

Descriptive Quantitative Analysis to Measure the level of Religiosity of students at the University

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Abstract: This research purposed to determine the level of religiosity of students in Islamic Universities. The population of this study is students in one of the Islamic Universities on the island of Java as many as 2500 students. The type of research used is quantitative research. The selection of research samples using *accidental sampling* and the primary data obtained in this study were 291 respondents. The level of religiosity is measured by a scale of religiosity based on dimensions according to Glock and Stark (1965) with five dimensions namely belief, worship practice, deepening, religious knowledge and religious consequences. The level of religiosity in students is categorized as very high with score 4,4. The belief dimension is the dimension with the highest value among the five existing dimensions.

Keywords: , Islamic University , Religiosity, Students

1 Introduction

Education is the process of preparing humans to be able to adapt to changes in the existing environment. In general education is seen as an important parameter in development, this view shows that education can support nation building. Quality education is the key to creating competent individuals. In the *Kamus Besar Bahasa Indonesia (KBBI)*, higher education is defined as a place of higher education and teaching, such as high schools, academies, and universities. Higher education is an important part of optimizing nation building as a place to provide learning services and also prepare quality human resources. Higher education has three main tasks, including education, research, and service. In line with this, universities are expected to be able to become agents of change in all aspects of life [1] Indonesia with good quality of education, be more secure to facing the transition process. The development of the world of education is expected to be able to prepare the Indonesian nation to be more competitive and able to face tight global competition.

Islamic universities are an option in the community with the advantage of having the application of religious values through rules and technical work and teaching to students. Islamic universities have the goal of obtaining progress in a positive direction, so they must have the value of religiosity in every activity [2]. One of the efforts made by Islamic universities to realize individuals with character is through habituations that support the realization of the expected character, such as by providing courses that are used as a means of forming morals in students [3]. This makes Islamic higher education also have

differences from other universities, namely the existence of a different curriculum with compulsory courses containing Islamic religious teachings and also Islam-based student development activities. This makes Islamic universities also have differences with other universities, namely the existence of a different curriculum with compulsory courses containing Islamic religious teachings and also Islam-based student development activities. The existence of Islamic values is expected to be able to guide humans in living their lives [2].

The meaning of religion itself is a state within the individual when he can feel and acknowledge the existence of the highest power that overshadows man's activities, and only to Him does man depend and surrender. The values of religiosity control an individual's bad behavior through its value system, spiritual attitudes, and taboos, and guide the individual to abide by some rules and maintain social order [4]. With the values of religiosity, students are expected to be able to develop positive values and character in all academic activities and daily activities. This is because the existence of a learning culture with religious values should be able to prevent individual desires to behave negatively and cheat [5]. According to Jalaludin [6], the development of individual religiosity is influenced by two factors, namely internal factors and external factors. Internal factors consist of heredity, age, mental state of the individual and personality. While external factors are the environment in which the individual grows. External factors that affect the level of religiosity of individuals are religious traditions or education received. This is in line with the research results obtained by Rifai & Fatmawati, a person's religiosity or religion is very much determined by many things, including factors of education, family, experience, and training [7]. From this, it is hoped that Islamic universities as providers of learning environment facilities for students can have a positive influence on the level of student religiosity.

Individuals who are in the process of gaining knowledge and studying at the level of universities and other equal institutions are called students. Students are considered to have a high intellectual level, able to think and plan in action. Critical thinking and acting quickly are characteristics that must exist and complement each other in students. Students are individuals who are in the age range of 18-25 years and are classified in late adolescence to early adulthood, and at this stage students are expected to be able to establish a stance in their lives [8]. The level of maturity according to the psychological view means when individuals are able to take responsibility for themselves and can also be given trust by others [9]. The existence of religious values given on campus is expected to be able to build students into superior individuals and have *charity*. Religiosity includes organized and intuitive aspects, and is best exemplified by individual beliefs and practices [10]. Students who have an orientation to religious values will believe religious values to be a guideline for life and will try to practice them in every daily activity.

Religiosity is an understanding that aims and follows religious principles. Individuals include aspects of religion in their lives, influence the individual in their actions and speech, and prevent reprehensible acts. There are similar studies that examine the level of students religiosity by L. Amalia et al [2], Barry et al [10], Ramadhan [30] and Nurhanjani et al [31]. Religiosity can also be interpreted as an understanding of knowledge and how much faith and how to implement religious and worship rules and how deep the appreciation of the religion adopted [11]. Religiosity is how much confidence individuals have in the existence of God and its statutes, how individuals carry out worship and the extent to which individuals can feel the experience of existence and closeness to God [12]. The high level of religiosity in the individual will be reflected through the positive

activities carried out by him, so that the individual can control himself well and be able to determine or distinguish between good and bad [13]

This showed that the importance of understanding religiosity so that they can worship as well as possible and have a commendable character. This research will focus on the level of religiosity of students at Islamic universities. From this description, the formulation of this research problem is what is the level of religiosity of students in Islamic universities? This research aims to determine the level of religiosity of mahasiswa in Islamic universities. So the hypothesis in this research is the level of religiosity in students is in accordance with university expectations.

2 Literature review

Religiosity is the overall function of an individual's soul, including beliefs, values or emotions, and behavior, which is consciously and truly in harmony with the teachings of his religion by applying religious dimensions, which include mandatory and sunnah worship, as well as religious experience and knowledge in a person [13]. Religiosity and Spirituality are often considered the same thing. Nevertheless, Amir and Lesmawati stated that the two are different constructs even though they have a big intersect. The essential difference is that religiosity is based on a particular religion while spirituality is not grounded in a particular religion. In addition, religiosity has an established form of ritual in religion while rituals in spirituality do not have a specific form of activity [12].

Koenig (2004) outlined that religiosity can be conceived of as an objectified and social encounter with a higher being, formed through specific rituals or practices that are facilitated based on one's set of values, beliefs, and doctrines higher being, which is formed through specific rituals or facilitated practices based on one's set of values, beliefs, and doctrines [14]. Ancok and Suroso [15] mentioned that religiosity consists of various dimensions that do not occur when someone performs ritual behavior (worship), but also performs other activities supported by supernatural powers. Religiosity refers to all aspects in humans that refer to religious activities that cannot be separated from human life [7]. This means that behavior is associated with belief in their religion.

One of the functions of religion is to provide a source of meaning and purpose for individuals. Religion can provide the framework that makes life understandable and interpretable [16]. The existence of the value of religiosity in a Muslim can be implicated in everyday life. The commitment of a Muslim to live his life in accordance with these dictates refers to his level of religiosity. These changes occur periodically given emerging adults' high levels of residential mobility, changing jobs, typically wider friendship networks (compared to older ages), and instability in romantic relationships [10]. Individuals with a level of religiosity will weigh, and examine before making a decision whether it does not violate religion, then religious beliefs are an integral part of a person's personality. So In Islam, religiosity in general is reflected in the practice of creed, shari'ah and morals [17]. So that religiosity is an individual's ability to apply religious values and how much faith the individual believes in God and the religious teachings believed.

The dimensions of religiosity according to Glock & Stark (1967) are beliefs, worship practices, deepening, religious knowledge and religious consequences. The dimension of belief is the belief in the doctrines of religious teachings and the expectations of individuals who are guided by certain theological values or doctrines of religious teaching. This dimension of belief relates to private and informal acts of worship and a sense of divine existence [17]. The scope is quite varied, in addition to religions but can also be in the form of traditions that exist in the same religion. This aspect of belief includes belief in God and

the existence of life after death [18]. The existence of life after death is a trial of accountability for how far he has followed the guidelines set by Allah in living his life will be asked of humans on the Day of Judgment [19]. In Islam, the dimension of belief can be aligned with creed, which refers to the level of belief of a Muslim in religious teachings that are fundamental and dogmatic. Akidah in Islam is related to belief in Allah, angels, prophets & messengers, books of Allah, heaven and hell and qada' & qadar[20]

The dimension of worship practice or rituality is a dimension consisting of exaltation, obedience and everything that is done by individuals to show commitment in themselves to the religion they believe in. It consists of two elements, namely ritual and obedience. The aspect of worship practice includes religious behavior which is interpreted as all actions and words carried out because of knowledge and belief in the existence of God. This aspect includes the pillars of Islam including performing prayers, fasting, zakat and Hajj[21]. In Islamic teachings, this dimension can be aligned with sharia which is defined as Muslim compliance in carrying out activities recommended by religion such as the pillars of Islam [20]. The form of obedience of a Muslim in Islamic teachings is manifested through almsgiving, tadarus al-Qur'an, and sunnah prayers [22].

The dimension of deepening, this dimension refers to religious experiences that are based on the essence of divinity transcendently. This dimension relates to orientation towards experiences related to god and has an emotional effect on the individual self [23]. The dimension of deepening in Islam can be aligned with *morals* which means there is motivation in a Muslim to do good in accordance with the teachings of his religion [20]. For example, the existence of morals is helpful, not stealing and so on.

The dimension of religious knowledge is a dimension that refers to the thoughts of religious individuals who have basic knowledge of the religion they believe in. A Muslim should know and practice the contents of Islamic teachings from the Qur'an. This dimension is also related to the intellectual level of individuals related to principles based on faith and also teachings contained in the holy book [23] qur'an and hadith which are sources of knowledge of Islamic teachings.

The consequence dimension is defined as the causation of belief in religious values, practices, experiences and knowledge. Although in religious teachings there are rules for adherents in acting and thinking in daily life, it does not mean to clearly set limits on the consequences of religion which is part of an individual's commitment to his religion.

3 Methods

The research design used in this study is quantitative research with quantitative descriptive data analysis methods. The collection of research data was carried out using questionnaires based on the dimension of religiosity according to Glock & Stark (1965) with five dimension there are beliefs, worship practices, deepening, knowledge, and consequences totaling 16 items. The population in this study was students at one of the Islamic universities on the island of Java with a total of 2500 subjects. The sampling technique uses *accidental sampling*, which is sampling based on anyone who happens to meet the researcher and has criteria that are in accordance with the research carried out [25]. The number of samples based on the Isacc and Michael table with an error rate of 10% obtained a sample of 291 subjects [25]. Demographic data in this study is shown in the following table:

Tabel 1 Demographics of the research sample

Variabel	n	%
Sex		
Male	110	37,8 %
Female	181	62,2%
Faculty		
Islamic Study	7	2,4 %
Economy and Business	57	19,6 %
Pharmacy	19	6,5 %
Law	13	4,5%
Cultural science and Communication	11	3,7 %
Medicine Science	61	21 %
Education	36	13,4 %
Agriculture and fisheries	26	9 %
Psychology	24	8,2 %
Engineering and Science	37	12,7%

To determine the magnitude of the value of each aspect and indicator that affects the category of religiosity level in the subject, the researcher determines the interval value obtained from the measurement scale in this study which uses the Likert scale with answer choices that are very high (5), Agree (4), Disagree (3), Disagree (2) and Strongly Disagree (1). So that the interval scale is formulated as follows:

$$I = \frac{Nmax - Nmin}{K}$$

$$I = \frac{5-1}{5}$$

$$I = \frac{4}{5}$$

$$I = 0,8$$

The interval category is used as a reference in knowing the size of the interval and its interpretation of each aspect and indicator in this reseach. The following categories of intervals are obtained:

Table 2. Table Interval.

No	Interval	Interpretation
1	1,00 – 1,80	Very low
2	1,81 – 2,60	Low
3	2,61 – 3,40	Average
4	3,41 – 4,20	High
5	4,21 – 5,00	Very high

4 Result and Discussion

From the results of the analysis that refers to the interval scale used, the average level of religiosity is categorized with a very high level (4.4), with details of each dimension as follows:

The overall confidence aspect scored 4.83 which means very good as measured using three question items namely Re 1, Re 5 and Re 15. In this aspect, item Re 1 has the highest value of 4.94. This aspect is used to find out how confident students feel in God's presence and also supervision from God.

Table 3. Table Aspect of Belief.

No	No Item	Interval
1	Re 1	4.94
2	Re 5	4.87
3	Re 15	4.67
Aspect Belief		4.83

The aspect of worship practice as a whole obtained a score of 4.52 which means very good which was measured using four question items namely Re 4, Re 12 and Re 13. In this aspect, the Re 4 item has the highest value of 4.76. This aspect is used to determine the routine of students in carrying out worship in accordance with the teachings of Islam.

Table 4. Table Aspect of Worship Practices

No	No Item	Interval
1	Re 4	4.76
2	Re 12	4.44
3	Re 13	4.35
Aspect of Worship Practices		4.52

The overall aspect of passion obtained 4.53 which can be categorized as having a very high index and measured using four question items, namely Re 6, Re 7, Re 8 and Re 14. In this aspect, the Re 7 item has the highest value of 4.61. This aspect emphasizes the perception of a communication relationship with something supernatural and also religious feelings. The existence of certain religious views provides an appreciation that helps individuals learn more adaptively with strategies to regulate emotions because of the induction of positive emotions [26].

Table 5. Table Aspect of Deepening

No	No Item	Interval
1	Re 6	4.49
2	Re 7	4.61
3	Re 8	4.59
4	Re 14	4.45
Aspect of Passion		4.53

The knowledge aspect obtained a value of 4.55 which means very high and was measured using four question items namely Re 9, Re 10, Re 11 and Re 16. In this aspect, the Re 10 item has the highest value of 4.61. This aspect includes religious knowledge and praiseworthy behavior found in the Qur'an and hadith. The existence of religious teachings is able to guide individuals to be responsible and able to do the tasks that must be done so as to be able to direct the individual towards a better direction[27].

Table 6. Aspect of Religious Knowledge

No	No Item	Interval
1	Re 9	4.49
2	Re 10	4.61
3	Re 11	4.59
4	Re 16	4.45
Aspect of Knowledge		4.55

The overall Consequence aspect scored 4.79 and was measured using two question items, Re 2 and Re 3. In this aspect, the Re 2 item has the highest value of 4.85. This dimension is related to the existence of Islamic religious teachings that contain prohibitions and commandments. This dimension is also closely related to the existence of morals in society[28]

Table 7. Aspect of Consequence

No	No Aitem	Interval
1	Re 2	4.85
2	Re 3	4.74
Aspect of Consequence		4.79

From the data obtained, it is known that the level of religiosity of students has an index value of 4.4 which is in the range of 4.21-5.00 which has a very high interpretation. This is in accordance with Fauzan's statement, that the religious knowledge obtained by students participates in the formation of religious life and is able to fulfill religious goals [2]. From the five aspects, there is an interval with very high interpretation, with the belief aspect being the aspect with the highest value of 4.83 and the lowest value of the worship practice aspect of 4.52. This shows that the subject has a very high level of religiosity with the aspect of the subject's beliefs strongly influencing the index, although there is little resistance to the aspect of worship practice. The aspect of worship practice has the lowest value among other aspects, although it still falls into very high intervals it means that religiosity relates to how a person believes in, follows, and practices a particular religion, for example, through and practicing a particular religion, for instance, through sacred symbols, prayers and rituals, in such a way that of sacred symbols, prayers and rituals, in such a way as to facilitating closeness to the sacred or transcendent[29].

From the result it can be interpreted with students having obedience in worship by carrying out Islamic pillars such as obligatory prayers and also sunnah worship, but there are some students who procrastinate compulsory prayers and also rarely perform other sunnah worship. This result is also supported by Mastiyah's findings, which show that the belief dimension has no significant effect on worship[5]. So it can be said that respondents have the highest level of religiosity with the highest aspect, namely belief and the lowest aspect of worship practice among other aspects. Religiosity is developed as a constituent of an individual's attitude that is influenced by religion and its uniqueness [7]. This research shows the characteristics of religious attitudes (religiosity) in adulthood, namely students, the level of religious observance based on self-consideration and responsibility until religious attitudes are realization and life attitudes shown by the difference in results between aspects of belief and aspects of worship practice. The practice of worship is assumed to be a form of one's own obligations and responsibilities that will be calculated in the afterlife. However, the level of religiosity of individuals is part of the developmental process that occurs not *incidentally*[17].

Based on the results of the research conducted, it can be concluded that the environment affects the level of religiosity. The environment here includes the family environment, teaching (school), and the society environment. Students who are in an Islamic environment have a higher level of religiosity. This is in line with research conducted by Ramadhan [30]. In line with the opinion of Barry et al, that communities, which may embrace and promote certain religious or spiritual beliefs and practices[10].

The results of this study indicate a high level of religiosity, which is in line with research conducted by L. Amalia et al [2], Barry et al [10], Ramadhan [30] and Nurhanjani et al [31] which showed a level of religiosity in students. So that the contribution of this research

is expected to provide information about the level of student religiosity so that it can become a reference in the program of strengthening religiosity in students through mentoring programs and also other mentoring programs to develop religiosity attitudes in students. Strengthening religiosity can also be done with communication built between the three education centers, namely education at home, education in the academic environment and education in the community. This is needed as a form of supervision if there are behavioral deviations committed by students.

5. Conclusion

From the results of the research, it is known that the level of student religiosity is categorized as very high (4.4) which is measured by five aspects, namely belief, worship practice, deepening, knowledge and consequences, each aspect of which is also categorized as very high with the belief aspect obtaining the highest index value among others which identifies that the level of student religiosity is influenced by aspects of belief. This research has limitations and there is a need for additional research with different dimensions and also the relationship with existing demographic conditions. This is to provide support for the results of research related to the level of religiosity of students at Islamic Universities.

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