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UNIVERSITY STUDENTS, FAITH, AND SOCIAL ETHICS: A STUDY OF THE LEVEL RELIGIOSITY IN HIGHER EDUCATION

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Abstract

The increase in suicide, violence, and sexual harassment cases among university students reflects a psychological and moral crisis in higher education. This condition indicates unresolved inner conflicts, which often lead to destructive behavior. This phenomenon raises fundamental questions about how understanding and internalizing religious values can serve as an internal solution to strengthen students' mental, ethical, and spiritual resilience in facing challenges on campus. This study aims to examine the relationship between religiosity and social behavior of university students located in the Surabaya and Sidoarjo areas. Social behavior in this study covers four main aspects: empathy and social concern, cooperation, tolerance, and responsibility. This study uses the Partial Least Square Structural Equation Modeling (PLS-SEM)

method to analyze the paths between constructs through the SMART-PLS application. The results show that religiosity has a significant positive influence on all aspects of social behavior. This finding confirms that the higher the level of religiosity of students, the higher the positive social behavior they exhibit in campus life and society. Thus, properly internalized religious values can serve as a strong foundation for developing caring, tolerant, cooperative, and responsible individuals. These findings are expected to provide a deeper understanding of the role of religion in shaping students' social behavior and serve as a foundation for character development programs in higher education.

Keywords: *Religiosity, Social Behavior, Empathy, Tolerance, Cooperation.*

A. Introduction

Religion is belief or faith in the power of God. Religiosity indicates how devoutly and deeply a person practices their religion. Meanwhile, religious describes attitudes or matters related to religion in a person's life.¹ Religiousness is an important aspect of an individual's life that reflects the extent to which a person lives out and practices their religious teachings in their daily life. According to Hawari, religiosity is the manifestation of beliefs that are lived out and realized through regular worship practices such as prayer, reading the Qur'an, and praying.² In religious terminology, religiosity is not merely the practice of religious rituals, but also encompasses aspects of belief (faith), knowledge, spiritual experience, attitudes, and daily behavior that are in accordance with religious values. In other words, religiosity is the quality or intensity of religiousness that is internalized within a person, thereby influencing all aspects of their life, both visible (external) and invisible (internal).³

¹ Said Alwi, *Perkembangan Religiusitas Remaja* (Kaukaba Dipantara, 2018).

² Khikmatul Laili, "Hubungan Religiusitas Dengan Flow Akademik Pada Siswa MA Islamiyah At - Tanwir Bojonegoro" (Skripsi, Universitas Islam Negeri Sunan Ampel Surabaya, 2020).

³ Fikria Najtama, "Religiusitas Dan Kehidupan Sosial Keagamaan," *Tasamuh: Jurnal Studi Islam* Volume 9 (2017).

Islam aims to create an ideal society, one that is filled with a spirit of social solidarity and a strong sense of brotherhood among fellow human beings. Every individual is required to apply Islamic teachings in their daily lives, whether related to faith, sharia, or morals.⁴ Education, in essence, does not only focus on the intellectual aspects of students, but also has a responsibility in shaping character and morals. The social behavior of students in higher education is a complex reflection of various factors, one of which is the level of religiosity. Religiosity is a manifestation of an individual's belief in religious teachings, which is manifested in the form of daily behavior and attitudes. In the context of life For students, religiosity plays an important role as a moral and spiritual foundation that not only affects their psychological condition, but also their social behavior.⁵

The current phenomenon is that many individuals appear to be *introverted* and even antisocial, despite exhibiting high levels of religiosity; ironically, this is not always accompanied by adequate social concern for their surroundings.⁶ Various studies have been conducted to examine the relationship between religiosity and social behavior, one of which is a study conducted by Sulasmia on 180 adolescents in Regak Hamlet, Pengadang Village, Praya Tengah Subdistrict. The results of her research show that the level of religiosity has a significant influence on the social behavior of adolescents. These findings are in line with the cognitive development theory framework proposed by Jean Piaget, which provides a theoretical basis for understanding how the development of thinking in children and adolescents shapes their

⁴ Hesti Agusti Saputri et al., "Peran Sosial Umat Dalam Membangun Solidaritas Menurut Tafsir Surah At-Taubah Ayat 71," *Jurnal Budi Pekerti Agama Islam* Volume. 2, no. 4 (2024).

⁵ Vidia Syaharani, "Pengaruh Religiusitas Terhadap Perilaku Sosial Mahasiswa Prodi PAI" (Skripsi, Universitas Muhammadiyah Yogyakarta, 2025).

⁶ Willi Neylica Rambe, "Hubungan Personality dan Religiusitas dengan Perilaku Altruistik pada Siswa di Madrasah Aliyah Laboratorium Universitas Islam Negeri Sumatra Utara Medan" (Tesis, Universitas Medan Area, 2021).

religious understanding and experiences, which ultimately has an impact on their social behavior.⁷

In addition to psychological and moral crises, universities also face the challenge of radicalism among students. Data from the State Intelligence Agency (BIN) shows that 39% of students in 15 provinces have radical tendencies, with even some Islamic campuses being exposed to this. This condition emphasizes the importance of strengthening moderate Islamic education by emphasizing the values of *tasamuh* (tolerance), *tawassuth* (middle path), and *tawazun* (balance). Thus, studies on student religiosity are relevant not only to prevent destructive behavior, but also as a strategy to strengthen religious moderation on campus.⁸

Another relevant study was conducted by Ummul Fitroh, entitled *“The Relationship between Religiosity and Social Interaction with Prosocial Behavior Intentions among Students of the Faculty of Ushuluddin and Humanities.”* The results of the study show a significant positive correlation between the level of religiosity and the quality of social interaction with the intention or tendency to engage in prosocial behavior. These findings were obtained through multiple linear regression analysis, which proves that both variables—religiosity and social interaction—together contribute significantly to increasing students' prosocial behavior intentions.⁹

Thus, both Sulasmiati's and Ummul Fitrah's research results confirm that internalized religiosity, when accompanied by healthy social involvement, can encourage the formation of stronger prosocial behavior among individuals, especially teenagers and college students. These findings also reinforce the importance

⁷ Sulasmiati, “Pengaruh Religiusitas Terhadap Perilaku Sosial Remaja di Dusun Regak Desa Pengadaan Kecamatan Praya Tengah” (Tesis, Institut Agama Islam Negeri Mataram, 2016).

⁸ Muhammad Anas Ma'arif et al., “Implementing Learning Strategies For Moderate Islamic Religious Education in Islamic Higher Education,” *Jurnal Pendidikan Islam* 7 8, no. 1 (2022).

⁹ Ummul Fithroh, *Hubungan Religiusitas dan Interaksi Sosial dengan Intensi Perilaku Prosocial pada Mahasiswa Fakultas Ushuluddin dan Humaniora UIN Walisongo Semarang*, 2017.

of integrating spiritual values and social skills in shaping well-rounded individuals in society. In line with this, Rizal's research shows that strengthening students' religiosity is also relevant as a strategy to reinforce religious moderation and prevent the spread of radicalism on campus.

This study differs from previous studies in that it specifically highlights the extent to which students' religiosity influences social behavior in higher education. Religiosity is understood as the quality of religiousness reflected in beliefs, worship practices, and spiritual experiences,¹⁰ while social behavior includes empathy, cooperation, tolerance, and responsibility.¹¹ In other words, religiosity is not only about faith and worship, but should also be reflected in prosocial behavior. When religiosity is combined with healthy social interaction and religious moderation, it will shape individuals who are spiritually devout and caring towards others. Based on this framework, this study aims to evaluate the relationship between religiosity and the social behavior of students. The hypotheses in this study are as follows:

H1 = The level of religiosity has a positive effect on empathy and social concern.

H2 = The level of religiosity has a positive effect on cooperation.

H3 = The level of religiosity has a positive effect on tolerance.

H4 = The level of religiosity has a positive effect on responsibility.

B. Discussion

1. Participants of Research

This study is a quantitative research using numerical data and statistical analysis to answer questions about the effect of religiosity on the social behavior of students at several universities in the Surabaya and Sidoarjo areas. Data collection

¹⁰ Khikmatul Laili, "Hubungan Religiusitas Dengan Flow Akademik Pada Siswa MA Islamiyah At - Tanwir Bojonegoro."

¹¹ Borba, *Membangun Kecerdasan Moral* (PT Gramedia Pustaka Umum, 2008).

was conducted through an online questionnaire using Google Forms. A total of 100 respondents were selected as research samples based on semester level, with the following details: Semester 2 (40 people), Semester 4 (14 people), Semester 6 (32 people), Semester 8 (9 people), and Semester more than 8 (5 people), with ages ranging from 18 to 23 years old. The respondents came from various public and private universities, namely Maarif Hasyim Latif University (54 students), Open University (10 students), Surabaya State University (10 students), East Java National Development University ' Veteran' East Java National University (8 students), Muhammadiyah University Sidoarjo (5 students), Sunan Ampel State Islamic University Surabaya (5 students), Adhi Tama Institute of Technology Surabaya (4 students), Hayam Wuruk Perbanas University (3 students), and 17 August University Surabaya (1 student).

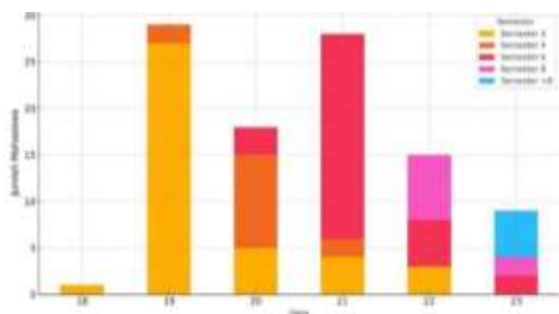


Figure 1. Age distribution diagram based on semester

2. Research Design and Procedures

This study uses a quantitative approach with a survey design to examine the influence of religiosity on the social behavior of students. Data collection was conducted through an online questionnaire based on Google Forms, which consisted of statements related to religiosity and social behavior using a 1–5 Likert scale. The data obtained were analyzed using the SMART PLS Statistics program. Validity testing was performed using Pearson's correlation technique, while reliability testing

used Cronbach's Alpha to ensure the consistency of the instrument. Furthermore, the data were analyzed using descriptive statistics to describe the characteristics of the variables, as well as simple linear regression analysis to test the extent to which religiosity influences students' social behavior. This study also paid attention to research ethics, including respondent consent and data confidentiality.

The instrument used in this study was a closed questionnaire compiled using a Likert scale of 1 to 5, where 1 indicated "Strongly Disagree" and 5 indicated "Strongly Agree." The questionnaire consisted of two main sections, namely the measurement of religiosity variables and social behavior variables. The first part contains statements designed to measure the respondents' level of religiosity, such as frequency of worship, adherence to religious teachings, and the influence of religious values in daily life. The second part contains statements that measure students' social behavior, including helpfulness, empathy, tolerance, and involvement in social activities on campus. Before use, the instrument was tested for validity and reliability using the SMART PLS program to ensure that each question item was able to measure the intended variable consistently and accurately.

3. Data Analysis

The data analysis technique in this study uses a classical analytical induction approach. Questionnaire data analysis was conducted using the Structural Equation Modeling (SEM) method through the SMART PLS program. SEM analysis was chosen because it has several main objectives, namely: (1) examining the validity and reliability of instruments through Confirmatory Factor Analysis (CFA), (2) testing the model of relationships between variables using path analysis, and (3) selecting the most appropriate model for prediction through

structural model analysis and regression.¹² Based on the results of data obtained through a questionnaire distributed to students in the Sidoarjo and Surabaya areas, it generally shows that the level of religiosity affects the social behavior of students in higher education. This study involved 100 respondents using 19 questions analyzed through the SMART PLS 4.0 application. The data was then processed using the PLS (Partial Least Square) algorithm and produced the model image below:

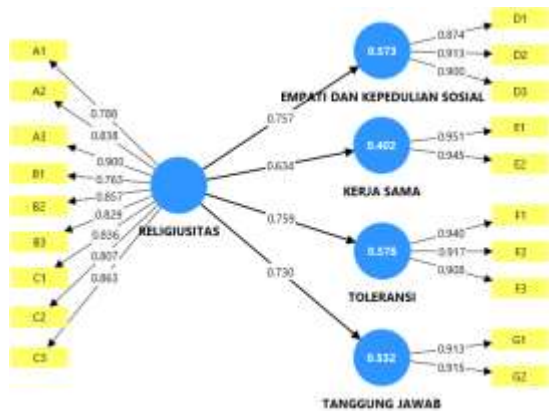


Figure 2. Reliable SEM model

The level of religiosity among university students influences empathy and social awareness, cooperation, tolerance, and responsibility, as shown in the figure. The accuracy of each indicator in measuring exogenous and endogenous variables is validated based on the convergent validity test shown in the figure above. The following are the results of the factor loading score test on the indicators of our research variables:

Table 1. Factor Loadings

Code	Indikator	Loadings
Dimension of Belief		
A1	Religious teachings are used as	0.788

¹² Lenni Khotimah Harahap, M.Pd, *Analisis SEM (Structural Equation Modelling) Dengan SMARTPLS (Partial Least Square)*, n.d.

	guidelines for behavior and interaction.	
A2	Social events are believed to be part of God's will and justice.	0.838
A3	Religious beliefs encourage fairness and compassion.	0.900
Religious Practices		
B1	Religious studies enhance social awareness.	0.763
B2	Religious activities encourage mutual assistance and cooperation.	0.857
B3	Worship builds positive social relationships.	0.829
Spiritual Experience		
C1	Feeling calm and close to God when facing problems.	0.836
C2	Spiritual experiences foster gratitude and compassion.	0.807
C3	Inner peace encourages us to do good to others.	0.863
Empathy and Social Awareness		
D1	Understanding other people's feelings when they are having difficulties.	0.874
D2	Helping others selflessly.	0.913
D3	Being sensitive to social conditions and trying to help.	0.900
Cooperation		
E1	Appreciate the contributions of each group member.	0.951
E2	Open in communication and team task sharing.	0.945
Tolerance		
F1	Respecting differences in beliefs, cultures, and perspectives.	0.940
F2	Maintaining harmony with friends from different backgrounds.	0.917
F3	Recognizing everyone's right to worship according to their beliefs.	0.908
Responsibility		

G1	Actively contribute to community social activities.	0.913
G2	Fulfilling social obligations through mutual cooperation and togetherness	0.915

All indicators are considered valid if the loading factor value exceeds 0.700.¹³ Therefore, the loading factor values shown in the figure above are valid and appropriate.¹⁴ The construct reliability test was conducted using two criteria, namely composite reliability and Cronbach's alpha. A construct is considered reliable if both values are above 0.70. The following table presents the results of *Construct Reliability and Validity*:

Table 2. Construct Reability and Validity

	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)	Average variance extracted (AVE)
Religiosity	0.944	0.947	0.953	0.693
Empathy and Social Awareness	0.877	0.887	0.924	0.803
Cooperation	0.889	0.891	0.947	0.900
Tolerance	0.911	0.912	0.944	0.849
Responsibility	0.803	0.803	0.910	0.835

The *composite reliability* results for all constructs showed values above 0.70, indicating that all constructs in this model can be considered reliable. In addition, the *Average Variance Extracted (AVE)* value in this study was above 0.50, indicating that convergent validity has been achieved reliably and

¹³ Vrisko Putra Vachruddin et al., “Students’ Perceptions of Project Based Learning in Democratic Voice: Interdisciplinary Approach in Citizenship Education and Islamic Religious Education,” *Jurnal Pendidikan Progresif* 14, no. 3 (2024), <https://doi.org/10.23960/jpp.v14.i3.2024106>.

¹⁴ Hutabarat, Z. S. and Phongsavath, P., “Students’ Perceptions About Teaching Profession: Emotional Intelligence, Critical Thinking, and Locus of Control,” *Journal of Innovation in Educational and Cultural Research* 4, no. 2 (2023): 191–99.

accurately.¹⁵ *Path coefficient* analysis was conducted to determine the direction of the relationship between variables, whether positive or negative. Path coefficient values range from -1 to 1, where values between -1 and 0 indicate a negative relationship, while values between 0 and 1 indicate a positive relationship. The path coefficient results based on PLS algorithm analysis are presented as follows:

Table 3. Path Coefficients

Exogenous Variables	Endogenous Variables			
	Empathy and Social Awareness	Cooperation	Tolerance	Responsibility
Religiosity	0.757	0.634	0.759	0.730

Analysis of the table shows that exogenous variables have a positive relationship with endogenous variables. Based on the findings and data analysis, there is a relationship between exogenous and endogenous variables (influence in the structural model) as indicated by the path coefficient values as follows:

4. Religiousness has a positive effect on empathy and social concern.

The first hypothesis, namely that religiosity has a positive effect on empathy and social concern, is based on Table 3 with a score of 0.757. Therefore, the hypothesis stating that there is a strong positive influence between religiosity and empathy and social concern is accepted. This means that the higher a person's level of religiosity, the greater their tendency to care for others and be able to feel what others feel. The constructs of empathy and social concern are measured by three

¹⁵ Vrisko Putra Vachruddin et al., "Students' Perceptions of Project Based Learning in Democratic Voice: Interdisciplinary Approach in Citizenship Education and Islamic Religious Education."

indicators, namely D1 (0.874), D2 (0.913) and D3 (0.900), all of which indicate high validity. These results support the hypothesis that religious values encourage individuals to be more caring, empathetic, and involved in social action.

This study is consistent with research by Paulus Lunga and Epifania Margaretha Ladapase, which concluded that there is a significant relationship between levels of religiosity and empathy, both as individual and combined variables, and an increase in altruistic behavior. Both are important foundations in shaping caring and selfless attitudes, especially in the context of humanitarian work.¹⁶ Thus, hypothesis H1 is supported, which confirms that religiosity plays an important role in shaping social concern and sensitivity towards others.

5. The level of religiosity has a positive effect on cooperation

Next, the second hypothesis (H2), namely that the level of religiosity has a positive effect on cooperation based on the results of path analysis in Table 3, which shows a path coefficient value of 0.634. Therefore, the second hypothesis, which states that the level of religiosity has a positive effect on cooperation, is accepted. This means that the higher a person's perception of religiosity, the greater the likelihood of engaging in cooperative behavior with others, both in a group and social context. The construct of cooperation is measured through two indicators, namely E1 (0.951) and E2 (0.945), with very high and valid loading factor values. These findings support that religious values, such as mutual assistance and shared responsibility, play a role in encouraging individuals to actively cooperate.

This study is in line with research by Imam Hariyadi and Luthfi Noor Mahmudi, which proves that religiosity has a significant influence on performance. Thus, the higher an

¹⁶ Paulus Lunga and Epifania Margaretha Ladapase, "Hubungan Empati Dan Sikap Religiusitas Dengan Perilaku Altruisme Pada Tenaga Kerja Kemanusiaan," *Jurnal Disputare* 10, no. 1 (2023).

employee's level of religiosity, the higher their potential to work productively and harmoniously with colleagues.¹⁷ Religiousness influences cooperation because religious values embedded in a person shape attitudes and behaviors that support the creation of good cooperation in the workplace and in society.¹⁸ Thus, hypothesis H2 is supported, proving that religiousness has a positive contribution to the formation of cooperative attitudes in social life.

6. Level of religiosity has a positive effect on tolerance

The third hypothesis (H3) is that religiosity has a positive effect on tolerance based on Table 3 with an item score of 0.759. Therefore, the third hypothesis, which states that religiosity has a positive effect on tolerance, is accepted. This means that the higher a person's level of religiosity, the greater their tendency to be tolerant of differences in beliefs, cultures, and worldviews. The construct of tolerance is measured through three indicators, namely F1 (0.940), F2 (0.917), and F3 (0.908), all of which have very high loading factors, indicating strong construct validity. These results support the notion that religious values that are lived out correctly encourage mutual respect and peaceful coexistence.

This study is in line with research by Anggi Erika Dewi, which concluded that there is a positive and significant relationship between the level of religiosity and religious tolerance. The author asserts that an inclusive understanding of religion (open to diversity) tends to foster tolerance. Conversely, an exclusive understanding of religion can foster intolerant attitudes. Deeply felt religiosity not only strengthens one's relationship with God (the vertical aspect), but also with fellow

¹⁷ Imam Hariyadi and Luthfi Noor Mahmudi, "Pengaruh Religiusitas Terhadap Kinerja Karyawan," *Islamic Economics Journa* 6, no. 2 (2020).

¹⁸ Faridatun Najiyah, "Pengaruh Nilai-Nilai Religiusitas Terhadap Loyalitas Kerja Agency Pada PT. Takaful Umum Cabang Surabaya," *OECONOMICUS Journal Of Economics* 1, no. 2 (2017).

human beings (the horizontal aspect), which is an important foundation for building tolerant attitudes. Therefore, the higher a person's level of religiosity, especially when based on an inclusive understanding, the higher their level of religious tolerance.¹⁹ Thus, hypothesis H3 is proven and shows that religiosity plays an important role in shaping attitudes of tolerance in social life.

7. Religiousness has a positive effect on responsibility

Also in the fourth hypothesis (H4), religiousness has a positive effect on responsibility based on the results of path analysis in Table 3, which shows a path coefficient value of 0.730. Therefore, the fourth hypothesis, which states that religiousness has a positive effect on responsibility, is accepted. This means that the higher a person's perception of religiosity, the higher their tendency to carry out personal and social responsibilities well. The construct of responsibility is measured through three indicators, namely G1 (0.925), G2 (0.938), and G3 (0.932), all of which have high and valid loading factor values. These results indicate that religiosity not only shapes a person's spiritual relationship with God, but also encourages moral awareness to carry out obligations consistently.

This study is in line with research by Fauzan and Irma Tyasari, which suggests that there is a close relationship between the level of religiosity and attitudes of responsibility, particularly in the context of work. Religiosity shapes moral and spiritual awareness that encourages individuals to carry out their duties with discipline, integrity, and responsibility, both personally and professionally. The authors also explain that religiosity motivates individuals to work better, improve the quality of their work, and take responsibility for their work. Religiosity not only

¹⁹ Anggi Erika Dewi, "Pengaruh Religiusitas Terhadap Toleransi Beragama Melalui Media Sosial Dan Interaksi Sosial Sebagai Variabel Mediator Pada Mahasiswa Di Kota Malang" (Tesis, Universitas Islam Negeri Maulana Malik Ibrahim, 2024).

reflects a vertical relationship with God, but also leads to horizontal responsibility towards fellow human beings.²⁰ Thus, hypothesis H4 is supported, proving that religious values play an important role in fostering a sense of responsibility in everyday life.

C. Conclusion

This study provides new insights that religiosity is not only related to spiritual and ritual dimensions, but also has a real contribution to the formation of students' social behavior. These findings reinforce the evidence that students with high religiosity tend to show greater empathy, social concern, cooperation, tolerance, and responsibility. Thus, this study broadens our understanding of the function of religiosity as a moral foundation and as a driver of constructive social behavior in campus life. In practical terms, the results of this study can be used as a reference for universities to strengthen student character building programs through moderate and integrative Islamic education. Educators are expected to not only emphasize religious rituals, but also internalize prosocial values such as tolerance, solidarity, and social responsibility in the learning process. For policymakers, the results of this study can be used as a basis for formulating curriculum policies and extracurricular activities that encourage the emergence of a generation of students who are religious and exhibit positive social behavior.

The limitations of this study lie in the relatively small sample size and its restriction to the Surabaya and Sidoarjo areas, so that the results should be generalized with caution. Therefore, further research could expand the geographical scope, increase the number of respondents, and use a mixed methods approach to obtain a more comprehensive picture of the relationship between religiosity and the social behavior of students. Overall, the results of this

²⁰ Fauzan and Irma Tyasari, "Pengaruh Religiusitas Dan Etika Kerja Islami Terhadap Motivasi Kerja," *Modernisasi* 8, no. 3 (2012).

study confirm that religiosity has a positive and significant effect on students' social behavior. The higher the level of religiosity among students, the greater their tendency to be empathetic, tolerant, responsible, and able to work together in building a harmonious social life in the college environment.

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