



Analysis of Students Digital Competence Level in Social Media Ethics in the Society 5.0 Era Using the Rasch Model

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Abstract: The development of the Society 5.0 era demands that the younger generation not only master digital technology but also be able to apply ethics in the use of social media. The phenomenon of increasing student digital activity often has negative impacts, such as the spread of hoaxes, cyberbullying, and privacy violations. In this context, Islamic Religious Education is seen as important to shape students' digital character so that they are able to behave wisely and responsibly in accordance with Islamic teachings. This study aims to analyze the application of digitalization in Islamic Religious Education learning at SMPIT Insan Rabbani Bekasi, and to collect information of student level digital skills on social media ethics in the Society 5.0 era. The study used a quantitative method, and the data obtained are analyzed by the Rasch model with the Winsteps application. The study population was all students in grades VII, VIII, and IX at SMPIT Insan Rabbani Bekasi with a sampel used 109 respondents. The result of study indicate that the level of students digital skills is in the good category, as indicated by the average value of the person measure of 2.05 logit – higher than the item measure. This condition indicates that most students have adequate digital skills in terms of maintaining privacy, communicating politely, and avoiding the spread of invalid information.

Keyword : Students, Digital Literacy, Ethics, Social Media

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Introduction

The era of Society 5.0, where people incorporate technology into every aspect of their lives, has become essential for daily life and information sharing. Digitalization allows for faster and broader access to information, but it also brings new challenges, especially for the younger generation growing up in the digital age. According to statistics compiled by Hootsuite (We are Social) for Indonesia Digital Data 2025, more than 143 million people, or 50.2% of the population, were active social media users in January 2025. Based on these figures, social media has surpassed all other platforms in Indonesia as the primary place to get news, gossip, and fun things (Firda Laila Syahda et al., 2024).

In the current era, digital ethics is an important aspect that must be considered. Islam teaches the values of good communication, such as honesty (ash-shidq), etiquette in speaking (akhlaq), and the prohibition of spreading slander (backbiting and namimah)(Wathroh Mursyidi et al., 2024). This shift emphasizes the function of

Islamic Religious Education (PAI) in shaping students' personalities to be in accordance with Islamic principles while engaging with technology (WathrohIslamic Mursyidi, 2024). With a balance between worldly knowledge and the hereafter, Islamic education aims to create complete Muslim humans who have total submission to Allah SWT. In accordance with the words of Allah SWT:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصِبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

"O you who believe! If a wicked person comes to you with news, then examine the truth, so that you do not harm a people because of ignorance (carelessness), and in the end you regret your actions" (Q.S Al-Hujurat: 6)

In today's digital era, students face various challenges, such as the proliferation of hoaxes, content inconsistent with Islamic teachings, and the potential for addiction to social media and online games (Ramadhani & Pratama, 2023). Given these frequent incidents, adolescents should use social media with integrity and avoid actions that could harm themselves or others (Sulaeman et al., 2020).

In this regard, there are four pillars of digital literacy that need to be instilled in every social media user. Based on the framework developed by the Directorate General of Aptika Kominfo, Japelidi, and SIBERKREASI, efforts to improve the community's skills in using digital technology positively, creatively, and productively rest on several main pillars. First, Digital Skills, namely the skills to operate and utilize digital technology and media effectively. Second, Digital Ethics, namely an understanding of norms, rules, and etiquette in interacting in the digital world. Third, Digital Safety, which is awareness of the importance of protecting personal data and security in cyberspace. Fourth, Digital Culture, which is the ability to adapt to a positive digital culture and use it responsibly (Mujiyanto & Suherman, 2021).

Digital behavior encompasses how a person uses digital technology in their daily lives (Sotar et al., 2024). Digital ethics encompasses aspects of responsibility, privacy, fairness, and accountability in the use of technology. First, digital ethics requires every individual to use technology with full awareness and a wise attitude. Second, digital ethics encompasses the concept of fairness in technology access and distribution (Tugu Utara et al., 2024).

Students, as part of the digital generation (digital natives), are highly vulnerable to the negative impacts of technology. Digital natives, who are familiar with technology and the virtual world, are at risk of exhibiting behavior that deviates from the nation's values and character (Putu Windu Mertha Sujana et al., 2021).

SMPIT Insan Rabbani Bekasi, as an integrated Islamic school, plays a crucial role in shaping students digital character, so they can use social media wisely. Through a

curriculum that integrates Islamic values into every aspect of learning, the school strives to build Islamic character in students, including ethical behavior in the digital world. However, until now there is still little research that specifically discusses the level of digital proficiency of students in this school and how they apply social media ethics in the Society 5.0 era according to the four components of digital literacy (Hartati et al., 2025).

Methodology

The Rasch model is a modern assessment theory that offers the advantage of independence between items and respondents (participants), whereas in classical assessment theory, the assessment is solely dependent on the respondents (participants).

Analysis using the Rasch model provides comprehensive information about the assessment, including an evaluation of the quality of the instrument used, respondent characteristics, and the relationship between test items and individual responses (Kumala et al., 2023).

The study population was all seventh, eighth, and ninth grade students at SMPIT Insan Rabbani Bekasi, with 109 respondents. According to Bambang Sumintono and Wahyu Widhiarso in their book "Application of the Rasch Model for Social Science Research," Rasch analysis can produce stable parameter estimates even when using a relatively small sample size compared to classical statistical analysis. In social and educational research, a sample size of around 100-200 is considered sufficient to obtain fairly stable parameter estimates (Sumintono, 2014). The research instrument was a Likert-scale questionnaire developed from indicators of digital literacy and Islamic ethics. Validity and reliability testing were conducted using Rasch modeling through the Winstep program to ensure the quality of the data obtained. The indicators used to measure this variable were formulated based on theories from the Ministry of Communication and Information Technology (Harerimana, 2020).

Table 1. Digital Capable Variables

No	Dimensions	Indicator	Number of Item	Item Number
1	Data Information and Data Literacy	Able to search, select, and critically evaluate digital information	5	1, 2,3, 17, 18
2	Digital Data Communication and Collaboration	Use polite language when interacting on social media	6	4, 5,6,19, 20, 21
3	Digital Security	Protecting personal data and being aware of digital risks	6	8,9,7,22,23, 24

4	Content Creation	Protecting personal data and being aware of digital risks	4	10,11,25, 26
5	Ethics in Online Communication	Avoiding hate speech, hoax, and cyberbullying	5	12, 27,13,14, 28
6	Islamic Ethical Values in Media	Avoid gossip and spread content that has Islamic value	4	15,16,29, 30

Result and Discussion

Finding

The results of the Rasch model analysis, based on the questionnaire distributed to students at SMPIT Insan Rabbani, revealed various statistical information regarding student religiosity, including mean scores, standard deviations, highest and lowest scores, reliability levels, and separation. The scoring criteria were determined based on the Cronbach's Alpha coefficient, which measures the level of reliability, namely the overall consistency of the interaction between participants and items (Haifa Munajjah et al., 2024).

The implementation of digitalization and social media utilization by students at SMPIT Insan Rabbani Bekasi has demonstrated positive digital skill development. Students not only use digital media for entertainment but also for academic communication, independent learning, and sharing positive content aligned with Islamic values. The use of WhatsApp as a communication medium, Instagram as a platform for expression and visual literacy, YouTube as a learning resource, and TikTok as a creative space demonstrates that students are capable of integrating ethical aspects, information literacy, and responsible digital behavior. However, improvements are still needed in the areas of digital security and critical literacy to address the risks of negative content, hoaxes, and privacy threats. Overall, the use of social media has supported the development of students' digital skills in line with the demands of the Society 5.0 era and is relevant to the goals of Islamic-based education.

The average person measure score was 2.18 logits, higher than the item measure score of 0.00 logits. This indicates that respondents generally possess better digital skills than the item difficulty. Furthermore, the person reliability score was recorded at 0.39 logits, indicating that the consistency of responses between respondents was still in the weak category. On the other hand, item reliability is at 0.97 logit, which indicates that the test items have special qualities in differentiating respondents' abilities (Fitria et al., 2022).

The INFIT MNSQ and OUTFIT MNSQ values for the person measure were 1.04 logits and 1.09 logits, respectively, relatively close to the ideal value of 1.00 logits. Meanwhile, the INFIT ZSTD and OUTFIT ZSTD values were -0.02 logits and -0.04

logits, respectively, within normal limits. This indicates that the respondents' response patterns to the instrument were quite consistent with the model used (Herlina & Syahchari, 2022).

Analysis using a Wright map provides researchers with the opportunity to view the overall measurement line, which shows the difficulty level of the test items and the ability levels of the students. Through this mapping, the most difficult questions can be identified, and students with the highest and lowest ability can be identified (Monigir et al., 2024).

Tabel 2. Tabel of Person Reliability

TABLE 3.1 Cakap Digital ZOU890WS.TXT Sep 17 2025 10:12
 INPUT: 109 Person 30 Item REPORTED: 109 Person 30 Item 3 CATS WINSTEPS 5.9.0.0

SUMMARY OF 109 MEASURED Person

	TOTAL		MODEL		INFIT		OUTFIT	
	SCORE	COUNT	MEASURE	S.E.	MNSQ	ZSTD	MNSQ	ZSTD
MEAN	108.3	30.0	2.18	.41	1.04	-.02	1.09	-.04
SEM	.3	.0	.06	.00	.04	.11	.08	.10
P.SD	3.4	.1	.59	.05	.41	1.11	.80	1.04
S.SD	3.4	.1	.59	.05	.42	1.12	.80	1.05
MAX.	115.0	30.0	3.58	.56	2.52	2.94	6.81	3.32
MIN.	101.0	29.0	1.12	.34	.47	-2.49	.41	-2.11
REAL RMSE	.46	TRUE SD	.37	SEPARATION	.79	Person	RELIABILITY	.39
MODEL RMSE	.42	TRUE SD	.41	SEPARATION	.99	Person	RELIABILITY	.50
S.E. OF Person MEAN = .06								

Person RAW SCORE-TO-MEASURE CORRELATION = .99 (approximate due to missing data)
 CRONBACH ALPHA (KR-20) Person RAW SCORE "TEST" RELIABILITY = .46 SEM = 2.52 (approximate due to missing data)
 STANDARDIZED (50 ITEM) RELIABILITY = .62

Based on the Rasch analysis output in the figure, the Person Reliability values indicate the level of consistency of respondents' responses within the instrument used. In interpreting the Rasch model, person reliability is used to determine the extent to which the instrument is able to consistently differentiate respondents' abilities or skill levels. The higher the value, the better the instrument is at identifying differences in ability between respondents (Furr & Bacharach, 2007).

Discussion

The Wright Map (Item Person) can show two different analysis results on each side, where the left side is an item or statement that can indicate the item is categorized as very easy to agree with or vice versa, namely very difficult to agree with. Meanwhile, on the right side is the person or research respondent, in this case the respondents are all students from grades 7 to 9 at SMPIT Insan Rabbani Bekasi.

The analysis results based on Wright's map table indicate that students' digital skills are above the difficulty level of the items (statements) considered most difficult

(Furr & Bacharach, 2007). This means that most items are only moderately to easily agreed upon, allowing respondents to respond fluently.

The most difficult item for respondents to accept was number 26, which states, "I often create content that is educational and useful to others." This item falls within the content creation skills dimension, specifically indicators of producing positive, educational, and copyright-respecting work.

Conversely, the easiest item to agree with was number 13, which states, "I engage in cyberbullying on social media." This item relates to indicators of the ability to avoid hate speech, hoaxes, cyberbullying, and negative content. Thus, these statements serve as an important reference for assessing the quality and level of students' digital skills. (Oktaviyanthi et al., 2024)

The measurement results showed that six respondents ranked in the very high digital skills category: respondents 010 P, 011 L, and 027 P, each with a logit score of 3.58 and a total score of 115. This finding illustrates that these students consistently demonstrated optimal abilities in all aspects of digital skills. Next in line were respondents 005 P, 015 L, and 022 P, each with a logit score of 3.28 and a total score of 114. Meanwhile, the respondent with the lowest digital skills level was 106 L, with a logit score of 1.24 and a total score of 101. The other respondents generally ranked at an average digital skills level, with a logit score of 2.18. (Kiefer & Sengewald, 2025)

Comparatively, it can be concluded that students are more likely to reject negative behaviour on social media, such as hate speech or cyberbullying, but still struggle to practice positive practices, such as ethical information literacy and producing educational content. This confirms that students' digital skills tend to be stronger in the defensive aspect (avoiding unethical behaviour), but still need to be improved in the productive aspect (creating positive content and respecting copyright).

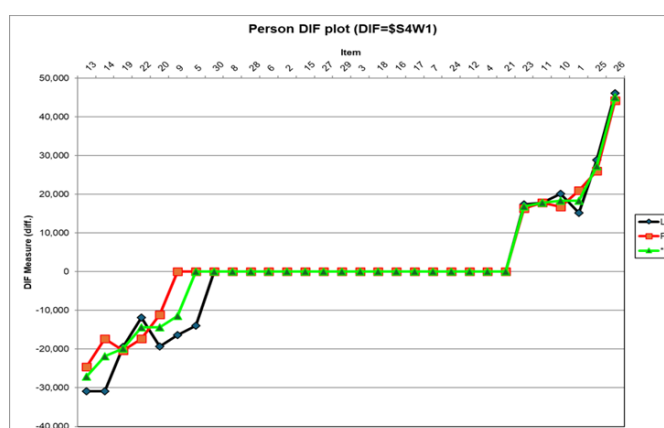


Figure 1. Person DIF Chart

The results of the Person DIF Plot analysis show three main lines that differentiate student response patterns based on gender: L for males, P for females,

and an asterisk (*) indicating the overall average score. This graph helps identify trends in differences in responses between groups on each item of the instrument. (Bakar et al., 2025)

The graph above shows that male students were better able to answer questions 26 and 25, which were considered difficult. Meanwhile, female students performed better on item 1. Furthermore, for items 8, 28, 6, 2, 15, 27, 29, 3, 1, 8, 16, 17, 7, 24, 12, 4, and 21, students had similar abilities in answering the instrument. For items 13, 14, 20, 9, and 5, males were unable to answer the relatively easy items.

The results of the research analysis indicate that the digital skills of SMPIT Insan Rabbani students are in the good category. This is reflected in the person measure score of 2.05 logits, which is higher than the difficulty level of the instrument used. In other words, the students' average ability is above the standard for the questions given, indicating they are sufficiently capable of facing the challenges of the digital world in the Society 5.0 era.

Analysis of Students Digital Competence Levels in Social Media Ethics in the Society 5.0 Era

Judging from the six dimensions that serve as variable indicators, students have generally shown positive progress. In the technical skills dimension, the majority of students are able to use digital devices and social media for learning and other beneficial activities.

The information literacy dimension also appears quite good, as students are beginning to distinguish relevant information, although some remain uncritical, potentially spreading unverified information.

In the digital ethics dimension, students' behavior on social media is relatively good, characterized by polite communication, avoiding cyberbullying, and striving to maintain a positive attitude during interactions. However, weaknesses remain in the digital security aspect. Some students do not fully understand the importance of protecting personal data and still frequently share personal information openly. (Silvina Waroh et al., 2025)

The digital culture developing among students also shows a positive trend, particularly with the use of social media for school activities and Islamic preaching. However, some students are still influenced by digital trends that are not fully aligned with the values taught in school. (Hidayatur Rohmah et al., 2024)

Meanwhile, regarding social media utilization, most students are already using it for productive activities such as learning and information seeking (Anggraini et al., 2024), although use for entertainment remains a trend. Overall, this study confirms that students at SMPIT Insan Rabbani have relatively good digital skills.

Factors supporting this trend include the integration of technology into learning, support for digital facilities from the school, the role of teachers in guiding

students, and student awareness of using social media more positively. Inhibiting factors include weak awareness of maintaining personal data security, unequal critical attitudes toward information, and the influence of the digital environment outside of school. (Saptomo & Rimawati, 2020)

Thus, it can be concluded that the implementation of digitalization at SMPIT Insan Rabbani has been running effectively, although special strengthening is still needed in the aspects of digital security and critical literacy. (Ramadhani & Pratama, 2023) This effort is important so that all students can be better prepared to face the challenges of the Society 5.0 era in an Islamic, ethical, and responsible manner.

Students' Use of Social Media: WhatsApp, Instagram, YouTube, and TikTok.

WhatsApp has become the primary communication medium for students in academic settings. Students use it to coordinate assignments, submit work, and discuss with teachers and peers. (Aguva & Body, 2022) Ethically, students have demonstrated the ability to communicate politely, maintain focus in conversations, and avoid sending messages containing negative language. However, their understanding of digital security still needs improvement, as some students are unable to recognize malicious links or spam circulating in groups. (Atthachakara, 2021)

Students use Instagram as a means to share activities, seek inspiration, and follow educational and Islamic content. (Sikumbang et al., 2024). In terms of digital ethics, students demonstrate increased caution in uploading content, maintaining privacy, and considering the impact of posts on others. However, challenges in critical literacy remain apparent when students encounter unverified viral information. (Pathia, 2020)

YouTube serves as a medium for independent learning. Students watch supplementary learning materials, tutorials, and Islamic studies (Effendy et al., 2023). This demonstrates their ability to use social media to enhance their knowledge, not just for entertainment. Students' preference for positive content demonstrates a positive digital culture, although guidance is needed to prevent them from excessively accessing less beneficial content.

TikTok is the most appealing platform for students. Beyond entertainment, students are beginning to use it to create simple educational content, such as study tips or Islamic quotes (Usman et al., 2024). Ethically, students strive to keep comments and interactions polite. However, TikTok's fast-paced, trend-driven nature makes students more vulnerable to negative content, so critical literacy and content filtering skills need to be strengthened. (Angfi, Aqim, Rizki, Zidniyatul, 2023)

Overall analysis shows that the digital skills of SMPIT Insan Rabbani students are quite good, reflected in their use of WhatsApp, Instagram, YouTube, and TikTok. Students are able to integrate Islamic values and digital ethics in the use of social media, although strengthening aspects of digital security and critical literacy are still

needed so that they can face the challenges of the Society 5.0 era more maturely and responsibly.

Conclusion

The implementation of digitalization and social media utilization by students at SMPIT Insan Rabbani Bekasi has demonstrated positive digital skill development. Students not only use digital media for entertainment but also for academic communication, independent learning, and sharing positive content aligned with Islamic values. The use of WhatsApp as a communication medium, Instagram as a platform for expression and visual literacy, YouTube as a learning resource, and TikTok as a creative space demonstrates that students are capable of integrating ethical aspects, information literacy, and responsible digital behavior. However, improvements are still needed in the areas of digital security and critical literacy to address the risks of negative content, hoaxes, and privacy threats. Overall, the use of social media has supported the development of students' digital skills in accordance with the demands of the Society 5.0 era and is relevant to the goals of Islamic values-based education.

Based on the research results, it can be concluded that the digital skill level of students at SMPIT Insan Rabbani Bekasi is considered good. This is evidenced by the average person measure score of 2.05 logits, which is higher than the item measure score, indicating that the majority of students possess adequate digital skills. In addition, students were able to maintain privacy, communicate politely, and avoid spreading hoaxes. However, a small number of students still needed to improve their skills.

Based on the findings of this study, future research is recommended to involve participants from various educational levels and different educational institutions in order to obtain more comprehensive and comparative data regarding students' digital skills, digital ethics, and online behavior. Comparative studies between schools, universities, and Islamic boarding schools may provide deeper insights into how educational environments influence students' digital character formation

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