

Study of Religious Attitudes of Dormitory and Non-dormitory Students

Ebi Nabilah¹⁾, Dandi Yansyah²⁾, Ahmad Irfan Arrizki³⁾, Elvi Apriani⁴⁾

UIN Negeri Sunan Gunung Djati

Soekarno-Hatta Street, Cimencrang, Kec. Gedebage, Kota Bandung, Indonesia, 40614

¹⁾Email: ebinwahab@gmail.com

²⁾Email: dandiyansyah705@gmail.com

³⁾Email: ahmadirfanarrizki5@gmail.com

⁴⁾Email: elviapriani@gmail.com

Abstract: Changes in religious behavior are influenced by religious attitudes, including behavior during adolescence. A good religious attitude will lead to good religious behavior. Religious attitudes are formed through direct experience through interaction with various elements of the social environment. Therefore, a person's religious attitude is different in responding to a stimulus, including between dormitory and non-dormitory students. This study aims to determine the level of comparison of religious attitudes between dormitory and non-dormitory students. This research uses descriptive quantitative method. Data was obtained using a questionnaire. Data were analyzed using simple statistics. The analysis of the mean scores resulted in the finding that in general, the difference in religious attitudes between dormitory and non-dormitory students was $4.1 > 4.1$. Analysis on each dimension is known that from the five dimensions, the level of comparison in the three dimensions is obtained by the dormitory students. The three dimensions are ritual ($3.9 > 3.4$), mystical ($4.5 > 4.3$) and intellectual ($4.5 > 4.2$). Meanwhile, non-boarding students are superior in ideological dimensions ($4.0 < 4.2$). And the social dimension has the same level of religious attitude ($4.3 = 4.3$).

Keywords:

Dormitory; Non-Dormitory; Religious Attitudes

Abstrak: Perubahan perilaku keberagamaan dipengaruhi oleh sikap keberagamaan, termasuk perilaku pada saat remaja. Sikap keberagamaan yang baik akan memunculkan perilaku keberagamaan yang baik. Sikap keberagamaan terbentuk melalui pengalaman langsung melalui interaksi dengan berbagai unsur lingkungan sosial. Oleh karena itu, sikap keberagamaan seseorang berbeda-beda dalam merespon suatu rangsangan, termasuk antara siswa asrama dan non-asrama. Penelitian ini bertujuan untuk mengetahui tingkat perbandingan sikap keberagamaan antara siswa asrama dan non-asrama. Penelitian ini menggunakan metode kuantitatif deskriptif. Data diperoleh menggunakan angket. Data dianalisis menggunakan statistik sederhana. Analisis skor rata-rata menghasilkan temuan bahwa secara umum, perbedaan sikap keberagamaan antara siswa asrama dan nonasrama adalah $4,1 > 4,1$. Analisis pada setiap dimensi diketahui bahwa dari lima dimensi, tingkat perbandingan pada tiga dimensi diperoleh oleh siswa asrama. Tiga dimensi tersebut adalah ritual ($3,9 > 3,4$), mistikal ($4,5 > 4,3$) dan intelektual ($4,5 > 4,2$). Sedangkan siswa nonasrama lebih unggul dalam dimensi ideologi ($4,0 < 4,2$). Dan untuk dimensi sosial memiliki tingkat sikap keberagamaan yang sama ($4,3 = 4,3$).

Kata Kunci:

Asrama; Non-Asrama; Sikap Keberagamaan

DOI: <http://dx.doi.org/10.15575/ath.v7i2.17147>

Received: 02, 2022. Accepted: 10, 2022. Published: 10, 2022.

INTRODUCTION

In adolescence, the instability of the religious spirit is characterized by inconsistent religious behavior. Like, sometimes obeying religious rules, sometimes breaking (Mulyadi & Istiqomah, 2017). Students' religiosity is a unit of strong faith, straight knowledge and consistent practice. Therefore, the diversity of students does not only come from one aspect only (Wardah, 2014). Changing religious behavior can be influenced by religious attitudes. Therefore, to shape individual religious behavior, it must start from the formation of religious attitudes (Mubarok & Muslihah, 2022).

The process of forming religious attitudes can be applied by education. However, according to Muhaimin in his book entitled "*Controversies of Fazlurrahman Thought: Critical Studies of Islamic Education Renewal*", the practice of a dichotomous education system has had far-reaching implications for educational output. Education that produces obedient human beings is religious education. Meanwhile, to give birth to humans who have the thought that they can shape their own lives or who think that there are no limits or the end of possibilities within them is general education. Therefore, to form religious attitudes, religious education is needed (Amrizal, 2011).

Broadly speaking, according to Bukhori Umar, Islamic educational institutions can be divided into three types, namely family, school and community. *First*, family. The family is the first educational institution. Children are educated and guided by parents or other family members. The foundations of a child's personality are shaped by the family. This is because children are more sensitive to the influence of their parents. *Second*, school. The process of coaching, education and teaching is carried out in schools. This process is carried out deliberately, regularly and planned. In contrast to education in the family, education in schools is systematic, tiered and there are certain time limits from kindergarten to university. *Third*, society. Education in society starts from childhood. The education process is carried out every day after family and school education. In society, children are taught knowledge, attitudes, religion and the process of forming habits and decency (Bafadhol, 2017). The focus of educational institutions in this research is schools and communities.

Between the two institutions have different roles. According to Buhori Umar, apart from playing a role in educating and producing knowledgeable scholars, Islamic boarding schools also play a role in forming a religious community (Bafadhol, 2017). The Ministry of Religion emphasized that the focus and objectives of Islamic boarding school education are to produce students who have religious knowledge, live and practice their knowledge sincerely, have noble character, have a big heart, live simply and so on. In contrast to pesantren, judging from J. Drost's writings, religious education in schools is not based on the desire to shape students' personalities. Rather, only as a mere necessity (Erlinung, 2022).

In forming religious Human Resources, it begins with the formation of religious attitudes. Based on the author's exploration, much research has been conducted on the formation of religious attitudes, both in family, school and

community Islamic educational institutions. In family institutions, research was conducted by Arham with the research title "The Influence of Fostering Religious Life in the Family on the Religious Attitudes of Students at SDN 74 Tamarellang, Bulukumpa District, Bulukumpa Regency". From the research results it is known that family coaching in religious life has an influence on students' religious attitudes (Arham, 2017). Another study was found regarding the formation of religious attitudes in school institutions, written by Noer, Tambah and Rahman in the title "Islamic Spiritual Extracurricular Efforts (ROHIS) in Improving Students' Religious Attitudes at SMK Ibnu Taimiyah Pekanbaru". Based on the research results, it is known that Islamic Spiritual Extracurricular Activities (ROHIS) can improve students' religious attitudes, with a percentage of 82.25% (Noer et al., 2017).

Next is research on "The Role of Islamic Religious Education Teachers in Instilling Tolerant Religious Attitudes" the results of his research are the role of PAI teachers in instilling tolerant religious attitudes by providing an example to their students with a non-discriminatory attitude, not discriminating between socio-economic status, religion, language, skin color, and so on. Always prioritizing cooperation or dialogue when there are problems related to religious tolerance, providing an understanding of Islamic teachings that are tolerant, moderate and rahmatan lil alamin (Araniri, 2020). Furthermore, research entitled "Religious Attitudes of Students in Integrated Islamic Schools" the results of his research showed that the religious attitudes of students at SIT tended to be 50.54% more open, compared to the attitudes of students who were closed as much as 49.46%. (Prasetiawan & Marifatani, 2021).

The latest research on religious attitudes in community institutions was written by Alam with the title "Model of the Development of Santri's Religious Attitudes and Charities at Pondok Pesantren Nuruh Haq Semurup Kerinci Jambi". The results of the study found that there were 17 models of developing religious attitudes and charities. The 17 models include rationale, philosophical foundations, vision, mission, goals, curriculum, personnel, functions, facilitation of development efforts, success criteria, steps for developing students' religious attitudes and deeds, qualifications of personnel for the development of religious attitudes and deeds, model implementation procedures, evaluation of the implementation of the model, system support and conditions needed to transfer the model for the development of religious attitudes and charities to other pesantren (Alam, 2012).

Unlike the previous articles, in this article the author will provide various comparisons related to religious attitudes in Islamic educational institutions, schools and the community. The school that became the research location was MTS YPP Sukamiskin. While the community institution used is the Sukamiskin Islamic Boarding School. This comparison was made regarding religious attitudes between boarding students (students boarding at Sukamiskin Islamic Boarding School) and non-boarding students (students not boarding at Sukamiskin Islamic Boarding School). With various opinions regarding the role of schools and Islamic boarding schools, then the process of forming religious

attitudes, the author's hypothesis is that the formation of religious attitudes of boarding students is higher than the formation of religious attitudes of non-boarding students. Based on the description of the problems above, this study aims to determine the level of comparison of religious attitudes between dormitory and non-dormitory students.

RESEARCH METHODS

This research uses descriptive quantitative method. To determine differences in religious attitudes between dormitory and non-dormitory students, data were obtained from a population sample and then analyzed using statistical methods (Putra, 2016). Data was collected through a questionnaire (questionnaire). the sampling technique used is simple random sampling technique. According to Xiangrui Meng, simple random sampling or commonly abbreviated as random sampling is a basic type of sampling that is often used for the development of more complex sampling methods (Arieska & Herdiani, 2018). The sample used was 34 students, consisting of 17 boarding students and 17 non-boarding students at MTS YPP Sukamiskin. The instrument used is a questionnaire about the five dimensions of human religious attitudes according to Glock and Stark. The five dimensions in question are ideological, ritual, mystical, intellectual and social. The items in this study amounted to 10 questions. Each dimension is reduced to two questions.

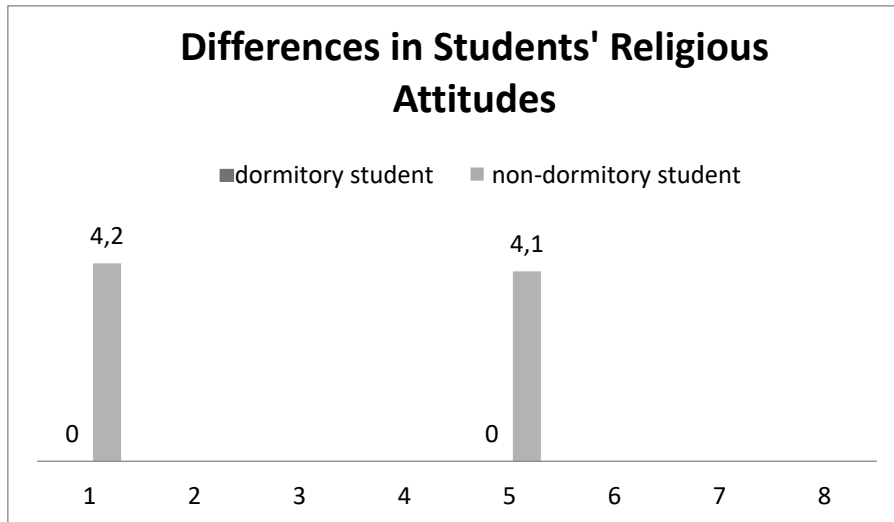
Data was obtained by distributing questionnaires to boarding and non-boarding students directly, then the data was processed and analysed by first determining the highest to lowest range of respondents' answers in the boarding and non-boarding groups. The instrument data on differences in religious attitudes between boarding and non-boarding students were obtained and then a score was determined on an ordinal scale of 1-5 with the provisions that: value 1 = strongly disagree, value 2 = disagree, value 3 = neutral, value 4 = agree and value 5 = totally agree. After the data is processed, the researcher then conducts an analysis of the differences in religious attitudes between boarding and non-boarding students.

RESEARCH RESULTS AND DISCUSSION

Based on the data and results of processing, profiles of differences in religious attitudes can be presented between dormitory and non-boarding students. An analysis of the differences between the dimensions of religious attitudes was also carried out, as follows:

1. Profile of Differences in Religious Attitudes between Dormitory and Non-boarding Students

The profile of differences in religious attitudes between boarding and non-boarding students can be presented in the following graph:

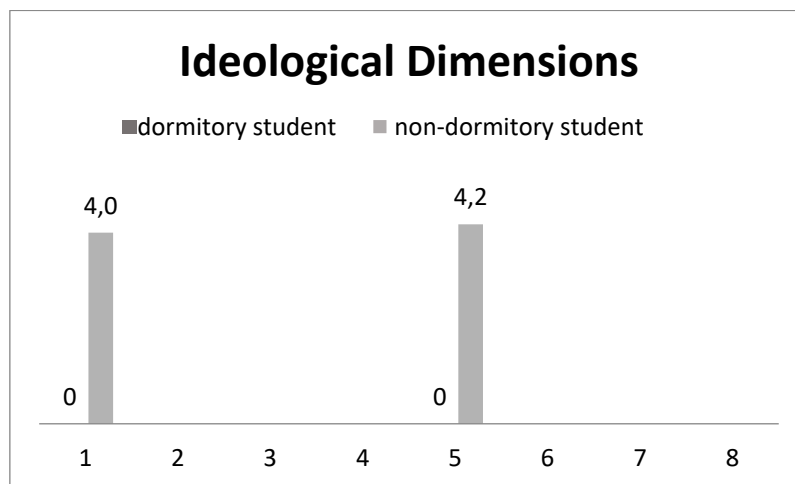


Grafik 1. Differences in Students' Religious Attitudes

Graph 1 shows an illustration of the level of differences in religious attitudes between dormitory and non-dormitory students. Based on the statement of the instrument on the dimension of religious attitudes, it appears that the difference is not too high. Of all the research instruments, it appears that the religious attitudes of dormitory students are higher than those of non-dormitory students ($4.2 > 4.1$).

2. Profile of Differences in Ideological Dimensions

The instrument questions the ideological dimension related to students' acceptance of the existence of God and Heaven. The profile of differences in ideological dimensions between boarding and non-boarding students can be presented in the following graph:



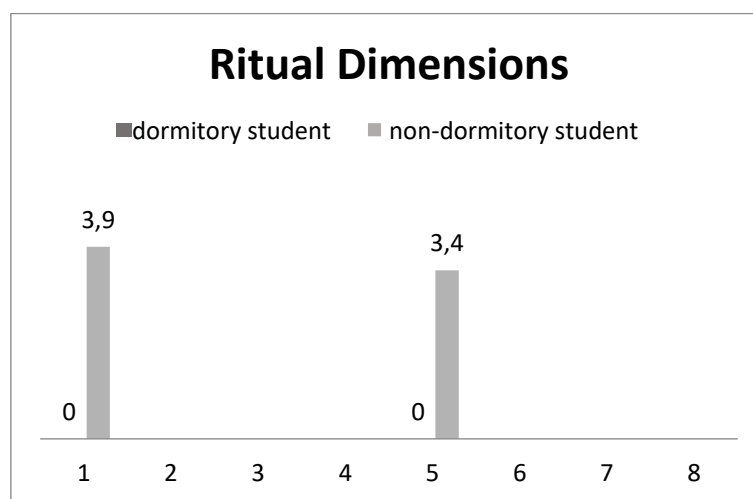
Grafik 2. Differences in Ideological Dimensions

Based on the data above, it can be seen that the differences in students' religious attitudes on the ideological dimension are not too high. Student acceptance of

dogmatic matters in their religion is known to be more widely accepted by non-boarding students. The difference between the two is 0.2 or a score of $4.0 < 4.2$ is obtained.

3. Ritual Dimensional Difference Profile

The ritual dimension question instrument relates to the fulfillment of ritual obligations, such as praying and praying. The profile of differences in ritual dimensions between boarding and non-boarding students can be presented in the following graph:

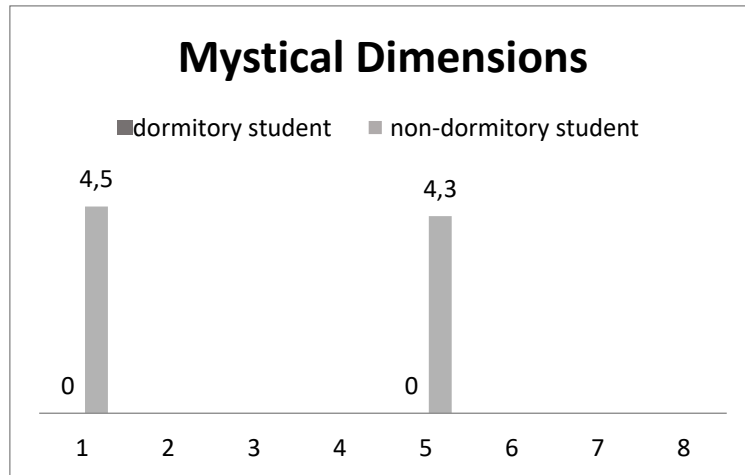


Grafik 3. Ritual Dimension Differences

Based on the data above, it can be seen that the differences on students' religious attitudes in the ritual dimension are quite high. If in the previous dimension non-dormitory students' scored slightly higher than dormitory students, in the ritual dimension, more religious practices were carried out by dormitory students. The difference score of the ritual dimension between boarding and non-boarding students was $3.9 > 3.4$.

4. Mystical Dimensional Difference Profile

The instrument for questioning the mystical dimension is related to the implementation of the dhikr rites after prayer and reading the Koran. The profile of the different mystical dimensions between boarding and non-boarding students can be presented in the following graph:

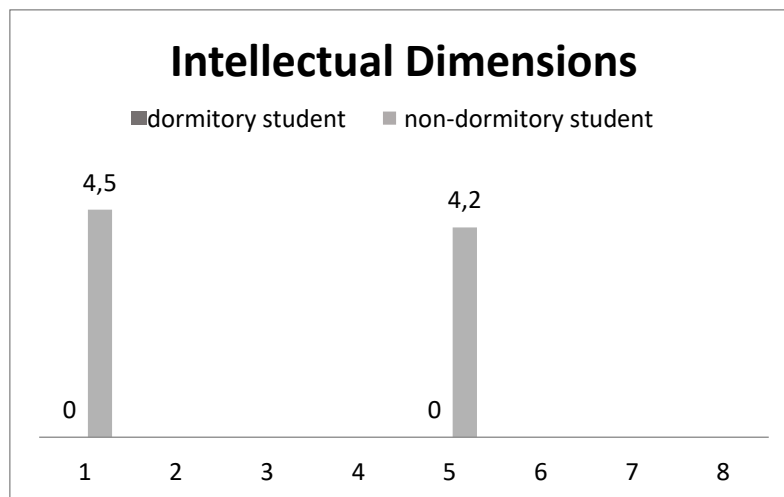


Grafik 4. Mystical Dimensional Difference

Based on the data above, it can be seen that the difference in students' religious attitudes on the mystical dimension is not too high. The implementation of religious rites is mostly carried out by boarding students compared to non-boarding students. The score for both is $4.5 > 4.3$.

5. Profile of Differences in Intellectual Dimensions

The instrument of questioning the mystical dimension is related to the level of understanding of the benefits of praying in congregation and praying at the mosque. The profile of differences in intellectual dimensions between boarding and non-boarding students can be presented in the following graph:

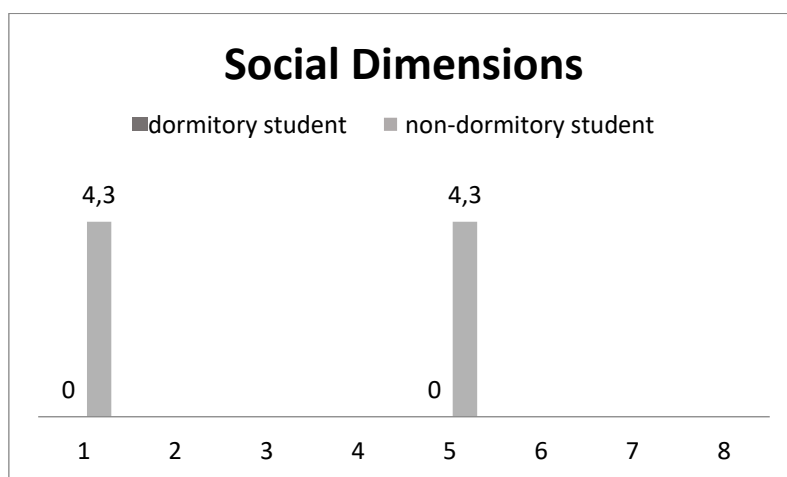


Grafik 5. Differences in Intellectual Dimensions

Based on the data above, it can be seen that the level of understanding of the benefits of praying in congregation and praying at the mosque is higher for dormitory students. The difference in scores between boarding and non-boarding students is 0.3 or $4.5 > 4.2$ is obtained.

6. Profile of Differences in Social Dimensions

The mystical dimensions of the question instrument are related to the students' commitment to the etiquette of borrowing and carrying out class picket responsibilities. The profile of differences in social dimensions between boarding and non-boarding students can be presented in the following graph:



Grafik 5. Differences in Social Dimensions

Based on the data above, it can be seen that the students' commitment to borrowing and carrying out class picket responsibilities have the same level of commitment. The score for boarding students is 4.3 and for non-boarding students is 4.3 ($4.3 = 4.3$).

Religious attitude is a condition of a person where every activity is always related to his religion. All activities are carried out based on heart conviction based on faith (Pramukti & Kosim, 2018). In another sense, religious attitude is an internal state or condition that still exists in humans (Bisri, 2019). Circumstances in humans can bring out a person's readiness to respond or behave. The response is in accordance with the beliefs of his religious teachings. The formation of religious attitudes is due to the complex integration between beliefs (cognitive) and feelings of pleasure (effective) towards religion and behavior (conative) in accordance with religious teachings. According to Zakiah Darajat, religious attitudes are not innate, but acquired or formed after birth. The formation of religious attitudes through interaction with various elements of the social environment, for example the community, teachers, parents, peers, cultural products and so on (Meinura, 2022). Therefore, a person's religious attitude varies in response to a stimulus.

Regarding the sources of attitude formation, Zaim cites Loudon and Bitta's opinion that a person's attitude is formed from four sources, namely the influence of figures who are considered important, interaction with other people or groups, personal experience and media influence. (Ismail & Fahmi, 2017). In line with the previous opinion, Glock and Stark said that the five dimensions that can see human religious attitudes are ideological, ritual, mystical, intellectual and social. (Nugroho, 2016).

First, the ideological dimension. What is measured in the ideological dimension is the degree to which a person accepts the existence of God, angels, demons, heaven, hell and so on (Rachmawati, 2020). If associated with Islam, this dimension concerns the truth of the religion one believes in. All teachings originating from the Qur'an and Hadith must be a guide for all areas of life. When viewed from the ideological dimension, diversity means conveying *amar ma'ruf nahi munkar*. In addition, religious practices are carried out sincerely and based on high faith. *Second*, the ritual dimension. This dimension measures the level of a person performing mandatory rituals in his religion. Such as fasting, going to places of worship, praying and others. This ritual dimension is religious behavior in the form of worship in the form of religious ceremonies (Wahyudin et al., 2018). *Third*, the mystical dimension. The mystical dimension is also called ritualistic. This dimension includes the main guidelines for the implementation of rites and their implementation, the frequency of procedures and the meaning of rites of religious adherents in everyday life (Anggraini, 2013). This dimension refers to religious rites that are recommended and carried out by adherents of a religion and are closely related to the obedience of adherents of a religion. The form of applying the mystical dimension includes the five daily prayers, *dhikr*, the pillars of Islam and others (Ismail & Fahmi, 2017). *Fourth*, the intellectual dimension. Discussion of the intellectual dimension regarding the level of a person knowing, understanding, understanding the teachings of his religion, as well as the form of one's activity in increasing his religious understanding. More broadly, this intellectual dimension shows the level of one's understanding of religious doctrines about the depth of the teachings of the religion one embraces. By increasing one's understanding of a science, it can direct his religious behavior. Because, with the knowledge that is owned, the way of thinking can be wider. *Fifth*, the social dimension. The social dimension or the consequence dimension relates to a person's commitment to his religious teachings related to everyday life. Like, not stealing, sharing, helping others, being honest and so on. The difference between the commitment aspect and the ritual aspect is the form of practice. The ritual aspect is adoration/development. While the aspect of commitment leads to human relations with each other within the framework of the religion adhered to. In essence, this consequence dimension is closer to the social aspect (Wahyudin et al., 2018).

CONCLUSION

In general, the difference in religious attitudes between boarding and non-boarding students is $4.1 > 4.1$. Boarding students have a higher level of religious attitudes than non-boarding students. However, if an analysis of the differences between each dimension is carried out, it is known that of the five dimensions, the levels in three dimensions are obtained by the boarding students. The three dimensions are ritual ($3.9 > 3.4$), mystical ($4.5 > 4.3$) and intellectual ($4.5 > 4.2$). Meanwhile, non-boarding students better than in the ideological dimension ($4.0 < 4.2$). And for the social dimension, it has the same level of religious attitude ($4.3 = 4.3$).

REFERENSI

- Alam, M. (2012). Model Pengembangan Sikap dan Amal Keagamaan Santri di Pondok Pesantren Nurul Haq Semurup Kerinci Jambi. *Jurnal Edukasi*, 10(3), 298–312. <https://doi.org/https://dx.doi.org/10.32729/edukasi.v10i3.165>
- Amrizal. (2011). Sekolah Versus Pesantren Sebuah Perbandingan Menuju Format Baru Mainstream Lembaga Pendidikan Nasional Peniada Dikotomik. *Jurnal Sosial Budaya*, 8(01), 114–131. <https://doi.org/http://dx.doi.org/10.24014/sb.v8i1.352>
- Anggraini, I. (2013). Sikap Masyarakat Surabaya terhadap Pesan Mistik dalam Program Acara Dua Dunia di Trans 7. *Jurnal E-Komunikasi*, 1(1), 1–12.
- Araniri, N. (2020). Peran Guru Pendidikan Agama Islam dalam Menanamkan Sikap Keberagaman yang Toleran. *Risâlah, Jurnal Pendidikan Dan Studi Islam*, 6(1), 54–65. https://doi.org/https://doi.org/10.31943/jurnal_risalah.v6i1,%20March.122
- Arham. (2017). *Pengaruh Pembinaan Kehidupan Beragama dalam Keluarga terhadap Sikap Keberagaman Peserta Didik SDN 74 Tamarellang Kecamatan Bulukumba Kabupaten Bulukumba*. Universitas Islam Negeri Alauddin Makassar.
- Arieska, P. K., & Herdiani, N. (2018). Pemilihan Teknik Sampling Berdasarkan Perhitungan Efisiensi Relatif. *Jurnal Statistika*, 6(2), 166–171. <https://doi.org/https://doi.org/10.26714/jsunimus.6.2.2018.%25p>
- Bafadhol, I. (2017). Lembaga Pendidikan Islam di Indonesia. *Edukasi Islam Jurnal Pendidikan Islam*, 06(11), 59–72. <https://doi.org/http://dx.doi.org/10.30868/ei.v6i11.95>
- Bisri, K. (2019). Model Keberagaman Santri Urban Semarang. *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin*, 7(1), 72–96. <https://doi.org/https://doi.org/10.21274/kontem.2019.7.1.72-96>
- Erlinung, N. (2022). Peranan Guru Pendidikan Agama Islam (PAI) dalam Membentuk Akhlak Peserta Didik. *GUAU: Jurnal Pendidikan Profesi Guru Agama Islam*, 2(1), 417–426.
- Ismail, & Fahmi. (2017). Internalisasi Sikap Keberagaman Sejak Anak Usia Dini. *Raudhathul Athfal: Jurnal Pendidikan Islam Anak Usia Dini*, 1(1). <https://doi.org/https://doi.org/10.19109/ra.v1i1.1473>
- Meinura, E. D. (2022). Implementasi Pengembangan Keberagaman Peserta Didik Sekolah Menengah Atas (SMA). *Jurnal Jendela Pendidikan*, 2(4), 591–600. <https://doi.org/https://doi.org/10.57008/jjp.v2i04.320>
- Mubarok, G. A., & Muslihah, E. (2022). Peran Guru Pendidikan Agama Islam Membentuk Sikap Keberagaman dan Moderasi Beragama. *Geneologi PAI: Jurnal Pendidikan Agama Islam*, 9(1), 115–130. <https://doi.org/https://doi.org/10.32678/geneologipai.v9i1.6616>
- Mulyadi, M., & Istiqomah, I. (2017). Pengaruh Layanan Konseling Kelompok Terhadap Religiusitas Siswa MTSN Arjasa Jember. *Insight: Jurnal Pemikiran Dan Penelitian Psikologi*, 13(1), 56–66. <https://doi.org/https://doi.org/10.32528/ins.v13i1.582>
- Noer, A., Tambah, S., & Rhman, H. (2017). Upaya Ekstrakurikuler Kerohanas

- Islam (Rohis) dalam Meningkatkan Sikap Keberagamaan Siswa di SMK Ibnu Taimiyah Pekanbaru. *Jurnal Al-Thariqah*, 2(1), 21–38.
- Nugroho, W. (2016). Peran Pondok Pesantren dalam Pembinaan Keberagamaan Remaja. *Mudarrisa: Jurnal Kajian Pendidikan Islam*, 8(1), 89–116. <https://doi.org/https://doi.org/10.18326/mdr.v8i1.89-116>
- Pramukti, C., & Kosim, M. (2018). Implikasi Pondok Pesantren Darul Makmur terhadap Sikap Keberagamaan Masyarakat Nagari Sungai Cubadak Kecamatan Baso. *Turast: Jurnal Penelitian Dan Pengabdian*, 6(2), 145–155.
- Prasetiawan, A. Y., & Marifatani, L. (2021). Sikap Keberagamaan Siswa di Sekolah Islam Terpadu. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 6(2), 432–443. [https://doi.org/https://doi.org/10.25299/al-thariqah.2021.vol6\(2\).7760](https://doi.org/https://doi.org/10.25299/al-thariqah.2021.vol6(2).7760)
- Putra, E. A. (2016). Anak Berkesulitan Belajar di Sekolah Dasar Se-Kelurahan Kalumbuk Padang (Penelitian Deskriptif Kuantitatif). *Jurnal Penelitian Pendidikan Khusus*, 4(3), 71–76. <https://doi.org/https://doi.org/10.24036/jupe60650.64>
- Rachmawati, A. (2020). Pengaruh Consumer Knowledge, Brand Image, Religiusitas, dan Lokasi terhadap Keputusan menjadi Nasabah pada Bank Syariah. *Jurnal Ekonomi Syariah*, 5(1), 1–20. <https://doi.org/https://doi.org/10.37058/jes.v5i1.1502>
- Wahyudin, Pradisti, L., Sumarsono, & Wulandari, S. Z. (2018). Dimensi Religiusitas dan Pengaruhnya terhadap Organizational Citizenship Behavior. *Jurnal Ekonomi, Bisnis Dan Akuntansi*, 20(3). <https://doi.org/https://doi.org/10.32424/jeba.v20i3.1145>
- Wardah, A. W. (2014). *Upaya Peningkatan Religiusitas Siswa di MTs Ma'rif NU 3 Kemaranjen Banyumas Tahun Pelajaran 2012/2013*. Sekolah Tinggi Agama Islam Negeri.