The Relationship between Campus Da'wah Institutions (LDK) Activities and Student Religiosity: A Case Study of the Da'wah Corps of the Islamic University of Indonesia (KODISIA)

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Abstract: This study aims to determine the magnitude and direction of the influence of da'wah activities carried out by the Campus Da'wah Institution (LDK) of the Da'wah Corps of the Islamic University of Indonesia (KODISIA) on the level of religiosity of its members. This study uses a quantitative approach with a field research design. The population consisted of 48 active members of LDK KODISIA in 2017, making it a saturated sample (population study). Data were collected using questionnaires and analyzed using simple linear regression with the help of the SPSS 18.00 program. The results of the simple linear regression analysis showed that da'wah activities did not significantly affect the religiosity of LDK KODISIA students. The correlation value (R) was found to be very low, namely 0.030, with a coefficient of determination (R^2) of 0.001 or 0.1%. This shows that the contribution of campus da'wah activities to student religiosity can be ignored. The remaining 99.9% of student religiosity is influenced by other factors. This finding rejects the alternative hypothesis (Ha) and accepts the null hypothesis (H0), implying that LDK KODISIA activities are not a single significant predictor of the religiosity of its members. The implication is that LDK needs to adopt a more holistic approach, exploring and integrating non-formal factors such as social influence, emotional experiences, and intellectual development (e.g., Thouless factors) into their programs to strengthen and internalize religious values more effectively among students.
Keywords: Impact; Da'wah; Religious

INTRODUCTION

The development of the times and advances in information technology have brought significant changes in the way students acquire and understand religious values. On campus, Campus Da'wah Institutions (LDK) such as KODISIA Universitas Islam Indonesia serve as strategic forums for fostering and enhancing student religiosity through various da'wah activities. Various studies show that da'wah activities, both directly and through digital media, have a positive influence on improving students' religious understanding, behavior, and commitment. For example, the approach of dakwah bil lisan (verbal da'wah) was able to contribute 40.1% to the increase in the religiosity of participants in the (Triatmo, 2023), while da'wah through social media and YouTube has also been proven to be significant in shaping students' religious behavior (Arifin et al., 2022). However, on the other hand, there is still a phenomenon of student behavior that does not fully reflect Islamic values despite actively participating in da'wah, such as behavior on social media that is not in accordance with Sharia law (Musvidayati, 2019). This condition shows the importance of optimizing the role of LDK in fostering students' religiosity comprehensively, both through a personal approach and the use of technology, so that Islamic values can be internalized more strongly in students' daily lives.

The religiosity of students in higher education is an important aspect in shaping the character and integrity of the younger generation. However, amid globalization and advances in information technology, students face various challenges that can affect their level of religiosity, such as exposure to secular values, modern lifestyles, and easy access to information that may not be in line with religious teachings. Campus Da'wah Institutions (LDK) such as KODISIA Universitas Islam Indonesia serve as a forum for religious guidance that seeks to increase understanding and practice of Islamic teachings among students through various da'wah activities, both directly and through digital media. Various studies show that da'wah activities, such as verbal da'wah, da'wah through social media, and da'wah programs on campus, have a positive influence on increasing student religiosity, although the extent of this influence varies (Triatmo, 2023).

However, there is still a phenomenon of student behavior that does not fully reflect Islamic values, such as behavior on social media that is not in accordance with Sharia law, even though they actively consume da'wah content (Kuncoro, 2018). This condition indicates a gap between the intensity of da'wah activities and the internalization of religious values in students' daily lives, thus requiring more optimal and innovative efforts from LDK to improve students' religiosity in a comprehensive and sustainable manner.

The rapid development of information and communication technology has brought significant changes in the way students acquire and understand

religious values. Amidst the challenges of globalization and information flows that are not always in line with Islamic law, Campus Da'wah Institutions (LDK) such as the Da'wah Corps of the Islamic University of Indonesia (KODISIA) serve as strategic platforms for fostering and enhancing students' spiritual awareness, moral values, and religiosity. Theoretically, structured and organized da'wah activities are believed to have a significant positive impact on improving religious understanding, behavior, and commitment, and even correlate positively with students' *psychological well-being*. However, the reality on the ground shows a paradox: there are still phenomena of student behavior—including those who actively participate in da'wah—that do not fully reflect Islamic values, such as behavior on social media that is not in accordance with Sharia law. This condition indicates a gap between the intensity of da'wah activities organized and the level of internalization of religious values in students' daily lives.

Research on the influence of da'wah activities on student religiosity has been conducted extensively and shows varied results. Several studies highlight that the level of student religiosity plays an important role in improving their psychological well-being. For example, research at the Faculty of Da'wah IAIT Kediri found that student religiosity has a significant influence on psychological well-being, which was measured using Glock and Stak's theory and Ryff's (Hidayati, B., & Fadhilah, 2021). Similar findings were also obtained among migrant students at UIN SU, where there was a significant positive relationship between religiosity and psychological well-being. This study confirms that appreciation of religious values and involvement in religious practices can contribute positively to students' psychological well-being (Novita et al., 2024).

In general, previous studies confirm that structured and well-organized da'wah activities can have a positive impact on increasing students' religiosity and psychological well-being. However, its effectiveness is greatly influenced by the planning, implementation, and active involvement of students in every da'wah activity held.

Although previous studies have confirmed the important role of da'wah activities in character building and increasing religiosity, the results often vary and their effectiveness is greatly influenced by implementation and active student involvement. The need to optimize the role of LDK and identify factors that influence religiosity other than da'wah reinforces the urgency of evaluative research. The research gap that this study aims to fill is the lack of quantitative empirical evidence that specifically measures and analyzes the extent of the influence of LDK KODISIA's da'wah activities on the level of religiosity of their members. Therefore, this study is important to provide a deeper understanding of the real contribution of LDK KODISIA, so that it can provide recommendations for the development of campus da'wah programs that are

adaptive, innovative, and relevant to the needs of today's students. Therefore, this study aims to analyze the influence of da'wah activities carried out by LDK KODISIA on the level of religiosity of students, identify the most effective forms of da'wah activities, and provide recommendations for the development of campus da'wah programs that are adaptive and relevant to the needs of today's students.

Thus, this research is important to provide a deeper understanding of the effectiveness and real contribution of da'wah activities in shaping student religiosity, as well as a basis for developing da'wah programs that are more adaptive and relevant to the challenges of the times.

RESEARCH METHODS

This research is quantitative in nature. Quantitative research is a research method that uses numerical and statistical data to measure, analyze, and explain certain phenomena objectively and systematically (Lim, 2024). The research design is *field* research. Field research is a research method in which researchers directly immerse themselves in a real environment or "field" to collect primary data from the subjects or objects being studied (Universidade & São, 2003).

Primary data was collected using a questionnaire with a Likert scale to measure the level of da'wah activities (variable X) and student religiosity (variable Y). The Likert scale was chosen because it is effective in measuring participants' attitudes and responses of agreement/disagreement to statements. Participants were asked to give a score of how much they agreed or disagreed with each statement on this type of scale, which was used to measure attitudes. The Likert scale is one of the most popular attitude measurement tools in marketing research. (Wahyudin Lutfi, 2017).

Data analysis was performed using Inferential Statistics. Before testing the hypothesis, prerequisite tests were conducted, including Normality (using Shapiro-Wilk because N<50), Linearity, and Homogeneity. To test the effect of da'wah activities (X) on student religiosity (Y), Simple Linear Regression Analysis was used with the help of SPSS software version 18.00 for Windows.

The data analysis method used was Inferential Statistics, aimed at testing hypotheses. The prerequisite tests included Normality, Linearity, and Homogeneity tests. Inferential statistics is a branch of statistics used to make generalizations or conclusions about a population based on data obtained from a sample (Crema, 2018).

RESEARCH RESULT AND DISCUSSION
Research Result

Data Description and Assumption Tests:

Table 1. Reliability Test Results

Variable	R Table	Calculated R	Description
Aspect preaching campus	of0.361	0.750	Reliable
Religiosity Students	0.361	0.713	Reliable

Table 2. Normality Test Results

	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	Df	Sig.	Statistic	df	Sig.
Variable X	.079	48	.200[*]	.978	48	,499
Variable Y	131	48	,037	,968	48	,215

The distribution of both data sets can be considered normal based on the table above, which shows that the value of the research on da'wah activities has a significance level of 0.499, meaning > 0.05 (0.499 > 0.05), and the value of student religiosity has a significance level of 0.215, meaning > 0.05 (0.215 > 0.05).

The purpose of the linearity test is to determine whether the relationship between the independent and dependent variables is linear. It is also expected that this test will confirm the significance level of the linearity of the relationship. Using a linearity test with a significance level of 0.05, the linearity test for this study was conducted using SPSS version 18 software. If the significance (deviation from linearity) of the two variables is higher than the p-value = 0.05, the variables are considered to have a linear relationship. The following table explains this in more detail.

Table 3. Linearity Test

			Sum of Squares	df	Mean Square	F	Sig.
religiousness * dakwah_kamp us S	Between Groups	(Combine d)	146,629	19	7,717	1,541	,146
		Linearity	,255	1	.255	.051	.823
		Deviation from Linearity	146,375	18	8,132	1,624	.21
	Within Groups		140,183	28	5,007		
	Total		286,812	47			

This study used quantitative research with a saturated population of 48 active members of LDK KODISIA in 2017. Before testing the hypothesis, the instrument data had been declared valid and reliable (Religious: r count – 0.713: Da'wah Activities: r count – 0.750). The assumption test for simple linear regression analysis showed that the data distribution of both variables was normal (sig. Shapiro-Wilk X – 0.499, Y – 0.215) and had a linear relationship (sig. Deviation from Linearity – 0.21 > 0.05). Thus, the simple linear regression model is suitable for further analysis.

Simple Linear Regression Results and Hypothesis Testing

Regression analysis is a statistical technique that uses predictor variables, in this case, independent and dependent variables, to determine or estimate the size of the response variable. Furthermore, this approach can be used to determine the correlation between two variables and the nature of their relationship or influence.

In a linear equation, regression testing is used to predict the dependent variable (Y) from one independent variable (X). The impact of various elements of campus da'wah activities on student religiosity is determined through the application of data analysis methods. SPSS version 18.00 for Windows software was used to perform linear regression calculations. The following data was obtained from the SPSS calculations.

Table 4. Model Summary

Model	R	R Square	Adjusted R Square	Standard Error of the Estimate
1	.030	.001	−0.021	2.49590

The correlation/relationship value (R) of 0.030 is explained in the table above. Considering that the correlation coefficient is between ≥ 0.20 and < 0.40, it can be said that there is a slight relationship between the religion variable and da'wah activities. The following is a table of the level of closeness:

Table 5. Level of Closeness of Relationship Between Variable X and Variable Y

Correlation Value	Description
0.00 - < 0.20	Very weak relationship
≥ 0.20 - < 0.40	Low relationship
≥ 0.40 - < 0.70	Moderate/sufficient relationship
≥ 0.70 - < 0.90	Strong/high relationship
≥ 0.90 - ≥ 1.00	Very strong/high relationship

The coefficient of determination (R2), which is a measure of the low percentage of influence of the independent variable on the dependent variable, is 0.001. This shows that the independent variable of da'wah activities has an influence of 0.01% on the dependent variable of santri religiousness, while the remaining 99.9% is influenced by other variables.

Table 6. Simple Linear Regression Analysis

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
1 (Constant)	48,181	4,375	,030	11,013	,000
Activities Dawah	,015	,074		,202	,841

a = constant coefficient value. The value in this example is 48.181. Since this value is constant, the religiousness of students (Y) is 48.181 if they are not involved in dakwah activities (X).

b = the regression coefficient. Its value is 0.015. This statistic indicates that student religiosity (Y) will increase by 0.015 for every additional 1 point in missionary activity (X).

The regression equation is Y = 0.015 + 48.181 X, which shows that da'wah activities (X) have a positive effect on students' religiosity (Y) because the regression coefficient value is positive (+).

Table 7. Model Summary

Model	R	R Square	Adjusted R Square	Standard Error of the Estimate
1	.030	.001	−0.021	2.49590

At a significance level of 5%, the results are not significant, as shown in ANOVA table 10 above, which shows a result of 0.01 ($p < 0.05$). Or, with a coefficient of 0.001 (0.1%), there is no apparent relationship between the variable of da'wah activities and the religiosity of santri.

Simple linear regression analysis shows that campus missionary activities (X) have a very weak relationship with student religiosity (R^2) of 0.001, which means that the contribution of campus missionary activities to student religiosity is only 0.1%. The F (ANOVA) result shows that this effect is not statistically significant, with a significance value of 0.841. Because Sig – 0.841 > 0.05, the alternative hypothesis (Ha) is rejected (student religiosity is influenced by da'wah activities), and the null hypothesis (H0) is accepted (student religiosity is not significantly influenced by campus da'wah activities).

Discussion

Interpretation of Key Findings

The findings of this study clearly reject the existence of a significant influence of formal LDK KODISIA da'wah activities on the religiosity of its members. The very small coefficient of determination ($R^2 = 0.001$) confirms that LDK KODISIA da'wah activities only contribute 0.1% to the formation of student religiosity[11]. The high significance value (Sig. = 0.841) reinforces the conclusion that this relationship can be statistically ignored. This finding contradicts the theoretical expectation that places LDK as a strategic forum for increasing religious commitment.

Explanation of Influence Limitations (Other Dominant Factors)

The insignificant influence of these da'wah activities indicates that 99.9% of the variation in student religiosity is influenced by variables outside of campus da'wah activities. Based on the theory proposed by Thouless, In addition to these internal factors, the minimal impact of da'wah activities can also be understood through the reality that religiosity is not a singular concept. As explained by Glock and Stark, religiosity has many faces, ranging from beliefs, knowledge, to emotional experiences and daily behavioral consequences. The findings in this study seem to confirm that merely attending formal religious activities—which

may only touch on aspects of knowledge or ritual—does not necessarily guarantee the formation of a deep spiritual understanding in students. On the other hand, the dominance of external factors by 99.9% makes sense if we look at the patterns of social interaction among students. Referring to Bandura's Social Learning Theory, human behavior is largely shaped by the environment they observe and imitate intensely every day. Periodic or occasional LDK activities certainly cannot compete with the strong influence of *peer* groups and social media, which fill most of students' conscious time. This is why participation in da'wah programs is not the main determinant of a person's "piety," because character formation occurs more in the informal spaces of their lives outside of organizational activities. Other factors include Social Factors (parental education and teachings, traditions), Natural Factors (moral and emotional experiences), Need Factors (self-esteem), and Intellectual Factors (the process of forming religious beliefs). In other words, the aspects of value internalization, personal spiritual experiences, and the influence of the primary environment (family and non-campus social circles) have a far more dominant and profound impact on shaping students' religious beliefs than formal campus da'wah programs.

Practical Implications.

These findings provide a critical evaluation for LDK. The effectiveness of da'wah activities cannot be measured solely by how many formal programs are held, but rather by how far these programs are able to touch and internalize the non-formal aspects that dominate students' religiosity. Therefore, LDK needs to shift its focus from merely conveying religious information (dakwah bil lisan or media) to a more holistic strategy that strengthens social engagement, stimulates deep emotional experiences, and develops students' intellectual reasoning in the context of Islam.

CONCLUSION AND IMPLICATION
Conclusion

Based on the results of simple linear regression data analysis, it can be concluded that the da'wah activities organized by LDK KODISIA do not have a significant effect on the level of religiosity of its student members. This is indicated by a very low correlation coefficient of R = 0.030 with a negligible contribution of 0.1% R = 0.001. As much as 99.9% of the variability in student religiosity is influenced by other factors, such as social, natural, intellectual, and needs aspects.

The implication of this finding is that those involved in campus da'wah activities need to review their da'wah strategies. To increase effectiveness in shaping student religiosity, LDK needs to adopt a more holistic approach. This approach should focus on exploring and strengthening more influential non-

formal factors, such as facilitating emotional experiences, strengthening social involvement, and developing deeper intellectual development, rather than relying solely on formal da'wah programs.

Implication

This finding implies that Islamic education and campus da'wah initiatives in Indonesia need to rethink the assumption that formal da'wah activities alone are sufficient to shape student religiosity. It suggests that Islamic educational institutions should place greater emphasis on holistic religious development that integrates social interaction, emotional engagement, intellectual depth, and real-life experiences. For Islamic education globally, this study highlights the importance of contextual and student-centered approaches to religious formation rather than program-oriented da'wah models. It also encourages educators and da'wah practitioners worldwide to design more integrative strategies that address the complex and multidimensional nature of religiosity in contemporary student life.

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