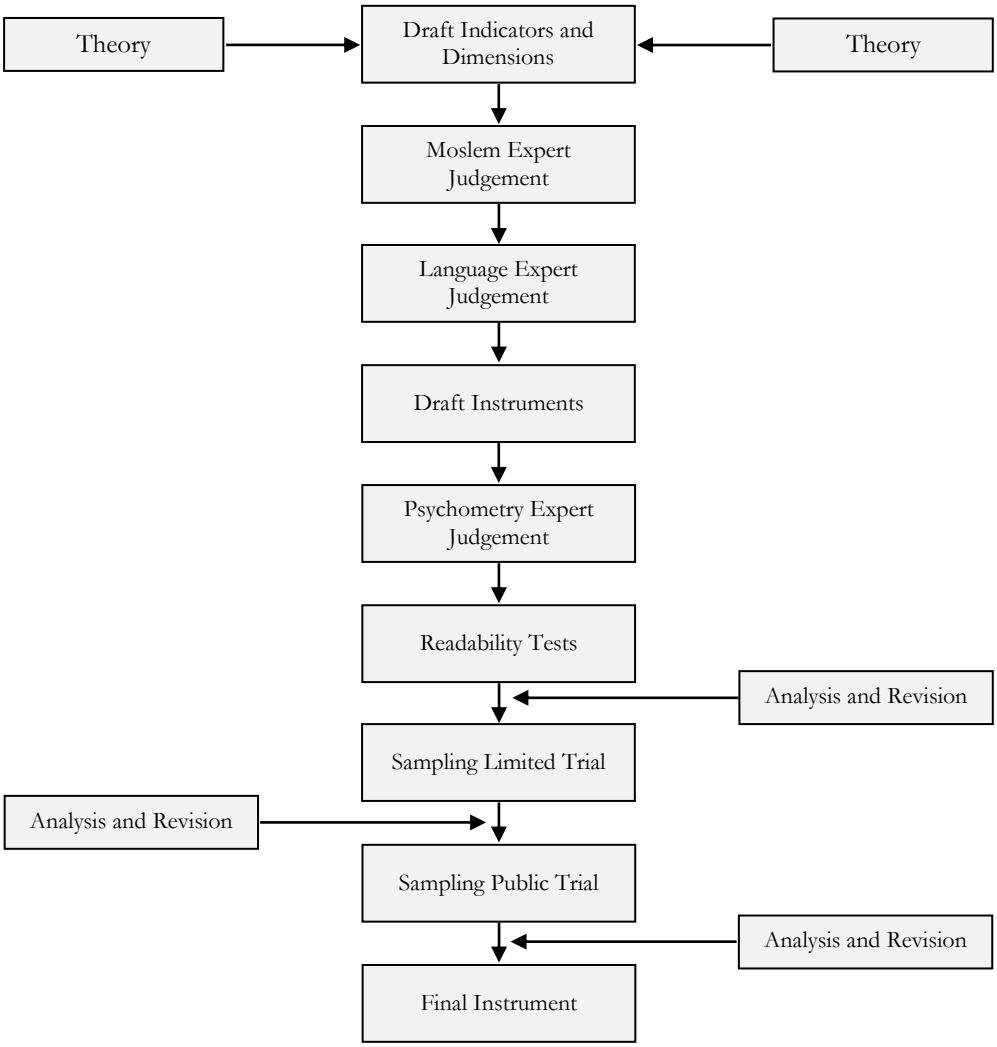

Figure 1. Flow Chart of the Development Procedure

The validity test in this study uses confirmatory factor analysis technique since the aim of this validity test is to find out if the measuring instrument has finished with the variable construction. This analysis is used to ascertain if the points of statements that have been prepared support the factors and whether the factors support the variables (Purwanto, 2012). From this analysis, the test produces several factors that can explain and become indicators of religiosity variables.

The instrument used to measure religiosity in this study is the scale of religiosity constructed by the author based on the religious dimensions of Stark Glock which are adapted to Islam. Based on the results of the in-depth analysis, the religious dimensions are divided into four dimensions: beliefs, rituals, social, and commitment dimensions. The measurement scale used is a five-point Likert scale, in which the development of each is according to the characteristics inherent in each dimension. This scale has two forms of statements, positive and negative. Table 1 presents a summary of each indicator from the dimensions of religiosity.

Table 1. Dimensions and Indicators of Religiosity

No.	Dimensions	Indicator
1.	Beliefs	1. Believe in the existence of God
		2. Believe in the Hereafter
2.	Ritual	3. The intensity in practicing *ibadah mahdhah* and *ghairu mahdhah*
3.	Social	4. Personal relationships
		5. Intrapersonal relationships
4.	Commitment	*6. Amar ma`ruf nahi munkar*

The construct validity of the indicators forms latent constructs by conducting confirmatory factor analysis (CFA) (Latan, 2018). Validity testing is done so that in conducting research using confirmatory factor analysis obtained valid and reliable data. In other words, this test measures how well the dimensions and indicators can be used as a measure of religiosity.

In this measurement, the analysis technique used is the first-order CFA, which is a two-level measurement. The first level of analysis is carried out from the latent construct of the dimension to its indicators and the second level of analysis is carried out from the latent construct to its dimension construct (Latan, 2018). According to Hair et al. (2010), CFA can construct not only validity but also reliability.

CFA first-order testing is carried out by looking at the factor load value (> 0.4) and t arithmetic >1.96 (Aiken, 1985). A load of factor load ≥ 0.50 is considered to have validity that is strong enough to explain latent constructs (Retnawati, 2016). The construct has good reliability if the value of Construct Reliability (CR) = 0.70 and extracted variance value = 0.50. Hair et al. (2010) added that the interpretation of the reliability construct size can be said to be good if the value is more than 0.40. The amount of reliability (Construct Reliability) was then counted using Formula (1) (Hair et al., 2010; Retnawati, 2016). In addition, the data analysis was carried out using the Linear Structural Model (LISREL) version 9.30 from Cudeck et al. (2001) through the first order CFA.

$$\eta = \frac{k}{(k-1)}\left\{1 - \frac{\sum s_i^2}{s_t^2}\right\} \quad \ldots\ldots\ldots\ldots\ldots\ldots \quad (1)$$

FINDINGS AND DISCUSSION

The instrument for measuring Muslim youth religiosity consists of four components: the instruments for measuring the beliefs, ritual, social, and commitment dimensions. The type of the product instrument of the Muslim youth religiosity services developed is presented in Table 2.

Table 2. Blueprints on the Scale of Religiosity

Dimensions	Indicator	Positive (+)	Negative (-)	Σ
Beliefs	Believe in the existence of God	1, 4, 5, 7, 8, 13, 14, 21	15	21
	Believe in the Hereafter	2, 3, 6, 9,10, 12,16, 17,18, 19	11, 20	
Ritual	*Ibadah mahdlah*	1, 2, 3, 8, 10, 12	-	12
	Ibadah ghairuh mahdlah	4, 5, 6, 7, 9, 11	-	
Social	Personal relationships	1, 2, 3, 4, 5, 11, 15	-	15
	Interpersonal relationships	6, 7, 8, 9, 10, 12, 13, 14	-	
Commitment	*Amar ma`ruf nahi munkar*	3, 4, 5, 8, 16, 19, 20 10, 15,	1, 2, 6, 9, 7, 11, 12, 13, 14, 17, 18	20
	Total			**68**

The instrument assessment by experts and practitioners was directed into four main aspects, namely: (a) the clarity of instrument guidance, (b) the completeness of instrument indicators, (c) the suitability of the indicators with the point, and (d) the effectiveness of the language. The assessment used a scale of 5 with the lowest score being 1 and the highest being 5. The religiosity variable consisted of four dimensions, each of which was developed into 95 indicators.

This formula was evaluated and reviewed by experts in Islamic education. Based on the opinions of three experts in Islamic education, some indicators were revised and eliminated. The result is that the religiosity construction reveals four dimensions: (1) belief which had 21 indicators, (2) ritual which had 12 indicators, (3) social dimension which had 15 indicators, and (4) commitment which had 20 indicators.

Based on the analysis, all items on all instruments of the three pilot phases were significant, meaning that all intent could be used to measure the construct well. In the third test, there were some items of achievement level instruments for language development that had smaller factor

loading than 0.5, i.e. 0.49 and 0.48. Since it was approaching 0.5, then it was rounded to 0.5. Thus, all instrumentals had good construct validity. By looking at the model fit, on the third test, all requirements of model fit were met, both the p-value (= 0.05), RMSEA (= 0.08), and GFI (=0.9). The construct reliability (CR) of all instrumentals was above 0.7 in all three stages of the test. Thus, based on the three stages of the test, all of the instruments had good construct validity, reliability, and goodness of fit.

In this study, five instruments for measuring Muslim religiosity were developed, namely: instrument for measuring the level of beliefs, ritual, social, and commitment dimensions. The instrument developed is in the form of a questionnaire. The instrument indicators are based on indicators of Muslims' religiosity. The following are the results of the statistical analysis of each dimension of the Muslim youth religiosity scale that has been developed.

Beliefs

Figure 1 and Figure 2 are the results of the CFA analysis for factor load values and the value of t-dimensions of Beliefs. The result of the analysis shows that the loading factor value that meets the value with a factor load > 0.4 is item numbers 3, 4, 6, 7, 13, 14, 16, 18, 20, and 21, while item numbers 1, 2, 5, 8, 9, 10, 11, 12, 15, 17, and 19 are eliminated because factor load values are less than 0.4. All of the items that have a factor load > 0.4 have the calculated t-value needed to test the significance of a factor loading value greater than 1.96. This means that of the 21 items that measure the dimensions of confidence, only 10 items are valid.

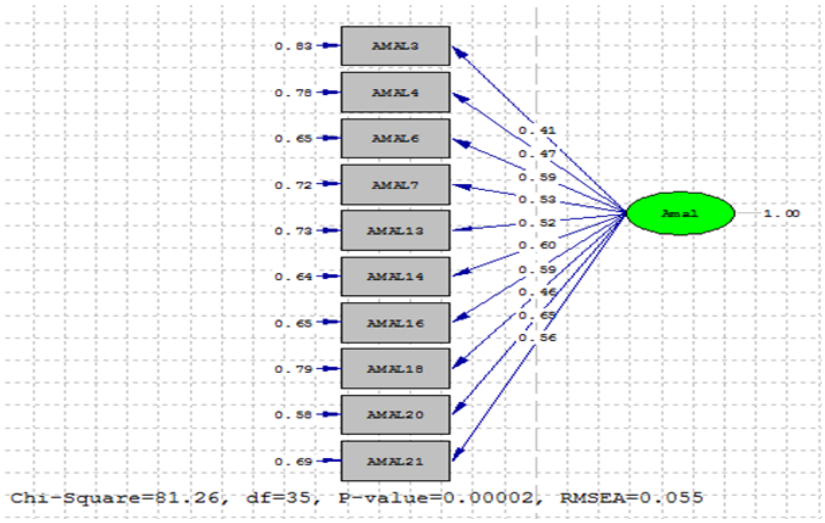

Figure 1. The Result of 1st Order Factor of Beliefs

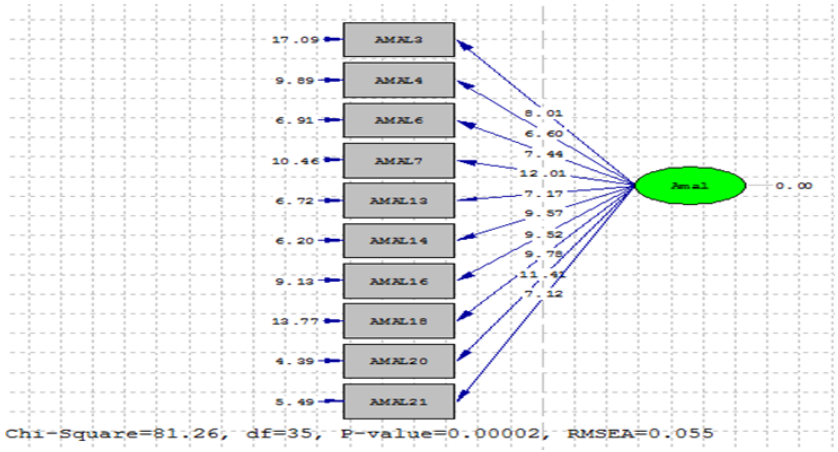

Figure 2. The Result of CFA Second Order of Beliefs

Table 3. Indicators of the Goodness of Fit Index (GOFI)

Indicator	Standard Value	The Results	Category
RMSEA	≤ 0.08	0.055	*Fit*
NFI	≥ 0.09	0.88	*Fit*
NNFI	≥ 0.09	0.91	*Fit*
CFI	≥ 0.09	0.93	*Fit*
IFI	≥ 0.09	0.93	*Fit*
RFI	≥ 0.09	0.85	*Fit*
GFI	≥ 0.09	0.94	*Fit*
AGFI	≥ 0.09	0.91	*Fit*

The next step is the model suitability test (model fit), which is by matching the calculated value with the standard value. The indicators in Table 3 show that the model is considered fit. Based on the results of the analysis, there are eight Goodness of Fit Index (GOFI) indicators that the model has a good fit. These results indicate that the theoretical model of the dimensions of belief fits (empirical) to empirical data.

Ritual

Figure 3 and Figure 4 are the results of the calculation of the construct validity with CFA on the ritual dimension instrument for valid items. The result of the analysis shows that the loading factor value that meets the value with a factor load > 0.4 is item numbers 4, 5, 6, 8, 9, 10, 12, and 13, while item numbers 1, 2, 3, 7, and 11 are eliminated because factor load values are less than 0.4. All of the items that have a factor load > 0.4 have the calculated t-value needed to test the significance of a factor loading value greater than 1.96. This means that of the 15 items that measure the dimensions of the ritual, only eight items are valid and significant statements.

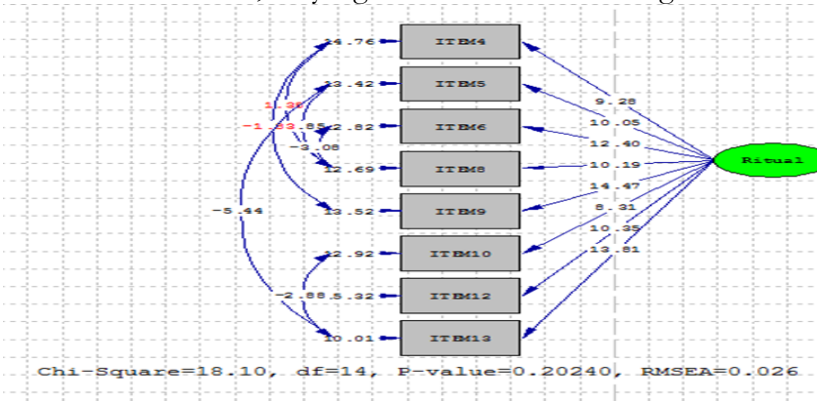

Figure 3. CFA 1st order Factor of Ritual Dimension

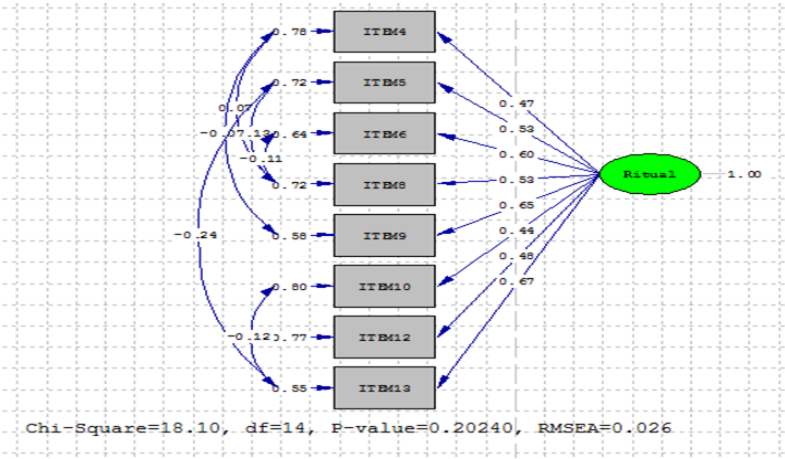

Figure 4. T-Value of 1st order CFA of Ritual Dimension

The model suitability test (model fit) was conducted by matching the calculated value with the standard value. The indicators in Table 4 show that the model is considered fit. Based on the results of the analysis, there are eight Goodness of Fit Index (GOFI) indicators that the model has a good fit. These results indicate that the theoretical model of the ritual dimension fits to empirical data.

Table 4. Indicators of the Goodness of Fit Index (GOFI)

Indicator	Standar Value	The Results	Category
RMSEA	≤ 0.08	0.026	*Fit*
NFI	≥ 0.09	0.97	*Fit*
NNFI	≥ 0.09	0.99	*Fit*
CFI	≥ 0.09	0.99	*Fit*
IFI	≥ 0.09	0.99	*Fit*
RFI	≥ 0.09	0.94	*Fit*
GFI	≥ 0.09	0.99	*Fit*
AGFI	≥ 0.09	0.98	*Fit*

Social

Figure 5 and Figure 6 are the results of calculating construct validity with CFA on social dimension instruments for valid items. The result of the analysis shows that the value of loading factors that meet the value with a factor load > 0.4 is item numbers 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, and 14, while number 15 is eliminated because the factor load value is less than 0.4. All of the items that have a factor load > 0.4 have the calculated t-value needed to test the significance of a factor loading value greater than 1.96. This means that of the 15 items that measure the social dimension, only 14 items are valid and significant statements.

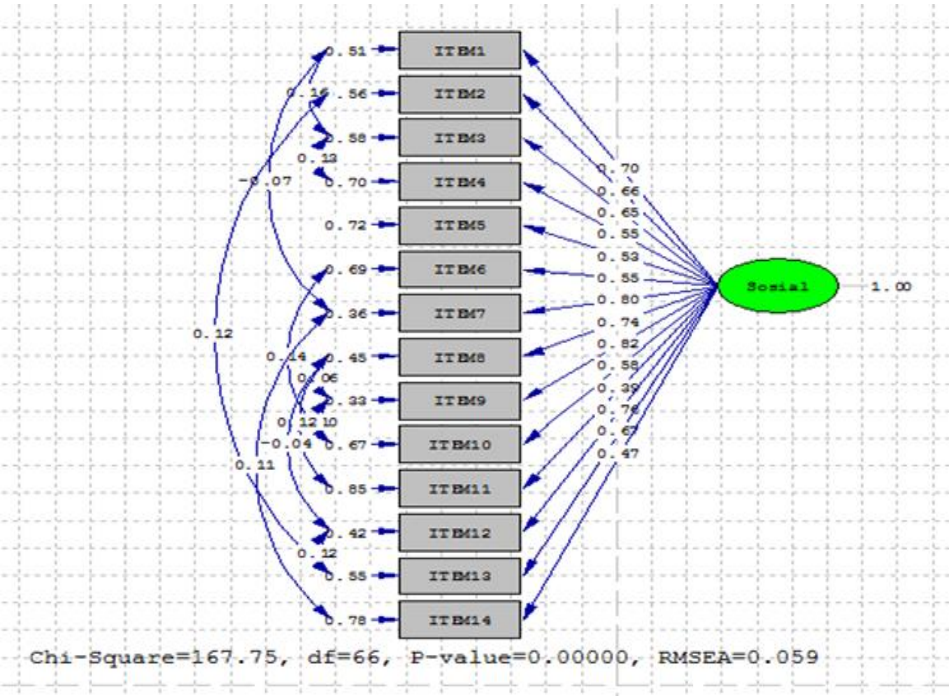

Figure 5. CFA Factor 1st order Load of Social Dimensions

The model suitability test (model fit) was conducted by matching the calculated value with the standard value. The indicators in Table 5 show that the model is considered fit. Based on the results of the analysis, there are eight Goodness of Fit Index (GOFI) indicators that the model has a good fit (Table 5). These results indicate that the theoretical model of this social dimension fits with empirical data.

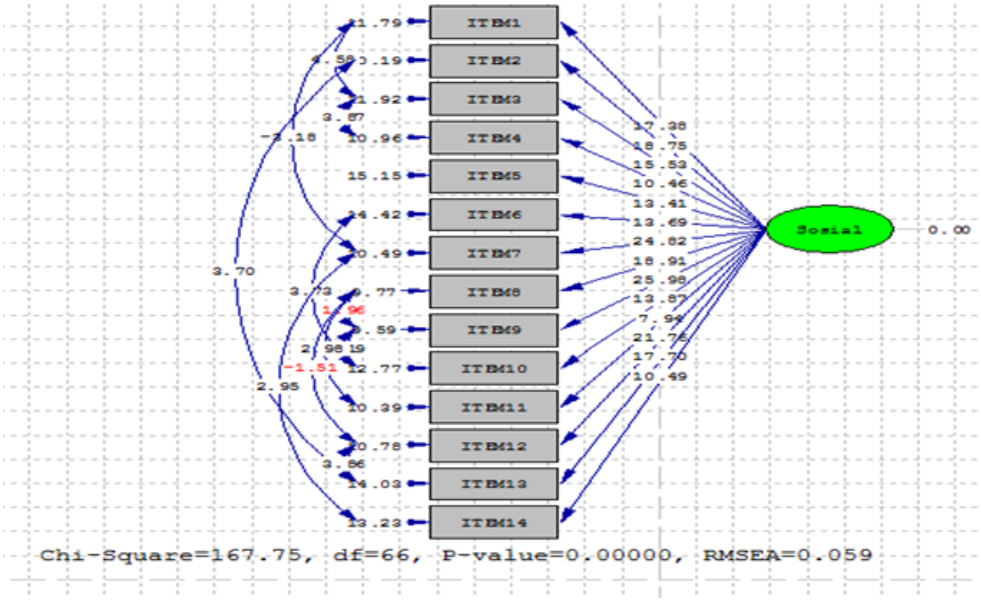

Figure 6. t-Value 1st order CFA of Social Dimensions

Table 5. Indicator of Goodness of Fit Index (GOFI)

Indicator	Standard value	Resultant	Category
RMSEA	≤ 0.08	0.059	Fit
NFI	≥ 0.09	0.97	Fit
NNFI	≥ 0.09	0.97	Fit
CFI	≥ 0.09	0.98	Fit
IFI	≥ 0.09	0.98	Fit
RFI	≥ 0.09	0.95	Fit
GFI	≥ 0.09	0.91	Fit
AGFI	≥ 0.09	0.86	Fit

Commitment

Figure 7 and Figure 8 present the results of the CFA analysis for factor load values and the t-value of commitment dimensions.

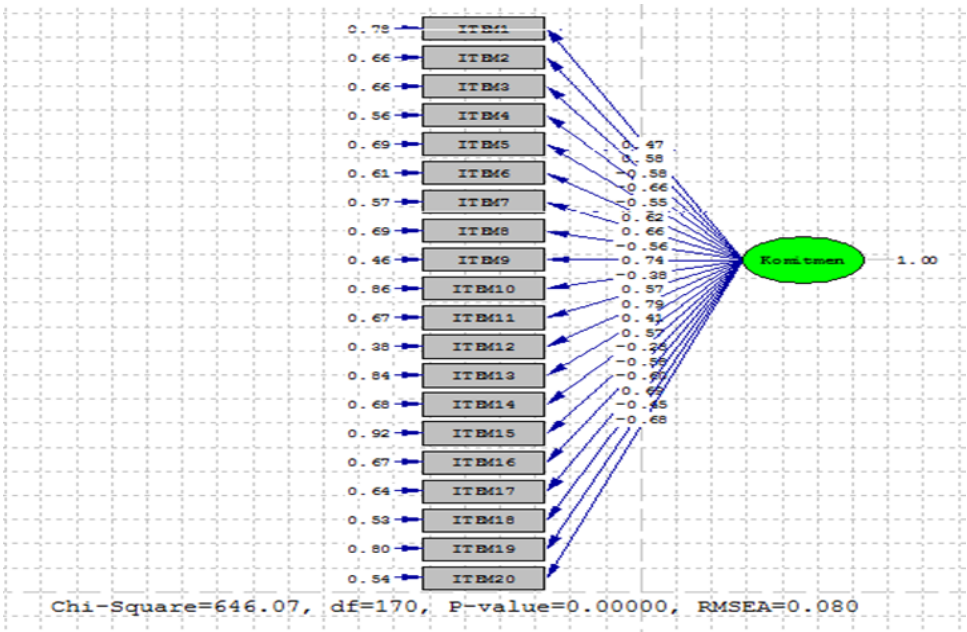

Figure 7. CFA 1st order Factor Load Commitment Dimensions

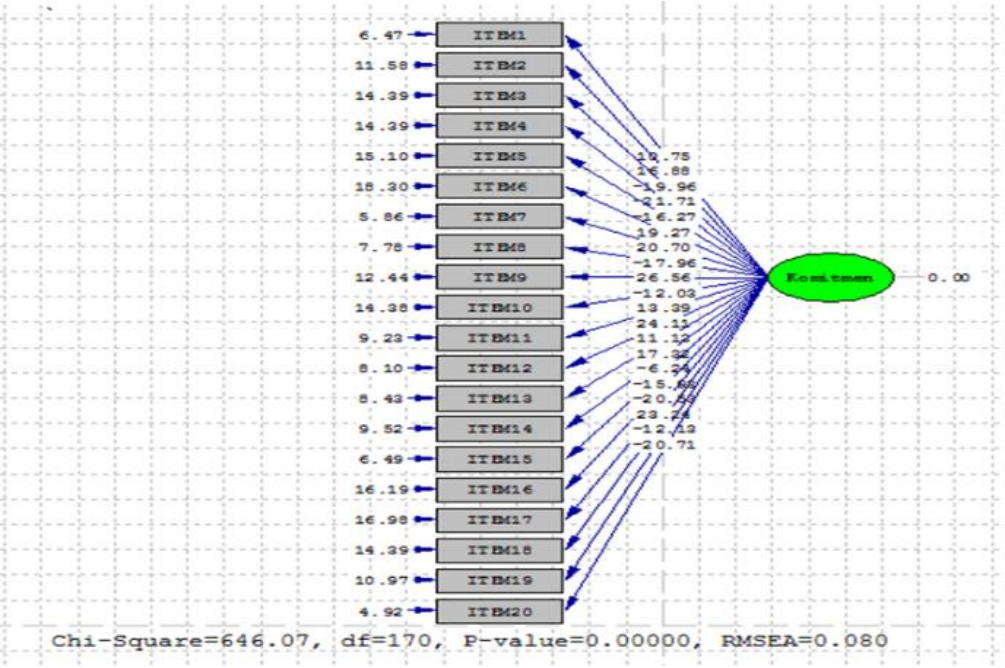

Figure 8. t-Value 1st order CFA of Commitment Dimensions

The result of the analysis shows that the loading factor value that meets the value with a factor load > 0.4 is item numbers 1, 2, 6, 7, 9, 11, 12, 13, 14, and 18, while for numbers 3, 4, 5, 8, 10, 15, 16, 17, 19, and 20 are eliminated because factor load values are less than 0.4. All of the items that have a factor load > 0.4 have the calculated t value needed to test the significance of a factor loading value greater than 1.96. This means that out of the 15 items that measure commitment dimensions, only 10 items are valid and significant statements.

The model suitability test (model fit) was conducted by matching the calculated value with the standard value. The indicators in Table 6 show that the model is considered fit. Based on the results of the analysis, there are eight Goodness of Fit Index (GOFI) indicators that the model has a good fit. These results indicate that the theoretical model of the dimensions of commitment fits to empirical data.

Table 6. Indicator of Goodness of Fit Index

Indicator	Standard Value	The Results	Category
RMSEA	≤ 0.08	0.032	Fit
NFI	≥ 0.09	0.97	Fit
NNFI	≥ 0.09	0.98	Fit
CFI	≥ 0.09	0.99	Fit
IFI	≥ 0.09	0.99	Fit
RFI	≥ 0.09	0.94	Fit
GFI	≥ 0.09	0.97	Fit
AGFI	≥ 0.09	0.95	Fit

Table 7. Summary of Valid Items

Indicator	Valid Items
Believe in the existence of God and believe in the Hereafter	3, 4, 6, 7, 13, 14, 16, 18, 20, 21
The intensity of practicing *mahdhah* and *ghairu mahdhah* worship	4, 5, 6, 8, 9, 10, 11, 12
Personal relationships and intrapersonal relationships	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14
Amar ma`ruf nahi munkar	1, 2, 6, 7, 9, 11, 12, 13, 14, 18
Total	**42**

The analysis of the reliability test of the instrument was carried out using the internal reliability technique of Cronbach's alpha to produce a value of α (Cronbach, 1951). Calculations with this technique are only carried out on dimensions that are valid for item data only (Table 7) and produce a value of α = 0.827 for faith and α = 0.821 for ritual, 0.847 for commitment. Thus, it can be concluded that the final instrument for religiosity has a high level of reliability because it is greater than 0.7, so it is reliable enough to produce a measure of high stability.

This religiosity scale fit model produces a model that fits the data, and this is indicated by the following elaboration: the faith dimension shows the value of Chi-Square (χ2) = 81.26, df = 35, P-value p 0.02 and the Root Mean Square Error of Approximation (RMSEA) = 0.055. The ritual dimension produces a Chi-Square value (χ2) = 18.10, df = 14, P-value p 0.2024, and the RMSEA = 0.026. The social dimension produces a Chi-Square value (χ2) = 167.75, df = 66, P-value p 0.000, and the Root Mean Square Error of Approximation (RMSEA) = 0.059 the commitment dimension produces a Chi-Square value (χ2) = 646.07, df = 170, P-value p 0.000, and the RMSEA = 0.080. The model is suitable for estimating the population covariance matrix. The interpretation is not different from the sample covariance matrix, so that the estimation result becomes a foundation for generalization.

CONCLUSION

Based on the research findings, two points of conclusion can be drawn. (1) Testing the construct validity of the Muslim youth religiosity scale with first-order confirmatory factor analysis shows that the scale of religiosity is valid. Religiosity is reflected in four dimensions, namely belief, ritual, social, and also commitment dimensions. The results of the analysis show that the RMSEA (≤ 0.08) and GFI (≥ 0.09) values for the four dimensions meet the standard values of compatibility with each value; beliefs RMSEA = 0.055 GFI = 0.94, rituals RMSEA = 0.026 GFI = 0.99, social dimension RMSEA = 0.059 GFI = 0.91, commitment of RMSEA = 0.032 GFI = 0.97. This means that these dimensions can reflect the religiosity variable positively and fit to empirical data. The most dominant dimension reflecting religiosity is the social dimension with an average factor loading value > 0.05 and the weakest one that reflects religiosity is confidence because many items have a loading factor < 0.05. (2) According to the assessment of experts and practitioners, the developed instruments have good quality and can be used. They have good validity, reliability, and goodness of fit.

The researchers suggest that the next researchers understand the conceptual model used and at the same time be able to choose the right model to suit the internal conditions of the subject. Researchers also need to pay attention to aspects of local culture and customs in preparing the dimensions of religiosity.

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