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Applying the Rasch Model to Develop the Religious Motivation Scale for Junior High School Students in Online Learning in the New Normal Era in Indonesia

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Abstract

Religious morals are important to be explored in each student in participating in learning in the new normal era. The purpose of this study is to develop a religious motivation scale instrument that can be used to photograph students' religious motivation in this new normal era. Research applies ADDIE research and development design. Participants in the development of the religious motivation scale instrument consisted of 2,880 students in junior high schools in grades VII, VIII, and IX spread across Indonesia, which were selected through convenience sampling technique. Analysis of data from filling the religious motivation scale using the Rasch model technique. The results of research and development show that there are two items that are misfit, namely item numbers 8 and 12. Item number 8 reads: "I took lessons to practice the knowledge I gained in order to get a reward from Allah", while item number 12 reads: "The lessons I have followed have strengthened me to stay away from bad deeds". After confirmation, it was found that item number 8 and number 12 were the most difficult items to approve.

Key words: *Religious motivation; Rasch model; Religious motivation scale; Junior high school student; well-being*

Introduction

Covid-19 pandemic brings people's changes to a condition full of uncertainty. The results of research among students that the impact of the COVID-19 pandemic is known that students are concerned about problems related to their future professional careers and studies, and experience boredom, anxiety, and frustration (Aristovic, et. al., 2020). Students view online learning during the COVID-19 pandemic as an ineffective learning activity, learning unpleasant activities, limiting self-actualization in education, but on the other hand it can help to become an independent person in learning (Purwadi, et. al., 2021). Social distancing and other limitations due to COVID-19 pandemic may cause negative psychological conditions such as anxiety and fear, and these may affect the well-being of students and parent (Ozer, 2020). Uncertainty which is a condition that cannot be controlled by humans can be a significant stressor. The attitude to uncertainty requires religious motivation from the individual so that readiness appears in dealing with it.

Religious motivation is a certain type of spiritual motivation that is typical of monotheistic religious traditions that explicitly acknowledge the existence of God Almighty (Guillén, 2020). The scope of religious motivation consists of the motivation of human correspondence with God's Love in personal relationships, for those who believe in Him. In this context, the religious usefulness motivation is described as the voluntary desire of man to return the beneficial goodness to God by serving Him. Religious pleasure motivation is understood as the voluntary desire of man to return pleasing goodness to God by pleasing Him. Religious moral motivation is seen as a human voluntary desire to return moral goodness to God by worshiping Him, and religious spiritual motivation is understood as a voluntary desire to return spiritual goodness to God by praising and glorifying Him. Religious motivation is predicted by locus of control and God control (Jackson & Coursey, 1988). Humans who have religious motivation have feelings that are close to God so that in living life they are more calm and surrender. Feelings of dependence and intimacy with God contribute to greater well-being (Wong-Mcdonald & Gorsuch, 2004).

Religious motivation is strongly influenced by religious values which are internalized by the individual and affect other dimensions of the individual's life. The dimensions of religiosity and psychosocial competence are significantly related. Attendance at religious services is associated with a range of psychosocial benefits and sacrifices. Intrinsically motivated members, in general, manifest better competency

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attributes than less intrinsically motivated members. The interaction between the dimensions of religiosity is also meaningful for members' psychosocial competence. Variations in participation and motivation have the same psychosocial significance for Protestants, Jews and Catholics. These results demonstrate the important implications of religiosity for all human functions, a range that includes strengths and resources as well as deficiencies (Pargament, Steele, & Tyler, 1979). For Muslims, religious motivation is also important in religious services. Research reveals that the acculturation of art, culture, and social society makes Muslim families and non-Muslim families coexist. The religious motivation of Muslim minorities to maintain their faith is based on extrinsic and intrinsic motivations. Extrinsically, it can be seen from the strong influence of mosque administrators, the strength of various religious activities to increase religious awareness, and strong group cohesiveness to strengthen and protect religious motivation. Intrinsically, the religious motivation of Banjarsari Muslims is basically the influence of self-awareness on the grounds of their minor position, so that motivation produces a strong inner capacity of every Muslim family to rise up and explore Islam (Warsah, et. al., 2019). The study was also conducted on 90 people from Almaty, Ufa, Kazan and Moscow. This study has proven that Muslims with high internal motivation for faith also show high social motivation for religion. Internal motivation is closely related to the concept of Islam as a source of emotional well-being, ideals and morality (Yasin & Tarnopolskaya, 2020). The higher the religious motivation, the higher the level of psychosocial competence, emotional well-being, lofty ideals, and morality.

The benefits of religious motivation are enormous. Based on the results of research on 176 French-Canadian elderly, it was found that religious motivation had a theoretically significant intercorrelation with adjustment (Connor & Vallerand, 1989). Elderly who have religious motivation, the level of adjustment is also greater. The results also show that religious motivation has an effect on reducing moral hypocrisy, but only when religiosity is prioritized. These findings support Allport's view of intrinsic religiosity, but emphasize cognitive processes other than motivational processes (Carpenter & Marshall, 2009). Religious motivation also influences individuals in choosing a conflict management style, which consists of obliging, avoiding, forcing, integrating, and compromising. Religious motivation also has a positive impact on individual mental health even though its contribution is small (Garssen, et. al., 2021).

A correlation study was also conducted on eight men and ten women, aged 20 to 25 years who had all received baptism. The study used SPSS 22 as a statistical tool and Pearson Product-Moment Correlation as a statistical method. With a p-value of less than 0.05 as a significant value, it was found that there was a significant negative correlation between homosexual attitudes and the level of intrinsic motivation; there is a significant positive relationship with the degree of piety. Critical thinking has a significant positive correlation with intrinsic motivation orientation (Chen, et. al., 2019). The results of this study indicate that the higher the individual's religious motivation, the lower the homosexual attitude. The higher the individual's religious motivation, the higher the level of piety and individual critical thinking skills.

Religious motivations that differ from one individual to another make the psychological quality of the individual also different. Even the use of leisure time for individuals in daily life such as recreation is also influenced by individual religious motivation. Individuals who have high religious motivation tend to choose religious places as vacation destinations while increasing their religious spirit (Haque & Moment, 2017; Terzidou, 2018; Nakrathok, 2020; Riegel, U. & Lindner, 2020; Chen, et. al., 2020). Religious motivation also influences political activities (Kokab & Khan, 2018) and economics (Thomas, 2018). Because of the great benefits of religious motivation, religious motivation needs to be explored from junior high school students, especially now that they are in a phase in the new normal era to take part in learning at school.

The religious motivation scale has been developed previously. For example, the scale develops an important dimension identified by Hunt and King, namely primary versus instrumental motivation. Two validation studies were carried out using people nominated by the ministers as having an ultimate (intrinsic) or instrumental (extrinsic) motivation. A new 10-item Intrinsic Motivation Scale was proposed (Hoge, 1972). The scale developed by Allport and J. M. Ross reflects intrinsic religious motivation, including items that describe not only influences and values in the religious domain but also behaviors, such as church attendance (Gorsuch, 1997).

There are also researchers who have developed a motivational scale within the North American Protestant paradigm. Theoretically, various religious motivations are expected to be transferred across religions and across cultures. The sample of this study consisted of students in a pluralistic religious and cultural setting representing their perceived religious motivation. This instrument produces 5 new religious motivations in addition to the intrinsic-extrinsic motivations proposed by Allport. To examine transfer, intrinsic-extrinsic and 5 new religious motivations were compared between (a) English-speaking Christians and Asian Christians and between (b) Asian Christians and non-Asian Christians. The pattern of reliability and correlation among motivations was found to be quite replicable across cultures and religions. The correlation shows that religious motivation increases each other. The low correlation between intrinsic and extrinsic motivation in intrinsic-extrinsic research may be a function of the ranking order implicit in the questions, rather than religious motivation itself (Gorsuch, Mylvaganam, & Gorsuch, 2009).

The development of a religious motivation scale was also developed based on two sets of theories in the psychology of religion (regarding religious experience and religious motivation) to examine three six-item measures of religious orientation (intrinsic, extrinsic and seeking) and to develop two seven-item measures of experiential religious orientation (mystical and charismatic) among Catholics (N= 626) and Mainstream Protestants (N= 505) participating in the 2011 Australian National Church Life Survey. The data show satisfactory levels of reliability of internal consistency for all five scales. The mean scale scores reveal higher levels of intrinsic religiosity among Mainstream Protestants and higher levels of extrinsic religiosity among Catholics; but there is little variation between the two groups in terms of seeking religious orientation, mystical orientation, or charismatic orientation (Francis, et. al., 2017).

A short and valid motivational scale based on self-determination theory and demonstrating the role of religious motivation in adolescents has also been developed. This scale is called the Religious Internalization Scale (RIS-12). Participants came from five studies of religious adolescents and their parents from across the US (total N = 2982). The scale captures three forms of religious motivation: external, introjection, and identification. The relationship between religious motivation and adolescent outcomes was assessed using structural equation modeling. In general, positively identified religious motivations predicted adaptive outcomes (e.g., prosocial behavior, psychological well-being, and positive traits) and negatively predicted maladaptive outcomes (e.g., prosocial behavior, psychological well-being, and positive traits) and negatively predicted maladaptive outcomes (e.g., antisocial and health-risk behaviors, mental illness, and negative traits)., whereas the reverse is mostly true for external religious motivations. Introjected motivation is a predictor of poor outcome. Furthermore, the identified religious motivations often remain predictive of outcomes when controlling for religious involvement. This finding validates RIS-12 as a theoretical measure of self-determination of religious motivation and explains the important role of religious motivation identified during adolescence (Hardy, et. al., 2020).

The development of the Intrinsic Religious Motivation Scale (IRMS) and Religious Centrality Scale (CRS) for the Portuguese population has also been carried out in the form of a validation study with a sample of 326 participants (73.1% women) from the general population. The results obtained confirm the existence of a population-adjusted model, allowing the conclusion that the instrument is reliable for assessing the constructs studied. The validation of IRMS and CRS for the Portuguese population is very important, as it provides researchers in the field with valid instruments and psychometric qualities to conduct research in religion and religiosity (Araújo, 2021).

Therefore, it is necessary to develop a religious motivation scale instrument in the new normal era for junior high school students in Indonesia. This study develops a scale of religious motivation in learning in the new normal era, so that it can be used as an assessment tool to provide services for junior high school students who need increased religious motivation.

Method

Research Design

This research uses ADDIE research and development research design. Analysis, researchers conducted an analysis that the scale of religious motivation needs to be developed. Design, researchers designed a grid of religious motivation scale instruments. Development, researchers developed a 14-item religious motivation scale. Implementation, researchers conducted a religious motivation scale test on students in junior high schools in Indonesia. Evaluation, the researcher evaluates the results of the religious motivation scale test using the Rasch model.

Population and Sample/ Study Group/Participants

The study population consisted of all students in junior high schools in grades VII, VIII, and IX in Indonesia in order to represent quality religious motivational items. The research respondents consisted of 2,880 students, who were selected through a convenience sampling technique where all respondents were given the opportunity to fill in the data.

Data Collection Tools

The data collected is a scale of religious motivation in learning in the new normal era. Religious motivation is an urge to worship to get God's blessing in learning.

Data Collection

Indicators of religious motivation scale consist of: (1) considering God's pleasure to be more important, (2) his actions are at mastering the science of religion (which he believes in) and practicing it, (3) completing tasks as an ubiquitous practice to seek heaven/get closer to God, (4) complete the task as a muamalah practice to seek heaven/get closer to Allah, (5) try to stay away from practices/immoralities that lead to going to hell, (6) use feedback to improve worship physically and muamalah, and (7) use opportunities to improve worship and muamalah. Religious motivation is measured based on students' answers to statements on a scale of religious motivation in learning. The higher the score, the stronger the religious motivation in learning; On the other hand, the lower the score, the weaker the motivation to worship in learning.

Data Analysis

Furthermore, the collected data was analyzed using the Rasch model analysis technique with the help of the Winstep application.

Table 1: Religious Motivation Scale Blueprint

No	*Statement*
i. Indicator of the importance of pleasing Allah	
Ra1.	Sincerity (getting rewarded) is important for me in learning. (+)
Ra8.	I don't think that learning is an act of worship (getting a reward). (+)
ii. Indicator of the act of mastery and experience of religious knowledge	
Ia2.	I do not try to master the material and practice knowledge as a worship. (-)
Ia9.	I took lessons to practice the knowledge I gained in order to get a reward from Allah. (+)
iii. Indicator of completion of tasks as a practice of ubudiah	
Au3.	Completion of tasks in learning is also a form of worship of science. (+)
Au10.	Completion of tasks in learning does not encourage me to worship. (-)
iv. Indicator of task completion as a muamalah practice	
Am4.	What I have learned can encourage me to increase my good deeds to others (+)
Am11.	Completion of tasks in learning does not encourage me to help friends. (-)
v. Indicators of business away from bad practices	
Ab5.	I learned to be able to prevent me from doing things that tend to be immoral. (+)
Ab12.	The lessons I have followed have strengthened me to stay away from bad deeds. (+)
vi. Indicator of using feedback for worship improvement	
Pi 6.	I use suggestions/criticisms to improve my deeds of worship. (+)
Pi13.	I ignore suggestions/criticisms to increase good deeds according to my religious beliefs. (-)
vii. Indicator of opportunity utilization	
Pp7.	I make good use of my time to worship. (+)
Pp14.	I do not use the opportunity to worship. (-)

Findings

The Rasch Model test on 14 items of the religious motivation scale in learning has been carried out. The results of data analysis with the Rasch model can be explained as follows.

Input data obtained by the number of data person as many as 2,880 respondents. The person measure value is +0.75 logit. The average value of more than 0.00 indicates that the tendency of respondents who are more likely to answer agree on statements in various instrument items. The person separation is 1.48, including in the poor category. This means that the items on the scale are not broad/do not vary between easy and difficult items. The value of person reliability is 0.69 which is included in the fair category. This means that the consistency of answers from respondents is weak. The Cronbach alpha value which measures the interaction between person and item as a whole is 0.65. This means that the consistency of the answers from the respondents is weak, but the quality of the items in the instrument is very good.

Input data obtained by the number of instrument items as many as 14 items. The reliability value for the item is 1, it is included in the excellent category. This means that the quality of the items in the instrument is very good. The value of the item separation obtained is 25.49, which is included in the excellent category. This means that the person or respondent used in our data has varied.

Table 2: Measured Person

SUMMARY OF 2880 MEASURED (EXTREME AND NON-EXTREME) PERSON

	TOTAL SCORE	COUNT	MEASURE	MODEL S.E.	INFIT MNSQ	INFIT ZSTD	OUTFIT MNSQ	OUTFIT ZSTD
MEAN	41.5	14.0	.75	.37				
SEM	.1	.0	.01	.00				
P.SD	4.8	.0	.67	.05				
S.SD	4.8	.0	.67	.05				
MAX.	56.0	14.0	5.48	1.85				
MIN.	22.0	14.0	-1.64	.33				

REAL RMSE .43 TRUE SD .52 SEPARATION 1.19 PERSON RELIABILITY .59
MODEL RMSE .38 TRUE SD .56 SEPARATION 1.48 PERSON RELIABILITY .69
S.E. OF PERSON MEAN = .01

PERSON RAW SCORE-TO-MEASURE CORRELATION = .99
CRONBACH ALPHA (KR-20) PERSON RAW SCORE "TEST" RELIABILITY = .65 SEM = 2.83

In the measure column or item logit value, it is known that item number 12 with +1.49 logit indicates that this item is the most difficult for respondents to agree on in the religious motivation scale instrument. While item number 1 with a value of -0.55 logit is the most easily approved item. Item number

Table 3: Measured Item

```
     SUMMARY OF 14 MEASURED (NON-EXTREME) ITEM
-------------------------------------------------------------------------------
|          TOTAL                        MODEL         INFIT        OUTFIT    |
|          SCORE     COUNT     MEASURE    S.E.      MNSQ   ZSTD   MNSQ   ZSTD |
|-----------------------------------------------------------------------------|
| MEAN    8543.9    2880.0         .00     .03      1.01  -2.36   1.02  -2.43 |
|  SEM     318.0       .0         .18     .00       .11   2.18    .12   2.18 |
| P.SD    1146.4       .0         .65     .00       .40   7.86    .45   7.87 |
| S.SD    1189.7       .0         .68     .00       .42   8.16    .46   8.17 |
| MAX.    9465.0    2880.0        1.68     .03      1.93   9.90   2.04   9.90 |
| MIN.    5586.0    2880.0        -.58     .02       .62  -9.90    .61  -9.90 |
|-----------------------------------------------------------------------------|
| REAL RMSE    .03 TRUE SD     .65  SEPARATION 23.81  ITEM   RELIABILITY 1.00 |
|MODEL RMSE    .03 TRUE SD     .65  SEPARATION 25.49  ITEM   RELIABILITY 1.00 |
| S.E. OF ITEM MEAN = .18                                                     |
-------------------------------------------------------------------------------
ITEM RAW SCORE-TO-MEASURE CORRELATION = -1.00
Global statistics: please see Table 44.
UMEAN=.0000 USCALE=1.0000
```

Table 5: Misfit Order

```
10-540WS - Notepad
File  Edit  Format  View  Help
TABLE 10.1 motivasi religi.xlsx                ZOU540WS.TXT  Oct 10 2021 14:16
INPUT: 2880 PERSON  14 ITEM  REPORTED: 2880 PERSON  14 ITEM  4 CATS WINSTEPS 4.4.5
-------------------------------------------------------------------------------
PERSON: REAL SEP.: 1.19  REL.: .59 ... ITEM: REAL SEP.: 23.81  REL.: 1.00

          ITEM STATISTICS:  MISFIT ORDER

|ENTRY   TOTAL  TOTAL          MODEL|   INFIT  |  OUTFIT  |PTMEASUR-AL|EXACT MATCH|
|NUMBER  SCORE  COUNT  MEASURE  S.E. |MNSQ  ZSTD|MNSQ  ZSTD|CORR.  EXP.| OBS%  EXP%| ITEM |
|-----------------------------------------------------------------------------|
|     8   5586   2880     1.68    .02|1.93  9.90|2.04  9.90|A-.11   .47|  30.1  43.2| P8   |
|    12   5980   2880     1.45    .02|1.75  9.90|1.90  9.90|B-.26   .47|  44.2  42.1| P12  |
|    13   8985   2880     -.24    .03|1.43  9.90|1.46  9.90|C  .40   .41|  40.1  50.1| P13  |
|    10   9172   2880     -.37    .03|1.09  3.37|1.08  2.87|D  .49   .40|  51.2  50.9| P10  |
|     9   8738   2880     -.09    .03| .98  -.65|1.02   .71|E  .45   .42|  53.5  49.6| P9   |
|    11   9067   2880     -.30    .03|1.01   .39|1.02   .58|F  .44   .41|  52.9  50.8| P11  |
|    14   9465   2880     -.58    .03|1.01   .51| .98  -.87|G  .51   .38|  56.1  52.7| P14  |
|     5   8980   2880     -.24    .03| .83 -6.95| .81 -7.59|g  .56   .41|  58.7  50.0| P5   |
|     6   8777   2880     -.11    .03| .73 -9.90| .72 -9.90|f  .57   .42|  61.4  49.6| P6   |
|     7   9205   2880     -.39    .03| .73 -9.90| .71 -9.90|e  .59   .40|  58.0  50.9| P7   |
|     1   9078   2880     -.31    .03| .70 -9.90| .69 -9.90|d  .58   .41|  61.3  50.8| P1   |
|     2   9052   2880     -.29    .03| .68 -9.90| .66 -9.90|c  .63   .41|  61.8  50.8| P2   |
|     4   8711   2880     -.07    .03| .64 -9.90| .64 -9.90|b  .62   .42|  60.7  48.9| P4   |
|     3   8819   2880     -.14    .03| .62 -9.90| .61 -9.90|a  .61   .42|  62.7  49.9| P3   |
|-----------------------------------------------------------------------------|
| MEAN  8543.9 2880.0       .00    .03|1.01  -2.4|1.02  -2.4|               |  53.8  49.3|      |
| P.SD  1146.4    .0        .65    .00| .40   7.9| .45   7.9|               |   9.3   2.9|      |
```

Table 6: Unidimensionality

```
File  Edit  Format  View  Help
TABLE 23.0 motivasi religi.xlsx                ZOU540WS.TXT  Oct 10 2021 14:16
INPUT: 2880 PERSON  14 ITEM  REPORTED: 2880 PERSON  14 ITEM  4 CATS WINSTEPS 4.4.5
-------------------------------------------------------------------------------

    Table of STANDARDIZED RESIDUAL variance in Eigenvalue units = ITEM information units
                                 Eigenvalue   Observed   Expected
Total raw variance in observations     =      20.7551 100.0%        100.0%
  Raw variance explained by measures   =       6.7551  32.5%         34.2%
    Raw variance explained by persons  =       1.8368   8.8%          9.3%
    Raw Variance explained by items    =       4.9183  23.7%         24.9%
  Raw unexplained variance (total)     =      14.0000  67.5% 100.0%  65.8%
    Unexplned variance in 1st contrast =       3.6984  17.8%  26.4%
    Unexplned variance in 2nd contrast =       2.0049   9.7%  14.3%
    Unexplned variance in 3rd contrast =       1.0566   5.1%   7.5%
    Unexplned variance in 4th contrast =        .9948   4.8%   7.1%
    Unexplned variance in 5th contrast =        .9008   4.3%   6.4%
```

12 reads "The lessons I have followed have strengthened me to stay away from bad deeds". Item number 1 reads "Sincerity (getting reward) is important for me in learning.

This table provides information about fit and misfit items. To find out the fit and misfit items, you can use several benchmark values:

- The INFIT MNSQ value of each item, the mean or average value and standard deviation are summed, then compared. A logit value greater than this value indicates that the item is misfit. Number of logit items from Mean and S.D: 1.01 + 0.40 = +1.41. Based on this criterion (which is greater than +1.41), there are 3 misfit items, namely item number 8 with +1.93 logit; item number 12 with +1.75 logit; item number 13 with +1.43 logit.
- Outfit Mean Square (MNSQ) value is appropriate or acceptable or fit if: 0.5 < MNSQ < 1.5. Based on this criterion, there are 2 misfit items, namely item number 8 with +2.04 logit and item number 12 with +1.90 logit.
- Outfit Z-Standard (ZTSD) value, the item received or fit is in the category: -2.0 < ZTSD < +2.0. It can be concluded that there is 1 item that is misfit, namely item number 8 with +9.90 logit; item number 12 with +9.90 logit; item number 13 with +9.90 logit; item number 10 with +2.87 logit.

Table 4: Item Measure

```
13-602WS - Notepad
File  Edit  Format  View  Help
TABLE 13.1 motivasi religi.xlsx                ZOU602WS.TXT  Oct 11 2021  8:58
INPUT: 75 PERSON  14 ITEM  REPORTED: 75 PERSON  14 ITEM  4 CATS   MINISTEP 4.3.2
-------------------------------------------------------------------------------
PERSON: REAL SEP.: 1.36  REL.: .65 ... ITEM: REAL SEP.: 3.51  REL.: .93

          ITEM STATISTICS:  MEASURE ORDER

|ENTRY   TOTAL  TOTAL          MODEL|   INFIT  |  OUTFIT  |PTMEASUR-AL|EXACT MATCH|
|NUMBER  SCORE  COUNT  MEASURE  S.E. |MNSQ  ZSTD|MNSQ  ZSTD|CORR.  EXP.| OBS%  EXP%| ITEM |
|-----------------------------------------------------------------------------|
|    12    151     75     1.49    .14|1.68  3.99|1.90  4.74| -.11   .52|  46.7  39.7| P12  |
|     8    160     75     1.31    .14|1.85  4.95|2.00  5.40|  .06   .52|  24.0  39.7| P8   |
|    13    226     75      .04    .15|1.14   .91|1.11   .69|  .58   .45|  34.7  48.0| P13  |
|     4    227     75      .02    .15| .69 -2.21| .69 -2.07|  .59   .45|  64.0  48.1| P4   |
|    11    230     75     -.05    .15|1.02   .20| .95  -.24|  .58   .44|  42.7  48.2| P11  |
|     9    233     75     -.12    .15| .95  -.23| .91  -.50|  .57   .44|  45.3  49.0| P9   |
|     3    235     75     -.17    .15| .54 -3.40| .54 -3.16|  .55   .43|  73.3  49.1| P3   |
|     5    237     75     -.21    .15| .82 -1.13| .80 -1.21|  .52   .43|  60.0  49.1| P5   |
|     7    239     75     -.26    .16| .86  -.81| .83  -.99|  .45   .42|  46.7  49.3| P7   |
|    10    240     75     -.29    .16|1.21  1.26|1.15   .85|  .53   .42|  46.7  49.3| P10  |
|     6    243     75     -.36    .16| .76 -1.53| .69 -1.85|  .47   .41|  58.7  49.4| P6   |
|    14    245     75     -.41    .16|1.09   .59| .96  -.15|  .63   .41|  46.7  50.8| P14  |
|     2    246     75     -.44    .16| .74 -1.65| .67 -1.97|  .45   .40|  61.3  50.8| P2   |
|     1    250     75     -.55    .17| .69 -1.96| .66 -1.97|  .43   .39|  66.7  52.1| P1   |
|-----------------------------------------------------------------------------|
| MEAN   225.9   75.0      .00    .15|1.00   -.1| .99   -.2|               |  51.2  48.0|      |
| P.SD    29.6     .0      .60    .01| .36   2.2| .42   2.4|               |  12.9   3.6|      |
```

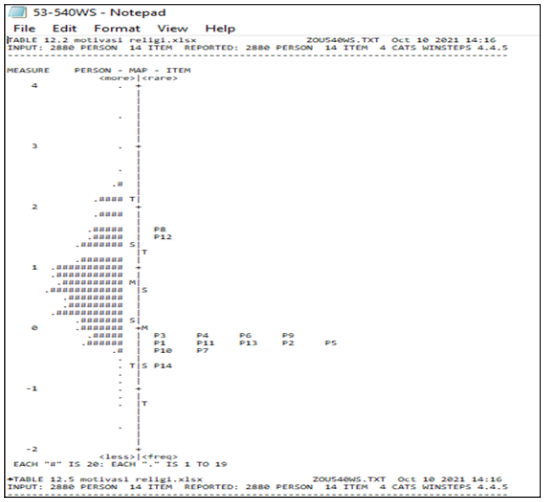

Fig. 1: Person-Map-Item

- The value of Point Measure Correlation (Pt Mean Cor) with a benchmark, namely: 0.4 < Pt Measure Corr < 0.85. Then the item declared as misfit is item number 8 with -0.11 logit and item number 12 with -0.26 logit.

Based on the misfit order test, it can be concluded that the items that are misfit or invalid are items number 8 and 12.

Figure 1 shows the item map and the respondent map as a whole. It can be seen that item number 8 and number 12 are the most difficult items to agree on.

Table 6 shows the raw variance explained by measures, the result is 32.5%, including in the poor category. Even so, the instrument has shown that it has fulfilled the unidimensionality requirement of 20%. raw unexplains variance results obtained 26.4%, included in the poor category. Ideally, the variance that cannot be explained by the instrument is not more than 15%.

This table shows whether the rating scale works well or not, starting with the alternative answers 1 (strongly disagree), 2 (not appropriate), 3 (appropriate) < 4 (very appropriate). The observed count value shows the number of respondents who chose the alternative answers. Scale 1 that chose is 92 respondents, scale 2 which chose 177 respondents, scale 3 which chose 408 respondents, and scale 4 which selected 373 respondents. On the category measure, it should increase consistently. The table shows that scale 1 and scale 2 are

Table 7: Category Structure

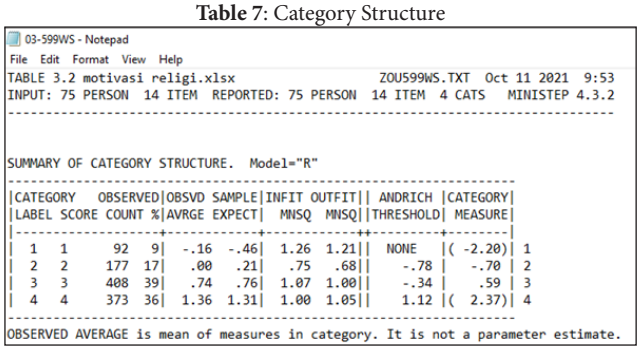

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TABLE 3.2 motivasi religi.xlsx ZOU599WS.TXT Oct 11 2021 9:53
INPUT: 75 PERSON 14 ITEM REPORTED: 75 PERSON 14 ITEM 4 CATS MINISTEP 4.3.2

SUMMARY OF CATEGORY STRUCTURE. Model="R"

CATEGORY LABEL	SCORE	OBSERVED COUNT	%	OBSVD AVRGE	SAMPLE EXPECT	INFIT MNSQ	OUTFIT MNSQ	ANDRICH THRESHOLD	CATEGORY MEASURE	
1	1	92	9	-.16	-.46	1.26	1.21	NONE	(-2.20)	1
2	2	177	17	.00	.21	.75	.68	-.78	-.70	2
3	3	408	39	.74	.76	1.07	1.00	-.34	.59	3
4	4	373	36	1.36	1.31	1.00	1.05	1.12	(2.37)	4

OBSERVED AVERAGE is mean of measures in category. It is not a parameter estimate.

reversed, scale 2 should be higher than scale 1. This means that respondents are confused about the Very Inappropriate and Incompatible answers.

Discussion

The results showed that two items were declared misfit. Scale development, validation, and translation are complex and often difficult procedures that involve a great deal of cost, time, personnel and skills required to perform the complex statistical analyses required. The need to follow standard procedures when developing new scales and translating old scales into new languages has been implemented to ensure that researchers accurately measure religious motivation in learning in the new normal era (Koenig & Al Zaben, 2021).

Researchers need to pay attention to the results of the assessment of religious motivation in learning in the new normal era which are really in accordance with the conditions of students. This can help students and teachers in determining the right threatment if students' religious motivation is still low. The manifestation of the student's religious portrait is very large. This is because there is a positive and significant relationship between religious attitudes and students' entrepreneurial motivation, there is a positive and significant relationship between intellectual intelligence and students' religious attitudes, and there is a positive and significant relationship between emotional intelligence and religious attitudes (Gudnanto, et. al. ., 2021).

Religious motivation also emerged as an independent predictor of satisfaction with life, life goals, and self-efficacy. Motivation appears to make a unique contribution to the prediction of subjective well-being (Byrd, Hageman, & Isle, 2007). Religious motivation is also associated with prosocial behavior and psychological well-being (Park, 2021). Religious motivation is also able to predict disciplinary practice (Helder, et. al., 2020). Students who have high religious motivation will feel satisfaction with their lives, are able to set their life goals, have high self-efficacy, high prosocial behavior, and high subjective well-being and psychological well-being, and high discipline. The relationship between achievement motivation and other dimensions of students' learning in this new normal also needs to be explored, so that if students' religious motivation is low, the teacher can immediately help students with the right approach.

Conclusion

The quality of the items or items on the religious motivation scale can be said to be very good, so that the religious motivation scale can be used to measure religious motivation in learning in the new normal era in junior high school students. However, based on the item-by-item test, it is known that item numbers 8 and 12 are misfit and need improvement.

Suggestion

Guidance and counseling teachers should conduct a need assessment of students' religious motivation at least every new academic year through a valid religious motivation scale like this,, so that other dimensions of student life can be controlled so that students are able to achieve independent learning according to their developmental tasks.

Limitation

This religious motivation scale can be applied to junior high school students, if it will be used to measure religious motivation at other levels of education, it needs to be modified.

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