

The impact of religiosity on the morality of Islamic education students

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ABSTRACT

Religiosity is an important aspect in shaping student morale, especially for Islamic Education (IE) students who are future educators. The purpose of the study was to look for the influence of religiosity on the morale of Islamic Religious Education students at Universitas Ahmad Dahlan. This research is a quantitative study with the population of IE students from 2019 to 2021 amounting to 699 students. The technique of taking sample uses the Slovin formula, namely as many as 90 students who were taken randomly (random sampling). The primary data collection tool used is a 4-scale Likert scale questionnaire. The instruments were tested using validity tests as well as reliability tests. The instruments were also tested for classical assumptions with normality and reliability tests. The primary data were then analyzed by simple linear regression statistical techniques. The results showed that the level of religiosity of IE students was in the high category, it was proven that from 90 respondents, there were 81 respondents (90%) showing a high and very high level of religiosity, while the remaining 9 respondents (10%) were in the low and medium categories. Then for the moral level of IE students, it is in the moderate category. This is shown by 90 respondents, 21 respondents (23.3%) belonged to the high category, 47 respondents (52.2%) were classified as moderate, and 22 respondents (24.4%) were classified as low. The results of the analysis showed that there was an influence of religiosity on the morale of IE students as evidenced by the value of the coefficient of determination (R Square) of 0.469, which contained the understanding that the influence of the free variable (Religiosity) on the bound variable (Moral) was 46.9%. This means that the higher the level of religiosity possessed by students, the higher their morale, and vice versa.

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INTRODUCTION

Religiosity is an important aspect in shaping student morale (Annur, A., Kurnianto, R., & Rohmadi, 2018), especially for Students of Islamic Education (IE). This is because IE students are young shoots who are projected to become educators or religious teachers in the future. Islamic values in educational institutions become very important to instill so that students have a side of religiosity in them. It is this religiosity that will fortify itself from negative behaviors or so-called immorality (Sharif Nia, H., Pahlevan Sharif, S., Goudarzian, A. H., Allen, K. A., Jamali, S., & Heydari Gorji, 2017). In Indonesian Dictionary of (2019) immorality is defined as immoral or unmoral (Hasan, Alwi dan Dendy, 2019). Chaplin reveals that morals are things that offend morals, moral behavior, characteristic characteristics of a person with appropriate and good behavior, offend laws, customs, and habits that govern behavior (Chaplin, 2011). Bertens reveals that morals can be characterized as responsible acts, relating to conscience, obligatory, and formal in nature (Safaria, 2011). Morality is determined on the basis of norms and value prevailing within society. That means that the good and bad judgments of a behavior are determined based on the norms and values that are created and prevail in the relationships of fellow human beings in the community (Reza, 2013).

According to Poespoprodjo there are three determining factors of morality, firstly one's own deeds, which the individual desires to view not in physical order but in moral order. Secondly, the motives that the individual has in mind when doing an act consciously are done by himself to be achieved by his own deeds, and thirdly, circumstances, everything that happens to an event

or deed (Poespoprodjo, 2009). Kohlberg divides three levels of morality development, namely; First, pre-conventional i.e. having individual characteristics attached to the rules and respecting the interests of others to meet personal needs; Second, Conventional i.e. having the characteristics of the individual expecting life to be seen well by others, as well as maintaining an ongoing social system; Third, post-conventional i.e. having the characteristic of individuals relatively upholding the rules in favor of common interests and welfare, and individuals following rules in accordance with universal legal principles (Azizah, 2015a).

According to Jalaluddin, quoted by Muhammad Fathurrohman, he said that the introduction of religious teachings to students was very influential in shaping their religious awareness and experience (Muhammad Fathurrohman, 2015). Education can be said to be a form of process that can help the growth of all elements of the human personality in a balanced manner in a positive direction (M. Rizka Chamami, 2013). In fact, in the learning process so far, there has been too much emphasis on cognitive aspects alone, all of this can be seen by the efforts made by every student who is more pursuing high GPA even though by committing fraud such as plagiarizing practices. Whereas in the context of moral formation there is nothing specific action carried out by educational institutions that ultimately results in a lack of student morale. As a result of the increasing lack of moral behavior of students, many of them carry out various actions such as lack of courtesy towards lecturers, brawls, speeding on the street, drug use, and bullying that harms others. From the various problems that exist in the world of education, it requires the cultivation of character education values such as: religious, honest, discipline, responsibility, hard work and others.

Based on the search of researchers through the mass media, it was found that several phenomena of adolescents tending to commit immoral acts, especially cases of violence among students. As reported by *Metrotvnews.com* about the brawl between students occurred on Jalan Pemuda, Rawamangun, East Jakarta on Saturday (20/8/2022) evening. A number of motor vehicles that were parked were damaged by the perpetrators of the brawl who were students (Name, 2022). In addition, news about the brawl between students of Hasanuddin University (Unhas) Makassar, South Sulawesi (South Sulawesi) on Thursday (26/5/2022). The clash involved students of the literature department and the Faculty of Animal Husbandry as reported by *Detiknews* (RFS, 2022). In addition, a news report reported by *Tribunjateng.com* entitled *Ada Tawuran Mahasiswa UII Jogja, the Singapore U16 National Team Canceled Training Ahead of Indonesia U16 Opponents*. The brawl occurred between the Faculty of Law and the Faculty of Engineering UII on August 2, 2022 (Nugroho, 2022). In addition, a report reported by *IDN Times* about a brawl involving two groups of students at the UIN Alauddin Makassar Campus in Gowa Regency, South Sulawesi, Tuesday, March 29, 2022 afternoon. This brawl involves two faculties, namely students of the Faculty of Sharia and Law and students of the Faculty of Science and Technology (Sainstek) (Sahrul Ramadhon, 2022).

The progress of today's modern era can have a positive and negative impact on moral development. Students who show behavior in accordance with applicable norms and values can be said to have morality. Meanwhile, students who show behavior contrary to applicable norms and values, teenagers are said to have committed immoral acts. The results of previous studies concluded that, individuals need a self-control in thinking, behaving, acting, namely religion or religiosity.

There is a common thread between religiosity and morals. This is in line with the opinion of Ira Darmawanti who revealed that religiosity has a significant relationship with the ability to cope with stress. Ira concluded that in controlling stress, the higher the level of religiosity of a person, the better the ability to cope with stress (Darmawanti, 2012). Musdalifah in his research entitled *The Effect of Religiosity Activities on Student Moral Behavior at SMP Negeri 1 Barru* found that there was a significant influence between religiosity variables on student morals (Musdalifah, 2020). Nur Latifah in her research entitled *The Influence of Religiosity Levels on the Morals of Class V MI Miftahuth Tholibin Students, Mranggen District, Demak, 2018/2019 Academic Year* also showed that there is a positive influence between the level of religiosity and the morale of students (Nur Latifah, 2019).

Seeing the phenomenon of moral degradation among students, a control system is needed for their behavior. According to Anshori, human beings do need an institution that guarantees or maintains order in moral and social life. In this case religion can serve as such an institution (Reza, 2013). A stricter system of control is needed for the formation of behavior, one of which is with a religious approach or religiosity. Daradjat said that the function of religion in human life is to provide guidance in life, help in dealing with difficulties, and calm the mind (E., 2014).

Religiosity is how far knowledge is, how firm the beliefs are, how practiced worship and rules are, and how deep the passion for the religion is adhered to (Rifai, 2021). Ancok and Nashori reveal religiosity has five dimensions, namely; Pertama, akidah, which is the level of confidence of a Muslim in the truth of the teachings of the Islamic religion; Second, sharia is the level of Muslim compliance in carrying out ritual activities as instructed and encouraged in Islam; Third, morals, namely the level of behavior of a Muslim based on the teachings of the Islamic religion, how to realize with the world and its contents; Keempat, religious knowledge is the level of Muslim understanding of the teachings of the Islamic religion, as contained in the Qur'an; Fifth, passion is to experience feelings in carrying out religious activities in Islam (Winurini, 2019).

Based on observations made by researchers on students of the Islamic Religious Education Study Program UAD found that students showed a series of behaviors that tended to indicate having morality such as showing mutual supportive behavior, dressing neatly and politely, obeying applicable regulations, polite behavior and santun shown respectfully to lecturers, education staff and healthy association with his fellow colleagues. Even so, there are still some students found to have committed immoral

into account the mental processes that give birth to the moral behavior. Fourth, tindakan moral, that is, to view moral reasoning as a necessity and sufficient for the birth of a moral act (Octavia, 2014).

Dimensions of Religiosity

Religion is a system consisting of several aspects. Zakiah Daradjat reveals that religion includes religious awareness and religious experience (Zakiah, 2013). Spilka says that religion includes the existence of individual beliefs, customs, traditions, and also experiences (Spilka, B., Hood, R.W., Gorsuch, 2013). Religious awareness is the perceived aspect in the mind that is the mental aspect of religious activity, while religious experience is the feeling that leads to the beliefs produced by Action. Hurlock says that religion consists of two elements, namely the element of belief in religious teachings and the element of implementation of religious teachings (Ishomuddin, 2012).

The division of the dimensions of religiosity according to Glock and Stark consists of five dimensions, namely: First, dimensi belief (the ideological dimension) which is the degree to which a person accepts dogmatic things in his religion, for example belief in God, angels, heaven and hell. Second, dimensi worship or religious practice (the ritualistic dimension) is the degree to which a person performs ritual obligations in his religion. Third, the experiential dimension (the experiential dimension) is the feelings or experiences that have been experienced and felt. For example, feeling close to God, feeling afraid of sinning, feeling that his prayers were granted, being saved by God, and so on. Fourth, the intellectual dimension is a dimension that explains how far a person knows about the teachings of his religion, especially those in any other scripture. Fifth, dimensi (the consequential dimension) which is a dimension that measures the extent to which a person's behavior is motivated by the teachings of his religion in social life, for example whether he visits his neighbors sick, helps people who are struggling, donates his property, and so on (Falikah, 2021).

The opinion is in accordance with five aspects in the implementation of Islamic religious teachings on aspects of religiosity, namely the faith aspect is parallel to religious belief; the Islamic aspect is parallel to religious practice; the Ihsan aspect is parallel to religious experiential; the aspect of Science is parallel to religious knowledge; and the aspect of Charity is parallel to that of religious consequential (Subandi, 2013).

These dimensions are also in accordance with the results of Yaumul's research, namely a) aspects of Faith (religious belief) related to belief in Allah, Angels, Prophets, and so on; b) aspects of Islam (religious practice), related to the frequency or intensity of the implementation of religious teachings such as, prayer, fasting; c) aspects of ihsan (religious feeling), relates to one's feelings and experiences of the existence of God, fear relates to one's feelings and experiences of the existence of God, fear of violating His prohibitions and as Him; d) aspects of science (religious knowledge) namely a person's knowledge of his religious teachings; and e) aspects of charity (religious effect) related to how a person behaves in social life and so on. It can be said that a person is said to be religious if one is able to carry out these dimensions of religiosity in his behavior and life (Falikah et al., 2022).

Religiosity is essential to human life. Religiosity in Islam according to the Caliphate is a multi-dimensional concept that includes faith or beliefs and behaviors based on one's thoughts and deeds. Trust or faith is the first step in cultivating a change in personality. Aspects of religious experience involve elements of feelings, emotions, intuitions and views in religion. Aspects of religious experience are the dimensions that accompany beliefs, experiences, and worship. Religious feelings or experiences that always arise in a person cause internal control in himself so as to prevent the occurrence of deviant behaviors that can harm oneself or others (Al-Khalifah, 2004).

The description above can be concluded that Islam is a universal religion with a scope of doctrinal dimensions, which are not only between man and God, but also between humans which are regulated in Islamic teachings. The university is the third educational environment as a place to develop personality after the family environment and the community environment in which a person lives. Thus, the University not only functions as a medium to transfer knowledge but also as a place for educating students' noble ethics so that they can become moral human beings.

METHOD

The type of research in this research is quantitative because the testing of research results is based on data in the form of statistical analysis figures. Data processing in the form of numbers will be analyzed using the SPSS application (Syarifuddin Azwar, 2007). The variables to be studied include the dependent variable (Y), namely moral with an independent variable (X), namely the level of religiosity. In this case, the study is intended to test the consistency of the influence between religiosity variables on moral variables in UAD PAI students.



Fig 1. The effect of religiosity on moral variables in PAI UAD students

Population is a generalization area consisting of objects or subjects of research that have a certain quantity and characteristics that are applied by the researcher to be studied and then drawn conclusions in a study (Arifin, 2011). The population in this research is UAD PAI students class of 2019 to 2021, amounting to 699 students. The sample is a part or representative of the population to be studied (Sukmadinata, 2005). The number of sample members is often expressed by the sample size. The expected number of samples 100% representative of the population is the number of members of the population itself. For too many populations will be taken to be sampled in the hope that the number of samples taken can represent the existing population (Arifin, 2011). The determination of the number of samples in this study is to use the Slovin method as follows:

$$2019/2020 = 278$$

$$2020/2021 = 220$$

$$2021/2022 = 201$$

$$(N) = 699$$

$$n = \frac{N}{1 + (N \times e^2)} \tag{1}$$

Information:

n = Number of Samples

N = Population

e = Approximate error rate of 10%

Based on the number of IE students from 2019 to 2021, a total of 699 students, the determination of the number of samples used is:

$$n = \frac{699}{1 + 699(0.1^2)} \tag{2}$$

$$n = 90.17$$

So that based on the formula n obtained is 90.17 and rounded up to 90 students to make it easier to estimate respondents, so that the expected sample can already represent part of the study population. The sampling technique in this study is random sampling, which is a sampling technique from a random population without using strata or levels in population members. Because the population members in this study are homogeneous (similar) (Sugiyono, 2015).

The research instrument in the collection of primary data on this disuses a questionnaire questionnaire containing a number of written questions that are used to obtain information from respondents. The data measurement method in this study uses likert scale measurement, which is a scale containing four levels of answer preferences with the following table 1.

Table 1. Questionnaire Scoring Techniques

Option	Score	
	The Matter of Favorability	The Unfavorable Question
Very Appropriate	4	1
Appropriate	3	2
Not Appropriate	2	3
Highly Incongruous	1	4

The variables measured in the questionnaire of this study are the level of religiosity and moral level that will be disseminated to the sample of respondents. The scale of morality created based on the development of the theory from Kohlberg includes characteristics in the stage of development of morality that is, pre-conventional characteristics in the form of inherent in rules and instrumental: the real interests of the individual value the interests of others. Both conventional characteristics are interpersonal approval: expecting life to be seen well by others and then having regarded oneself as good. The three post-conventional characteristics are in the form of a social contract: relatively upholding the rules of favoring interests and welfare for all and universal ethics: self-chosen ethical principles, even when it is contrary to the law (Hasanah, 2019). For the morality scale, after a validity test of 20 items, the results of all questions were obtained except item number 1 with a calculated value of $0.088 < 0.207$. Question item number 1 was declared dead or unfit for research. Because the research uses used trial data, this question item will be discarded for subsequent data processing.

Meanwhile, the scale of religiosity is made based on the development of theories from Ancok and Nashori covering dimensions of religiosity including dimensions of akidah, sharia, morals, religious knowledge, and passion (Fridayanti, 2016). For the religiosity scale, after testing the validity of the questions totaling 30 items, the results of all valid questions were obtained except item number 1 (r: 0.103); number 6 (r: 0.187); number 9 (r: 0.192); number 11 (r: 0.082); number 24 (r: 0.019); number

29 ($r: 0.016$) with a calculated r value below 0.207. So that the 6 questions were declared dead or unfit to be used for research. Because the study uses used trial data, these 6 question items will be discarded for further data processing. After selecting valid questions, the questionnaire will then be tested for reliability to see if the questionnaire has consistency if the measurements are carried out with the questionnaire repeatedly. From the output of processing data with SPSS, it can be seen that the cronbach alpha value of the Religiosity variable is $0.811 > 0.6$, while the cronbach alpha value of the Moral variable is $0.808 > 0.6$, so it can be concluded that the question item for the measurement of variables X and Y is reliable.

Data analysis in this study is divided into two tests, namely the prerequisite test and the hypothesis test. Prerequisite tests include normality tests and linearity tests. After passing the prerequisite test, the data is only processed for further data analysis. The next stage is carried out testing research hypotheses. To test the hypothesis proposed in this study, a simple linear regression statistical technique was used. A simple linear regression technique is used to test the significance of exogenous/independent latent variables (religiosity) against endogenous/dependent (moral) latent variables by looking at the significance value (R). decision making is carried out by comparing the significance value (R) with the probability value of 0.05. If the significance value is less than 0.05, it means that the variable X has an effect on the variable Y. If the significance value is more than 0.05, it means that the variable X has no effect on the variable Y. The research location is at the Universitas Ahmad Dahlan IE Study Program. The research time is in the even semester of the 2021/2022 school year.

RESULTS

Results of The Distribution of Questionnaires

From the distribution of questionnaires given to respondents, the following are the results of statistical descriptions based on the calculation of the categorization of religiosity and morality variable scores (Table 2).

Table 2. Description of Varabel statistics X and Y

	Descriptive Statistics				
	N	Minimum	Maximum	Mean	Std. Deviation
Religiosity	90	72	109	98.62	7,018
Moral	90	50	73	64.23	5,823

Based on two models of categorization of research subjects as in the table above, it was found that the level of student morality at a moderate level tends to be high. Meanwhile, it was found that the level of religiosity of students was at a high level. For more details see the following table 3.

Table 3. Frequency of Religiosity Levels

Interval	Category	Frequency	Percent
Low	70-79	3	3.3 %
Medium	80-89	6	6.6 %
Height	90-99	45	50 %
Very High	100-109	36	40 %
Total		90	100 %

The table above shows that based on the calculation of the categorization of religiosity variable scores, out of 90 research samples in 81 research subjects or a percentage of 90% are in the high and very high category levels. The remaining 6 research subjects or a percentage of 6.6% were in the medium category, and for the low category only 3.3% or only 3 subjects were in the low category. It can be seen from the results of the categoryization of religiosity variable scores, that the tendency of many IE students to have religiosity at a high level based on statistical data calculations.

Table 4. Frequency of Morality Levels

Interval	Category	Frequency	Percent
Low	50-59	22	24.4 %
Medium	60-69	47	52.2 %
Height	70-79	21	23.3 %
Total		90	100 %

Based on the calculation of the categorization of morality variable scores (Table 4), out of 90 research samples in 47 research subjects or a percentage of 52.2% were in the moderate category level. The remaining 21 research subjects or a percentage

of 23.3% were in the high category, and for the low category there were 24.4% or there were 22 subjects who were in the low category. It can be seen from the results of the categorization of morality variable scores, that the tendency of IE students to have morality at a moderate level based on statistical data calculations. Therefore, based on observations of IE students conducted by researchers, there are still students who tend to act immorally.

Prerequisite test including a normality test of data distribution and a linearity test

The initial analysis in this study is a prerequisite test including a normality test of data distribution and a linearity test. The normality test aims to find out whether the residual value is normally distributed or not. A good regression model is to have a normally distributed residual value. Based on the results of the description table of the results of the normality test with Kolmogorov Smirnov, it can be known that the results of the distribution normality test on the morality and religiosity variables obtained a sig value of $0.200 > 0.05$, then it can be concluded that the residual value of the 2 variables X and Y is normally distributed. To clarify the results of the data distribution normality test can be seen in the table 5.

Table 5. One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		90
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	4.24473100
Most Extreme Differences	Absolute	.078
	Positive	.078
	Negative	-.063
Statistical Test		.078
Asymp. Sig. (2-tailed)		.200 ^{c,d}

- a. Test distribution is Normal.
- b. Calculated from data.
- c. Lilliefors Significance Correction.
- d. This is a lower bound of the true significance.

Furthermore, linearity testing of religiosity and morality variable data was carried out to determine the form of relationship between free variables and bound variables. From the Anova Table the value of Sig. deviation from linearity is $0.159 > 0.05$, so it can be concluded that there is a linear relationship between the free variable and the bound variable. It can be said that between the variables of religiosity and the variables of morality are related linearly. To clarify the results of linearity testing can be seen in the table 6.

Table 6. ANOVA

			Sum of Squares	Df	Mean Square	F	Sig.
Moral * Religiosity	Between Groups	(Combined)	1859.300	20	92.965	5.536	.000
		Linearity	1414.521	1	1414.521	84.227	.000
		Deviation from Linearity	444.779	19	23.409	1.394	.159
	Within Groups	1158.800	69	16.794			
	Total	3018.100	89				

After the prerequisite test is met, hypothesis testing is carried out with a simple linear regression test. A simple linear regression analysis is used to test the influence of religiosity variables on moral variables. Decision making in a simple linear regression test can be done by comparing the significance value with the probability value of 0.05.

- a. If the significance value < 0.05 , it means that the variable X affects the variable Y.
- b. If the significance value > 0.05 , it means that the variable X has no effect on the variable Y.

Table 7. ANOVA^a

Type	Sum of Squares	Df	Mean Square	F	Sig.
Regression	1414.521	1	1414.521	77.625	.000 ^b
Residual	1603.579	88	18.222		
Total	3018.100	89			

- a. Dependent Variable: Moral
- b. Predictors: (Constant), Religiosity

From the table 7 output the calculated F value = 77,625. With a significance level of $0.000 < 0.05$, the regression model can be used to predict the Religiosity variable or in other words there is an influence of the Religiosity variable (X) on the Resilience variable (Y). A significance value of 0.000 means that the $\text{sig} < 0.01$, it can be said that religiosity with morality has a very significant relationship. In line with the research conducted by (Imam Haryadi, 2020), the findings of the study based on statistical analysis show that there is a significant relationship between visible and closed anxiety and problem solving through religion or religiosity. In addition, these findings are also in line with research conducted by Safaria in the results of the study showing that problem solving through religion or religiosity has a significant role as a moderator against work stress (Darokah & Safaria, 2005).

As for knowing the magnitude of the influence of the Religiosity variable on the Moral variable, it can be seen from the following table 8.

Table 8. Model Summary^b

Type	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.685 ^a	.469	.463	4.269

a. Predictors: (Constant), Religiosity

b. Dependent Variable: Moral

The table 8 explains the magnitude of the correlation value / relationship R which is 0.685, while the coefficient of determination (R Square) is 0.469, which contains the understanding that the influence of the free variable (Religiosity) on the bound variable (Moral) is 46.9%.

DISCUSSION

PAI students who have morality are viewed based on characteristics in the stage of morality development. Students who are said to have morality include tending to obey regulations, solidarity with friends, upholding moral principles. According to researchers, students who show immoral actions, this is because students tend to not understand the norms and values of moral and moral learning provided through lecture activities. Religious education obtained by students should ideally become the norms and values they adhere to in moral life, because in religion it contains norms and values that regulate all systems of human life.

This discovery is in line with Julia's opinion, moral life is inseparable from religious beliefs. Moral values that are firm, sure and fixed, unchanging due to circumstances, place, and time, are values that are rooted in religion. In the development of the younger generation, it is necessary that moral and religious life be in line and receive serious attention (Aridhona, 2018). This is also in line with research conducted by Susilawati showing that there are consistent results related to problem solving through religion or religiosity with a person's happiness (Susilawati, 2022).

Students who are said to have religiosity are shown by their enthusiasm in religious activities on campus, carrying out congregational prayers, knowing the number and content of the pillars of faith and the pillars of Islam, and so on. The system of planting religiosity on campus is contained in the recitation of verses from the Qur'an before lectures begin, the appeal for congregational prayers in mosques, the implementation of routine studies in campus mosques, and religious learning provided. Ha is based on the realization that prevailing morals tend to be influenced by norms and values that come from the teachings of the Islamic religion.

According to the researcher, between the results of the analysis data obtained and the observations made there is harmony. The religiosity of PAI students based on statistical data calculations is at a high level. Meanwhile, the morality of IE students based on statistical data calculations is at a moderate level which tends to be high. Therefore, between religiosity and morality has a high synergy. These findings, supported by research conducted by Ira concluded that problem solving through religion or religiosity can influence the idea of broad psychosocial adjustment (Darmawati, 2012).

Based on the review of data and findings, a conclusion can be drawn that when the Islamic dimension is present in student life, it tends to think, behave and act in relationships with fellow humans will uphold religious and moral norms and values in students, thus preventing students from committing immoral acts.

CONCLUSION AND SUGGESTION

Based on the results of the data analysis obtained, it can be concluded that religiosity in students is at a high level. This is realized through the intensity of a series of worship performances. Morality in students is at a moderate level tends to be high. This is manifested in the pattern of thinking, behaving, and acting towards human relations of moral value. In addition, it was also found that there was a very significant influence between religiosity and the morality of IE students. The level of understanding of the implementation of worship in students will synergize with the level of understanding of moral norms and

values in themselves, if understood with sincerity of conscience. Behaviors of moral value, derived from the conscience of the individual. So that the higher the level of religiosity in students will be followed by the high level of morality in IE students.

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