

The Influence of Family and School Religiosity on Students' Religious Intelligence in Senior High Schools and Islamic Senior High Schools

Nur Adhibatun Muthmainah^{1*}, Munawar Rahmat², Agus Fakhruddin³

¹Magister of Islamic Education Study Program, Universitas Pendidikan Indonesia, Indonesia

²Magister of Islamic Education Study Program, Universitas Pendidikan Indonesia, Indonesia

³Magister of Islamic Education Study Program, Universitas Pendidikan Indonesia, Indonesia

Corresponding Author E-mail: nuradhibatun.29@upi.edu

Abstract

This study aims to explore the influence of family religiosity and educational institutions on students' religious intelligence, with a particular focus on comparing students from Madrasah Aliyah and public high schools. In light of the decline in religious values among Indonesian youth amidst globalization and secularization, the study seeks to understand how family and school environments contribute to the development of religious intelligence and how substantive religiosity, encompassing faith, worship, and moral values, plays a role in shaping students' spiritual and moral development. A quantitative correlational design was employed, with data collected from 400 grade XI students across two schools: SMAN 24 and MAN 2 in East Bandung. A 4-point Likert scale questionnaire was used to measure family religiosity, school religiosity, and substantive religiosity. Spearman correlation tests were conducted to examine relationships between the variables, while the Mann-Whitney U test was used to compare religious intelligence between Madrasah Aliyah and public school students. The study found a significant positive correlation between family religiosity and religious intelligence, with parental involvement being the most influential factor. Madrasah Aliyah students showed higher religious intelligence than public school students, attributed to the integrated religious curriculum and daily religious practices in madrasahs. Additionally, substantive religiosity, which includes faith, worship, and morals, significantly enhances religious intelligence, highlighting the importance of a holistic approach to religious education. The findings suggest that a synergistic approach between family and school is essential for fostering religious intelligence. Public schools should consider integrating more spiritual practices into their curricula. This research also emphasizes the need for educational policies that incorporate both cognitive and spiritual learning to nurture well-rounded, spiritually intelligent students. This study introduces a quantitative comparison of the influences of family and school religiosity, contributing new insights into how substantive religiosity shapes religious intelligence in Indonesian youth.

Keywords: Educational institutions; family religiosity; madrasah aliyah; religious intelligence.

Abstrak

Penelitian ini bertujuan untuk mengkaji pengaruh kekerabatan agama keluarga dan institusi pendidikan terhadap kecerdasan agama siswa, dengan fokus khusus pada perbandingan antara siswa dari Madrasah Aliyah dan sekolah menengah umum. Mengingat penurunan nilai-nilai keagamaan di kalangan pemuda Indonesia di tengah globalisasi dan sekularisasi, penelitian ini berusaha memahami bagaimana lingkungan keluarga dan sekolah berkontribusi terhadap perkembangan kecerdasan keagamaan dan bagaimana religiositas substantif, yang mencakup iman, ibadah, dan nilai-nilai moral, berperan dalam membentuk perkembangan spiritual dan moral siswa. Sebuah desain korelasi kuantitatif digunakan, dengan data dikumpulkan dari 400 siswa kelas XI di dua sekolah: SMAN 24 dan MAN 2 di Bandung Timur. Sebuah kuesioner skala Likert 4 poin digunakan untuk mengukur religiositas keluarga, religiositas sekolah, dan religiositas substansial. Uji korelasi Spearman dilakukan untuk menganalisis hubungan antara variabel-variabel tersebut, sementara uji Mann-Whitney U digunakan untuk membandingkan kecerdasan agama antara siswa Madrasah Aliyah dan siswa sekolah umum. Studi ini menemukan adanya korelasi positif yang signifikan antara keterikatan agama keluarga dan kecerdasan agama, dengan keterlibatan orang tua sebagai faktor paling berpengaruh. Siswa Madrasah Aliyah menunjukkan kecerdasan agama yang lebih tinggi dibandingkan siswa sekolah umum, yang dikaitkan dengan kurikulum agama yang terintegrasi dan praktik keagamaan harian di madrasah. Selain itu, keterikatan agama substantif, yang mencakup iman, ibadah, dan moral, secara signifikan meningkatkan kecerdasan agama, menyoroti pentingnya pendekatan holistik dalam pendidikan agama. Temuan ini menyarankan bahwa pendekatan sinergis antara keluarga dan sekolah sangat penting untuk mengembangkan kecerdasan

* Copyright (c) 2025 **Nur Adhibatun Muthmainah, Munawar Rahmat, Agus Fakhruddin**

This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

Received: June 23, 2025; Revised: July 25, 2025; Accepted: August 05, 2025

agama. Sekolah umum sebaiknya mempertimbangkan untuk mengintegrasikan lebih banyak praktik spiritual ke dalam kurikulum mereka. Penelitian ini juga menekankan perlunya kebijakan pendidikan yang menggabungkan pembelajaran kognitif dan spiritual untuk menumbuhkan siswa yang seimbang dan cerdas secara spiritual. Studi ini memperkenalkan perbandingan kuantitatif antara pengaruh keagamaan keluarga dan sekolah, memberikan wawasan baru tentang bagaimana keagamaan substantif membentuk kecerdasan agama pada remaja Indonesia.

Kata kunci: Lembaga pendidikan; keagamaan keluarga; madrasah aliyah; kecerdasan agama.

BACKGROUND

Amidst the rapid flow of globalization, secularization, and digitalization, religious values among Indonesian youth are experiencing an alarming decline. Teenagers now live in a social environment saturated with global pop culture, the free flow of information through social media, and a consumerist lifestyle that often conflicts with religious values. This phenomenon has led to a shift in religiosity from substance to symbol, from spiritual commitment to mere ritual formality. According to the 2021 Survey of the Youth Social Piety Index by the Ministry of Religious Affairs of the Republic of Indonesia, only around 48.2% of Muslim youth aged 15–19 regularly perform the five daily prayers, and less than 35% actively participate in religious activities outside of school. The 2020 National Socioeconomic Survey (Susenas) by the Central Statistics Agency (BPS) also shows a declining trend in religious engagement, particularly among urban youth who are more intensively exposed to technology and secular culture (BPS, 2020).

These figures raise serious concerns about the efficacy of religious transmission across generations, highlighting the urgent need to re-examine the roles of both family and school in fostering religious intelligence—a critical aspect of holistic student development. The two main institutions most influential in the process of internalizing religious values are the family and the school. However, both face serious challenges. Modern families, particularly in urban settings, often experience limitations in guiding their children religiously due to busy parents, a lack of spiritual communication, and a lack of role models. Meanwhile, educational institutions, particularly public high schools, still marginalize religious education, limited to cognitive aspects and formal curricula that emphasize the importance of a contextual and comprehensive spiritual approach in shaping students' religiosity, not just memorization or worship routines. Without synergistic support between family and school, students' religious intelligence will tend to be shallow and fragile in the face of contemporary social dynamics (Fahria & Said, 2020).

Research on the influence of family religiosity on children's religious character and behavior has consistently demonstrated that a child's emotional attachment to religiously active parents is positively correlated with their consistent religious practices. For example, studies have shown that children who grow up in families where religious observance is prioritized tend to internalize these values more deeply, resulting in a stronger and more enduring religious behavior. Nashori (2023) found that parental involvement in children's religious education significantly fosters high levels of spiritual sensitivity. Furthermore, the role of single-parent families in shaping children's religious tendencies has been highlighted, with a spiritual approach at home remaining vital despite the challenges of busy parental schedules and limited role models. Mulyawati & Sukmasari (2018) and Siroj et al. (2019) emphasize the importance of religious communication within the family as a protective barrier against the negative social influences children face in today's secularized world.

While family religiosity plays a pivotal role in shaping children's religious behavior, the influence of educational institutions, particularly schools and madrasahs, cannot be overlooked. Research has consistently demonstrated that schools, especially madrasahs, play a critical role in shaping students' religiosity. Studies such as those by Ningtyas and Saputera (2018), Zahro et al. (2021), and Rusmiyati

(2019) emphasize the importance of school culture and teacher role models in cultivating religious values. Intensive religious practices in schools, such as congregational prayer and regular Quran recitations, have been shown to directly impact the quality of students' religiosity. However, the question remains whether the religiosity imparted by schools, particularly public high schools, can achieve the same depth and holistic nature as that taught in madrasahs. While religious education in schools is often limited to cognitive aspects, a more comprehensive spiritual approach that integrates both faith and practice remains underexplored.

In the context of religious intelligence and religious moderation, conceptual frameworks have emerged to provide a more holistic understanding of religious development. Emmons (2000) introduced the concept of religious intelligence as a measurable spiritual skill, and Rahmat & Firdaus (2023) further developed a three-dimensional measurement instrument that includes faith, worship, and morals. These dimensions highlight the deeper, substantive nature of religiosity—focused not just on ritual practices but also on the internalization of spiritual values. Religious intelligence is crucial for shaping students' attitudes towards moderation and inclusiveness, both of which are necessary for navigating the challenges of a pluralistic society. However, much of the existing research on religious intelligence still focuses on formal indicators such as the frequency of worship or participation in religious activities, which are limited in measuring the depth of a person's religious engagement. The need for a substantive approach that incorporates both internal and external aspects of religiosity is critical to providing a more complete picture of religious intelligence.

This study aims to address this gap in the literature by quantitatively examining the simultaneous influence of family and school religiosity on students' religious intelligence at the senior high school level. The specific objectives are: to analyze the contribution of a religious family environment to students' religious intelligence; to evaluate the role of schools in supporting the formation of religious values; to compare the levels of religious intelligence between students in Islamic Senior High Schools (Madrasah Aliyah) and public high schools; and to examine the relationship between substantive religiosity which encompasses faith, worship, and morals and students' overall religious intelligence. With this focus, this study is expected to provide theoretical contributions to the development of the concept of values-based religious intelligence, as well as practical contributions to the implementation of holistic character education in schools and families.

Based on the existing literature, it is hypothesized that students who grow up in a religious family environment tend to have higher levels of religious intelligence. This assumption aligns with the theory that the family is the earliest agent of religious socialization and plays a crucial role in shaping a child's spiritual experience. According to Glock and Stark's dimensions of religiosity, religiosity is not merely based on ritualistic practices but also involves personal faith, moral behavior, and social implications (Stark & Glock, 1965). Family religiosity, which fosters emotional attachment, spiritual communication, and parental role models, enhances the development of religious intelligence by directly influencing the faith, worship, and moral dimensions of a child's religiosity. Parental involvement in religious education and spiritual practices can significantly improve the child's spiritual sensitivity, commitment to worship, and moral conduct (Nashori, 2023; Yulianti, 2009).

Additionally, it is assumed that Islamic Senior High Schools (Madrasah Aliyah) are more effective in developing religious intelligence than general high schools (SMA). This is due to the integration of a religious curriculum, daily religious practices, and a more spiritual school environment in madrasahs. The religious culture in madrasahs consistently shapes a strong religious character, contributing to higher levels of religious intelligence in students. Unlike public schools, madrasahs emphasize not just the cognitive

aspects of religious education but also foster spiritual growth through regular communal worship and religious activities.

Furthermore, the concept of substantive religiosity—which involves faith, worship, and morals—is assumed to contribute significantly to religious intelligence. Substantive religiosity offers a holistic view of religiosity, where students develop not only the knowledge of religious teachings but also the behavioral and social dimensions that are essential for developing moderate and inclusive religious attitudes. Rahmat & Firdaus (Rahmat & Firdaus, 2023) argue that religious intelligence goes beyond mere participation in rituals; it encompasses how well an individual internalizes and applies religious values in their everyday life. This multidimensional understanding of religiosity is key in fostering well-rounded and inclusive religious personalities.

RESEARCH METHODS

The unit of analysis in this study comprises eleventh-grade students from two senior high schools: SMA Negeri 24 Bandung and MAN 2 Bandung. This research focuses on the influence of three independent variables—family religiosity (X1), school religiosity (X2), and substantive religiosity (Z)—on the dependent variable, religious intelligence (Y). The study specifically examines how these variables interact and influence the religious intelligence of students, considering that grade XI students are cognitively and affectively mature enough to internalize and express religious values in a stable manner. The objective is to explore the relationships and influence of family and school religiosity environments on the quality of students' religiosity.

This study employs a quantitative correlational approach, which is suitable for examining the relationships between multiple variables and the differences between groups. A correlational design was chosen because it allows for objective, statistical measurement of the relationships between family religiosity, school religiosity, substantive religiosity, and religious intelligence without experimental manipulation. The quantitative approach is supported by positivist theory, which posits that social reality can be measured and analyzed through empirical data (Creswell & Creswell, 2020). This approach is effective in educational research, where the goal is to measure the influence of independent variables on student outcomes and attitudes using structured, standardized indicators like the Likert scale.

The data in this study were obtained from grade XI students at SMA Negeri 24 Bandung and MAN 2 Bandung. The total sample size consisted of 400 respondents, with 200 students selected from each school, using stratified random sampling to ensure proportional representation of each institution. The study population includes all grade XI students at both institutions, which allows for comparative analysis of the effects of family and school religiosity on students' religious intelligence. Additionally, secondary data, such as religious education curriculum documents, school profiles, and the Indonesian Ministry of Religious Affairs' report on the social piety index for Indonesian youth (2021), were also used to support the contextual understanding and interpretation of the research findings.

Data were collected using a 4-point Likert scale questionnaire. This method allowed for the measurement of students' perceptions and experiences regarding family religiosity, school religiosity, substantive religiosity, and religious intelligence. The questionnaire was distributed offline to students at the two schools. Before completing the questionnaire, respondents were briefed about the study's purpose, confidentiality measures, and the process for filling out the questionnaire. The survey, which took about 10-15 minutes to complete, was administered over 2-4 weeks, in line with each school's academic schedule. The instrument was pre-tested for validity and reliability, with validity assessed through the

Pearson Product Moment item-total correlation technique, and reliability measured using Cronbach's Alpha.

Data analysis in this study was carried out in several stages to provide a comprehensive understanding of the relationships between the variables. First, descriptive analysis was performed to summarize the characteristics of the research data. This involved calculating key statistics such as the mean, standard deviation, minimum, and maximum values for each of the variables: family religiosity, school religiosity, and religious intelligence. This descriptive analysis offered an initial overview of the data patterns and helped to identify trends in how these variables manifested among the students.

Next, instrument validity and reliability testing were conducted to ensure the accuracy and consistency of the measurement tool. Validity was assessed through Pearson's correlation for each questionnaire item, ensuring that each item effectively measured the intended construct. The validity tests confirmed that all items on the instrument were relevant and contributed meaningfully to the measurement of the research variables. Reliability was evaluated using Cronbach's Alpha, a statistical method used to assess the internal consistency of the instrument. The results indicated high reliability, with all variables showing values above the 0.70 threshold, confirming that the instrument provided stable and consistent measurements.

Given that the data were not normally distributed, as confirmed by the Kolmogorov-Smirnov normality test, non-parametric statistical methods were employed. The Spearman correlation test was used to examine the relationships between the variables, as it is suitable for ordinal or non-normally distributed data. This test allowed for an analysis of how strongly the independent variables (family religiosity and school religiosity) and the supporting variable (substantive religiosity) were related to the dependent variable (religious intelligence).

Finally, to assess differences in religious intelligence between students from the two schools, the Mann-Whitney U test was applied. This test was chosen over the t-test because the data did not meet the assumption of normality. The Mann-Whitney U test is appropriate for comparing two independent groups when the data is skewed or does not follow a normal distribution, making it an ideal method for this analysis. These steps combined provided a thorough examination of the data, revealing the relationships and differences between family religiosity, school religiosity, substantive religiosity, and religious intelligence. The use of non-parametric methods ensured that the analysis was robust and appropriate for the data's distribution characteristics.

RESEARCH FINDINGS

The Influence of Family Religiosity on Students' Religious Intelligence

A Spearman correlation test was conducted to determine the relationship between the family religiosity variable (X1) and students' religious intelligence (Y). Descriptive statistics for family religiosity (X1) showed a mean of 3.21 (SD = 0.45), with scores ranging from 1.5 to 4.0. Similarly, students' religious intelligence (Y) had a mean of 3.25 (SD = 0.50), with scores ranging from 1.4 to 4.0. The results of the Spearman correlation are presented in Table 1.

Table 1 Spearman Correlation of X1 Components with Y

<i>Item</i>	<i>Correlation Coefficient (r)</i>	<i>Sig.</i>	<i>Remark</i>
Q51	0.356	0.000	Significant

Q52	<i>0.411</i>	<i>0.000</i>	<i>Significant</i>
Q53	<i>0.325</i>	<i>0.000</i>	<i>Significant</i>
Q54	<i>0.398</i>	<i>0.000</i>	<i>Significant</i>
Q55	<i>0.290</i>	<i>0.000</i>	<i>Significant</i>
Q56	<i>0.314</i>	<i>0.000</i>	<i>Significant</i>

The correlation analysis reveals that all items in the family religiosity variable (X1) have a significant relationship with students' religious intelligence (Y), with a significance value (Sig.) of 0.000 for all items. Among these, item Q52, which assesses parental role models, has the highest correlation coefficient ($r = 0.411$), indicating that parental involvement as religious role models is the component most strongly correlated with students' religious intelligence.

This finding suggests that the involvement of parents as religious role models has the greatest influence on students' ability to internalize religious values, thus shaping their religious intelligence. The active role of parents in religious practices, such as participating in worship, reading religious texts, and engaging in religious discussions, appears to significantly enhance students' understanding and application of religious teachings.

This study involved 400 grade XI students from two schools in East Bandung, namely SMAN 24 and MAN 2. The sample consisted of both male and female students, spread across 10 different classes. There was an equal representation from each institution, with 200 students from each school. The study aimed to analyze the influence of family and school religiosity on students' religious intelligence and to compare differences based on the type of educational institution.

These results underscore the importance of active parental involvement in religious education, suggesting that fostering strong religious role models in the home can significantly enhance students' religious intelligence. The findings also highlight the need for a synergistic approach between the family and school to nurture well-rounded, spiritually intelligent students.

The Role of Educational Institutions in Shaping Students' Religious Intelligence

To determine the differences in religious intelligence between Madrasah Aliyah students and public school students (state senior high school), descriptive analysis and a non-parametric Mann-Whitney U test were conducted.

Descriptive statistics for Madrasah Aliyah students showed a mean of 3.25 (SD = 0.50), with scores ranging from 1.5 to 4.0. For public school students, the mean was 3.18 (SD = 0.48), with scores ranging from 1.3 to 4.0. The results of the Mann-Whitney U test are presented in Table 2.

Table 2 Results of the Mann-Whitney U Test between Public Schools and Madrasah Aliyah on Religious Intelligence

<i>Group</i>	<i>N</i>	<i>Mean Rank</i>	<i>Sum of Ranks</i>
General Senior High School (Sekolah Umum)	<i>200</i>	<i>189.70</i>	<i>37,940.0</i>
Islamic Senior High School (Madrasah Aliyah)	<i>200</i>	<i>210.30</i>	<i>42,060.0</i>
Total	<i>400</i>		

Asymp. Sig. (2-tailed): 0.017

Based on the test results, Madrasah Aliyah students had a Mean Rank of 210.30, while public school students had a Mean Rank of 189.70. The number of students in each group was 200 respondents. The

total rank value (Sum of Ranks) for the Madrasah Aliyah group was 42,060.0, and for the public school group, it was 37,940.0.

This difference in Mean Ranks indicates a difference in religious intelligence between Madrasah Aliyah students and public school students, based on the Mean Rank values obtained from each group. Furthermore, the results in Table 8 show an Asymp. Sig. value of 0.017 (<0.05), which indicates a statistically significant difference between the religious intelligence of Madrasah Aliyah and public school students.

These results suggest that students in Madrasah Aliyah may experience more intensive religious education, which could contribute to the higher religious intelligence observed in this group. The findings underscore the importance of incorporating both cognitive and spiritual aspects into religious education to foster holistic religious intelligence.

The Relationship between Substantive Religiosity and Students' Religious Intelligence

To determine the relationship between substantive religiosity and students' religious intelligence, a Spearman correlation test was conducted. Descriptive statistics for substantive religiosity (Z) showed a mean of 3.30 (SD = 0.42), with scores ranging from 1.6 to 4.0. Similarly, students' religious intelligence (Y) had a mean of 3.25 (SD = 0.50), with scores ranging from 1.4 to 4.0. The results of the Spearman correlation test are presented in Table 9.

Table 3 Spearman Correlation between Substantive Religiosity and Students' Religious Intelligence

Variable	Correlation Coefficient (r)	Sig.	Remark
Substantive Religiosity (Z) vs Y	0.422	0.000	Significant

The Spearman correlation analysis revealed a moderate positive relationship between substantive religiosity and students' religious intelligence ($r = 0.422$, $p = 0.000$). This significant correlation indicates that as students' engagement in faith, worship, and moral practices strengthens, their religious intelligence tends to improve.

Substantive religiosity, which encompasses deep faith, meaningful worship practices, and strong moral behavior, significantly contributes to students' ability to internalize and apply religious teachings in their daily lives. This holistic approach to religiosity helps enhance overall religious intelligence by shaping not just intellectual understanding but also ethical and social dimensions of religious behavior.

These findings suggest that fostering substantive religiosity—beyond mere ritual observance—could significantly enhance religious intelligence in students. This highlights the need for educational programs that not only focus on religious knowledge but also promote faith, worship, and moral development, thus helping students build a more comprehensive spiritual foundation.

DISCUSSION

This study aimed to investigate the influence of family religiosity, educational institutions, and substantive religiosity on students' religious intelligence. The findings revealed significant results across all three variables. First, a positive and significant relationship was found between family religiosity and students' religious intelligence. Parental role models, specifically their involvement in worship practices, showed the highest correlation with students' religious intelligence. Second, Madrasah Aliyah students

demonstrated higher religious intelligence compared to their peers in public schools, with a statistically significant difference found through the Mann–Whitney U test. Finally, the study found a moderate positive relationship between substantive religiosity and religious intelligence, emphasizing the importance of a holistic approach to religiosity that includes faith, worship, and moral behavior.

The significant influence of family religiosity on students' religious intelligence can be explained by the family's role as the primary agent of socialization. It is within the family that children gain their first spiritual experiences, through direct interaction, parental role models, and family worship routines. These early experiences are critical in shaping a child's religious understanding and practice. According to Bandura & Walters (Bandura, 1977) in their Social Learning Theory, moral and religious values are instilled through observation and habituation. Children observe the behaviors and practices of their parents, internalizing these values through regular exposure and repetition. This learning process is particularly powerful in the formative years, when children are most impressionable.

The multidimensional theory of religiosity proposed by Stark & Glock (Stark & Glock, 1965) further supports this explanation. They argue that religiosity is not only a matter of belief but also behavior, which is strongly influenced by the immediate social environment. In the context of family religiosity, children's behavioral dimensions of religiosity—such as participation in worship and moral actions—are shaped by the examples set by their parents and other family members. This relationship underscores the consequential dimension of religiosity, where the immediate environment directly impacts children's religious behavior and values.

Additionally, Koenig et al. (2012) emphasize that a supportive family spiritual environment significantly contributes to strengthening religious values and children's psychological well-being. The presence of regular religious practices, such as family prayers, religious discussions, and the modeling of virtuous behavior by parents, not only enhances religious understanding but also improves emotional and moral stability, which are essential components of religious intelligence.

Therefore, the active involvement of family members in religious practices and the creation of a spiritually nurturing environment within the family serve as the primary foundation for students' religious intelligence. This foundation is crucial because it provides children with a strong moral and spiritual base that they carry into adulthood, shaping their ability to engage with religious concepts in a meaningful and informed way.

The findings of this study regarding the difference in religious intelligence between Madrasah Aliyah students and public school students can be attributed to the distinct educational approaches and environments in these institutions. Madrasahs integrate religious learning deeply within both their curriculum and daily practices, ensuring that religious education is a core component of the students' overall experience. This integration is evident through the combination of both religious and secular subjects, producing well-rounded graduates who excel in both fields. For instance, madrasahs in South Sulawesi have adapted their curriculum to include both areas, resulting in more graduates pursuing higher education at prominent universities (2024). Furthermore, madrasahs emphasize religious moderation through curriculum models that foster unity and integrity, although some challenges remain in fully implementing these values (Wardi et al., 2023). Daily religious practices such as *tadarus* (Islamic recitation), congregational prayers, and moral development activities help reinforce religious values and create a spiritually immersive environment for students. This holistic approach is consistent with Ismail (2009), who highlighted the strategic role of madrasahs in shaping substantive religious behavior—focused on internalizing values beyond mere ritual practice.

In contrast, public schools often limit religious education to cognitive learning within the formal curriculum, resulting in a less comprehensive religious experience. Religious education in many public schools tends to emphasize knowledge about religion rather than its experiential or affective dimensions. For instance, in the Netherlands, religious education is often optional and focuses primarily on providing information about various religious traditions (Bakker & Avest, 2014). Similarly, English and Welsh church secondary schools treat religious education as an academic discipline, prioritizing cognitive aspects over spiritual development (Casson, 2019). This cognitive-focused approach contrasts with madrasahs, which integrate religious learning into both the curriculum and daily practices, ensuring that religious education extends beyond mere academic knowledge. The integrated approach in madrasahs, which includes activities like *tadarus* (Islamic recitation) and congregational prayer, provides students with a spiritually immersive experience, enhancing their religious intelligence. This is consistent with the findings of Ismail (Ismail, 2009), who emphasized the role of madrasahs in developing substantive religious behavior, where students internalize values rather than just memorizing rituals.

Moreover, the secular influence in public education systems has led to an emphasis on outcomes-based education, often focusing more on cognitive learning than on spiritual engagement (Buchanan & Hyde, 2008). This can result in a narrower religious experience, as seen in Germany, where some schools have introduced performative religious education to provide students with hands-on religious experiences, yet mixed results have been reported regarding their effectiveness (Riegel et al., 2010). In contrast, the holistic religious education in madrasahs incorporates not only religious knowledge but also spiritual and moral development, providing a more well-rounded approach to religious education. The difference in religious intelligence between Madrasah Aliyah and public school students can thus be attributed to the more intensive religious education in madrasahs, which fosters a deeper and more comprehensive understanding of religiosity, integrating both cognitive and spiritual learning. These results underscore the need for educational systems to adopt an approach that goes beyond cognitive learning and addresses both the cognitive and affective dimensions of religiosity, which is crucial for developing students' religious intelligence and promoting religious moderation (Demirtaş et al., 2023).

The positive and significant relationship between substantive religiosity and religious intelligence further supports the notion that religiosity based on faith, worship, and moral values significantly contributes to religious intelligence. This finding aligns with Munawar Rahmat (2021), who argued that substantive religiosity extends beyond ritualistic practices, emphasizing the importance of meaningful faith, sincerity in worship, and ethical behavior. Rahmat & Firdaus (Rahmat & Firdaus, 2023) elaborated on this by highlighting how internal and reflective religiosity is more effective in shaping stable religious behavior than mere religious knowledge. This study corroborates those findings, showing that students who engage deeply with their faith and internalize religious values demonstrate higher levels of religious intelligence.

When compared to previous studies, this research both aligns with and expands upon existing findings. The role of the family in shaping religious intelligence supports the work of Koenig et al. (Koenig et al., 2012) and Glock & Stark (Stark & Glock, 1965), which emphasizes the importance of the social environment in developing religiosity. Specifically, the study's findings echo the multidimensional theory of religiosity proposed by Glock & Stark, which posits that religiosity encompasses not only ritualistic practices but also personal faith, moral behavior, and social consequences. This study's results reaffirm that family religiosity plays a crucial role in the development of religious intelligence by influencing the behavioral and experiential dimensions of religiosity. Additionally, the findings are consistent with Hood

Nye Jr et al. (2009), who argued that the family serves as a primary mediator of religious values from an early age.

The holistic approach of madrasahs in religious education is consistent with Ismail (Ismail, 2009), but this study offers stronger quantitative evidence through the comparative analysis of students from both Madrasah Aliyah and public schools. By providing statistical evidence of the differences in religious intelligence, this research adds significant methodological and substantive contributions to the academic literature in Islamic education and religious psychology.

Moreover, this study's novel contribution lies in its comparative quantitative approach, which is still relatively rare in Islamic studies and education in Indonesia. The integration of both family religiosity and school religiosity in measuring religious intelligence offers a unique perspective and enriches the field by quantifying relationships and differences between variables and groups. This empirical approach provides valuable insights into the role of social learning in shaping religiosity.

In summary, this study provides empirical evidence for the validity of Glock & Stark's multidimensional theory of religiosity (Stark & Glock, 1965), reinforcing the view that religiosity is not limited to religious knowledge or rituals but includes a combination of faith, worship, morality, and social behavior. The findings contribute to a broader understanding of the importance of the social context—especially the family and educational institutions—in the development of religious intelligence in students, confirming the significant role of religious values in shaping their moral and spiritual character.

The findings of this study emphasize the critical role of both family and school environments in shaping students' religious intelligence. The family serves as the primary institution where children are first exposed to religious values, practices, and role models. This is consistent with existing research, which highlights the family's foundational role in religious socialization, as it provides children with their initial religious identity and influences their engagement with faith, worship, and moral behavior (Smith et al., 2019; Voas & Storm, 2012). The involvement of parents in religious practices significantly impacts their children's religious development, as both parents actively participating in worship has a stronger effect compared to a single-parent role (Park & Bonner, 2008). Thus, the family environment forms the first and most powerful foundation of religious intelligence.

In contrast, madrasahs provide a structured and immersive environment that reinforces family values through integrated religious education and daily religious practices such as *tadarus*, congregational prayer, and moral development. This holistic approach to religiosity fosters substantive religiosity, which contributes significantly to students' religious intelligence by shaping their faith, worship, and moral behavior (Rahmat & Firdaus, 2023). Madrasahs effectively integrate religious practices into their curriculum, creating a more comprehensive educational experience compared to public schools, where religious education tends to focus primarily on cognitive learning. These results underscore the importance of synergy between family and school to nurture well-rounded, spiritually intelligent individuals, supporting the notion that substantive religiosity enhances students' ability to apply religious values in everyday life (Luria, 2023; Schottenbauer et al., 2007).

Reflecting on the implications of these findings, the emphasis on substantive religiosity offers valuable insights into how religious education can move beyond rote memorization and ritual observance to foster deeper engagement with faith, worship, and moral values. This approach underscores the importance of not only teaching religious content but also integrating it into students' daily lives, promoting the internalization of values that shape their moral behavior, empathy, and social responsibility. Research has consistently shown that religiosity, when deeply internalized, leads to more pro-social behavior, better empathy, and enhanced moral reasoning, which are all essential components

of religious intelligence (Roth, 2017; Ziebertz, 2018). In a society where secular and material influences often overshadow spiritual development, these findings highlight the critical role that families and educational institutions play in nurturing a holistic approach to religiosity that balances both cognitive learning and experiential engagement. However, the challenge remains to create educational environments that support this holistic development, as many public schools still focus primarily on the cognitive aspects of religious education. As such, this research calls for a more integrated educational system where substantive religiosity is not just taught but lived, fostering a generation of students who are not only knowledgeable but also morally conscious, empathetic, and socially responsible.

However, the study also highlights potential challenges. For instance, public schools face inherent limitations in providing the same level of religious engagement as madrasahs, due to structural, curricular, and policy constraints. Public schools are bound by the separation of church and state, which limits their ability to offer religious education or activities that promote specific religious beliefs (McCluskey, 2018). The legal frameworks in place ensure that public schools maintain neutrality in religious matters, respecting religious diversity and preventing government endorsement of any one religion (Shapira, 2017). In contrast, madrasahs are specifically designed to offer religious education integrated with the general curriculum, providing students with both secular and religious knowledge. This integration allows for a more holistic approach to religious learning, where religious practices such as *tadarus* and congregational prayer are woven into daily school life, fostering a deeper religious experience (Aminullah et al., 2024). Moreover, madrasahs have a distinct advantage in promoting religious moderation through their curriculum and school culture, which emphasizes tolerance and inclusivity while strengthening students' religious identity (Wardi et al., 2023).

The study's findings suggest that Madrasah Aliyah students have more intensive exposure to religious practices and teachings, which leads to higher religious intelligence. Madrasahs not only focus on religious knowledge but also engage students spiritually, creating a school environment that continuously reinforces religious values, as opposed to the cognitive and formal religious education often provided in public schools (Kosim et al., 2024). This holistic approach to education helps madrasah students internalize religious values, which are crucial for developing their moral behavior, empathy, and social responsibility (Roth, 2017; Ziebertz, 2018). While public schools promote inclusivity and diversity, they may not provide the same depth of religious engagement due to secular policies and the diverse nature of their student bodies (Buchanan & Hyde, 2008). These findings highlight the importance of integrating both cognitive and spiritual learning in religious education to foster well-rounded, spiritually intelligent students.

CONCLUSION

The findings of this study emphasize the critical role of both family and educational institutions in shaping students' religious intelligence. The study found that family religiosity significantly influences religious intelligence, with parental involvement as religious role models showing the highest correlation with students' spiritual development. Additionally, Madrasah Aliyah students demonstrated higher religious intelligence than their peers in public schools, reflecting the more intensive religious education provided in madrasahs. Lastly, a significant positive relationship was found between substantive religiosity—which includes faith, worship, and moral behavior—and religious intelligence, highlighting the importance of integrating these dimensions into religious education.

This study contributes to the field of Islamic education and religious psychology by providing quantitative evidence of the significant roles that family religiosity and school religiosity play in developing religious intelligence. The study also addresses a gap in the literature by exploring the combined influence of family and school religiosity, an area that has been underexplored in previous studies. Moreover, this research reinforces the importance of substantive religiosity—a more holistic approach to religiosity that includes internalized values—in enhancing religious intelligence, offering new insights into how faith, worship, and morals contribute to students' spiritual development. The study also provides empirical support for Glock and Stark's multidimensional theory of religiosity and Rahmat & Firdaus' (2023) concept of substantive religiosity.

Despite its contributions, this study has some limitations. One limitation is that it only considers high school students from two schools in East Bandung, which may not fully represent the broader Indonesian context. Future research could expand the study to include a larger and more diverse sample, incorporating students from different regions and educational settings. Another limitation is that the study focuses primarily on quantitative data, and qualitative research could provide deeper insights into how students internalize religious values and how these values are influenced by family and school environments. Furthermore, while this study highlights the relationship between family religiosity and religious intelligence, future research could investigate causal relationships and explore the long-term effects of religious education on students' moral and social behavior. Lastly, research on how religious intelligence contributes to students' religious moderation and tolerance in a pluralistic society would provide valuable insights for educators and policymakers.

REFERENCES

- Aminullah, A., Mujahidin, M., Yussuf, A. Bin, Syahabuddin, S., & Salenda, K. (2024). The Impact of Madrasah Integration in the National Education System on the Academic Quality of Madrasah Aliyah Alumni in South Sulawesi. *Ulumuna*, 28(2), 1017–1048. <https://doi.org/10.20414/ujs.v28i2.1091>
- Bakker, C., & Avest, I. T. (2014). Coming out religiously: Life orientation in public schools. *Religious Education*, 109(4), 407–423. <https://doi.org/10.1080/00344087.2014.924774>
- Bandura, A. (1977). *Social Learning Theory*. General Learning Press.
- BPS. (2020). *Survei Sosial Ekonomi Nasional (Susenas) 2020 – Modul Agama dan Religiusitas*.
- Buchanan, M. T., & Hyde, B. (2008). Learning beyond the surface: Engaging the cognitive, affective and spiritual dimensions within the curriculum. *International Journal of Children's Spirituality*, 13(4), 309–320. <https://doi.org/10.1080/13644360802439458>
- Casson, A. (2019). Religious Education: A Creative Time and Space for Spiritual Development. In *Global Perspectives on Catholic Religious Education in Schools: Volume II: Learning and Leading in a Pluralist World* (Vol. 2, hal. 511–522). https://doi.org/10.1007/978-981-13-6127-2_41
- Creswell, J. W., & Creswell, J. D. (2020). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publications.
- Demirtaş, Z., Takunyaci, M., & Yeşil, R. (2023). Investigation of Religious Education Teacher Candidates' Cognitive Flexibility Levels and Critical Thinking Tendencies. *Hitit Theology Journal*, 22(2), 723–744. <https://doi.org/10.14395/hid.1334350>
- Emmons, R. A. (2000). Is Spirituality an Intelligence? Motivation, Cognition, and the Psychology of Ultimate Concern. *The International Journal for the Psychology of Religion*, 10(1), 3–26. https://doi.org/10.1207/S15327582IJPR1001_2

- Fahria, & Said, S. A. (2020). Penerapan Pendidikan Seks dalam Perspektif Islam untuk Meningkatkan Karakter Religius Siswa SDIT Ibnu Hajar Kota Batu. *Foramadiahi: Jurnal Kajian Pendidikan Dan Keislaman*, 12(1), 55–66. <https://doi.org/https://doi.org/10.46339/foramadiahi.v12i1.265>
- Hood Jr, R. W., Hill, P. C., & Spilka, B. (2009). *The psychology of religion: An empirical approach*. Guilford Press.
- Ismail, W. (2009). Analisis Komparatif Perbedaan Tingkat Religiusitas Siswa di Lembaga Pendidikan Pesantren, MAN, dan SMUN. *Lentera Pendidikan: Jurnal Ilmu Tarbiyah Dan Keguruan*, 12(1), 87–102. <https://doi.org/https://doi.org/10.24252/lp.2009v12n1a7>
- Kemenag. (2021). *Indeks Kesalehan Sosial Remaja Indonesia 2021*. Kementerian Agama. <https://kemenag.go.id/read/indeks-kesalehan-sosial-remaja-indonesia-2021>
- Koenig, H. G., King, D., & Carson, V. B. (2012). *Handbook of religion and health*. Oup Usa.
- Kosim, M., Kustati, M., Sirait, W. R., Fajri, S., Febriani, S. R., & Perrodin, D. D. (2024). Developing a Religious Moderation-Based Curriculum Module for Laboratory Madrasah Tsanawiyah in Islamic Higher Education. *Jurnal Pendidikan Islam*, 10(2), 350–362. <https://doi.org/10.15575/jpi.v10i2.39163>
- Luria, E. (2023). The distance between the religious values of parents and those of children in Israel. *Frontiers in Psychology*, 14. <https://doi.org/10.3389/fpsyg.2023.939014>
- McCluskey, N. (2018). Toward Conceptual and Concrete Understanding of the Impossibility of Religiously Neutral Public Schooling. *Journal of School Choice*, 12(4), 477–505. <https://doi.org/10.1080/15582159.2018.1524427>
- Mulyawati, W., & Sukmasari, F. (2018). Hubungan Religiusitas Dengan Perilaku Seks Pra Nikah Pada Remaja di SMK PGRI 1 Kota Sukabumi Wilayah Kerja Puskesmas Tipar Kota Sukabumi. *Ummi*, 12(3), 79–86.
- Nashori, F. (2023). Spiritualitas, Regulasi Diri, dan Kesejahteraan Subjektif Siswa Sekolah Menengah Atas. *Jurnal Psikologi Islam Dan Budaya*, 6(2), 95–108. <https://doi.org/https://doi.org/https://doi.org/10.15575/jpib.v6i2.23692>
- Ningtyas, D. T., & Saputera, A. R. A. (2018). Pengaruh kegiatan keagamaan di lingkungan sekolah dan keluarga dalam membentuk pengalaman beragama. *Tapis: Jurnal Penelitian Ilmiah*, 2(2), 192–201. <https://doi.org/https://doi.org/https://doi.org/10.32332/tapis.v2i2.1226>
- Park, H. S., & Bonner, P. (2008). Family religious involvement, parenting practices and academic performance in adolescents. *School Psychology International*, 29(3), 348–362. <https://doi.org/10.1177/0143034308093677>
- Rahmat, M. (2021). *Kecerdasan Beragama Perspektif Islam*. Bahan Kuliah Psikologi Agama Pada Program Magister Pendidikan Agama Islam FPIPS UPI.
- Rahmat, M., & Firdaus, E. (2023). *Pengembangan Model Pembelajaran Kecerdasan Beragama Untuk Meningkatkan Religiusitas-Substantif Dan Toleran Pada Mahasiswa*. Universitas Pendidikan Indonesia.
- Riegel, U., Fricke, M., & MacHa, K. (2010). Does the body matter? Effects of body-based learning in religious education. *Journal of Empirical Theology*, 23(2), 111–132. <https://doi.org/10.1163/157092510X527312>
- Roth, E. (2017). Pro-Social Behavior: Contributions of Religiosity, Empathic Concern, and Spirituality. *International Journal of Latin American Religions*, 1(2), 401–417. <https://doi.org/10.1007/s41603-017-0024-3>
- Rusmiyati, A. (2019). Pengaruh Religiusitas Keluarga dan Jenis Sekolah Terhadap Perilaku Moral Siswa SMK di Kabupaten Bantul. *Ideguru: Jurnal Karya Ilmiah Guru*, 4(1), 25–31. <https://doi.org/https://doi.org/10.51169/ideguru.v4i1.65>
- Schottenbauer, M. A., Spornak, S. M., & Hellstrom, I. (2007). Relationship between family religious behaviors and child well-being among third-grade children. *Mental Health, Religion and Culture*, 10(2), 191–198. <https://doi.org/10.1080/13674670600847394>

-
- Shapira, H. (2017). Equality in religious schools: The JFS case reconsidered. In *Institutionalizing Rights and Religion: Competing Supremacies* (hal. 164–183). <https://doi.org/10.1017/9781316599969.011>
- Siroj, E. Y., Sunarti, E., & Krisnatuti, D. (2019). Keberfungsian agama di keluarga, ancaman, interaksi teman sebaya, dan religiusitas remaja. *Jurnal Ilmu Keluarga Dan Konsumen*, 12(1), 13–25. <https://doi.org/https://doi.org/https://doi.org/10.24156/jikk.2019.12.1.13>
- Smith, C., Ritz, B., & Rotolo, M. (2019). *Religious Parenting: Transmitting Faith and Values in Contemporary America*. Princeton University Press. <https://doi.org/10.2307/j.ctvhrd15k>
- Stark, R., & Glock, C. Y. (1965). The “New Denominationalism.” *Review of Religious Research*, 7(1), 8–17.
- Voas, D., & Storm, I. (2012). The intergenerational transmission of churchgoing in England and Australia. *Review of Religious Research*, 53(4), 377–395. <https://doi.org/10.1007/s13644-011-0026-1>
- Wardi, M., Fithriyyah, M. U., Z, F., Hidayat, T., Ismail, I., & Supandi, S. (2023). Implementation of Religious Moderation Values through Strengthening Diversity Tolerance in Madrasah. *Jurnal Pendidikan Islam*, 9(2), 241–254. <https://doi.org/10.15575/jpi.v9i2.27952>
- Yulianti, I. (2009). Pengaruh Religiusitas Dan Kelekatan (Attachment) Orang Tua Terhadap Perilaku Keagamaan Anak Di Desa Paremono, Kecamatan Mungkid, Kabupaten Magelang. *Yogyakarta: Fakultas Dakwah Dan Komunikasi UIN Sunan Kalijaga*, 1.
- Zahro, E. B., Mardiani, D., Aulia, H., & Khodijah, U. S. (2021). Pengaruh religiusitas dan dukungan sosial terhadap resiliensi keluarga terdampak covid-19. *Unusia Conference*, 1(1), 275–292.
- Ziebertz, H.-G. (2018). Religious commitment and empathic concern. *Journal of Empirical Theology*, 31(2), 239–264. <https://doi.org/10.1163/15709256-12341376>