

The Relationship Between Preoccupation, Guidance, Conviction, and Emotional Involvement in High School and MA Students Using the Dimensional Religiosity Scale Method

Rahayu Mulyaningsih¹

¹Islamic Religious Education Undergraduate Program, Faculty of Education, State Islamic University of Salatiga, Indonesia

Article Info

Article history:

Received 09 01, 2024
Reviewed 09 10, 2024
Revised 09 20, 2024
Accepted 09 30, 2024

Keywords:

Religiosity
Dimensional of Religiosity Scale
Islamic Schools
Public Schools

ABSTRACT

This study examines how Islamic and public schools influence students' religiosity, focusing on self-control in thinking, acting, and behaving. Recognizing that schools play a vital role in shaping religious attitudes, the research employs a quantitative approach with descriptive comparative and correlational designs. It involves students from Islamic schools (Salatiga State Islamic High School and Muhammadiyah Plus Private High School) and public schools (Salatiga State High School 3 and Tunas Harapan Private Telecommunication Vocational School). Data collection methods include observations, questionnaires, and interviews. The findings reveal that Islamic schools outperform public schools in fostering religiosity, attributed to factors like religious education, school environment, life experiences, and the role of religion in decision-making. These results highlight the importance of integrating religious values within the educational framework to support holistic student development. The study suggests that future research should investigate the long-term effects of religious education on student behavior and outcomes, providing insights into improving religiosity in diverse school settings.

This is an open access article under the [CC BY-SA](#) license.



Corresponding Author:

Rahayu Mulyaningsih
Islamic Religious Education Undergraduate Program, Faculty of Education, State Islamic University of Salatiga, Indonesia
Email: fadlilahnurulaini040@gmail.com

1. INTRODUCTION

One of the goals of national education is to form individuals who have ethics and moral values, namely by having religious beliefs and devotion to Allah SWT the Almighty and having noble morals. This is stated in Law of the Republic of Indonesia No. 20 of 2003, Article 3 concerning the national education system [1, pp. 1–57]: "National education functions to develop abilities and form the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of students to become humans who believe in and fear Allah SWT the Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens". [1].

Religiosity, which is defined as self-control in thinking, acting, and behaving in accordance with religious teachings, plays a crucial role in the formation of individual attitudes and behavior. Studies by Waro & Prasetya [2] and Surono & Mahfud [3] show that the level of religiosity is positively correlated with good moral and ethical attitudes. Therefore, a deep understanding of religiosity needs to be instilled early on, especially in the educational environment.

However, in reality, there are different views in choosing public schools or madrasahs based on their level of religiosity. Some students choose public schools for reasons of cost and pragmatic views on job prospects, while others choose Islamic schools because they prioritize the religious values taught. According to Najib, adolescents who are equipped with an understanding of religiosity will become a threat and cause anxiety for the environment and others, because they become a factor in the moral crisis of adolescents by committing crimes [4]. This difference raises questions about the extent to which the educational environment influences the level of religiosity of students.

This study aims to measure the differences in the level of religiosity between public school students (SMA and SMK) and Islamic school students (MA and Muhammadiyah) in Salatiga. This study uses the Dimensional of

Religiosity Scale developed by Diduca & Joseph (2007), which includes four dimensions: preoccupation, conviction, emotional involvement, and guidance [5]. This scale allows researchers to assess various aspects of religiosity comprehensively.

The literature review shows that religiosity has a strong correlation with morality and positive attitudes. As done by Rozali and Komalasari; Jannah, Farlina and Nirmala; and Angelia, Tiatry and Heng that the higher the level of religiosity possessed by students, the better the morality of the students [6], [7], [8]. However, research that directly compares students in public schools and Islamic schools is still rare. This study attempts to fill this gap by providing an in-depth comparative analysis, which can be the basis for the development of a more balanced educational curriculum between academic and religious aspects.

The approach used in this study is innovative because it emphasizes the differences in dimensions of religiosity, not just the general level of religiosity. This makes it possible to see how various aspects of religiosity can vary between students in two different types of educational institutions. This study will also identify factors that may influence these differences, such as family background, social environment, and school policies.

The results of this study are expected to provide a significant contribution to understanding the role of education in the formation of student religiosity. In addition, this study can be a reference for policy makers in designing more holistic and inclusive educational programs, which not only emphasize academic achievement but also the development of character and moral values.

Thus, this study will provide new insights into how educational institutions can play a role in strengthening students' religious values. This study is expected to be a foothold for further development in the field of education, especially in integrating religious values into the curriculum of public schools and Islamic schools.

2. METHOD

This study uses a quantitative approach with a comparative and correlational descriptive design. The comparative design aims to analyze the differences in religiosity and resilience of students in Islamic schools and public schools, while the correlational design explores the relationship between religious attitudes and student resilience. The population includes all grade XII students from the selected schools, namely Islamic schools (MA Negeri Salatiga & SMA Swasta Muhammadiyah Plus) & Public Schools (SMA Negeri 3 Salatiga & SMK Swasta Telekomunikasi Tunas Harapan) with a total of 1083 students. The sample was taken using a simple random sampling technique with the Slovin formula resulting in 290 students divided into 145 for Islamic schools and 145 for public schools. Data were collected using a Likert scale on a religiosity scale (Dimension of Religiosity Scale) consisting of four indicators, namely, Preoccupation, Guidance, Conviction and Emotional involvement [5]. Validity and reliability tests were carried out to ensure that the data collection instruments were accurate and consistent [9], [10], [11]. Convergent validity test was found with a strong relationship between the total DR (Dimension of Religiousness) Scale and FSAC ($r = 0.94$, $n = 202$, $p < 0.0001$). The Reliability Test showed a score of 0.95 which means it has a validity value of "very reliable". The Reliability Test showed a score of 0.95 which means it has a validity value of "very reliable" [5]. The data were analyzed using the normality test, independent sample t-test, and Mann-Whitney test, depending on the distribution of the data. If the data is normal, then use the independent sample t-test, while the data is not normal, then use non-parametric analysis, namely the Mann-Whitney test.

3. RESULTS AND DISCUSSION

This study focuses on the comparison of the level of religiosity between students of Public Schools and Madrasahs in Salatiga, with the population object being students of Senior High Schools and Islamic Senior High Schools. Juvenile delinquency, which often occurs at the age of 15 to 19 years, makes Senior High School students the main focus, as evidenced by the research of Lestari [12], Amaliyah [13] and Nuraizah [14]. Education, especially Islamic education, has an important role in shaping and improving character and behavior according to Islamic teachings. Public Senior High Schools are more dominant in general knowledge, while Madrasahs emphasize religious lessons at least 30% [15]. Many parents assume that students in religious-based high schools tend to have better religious attitudes, with a connection between ritual worship practices and social religious practices [16]. This study measures the level of religiosity in Public Schools such as SMA N 3 and SMK Telekomunikasi Tunas Harapan, as well as Madrasahs such as MAN and SMK Muhammadiyah Plus, which have various routine religious activities such as tahlil, dhuha prayers, and other habits, which are expected to shape students' religiosity [17].

3.1. Respondent Characteristics

The number of samples used in this study was 290 respondents, consisting of Islamic Schools and Public Schools.

Table 1. Respondent Characteristics

Islamic Themed School	Number of Samples	Percentage (%)
MAN Salatiga	122	42%
Muhammadiyah PlusPlus Senior High School Salatiga	23	8%

Amount	145	50%
Public School	Number of Samples	Percentage (%)
Tunas Harapan Telecommunication Vocational School	72	24.8%
State Senior High School 3 Salatiga	73	25.2%
Amount	145	50%
Total Sample	290	100%

3.2. Data Analysis

3.2.1. Normality Test

The prerequisite test used is the normality test. The normality test is a test used to determine whether the data is normal or not [11] before conducting a parametric test. Normal data is analogous to a class with low, medium and high criteria. Normal data is if the sig. value > 0.05 [18].

Table 2. Normality Test With One-Sample Kolmogorov-Smirnov Test

One-Sample Kolmogorov-Smirnov Test					
		MAN_Salatiga	Muhammadiyah High School	SMA_N_3	SMK_Telecommunication
N		122	23	73	72
Normal Parameters a,b	Mean	93.5164	89.6957	90.3288	83.3611
	Std. Deviation	5.81567	6.33486	6.87599	4.25360
Most	Absolute	.213	.099	.196	.150
Extreme	Positive	.148	.071	.104	.096
Differences	Negative	-.213	-.099	-.196	-.150
Test Statistics		.213	.099	.196	.150
Asymp. Sig. (2-tailed)		.000 ^c	.200 ^{c,d}	.000 ^c	.000 ^c
a. Test distribution is Normal.					
b. Calculated from data.					
c. Lilliefors Significance Correction.					
d. This is a lower bound of the true significance.					

Based on Table 2 above, it can be seen that there is a probability value below 0.05, which means that there is data that is not normally distributed. MAN data shows a sig. value of $0.00 < 0.05$. SMA Muhammadiyah PlusPlus data shows a sig. value of $0.01 < 0.05$. SMA N 3 data shows a sig. value of $0.00 < 0.05$. Based on these data, it means that data from MAN, SMA N 3 and SMK Telekomunikasi are not normally distributed because the sig. value is less than 0.05. Therefore, to continue this research, non-parametric statistics (Mann-Whitney Test) are used.

3.2.2. Mann-Whitney Test

3.2.2.1. Differences in levels of religiosity in Islamic Schools and Public Schools

The Mann-Whitney test is the best test to test the significance of the comparative hypothesis of two independent samples whose measurement scale is ordinal [19]. The Mann Whitney test is included in non-parametric statistics which are used when the data is not normal and to continue the research using non-parametric analysis [20]. If the asymp. sig value is $< 5\%$ then if the asymp. sig value is $> 5\%$ and vice versa [21], [22].

Table 3. Mann-Whitney Test On The Religiosity Of Islamic And Public Schools

Test Statistics ^a	
	Results
Mann-Whitney U	5184.500
Wilcoxon W	15769.500
Z	-7.475
Asymp. Sig. (2-tailed)	.000
a. Grouping Variable: School	

Based on Table 3 above which measures the differences in religiosity of Islamic Schools and Public Schools, the Asymp. Sig. (2-tailed) value is 0.000 which is smaller than 0.05. This means that there is a difference in the level of religiosity between Islamic Schools and Public Schools. Thus, H_0 is accepted, indicating a difference between the religiosity of Islamic Schools and Public Schools. This can be seen in the table below.

Table 4. Rank Results Differences In Religiosity Between Islamic Schools And Public Schools

Ranks				
	School	N	Mean Rank	Sum of Ranks
Results	Islamic School	145	182.24	26425.50
	Public School	145	108.76	15769.50
	Total	290		

Judging from the table Table 4 above, it can be seen that the average level of religiosity in the Mean Rank table of Islamic Schools is higher than public schools, which is 182.24 and Public Schools is 108.76. This means that the level of religiosity of Islamic Schools is higher than Public Schools.

Table 5. Rank Results Differences in religiosity between Islamic schools and public schools

Ranks				
	Sekolah Islam	N	Mean Rank	Sum of Ranks
Hasil	MAN	122	77.61	9469.00
	SMA Muhammadiyah Plus	23	48.52	1116.00
	Total	145		
	Sekolah Umum	N	Mean Rank	Sum of Ranks
Hasil	SMA N 3 Salatiga	73	93.67	6838.00
	SMK Telekomunikasi Tunas Harapan	72	52.04	3747.00
	Total	145		

Based on table 5 above, it can be seen that the Mean Rank column for MAN is greater than SMA Muhammadiyah Plus. This means that the religiosity level of SMA N 3 is higher than SMK Telekomunikasi Tunas Harapan. While in Public Schools, the Mean Rank column of SMA N 3 is higher than SMK Telekomunikasi Tunas Harapan. This means that the religiosity of SMA N 3 is higher than SMK Telekomunikasi Tunas Harapan.

3.2.3. Data analysis based on dimensions of religiosity

3.2.3.1. Preoccupation Dimension

Table 6. Mann-Whitney Test On The Preoccupation Dimension Of Islamic And Public Schools

Test Statistics ^a	
	Result_Dimension
Mann-Whitney U	5152.000
Wilcoxon W	15737.000
Z	-7,604
Asymp. Sig. (2-tailed)	.000
a. Grouping Variable: School_Dimension	

Based on Table 6 above, it can be seen that the sig. value is 0.000, which means it is smaller than 0.05. It can be concluded that there is a significant difference between Islamic Schools and Public Schools in the dimension of Devotion. It can be seen in the table below.

Table 7. Rank Results Of The Preoccupation Dimension Level Of Islamic And Public Schools

	School_Dimension	N	Mean Rank	Sum of Ranks
Result_Dimension	Islamic School	145	182.47	26458.00
	Public School	145	108.53	15737.00
	Total	290		

Based on Table 7 above, it can be seen that there is a significant difference between Islamic Schools and Public Schools. As seen in the Mean Rank table, Islamic Schools show a value of 182.47 and Public Schools 108.53 with a significant difference. Islamic Schools have a higher value than Public Schools in the Preoccupation dimension.

Table 8. Rank Results Of The Preoccupation Dimension Level Of Islamic And Public Schools

Islamic_School_Dimensions				
Result_Dimension		N	Mean Rank	Sum of Ranks
	MAN	122	76.20	9296.50
	Muhammadiyah Plus High School	23	56.02	1288.50
	Total	145		
Public_School_Dimensions				
Result_Dimension		N	Mean Rank	Sum of Ranks
	State Senior High School 3 Salatiga	73	90.82	6630.00
	Tunas Harapan Telecommunication Vocational School	72	54.93	3955.00
	Total	145		

Based on table 8 above, in the Mean Rank column for MAN, the Preoccupation dimension is higher than SMA Muhammadiyah Salatiga. While for public schools, it turns out that SMA N 3 has a higher Preoccupation dimension than SMK Telekomunikasi Tunas Harapan.

3.2.3.2. Guidance Dimension

Table 9. Mann-Withney Test On The Guidance Dimension Of Islamic And Public Schools

Test Statistics ^a	
	Result_Dimension
Mann-Whitney U	6581.000
Wilcoxon W	17166.000
Z	-5,573
Asymp. Sig. (2-tailed)	.000
a. Grouping Variable: School_Dimension	

Based on Table 9 above, it can be seen that the sig. value is 0.000, which means it is smaller than 0.05. It can be concluded that there is a significant difference between Islamic Schools and Public Schools in the Guidance dimension. It can be seen in the table below.

Table 10. Rank Results Of The Guidance Dimension Level Of Islamic And Public Schools

Ranks				
	School_Dimension	N	Mean Rank	Sum of Ranks
Result_Dimension	Islamic School	145	172.61	25029.00
	Public School	145	118.39	17166.00
	Total	290		

Based on Table 10 above, it can be seen that there is a significant difference between Islamic Schools and Public Schools. As seen in the Mean Rank table, Islamic Schools show a value of 172.61 and Public Schools 118.39. Islamic Schools have a higher value than Public Schools in the Guidance dimension.

Table 11. Rank Results Of The Guidance Dimension Level Of Islamic And Public Schools

Ranks Guidance				
	Dimension_Islamic School	N	Mean Rank	Sum of Ranks
Result_Dimension	MAN	122	77.52	9458.00
	Muhammadiyah Plus High School	23	49.00	1127.00
	Total	145		
	Public School Dimensions	N	Mean Rank	Sum of Ranks
Result_Dimension	SMA N 3	73	86.51	6315.50
	Tunas Harapan Telecommunication Vocational School	72	59.30	4269.50
	Total	145		

Based on Table 11 above, it can be seen in the Mean Rank column that for Islamic schools, MAN has a higher value than SMA Muhammadiyah Plus. This means that there is a significant difference in the Guidance dimension between MAN and SMA Muhammadiyah Plus. While for public schools, SMA N 3 has a higher value than SMK Telekomunikasi Tunas Harapan. This means that there is a significant difference in the Guidance dimension between SMA N 3 and SMK Telekomunikasi Tunas Harapan.

3.2.3.3. Conviction Dimension

Table 12. Mann-Withney Test On The Conviction Dimension Of Islamic And Public Schools

Test Statistics	
	Result_Dimension
Mann-Whitney U	9155.000
Wilcoxon W	19740.000
Z	-1.953
Asymp. Sig. (2-tailed)	.051
a. Grouping Variable: School_Dimension	

Based on Table 12 above, it can be seen that the sig. value is 0.51, which means it is greater than 0.05. It can be concluded that there is no significant difference between Islamic Schools and Public Schools in the Belief dimension. This can be seen in the table below.

Table 13. Rank Results Of The Conviction Dimension Level Of Islamic And Public Schools

Ranks Conviction				
	School_Dimension	N	Mean Rank	Sum of Ranks
Result_Dimension	Islamic School	145	154.86	22455.00
	Public School	145	136.14	19740.00
	Total	290		

Based on Table 13 above, it can be seen that there is an insignificant difference between Islamic Schools and Public Schools in the Belief dimension. Seen in the Mean Rank table, Islamic Schools show a value of 154.86 and Public Schools 136.14. Islamic Schools have a higher value than Public Schools in the Belief dimension which has a difference that is not too far apart.

Table 14. Rank Results Of The Conviction Dimension Level Of Islamic And Public Schools

Ranks Conviction				
	Islamic_School_Dimensions	N	Mean Rank	Sum of Ranks
Result_Dimension	MAN	122	73.63	8982.50
	Muhammadiyah Plus High School	23	69.67	1602.50
	Total	145		
	Public_School_Dimensions	N	Mean Rank	Sum of Ranks
Result_Dimension	SMA N 3	73	62.96	6421.00
	Tunas Harapan Telecommunication Vocational School	72	57.83	4164.00
	Total	145		

Based on Table 14 above, it can be seen in the Mean Rank column between MAN and SMA Muhammdyah PlusPlus, where the MAN value is slightly higher than SMA Muammadiyah Plus. This means that there is an insignificant difference in the Confidence dimension between MAN and SMA Muhammdyah PlusPlus. While in public schools, SMA N 3 has a slightly higher value than SMK Telekomunikasi Tunas Harapan. This means that there is a less significant difference in the Confidence dimension between SMA N 3 and SMK Telekomunikasi Tunas Harapan.

3.2.3.3. Emotional Involvement Dimension

Table 15. Mann-Withney Test On The Emotional Involvement Dimension Of Islamic And Public Schools

Test Statistics	
	Result_Dimension
Mann-Whitney U	7488.500
Wilcoxon W	18073.500
Z	-4.333
Asymp. Sig. (2-tailed)	.000
a. Grouping Variable: School_Dimension	

Based on Table 15 above, it can be seen that the sig. value is 0.000, which means it is smaller than 0.05. It can be concluded that there is a significant difference between Islamic Schools and Public Schools in the Emotional Involvement dimension. It can be seen in the table below.

Table 16. Rank Results Of The Emotional Involvement Level Of Islamic And Public Schools

Ranks Emotional Involvement				
	School_Dimension	N	Mean Rank	Sum of Ranks
Result_Dimension	Islamic School	145	166.36	24121.50
	Public School	145	124.64	18073.50
	Total	290		

Based on Table 16 above, it can be seen that there is a significant difference between Islamic Schools and Public Schools in the Emotional Involvement dimension. As seen in the Mean Rank table, Islamic Schools show a value of 166.36 and Public Schools 124.64, this shows a significant difference. This means that Islamic Schools have a higher value than Public Schools in the Emotional Involvement dimension.

Table 17. Rank Results Of The Emotional Involvement Level Of Islamic And Public Schools

Ranks				
	Dimension_Islamic School	N	Mean Rank	Sum of Ranks
Result_Dimension	MAN	122	76.59	9343.50
	Muhammadiyah Plus High School	23	53.98	1241.50
	Total	145		
	Public School Dimensions	N	Mean Rank	Sum of Ranks
Result_Dimension	SMA N 3	73	91.41	6673.00
	Tunas Harapan Telecommunication Vocational School	72	54.33	3912.00
	Total	145		

Based on Table 17 above in the Mean Rank column, it can be seen that there is a slightly higher difference in MAN scores than SMA Muhammadiyah Plus. This means that there is a significant difference in the Emotional Involvement dimension between MAN and SMA Muhammadiyah Plus. While in public schools, SMA N 3 has a higher score than SMK Telekomunikasi Tunas Harapan with a fairly significant difference. This means that there is a significant difference in the Emotional Involvement dimension between SMA N 3 and SMK Telekomunikasi Tunas Harapan.

3.2.4. Discussion

Based on the data analysis conducted by the researcher above, it can be concluded that the level of religiosity of Islamic Schools is higher than Public Schools. The Mann Whitney test shows the Asymp. Sig. (2-tailed) value is 0.000 which is smaller than 0.05. This means that H_0 is accepted, indicating that there is a difference in the level of religiosity between Islamic Schools and Public Schools. This study is in line with research conducted by Mastiyah [23] that Madrasah students have a higher level of religiosity (aspects of knowledge, belief, appreciation, and worship behavior) than SMA or Public Schools. In addition to research conducted by Mastiyah, other studies conducted by Abubakar [24] and Rahmawati [25] showed the same results. In each dimension of religiosity between Islamic Schools and Public Schools, it shows that there is a significant difference after the Mann Whitney test which produces a sig. value of 0.000. As seen in the Mean Rank table, Islamic Schools show a value of 182.47 and Public Schools 108.53 with a fairly significant difference. Islamic Schools have higher scores than Public Schools in the Preoccupation dimension. Individuals who have high Preoccupation may tend to reflect deeply on the meaning of life, religious values, and existential questions.

In the Guidance dimension, the sig. value is 0.000, which means it is less than 0.05, Islamic Schools show a value of 172.61 and Public Schools 118.39. It can be concluded that there is a significant difference between Islamic Schools and Public Schools in the Guidance dimension. Islamic Schools have higher scores than Public Schools in the Guidance dimension. Individuals who have a high level of Guidance may feel that their religion provides strong guidance in making decisions and directing their behavior.

In the Conviction dimension, the sig. value is 0.51, which means it is greater than 0.05, Islamic Schools show a value of 154.86 and Public Schools 136.14. It can be concluded that there is an insignificant difference between Islamic Schools and Public Schools in the Conviction dimension. Islamic Schools have higher scores than Public Schools in the Conviction dimension which has a not too far difference. People who have high Conviction tend to have strong beliefs in their religious values, doctrines, or beliefs.

In the Emotional Involvement dimension, the sig. value is 0.000 which means it is less than 0.05, Islamic Schools show a value of 166.36 and Public Schools 124.64. It can be concluded that there is a significant difference between Islamic Schools and Public Schools in the Emotional Involvement dimension. Emotional Involvement reflects the level of emotional involvement of individuals in religious practices or spiritual activities. This can include feelings of awe, humility, respect, or deep spiritual experiences.

Factors that influence the above dimensions such as factors from the individual himself (education, personal experience, religious experience and personality), social and cultural factors (social interaction, theology and doctrine), environmental factors (access to religious sources such as mosques and other places of worship, social and economic conditions) [26]. From the four dimensions above, it can be concluded that Islamic Schools dominate with evidence that the Mean Rank value of Islamic Schools is higher than Public Schools. This is influenced by the environment, social and religious focus applied to Islamic Schools more deeply than Public Schools. This is in line with research conducted by [23]. This can be seen in the following table:

Table 18 Gain results between Islamic and public school dimensions

Indicator	Islamic School	Public School	Gains
Preoccupation Dimension	182.47	108.53	73.94
Guidance Dimension	172.61	118.39	54.22
Conviction Dimension	154.86	136.14	18.72
Emotional Involvement Dimension	166.36	124.64	41.72

Why is the value of each indicator in Public Schools lower than Islamic Schools? This is in line with research conducted by Wahyuni Ismail [15] because Islamic schools facilitate more religious programs. As in Islamic Schools, religious lessons are given at least 30% of general knowledge. While public schools are more dominant compared to religious knowledge, and are fixated on class formalities. The higher level of religiosity in Islamic schools is also based on the combined curriculum of general and religious education, where the content of religious education is higher than in high schools [16]. Aspects that influence high religiosity are family and community environmental factors in addition to the school environment Abubakar & Hanafi [24], namely education such as habituation and also learning about religion. This is supported by [27] and Pratama et al., [28]. In addition, according to Angelia [29] intrinsic factors such as praying can help individuals reinterpret every emotional situation faced by individuals. There are also extrinsic factors such as social support in the spiritual community or religiosity can help individuals reduce or regulate negative emotions. Students who attend Islamic schools will carry out various spiritual activities routinely.

4. CONCLUSION

This study revealed significant differences in religiosity between students in Islamic schools and public schools, with Islamic schools showing higher levels across multiple dimensions. Dimensions of religiosity including preoccupation, guidance, belief, and emotional involvement showed that Islamic schools had higher levels of religiosity than public schools. Factors such as religious education, religious environment, life experiences, views of God, importance of religion in life decisions, perceptions of morality, and understanding of religious teachings play an important role in shaping individual religiosity, which was overall higher in Islamic schools. These findings underscore the potential for further research on how educational environments influence moral and religious development. Future studies could expand on these findings by exploring the long-term effects of religious education on student behavior and integrating additional variables such as family background and community influences to deepen understanding of the role of religiosity in educational outcomes.

REFERENCES

- [1] I. D. P. Nasional, "Undang-undang republik Indonesia nomor 20 tahun 2003 tentang sistem pendidikan nasional," *Publisher: Departemen Pendidikan Nasional*, 2003.
- [2] R. I. Waro dan B. Prasetya, "Kontribusi Keshalehan Sosial Dan Religiusitas Dalam Pembentukan Moral Remaja Desa Boto Kecamatan Lumbang Probolinggo," *1st International Conference on Morality (InCoMora)*, no. 1, Art. no. 1, Mei 2020.
- [3] S. Surono dan M. I. Mahfud, "Tingkat Religiusitas Siswa (Studi Di SMA Negeri 1 Sangkulirang Kutai Timur)," *DIAJAR: Jurnal Pendidikan dan Pembelajaran*, vol. 1, no. 2, hlm. 123–129, Apr 2022, doi: 10.54259/diajar.v1i2.511.
- [4] M. A. Najib, "Konsep Dan Implementasi Pembinaan Religiusitas Siswa Di SMA," *Jurnal Tawadhu*, vol. 2, no. 2, Art. no. 2, Okt 2018.
- [5] S. Joseph dan D. DiDuca, "The Dimensions of Religiosity Scale: 20-item self-report measure of religious preoccupation, guidance, conviction, and emotional involvement," *Mental Health, Religion & Culture*, vol. 10, no. 6, hlm. 603–608, Nov 2007, doi: 10.1080/13674670601050295.
- [6] A. Rozali dan S. Komalasari, "Religiusitas dan Agresivitas Siswa SMA X Banjarmasin," *Jurnal Studia Insania*, vol. 9, no. 2, hlm. 135–151, Feb 2022, doi: 10.18592/jsi.v9i2.5456.
- [7] M. Angelia, S. Tiatri, dan P. Heng, "Hubungan Religiusitas Dan Regulasi Emosi Siswa Sekolah Dasar," *Jurnal Muara Ilmu Sosial, Humaniora, dan Seni*, vol. 4, hlm. 451, Okt 2020, doi: 10.24912/jmishumsen.v4i2.8252.2020.
- [8] N. Jannah, A. Farlina, dan N. Sari, "Religiusitas Siswa dan Sikap Siswa pada Mata Pelajaran Fisika," *SPEKTRA : Jurnal Kajian Pendidikan Sains*, vol. 6, no. 1, hlm. 1, Jun 2020, doi: 10.32699/spektra.v6i1.125.
- [9] B. Darma, *Statistika Penelitian Menggunakan SPSS (Uji Validitas, Uji Reliabilitas, Regresi Linier Sederhana, Regresi Linier Berganda, Uji t, Uji F, R2)*. GUEPEDIA, 2021.
- [10] N. M. Janna dan H. Herianto, "Konsep Uji Validitas Dan Reliabilitas Dengan Menggunakan SPSS," *Open Science Framework*, preprint, Jan 2021. doi: 10.31219/osf.io/v9j52.
- [11] S. Riyanto dan A. A. Hatmawan, *Metode Riset Penelitian Kuantitatif Penelitian Di Bidang Manajemen, Teknik, Pendidikan Dan Eksperimen*. Deepublish, 2020.
- [12] I. P. Lestari, Apriyani Puji, S. Amin, dan I. S. Wekke, *Model Pencegahan Kenakalan Remaja Dengan Pendidikan Agama Islam*. Penerbit Adab, 2021.
- [13] A. I. Amaliyah, Ikhrom, dan M. Junaidi, "Peran Guru Pendidikan Agama Islam dalam Menanggulangi Kenakalan Remaja di SMA/SMK Comal Pemalang," *Jurnal Pendidikan dan Pengajaran*, vol. 2, no. 2, Art. no. 2, Jul 2023, Diakses: 26 Oktober 2023. [Daring]. Tersedia pada: <https://pijar.saepublisher.com/index.php/jpp/article/view/23>
- [14] A. Nurazizah, A. Rukajat, dan K. Ramdhani, "Peran Pendidikan Agama Islam Dalam Membentuk Karakter Siswa Di Era Milenial," *PeTeKa*, vol. 5, no. 3, Art. no. 3, Okt 2022, doi: 10.31604/ptk.v5i3.361-372.
- [15] W. Ismail, "nalisis Komparatif Perbedaan Tingkat Religiusitas Siswa Di Lembaga Pendidikan Pesantren, MAN, Dan SMUN," *lp*, vol. 12, no. 1, hlm. 87–102, Jun 2009, doi: 10.24252/lp.2009v12n1a7.

- [16] R. Wijayanti dan A. Sholihah, "Religiusitas dan Resiliensi Siswa SMA dan MA di Kota Bengkulu," *Consilia : Jurnal Ilmiah Bimbingan dan Konseling*, vol. 4, no. 2, hlm. 158–168, Sep 2021, doi: 10.33369/consilia.4.2.158-168.
- [17] S. Asnaeni, Asriati, dan S. Siska, "Penanaman Nilai Karakter Religius melalui Pembiasaan Morning Activity pada Anak Usia Dini," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, vol. 7, no. 5, Art. no. 5, Okt 2023.
- [18] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Bandung: Alfabeta, 2019.
- [19] Norfai, *Statistika Non-Parametrik Untuk Bidang Kesehatan (Teoritis, Sistematis dan Aplikatif)*. Penerbit Lakeisha, 2021.
- [20] M. Muchson, *Metode Riset Akuntansi*. SPASI MEDIA, 2017.
- [21] S. Abdullah dan T. E. Sutanto, *Statistika Tanpa Stres*. TransMedia, 2015.
- [22] Z. Mufarrikoh, *Statistika Pendidikan (Konsep Sampling dan Uji Hipotesis)*. Jakad Media Publishing, 2019.
- [23] I. Mastiyah, "Religiusitas Siswa Madrasah Aliyah Dan Sekolah Menengah Atas," *EDUKASI*, vol. 16, no. 3, Des 2018, doi: 10.32729/edukasi.v16i3.484.
- [24] A. Abubakar dan A. Hanafi, "Tingkat Religiusitas Peserta Didik Pada SMA/MA di Maluku Utara," vol. 5, hlm. 189–199, 2019.
- [25] D. Rahmawati, "Perbedaan Tingkat Religiusitas Pada Mahasiswa Fakultas Keagamaan Dan Non Keagamaan," 2010.
- [26] G. H. Kombong, "Hubungan Religiusitas Dengan Kecenderungan Borderline Personality Pada Dewasa Awal," Fakultas Psikologi Universitas Bosowa Makassar, MAKASAR, 2022.
- [27] Uswatun, "Pembiasaan Salat Duha Terhadap Pembentukan Perilaku Religius Siswa SMP di Karawang," *AL BAYAN JURNAL*, vol. 2, no. 1, Art. no. 1, Mei 2022.
- [28] R. N. Pratama, S. Khaerunnisa, Q. Aini, dan B. Basrowi, "Tingkat Kereligiusan Siswa SMA/SMK di Kota Dan Desa," *Jurnal Kajian Pendidikan Islam*, hlm. 127–143, Agu 2022, doi: 10.58561/jkpi.v1i2.31.
- [29] M. Angelia, S. Tiatri, dan P. H. Heng, "Hubungan Religiusitas Dan Regulasi Emosi Siswa Sekolah Dasar," *JMISHUMSEN*, vol. 4, no. 2, hlm. 451, Okt 2020, doi: 10.24912/jmishumsen.v4i2.8252.2020.