

# Enhancing Religiosity and Building a Religious Culture: The Role of Ma'had al-Jāmi'ah at the Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung

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## ABSTRACT

**Purpose** – This study examines the impact of Ma'had al-Jāmi'ah in enhancing religiosity and building a religious culture at the Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung. It highlights the necessity for Islamic higher education institutions to balance academic excellence with the development of religious and moral values amidst the challenges of globalization, westernization, and radicalization.

**Design/methods/approach** – This research employs an exploratory descriptive-qualitative design, focusing on Ma'had al-Jāmi'ah at UIN Sayyid Ali Rahmatullah Tulungagung. Data were collected through field research, including observations, in-depth interviews with students, lecturers, and administrative staff, as well as document analysis. Stark and Glock's five dimensions of religiosity—belief, practice, knowledge, experience, and consequences—served as the analytical framework.

**Findings** – The study found that Ma'had al-Jāmi'ah significantly enhances students' religious knowledge and practices, promoting a balanced integration of Islamic values and academic skills. This institution successfully fosters a religious culture through prescriptive measures and structured learning processes. However, challenges remain due to the diverse backgrounds and varying levels of religious understanding among students.

**Research implications** – The findings suggest that Islamic higher education institutions must integrate religious education with the academic curriculum to foster holistic student development. Regular assessment and adaptation of religious education programs are necessary to maintain their relevance and effectiveness. These findings can guide policymakers and educators in developing comprehensive educational strategies that address contemporary challenges while upholding Islamic values.

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## 1. Introduction

In contemporary education, particularly within Islamic higher education institutions, there is a societal demand for these institutions to produce highly qualified graduates. Desired graduates should not only master the knowledge, skills, and competencies needed for a prosperous life but also possess religious knowledge, moral integrity, and virtuous behavior. The balance between mastering science and technology and instilling faith and piety is an indispensable necessity (Sahlan, 2011). This view aligns with John M. Duffey's perspective that the contradiction between religion and science is a misconception born from misunderstandings (Duffey, 2013). In other words, if one can understand science and religion in balance, these two elements will not be contradictory.

The development of science and technology in the era of globalization impacts all life dimensions, including education. According to Rachel Sing-Ee Tan, a doctoral student who wrote "The impact of



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globalization on an emerging university in Tanzania" at the University of Otago, globalization brings both positive impacts and significant challenges to higher education institutions (Tan, 2019). One impact on Islamic higher education is the rapid influence of westernization on students' thought patterns and behavior. Globalization not only guarantees freedom of expression and critical thinking but also leads to the emergence and development of various religious understandings and expressions in Indonesia. Many Islamic and general universities have detected students participating in radical ideologies, including UIN Syarif Hidayatullah Jakarta, Universitas Muhammadiyah Solo, Institut Teknologi Bandung, and others (Kafid, 2015). Therefore, higher education institutions strive to update their institutional structures and educational systems to be more resilient and robust in facing changes in the globalization era by modifying their strategies and operational tactics. These strategies and tactics inevitably require restructuring models and institutions to be more effective and efficient.

Islamic higher education institutions aim to meet academic, religious, and political needs. These institutions are identified as centers for developing religiosity, morality, and religious understanding. Therefore, in fulfilling their roles, Islamic higher education institutions must strive to develop a comprehensive knowledge concept. This development must balance knowledge, faith, and good deeds. A comprehensive, integrative, and integrated educational system formulation is required based on the unity of scientific knowledge and religious knowledge, balancing worldly and hereafter interests, material and spiritual, physical and spiritual.

The Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, as a higher education institution focusing on aspects of religiosity and spirituality, continues to search for effective and efficient educational models. Finding an adequate form of education in spirituality and religious culture is not easy due to the broad and diverse disciplines. Moreover, the dynamic development of Islamic higher education results in diverse student backgrounds, leading to varied religious knowledge and understanding, even relatively low (Interview with Dr. Teguh, M.Ag as Mudir Ma'had al-Jāmi'ah IAIN Tulungagung, July 25, 2021). This low religious understanding influences social attitudes and even religious practices. These challenges should not be taken lightly because neglecting them would prevent the achievement of holistic educational goals (Tampubolon, 2013). Religiosity and education significantly and complexly influence students, as tested by experts like Kortt, Dollery, and Pervan (Rachmatullah et al., 2019).

Students, as agents of change in life, especially in campus environments and when returning to their hometowns, must possess extensive knowledge balanced with adequate religious character. Therefore, student religiosity is a necessity in their role as agents of change in society. However, in recent years, both in Islamic religious higher education and general higher education, there has been a degradation of religiosity values. This issue is partly due to the lack of comprehensive religious understanding, leading to intolerant, extremist, and radical attitudes. Religiosity is crucial because it relates to three essential aspects in creating change: transpersonal, intrapersonal, and interpersonal (Wrastari, 2018).

Student behavior that does not reflect religious values will divide and hinder Indonesia's development. Thus, the nation currently needs human resources with superior character, which is the goal of Islamic higher education: individuals with knowledge, broad perspectives, and the character of a santri (Lestari, 2018), characterized by high moral values, noble personality, virtuous behavior, and adherence to Islamic teachings.

These concerns are one of the factors driving the establishment of several Islamic higher education institutions, which are bases for knowledge development, offering integrated education models or systems (science and religion) (Suprayogo, 2009), to strengthen religiosity and spirituality. However, achieving this requires more than just academic education; it needs to be supported by cultural education models as academic education pillars. Based on these issues, this paper focuses on

answering two questions: first, why is Ma'had al-Jāmi'ah representative in enhancing religiosity in Islamic higher education institutions? Second, how does Ma'had al-Jāmi'ah at the Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung build a religious culture?

This study employs Stark and Glock's religiosity theory with five dimensions of religiosity (religiosity), which they refer to as the core dimensions of religiousness: belief, practice, knowledge, experience, and consequences (Stark & Glock, 1968). They argue that these five dimensions manifest the religious practices of religious communities, including individual and group religiosity values.

A literature review reveals several studies on Ma'had al-Jāmi'ah, including research on the management and educational system of Ma'had al-Jāmi'ah by Muksin (Muksin, 2011), Semin (Semin, 2015), Zainal Abidin (Abidin, 2016), Cahya Edi Setyawan (Setyawan, 2017), Zawwqi Afdal Jamil (Jamil, 2018), Syamsudin Salim and Toha Makhsun (Salim & Makhsun, 2018), Ulin Nuha et al. (Nuha et al., 2018), and Masyithah (Masyithah, 2019). Additionally, studies on student character internalization and formation, such as by Muhammad Iqbal Ihsani (Ihsani, 2015), Ahmad Musholin (Mushollin, 2017), Nurul Qaimah (Qaimah, 2017), Ibnu Elmi Achmat Slamet Pelu (Pelu et al., 2018), M. Ja'far Puteh et al. (Puteh et al., 2019), and Yusuf Afandi (Afandi, 2019). Furthermore, Shofiyudin's research specifically discusses the role and position of Ma'had al-Jāmi'ah in strengthening the importance of moderate Islamic ideology on campuses at Ma'had al-Jāmi'ah UIN Sunan Ampel Surabaya and UIN Maulana Malik Ibrahim Malang (Shofiyuddin, 2019).

However, the above studies have not specifically addressed the religiosity aspects of Ma'had al-Jāmi'ah in Islamic higher education institutions, nor have they significantly discussed the formation of a religious culture in Islamic higher education environments through the Ma'had al-Jāmi'ah institution. Therefore, this paper complements and fills the gaps in previous research with different research settings and analytical theories.

## 2. Methods

### 2.1. Research Design

This study employs a qualitative research design with an exploratory descriptive qualitative approach. This design is structured to address problems through a critical and in-depth examination of relevant data, which is then presented in new ways and with new objectives. The study emphasizes the formation of substantive theory from empirical facts obtained in the field (Sudikin & Alisjahbana, 2005). This approach is often regarded as interpretative research because it focuses on a deep understanding and interpretation of social phenomena (Creswell, 2010).

### 2.2. Participants/Sample

The study samples two primary sources: field research and literary research. Field research was conducted at Ma'had al-Jāmi'ah, Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung. Participants in this study included students, lecturers, and administrative staff directly involved in activities at Ma'had al-Jāmi'ah. Literary research involved examining various academic sources such as books, journals, bulletins, dissertations, and theses relevant to the research topic.

### 2.3. Data Collection

Data were collected through several techniques: observation, interviews, and documentation. Observations were conducted to gain a direct understanding of the situations and conditions in the field. In-depth interviews were conducted with selected participants to obtain more specific and detailed information. Documentation was used to gather secondary data from various

relevant documents. Instruments used for data collection included interview guides, observation sheets, and documentation formats.

#### 2.4. *Data Analysis*

Data analysis in this study follows four main stages as proposed by Sugiyono (2017):

- a. Data Collection: Gathering data from various primary and secondary sources.
- b. Data Reduction: Simplifying and focusing the raw data that has been collected.
- c. Data Display: Presenting the data in tables, graphs, or narratives to facilitate understanding.
- d. Conclusion Drawing and Verification: Concluding the analyzed data and verifying them to ensure validity.

#### 2.5. *Research Ethics*

This research received ethical approval from the ethics committee of the Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung. Research participants were fully informed about the study's objectives, the data collection process, and their rights as participants. All collected data were kept confidential and used solely for this study. The research adhered to ethical principles such as informed consent, confidentiality, and anonymity.

### 3. Results and Discussion

#### 3.1. *Investigating the Existence of Ma'had al-Jāmi'ah*

Ma'had al-Jāmi'ah is not yet widely known among the general public, and even campus residents are still ambiguous about it, often confusing it with the more familiar term Ma'had 'Aly. This is understandable since not all Islamic higher education institutions in Indonesia have adopted this institutional system, despite the regulations from the Ministry and the Directorate General of Islamic Higher Education (Director General of Islamic Education, Ministry of Religious Affairs of the Republic of Indonesia, personal communication, September 30, 2014).

The establishment of Ma'had al-Jāmi'ah was not an easy process and faced internal campus debates and a long journey. There were supporters who viewed Ma'had al-Jāmi'ah merely as student dormitories, and there were detractors with various considerations. However, the Director General's decision on the Instruction for the Implementation of Campus Pesantren (Ma'had al-Jāmi'ah) in Islamic Higher Education Institutions helped mitigate these disputes. This effort is ongoing and far from concluded. At the Forum of Mudir Ma'had al-Jāmi'ah held at UIN Sayyid Ali Rahmatullah Tulungagung from June 28 to July 1, 2019, attended by 33 Mudir Ma'had al-Jāmi'ah from PTKIN across Indonesia, recommendations were made to the Director General of Islamic Higher Education to standardize the organizational structure of Ma'had al-Jāmi'ah and encourage adherence to the instructions for the implementation of campus pesantren.

Despite these challenges, with commitment, consistency, and strong resolve, the turbulence has gradually subsided. The changing internal political landscape within campuses has also influenced the atmosphere, resulting in more than 80% of Islamic Religious Higher Education Institutions establishing Ma'had al-Jāmi'ah from the 58 institutions in Indonesia (Interview with Dr. Teguh, M.Ag, Mudir Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung, October 21, 2021). This is partly due to the positive impact on students, such as fostering individuals with noble character.

The presence of Ma'had al-Jāmi'ah in Islamic higher education institutions offers new hope for students and the nation to meet local and global demands amidst globalization, westernization, and radicalization. Ma'had al-Jāmi'ah aims to strengthen faith and piety, enhance moral character

and good deeds, develop comprehensive Islamic knowledge, and promote Islamic da'wah (Al Muiz, 2019). It seeks to cultivate communicative, skilled, creative, and innovative Muslim intellectuals.

Ma'had al-Jāmi'ah refers to pesantren established within campus settings (Muksin, 2011), differing from off-campus student pesantren, which house students from various universities (Fatmawati, 2015). Ma'had al-Jāmi'ah in this study refers to pesantren founded by specific universities within their campuses, exclusively housing students from those universities.

The existence of Ma'had al-Jāmi'ah demonstrates the adaptability and contextualization of pesantren as educational institutions in the modern era. It is a response by higher education institutions to the demand for graduates proficient in academic skills and moral and religious knowledge, particularly Islam, to prepare them for societal life. For example, at UIN Sunan Gunung Djati Bandung, the Ma'had al Jami'ah program is an instrument for student development in religious and linguistic knowledge, aiming to instill and preserve the tradition of religious spirituality as a subsystem of academic and student development in the context of implementing the vision and mission of Islamic higher education (Jahari, 2020). Furthermore, the rise of radicalism, rooted in extremism and fanaticism in religious beliefs, has drawn significant attention from various parties, especially the government (Mustofa et al., 2019). According to Masdar Hilmy, limited understanding of religious texts is a crucial factor behind religious radicalism (Hilmy, 2016), although it is not the sole factor. Therefore, universities collaborate with pesantren to anticipate and maintain their identity as institutions of da'wah, social activities, and education by establishing Ma'had al-Jāmi'ah within Islamic higher education institutions.

### 3.2. *Ma'had al-Jāmi'ah in the Framework of Religiosity in Islamic Higher Education*

Historically, Ma'had al-Jāmi'ah institutionalizes the pesantren tradition within Islamic higher education. Thus, Ma'had al-Jāmi'ah must reflect pesantren values, transform Islamic knowledge, and practice Islamic traditions. The Islamic sciences taught are derived from classical intellectual traditions, fostering an intellectual attitude rooted in Islamic traditions and enhancing proficiency in languages, particularly Arabic and English, as tools for understanding literature.

The existence of Ma'had al-Jāmi'ah responds to the current moral value shift in society. As stated by a senior lecturer and Mudir of Ma'had al-Jāmi'ah at UIN Sayyid Ali Rahmatullah Tulungagung, students exhibited minimal religious values before the institution's establishment. Additionally, their dress tended not to represent an Islamic university, their behavior lacked respect and humility, and no significant activities were reflecting Islamic traditions such as Qur'ān recitation, communal prayers, and other religious practices (Interview with Dr. Teguh, M.Ag, Mudir Ma'had al-Jāmi'ah IAIN Tulungagung, July 25, 2021).

Islamic higher education institutions often excel in rationality, critical thinking, and skill development but are weak in ethical, moral, and social sensitivity, and rooted community networks (Setyawan, 2017). Borrowing David M. Malone's expression, higher education institutions and academia were once depicted as ivory towers separate from the bustle of surrounding societal life (Malone, 2011).

Modern life, with its massive cultural and technological-mechanical mobilization, has led to an ethical and moral crisis (Sahlan, 2011). Moreover, religion is often shallowly, textually, and exclusively interpreted, limiting religious values to memorization and not touching affective and psychomotor aspects. Shallow understanding of religion significantly influences inclusive quality understanding.

Religiosity, derived from the Latin religio (meaning to bind), implies that religions generally have rules or obligations to be followed and implemented by adherents, binding individuals or

groups in their relationship with God, fellow humans, and the environment. This indicates that religious adherents should internalize and embody their teachings, influencing all actions and life views.

Nurcholis Madjid asserts that religion is not merely ritualistic religious actions but encompasses all praiseworthy human behavior for Allah's pleasure. Religion covers all human behavior in life, forming a complete, noble human being based on faith in Allah and personal responsibility in the afterlife (Madjid, 1997). Talcott Parsons expands the concept of religion beyond recognized religious orientations to include social forms and ideologies (Mews, 1975). Religious actions are value systems influencing social, economic, and political behavior (Adi & Wiwiek Rabiatal Adawiyah, 2018).

Religiosity is described as a complex system. According to Salleh, religiosity is not only multi-dimensional but also multi-faceted, emphasizing attitudes and experiential dimensions of belief and practice (Salleh, 2012). Religiosity does not always equate to religion, indicating religion as an institution for worship within juridical and normative realms, whereas religiosity is more about the conscience within individuals manifested in attitudes and behaviors. Religiosity is essential to human life. Abdullah H. M. Al-Khalifah states that religiosity in Islam is a multidimensional concept encompassing faith or belief and behavior based on one's thoughts and actions (Al-Khalifah, 1994). The religious aspect in humans points to the fact that religious activities cannot be separated from human life, encompassing morality, ethics, faith, and piety (Spinks, 1963).

With an educational institution focused on religious values, as continuously implemented by Ma'had al-Jāmi'ah at UIN Sayyid Ali Rahmatullah Tulungagung, the entire academic community is required to practice these religious values, gradually making them a habit and forming a religious character (Nuha et al., 2018). Religious character materializes when life values reflect increased religious quality consisting of three main elements: creed, worship, and morals, which guide behavior accordingly (Zubaidi, 2011). These three pillars must operate harmoniously and balanced.

Religiosity comprises comprehensive elements that make a person religious (being religious) rather than merely having a religion (having religion). Therefore, religiosity includes religious knowledge, belief, ritual experience, and social religious attitudes (Fitriani, 2016). In Islam, religiosity broadly reflects the practice of faith, Islam, and ihsan values. Students' actions outside the classroom should be considered in evaluating religiosity (Purwati et al., 2018).

According to Glock and Stark, five dimensions of religiosity manifest religious practice: belief, practice, knowledge, experience, and consequences (Stark & Glock, 1968). These five dimensions are used to examine religiosity aspects at Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung, as explained below:

- a. **Belief Dimension:** This dimension involves theological expectations where religious individuals adhere to specific theological views and acknowledge these doctrines (Muhaimin, 2012). It relates to theological views on a set of beliefs (Stark & Glock, 1968) and is also known as the ideological dimension, encompassing creed aspects related to human relations with God, angels, prophets, etc. Jalaludin Rahmat categorizes theological beliefs into basic religious beliefs like the pillars of faith and Islam, beliefs related to the purpose of human creation, and beliefs about fulfilling this purpose (Rahmat, 2003).

Belief is emphasized in Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung through terms like tauhid and akidah, requiring belief in doctrines such as the pillars of faith and Islam. Students are taught and encouraged to understand human creation's purpose, integrating it into their daily lives. This belief serves as motivation in their daily actions.



- b. Practice Dimension: This dimension includes worship behaviors, obedience, and actions demonstrating commitment to one's religion. It refers to rituals, formal religious actions, and sacred practices performed by religious adherents, including ritualistic practices like prayer, fasting, and pilgrimage, as well as obedience in performing these rituals (Stark & Glock, 1968). This dimension, known as the ritualistic dimension, also stimulates positive participation in social life (Durkheim & Muzir, 2011). The goal of religiosity aligns with human values to develop a harmonious life (Suhartini, 2013).

Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung views religious practice as a consequence of religious beliefs, making it a routine and mandatory activity unless hindered by valid reasons. This practice includes individual activities like daily prayers and social interactions. These practices are scheduled and supervised within the institution's program.

- c. Knowledge Dimension: This dimension indicates that religious individuals should have minimal knowledge about basic beliefs, rituals, religious traditions, etc. (Stark & Glock, 1968), also known as the intellectual dimension. Knowledge influences one's acceptance and practice of religious teachings in daily life. Ma'had al-Jāmi'ah provides the means to achieve religious knowledge through planned programs and curricula.

The knowledge dimension is fundamental in Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung, offering comprehensive Islamic knowledge. This knowledge is imparted through tailored programs and curricula, accommodating students' abilities based on placement tests to avoid overlap in learning.

To reinforce this dimension, Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung employs a tiered learning system based on students' abilities, including Qur'an reading and writing classes, classical text studies on Arabic grammar, creed, jurisprudence, and Sufism, divided into basic, intermediate, and advanced levels. Specialized classes on recitation and memorization are held from 7:00 to 8:30 AM before regular lectures. Additional sessions on creed, jurisprudence, and Sufism occur from 7:00 to 8:30 PM, with language reinforcement in Arabic and English after morning prayers (field observations).

- a. Experience Dimension: This dimension relates to the feelings, perceptions, and sensations experienced by individuals or groups in spiritual interaction with God. It is spiritual and personal, thus challenging to explore explicitly (Stark & Glock, 1968). Rahmat exemplifies this dimension with prayer devotion and esoteric behavior of Sufis (Rahmat, 2003). At Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung, this dimension is subtly reflected in awareness of God's presence, sincere devotion, and social interactions. Seriousness in relying on Allah in daily activities and facing problems mirrors this dimension.
- b. Consequences Dimension: This dimension identifies the impacts of religious beliefs, practices, experiences, and knowledge on daily behavior, reflecting religious commitments in social behavior (Stark & Glock, 1968). It emphasizes decisions based on previous religiosity dimensions. Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung incorporates programs and regulations reflecting this dimension, motivating and committing students to religious values. It manifests in students' daily lives, reflecting their religious beliefs, practices, experiences, and knowledge.

Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung's program activities serve as motivation and commitment to implementing religiosity values. This dimension manifests in students' decisions and behaviors, reflecting their religious understanding and sensitivity towards social life, including helping others, professionalism, and problem-solving (Achour et al., 2017).

### 3.3. *Forming Religious Culture at Ma'had al-Jāmi'ah UIN Tulungagung*

UIN Sayyid Ali Rahmatullah Tulungagung, a da'wah and civilization university, is among the Islamic higher education institutions in Indonesia that established Ma'had al-Jāmi'ah. This institution aims to enhance spiritual values and provide religious knowledge (Al Muiz, 2019), fostering Islamic knowledge among the academic community, including students, staff, and lecturers, through its vision and mission. Religious culture is a way of thinking and acting based on religious values. In Islam, religiosity means comprehensively practicing religious teachings in daily life (Kwon, 2003), fulfilling both divine and human demands.

Generally, culture can form prescriptively or programmatically as a learning process (Sahlan, 2011), or through patterns of enactment and demonstration (Ndraha, 2005). The former involves forming religious culture through regulations, imitation, adherence, and structuring scenarios (traditions, commands) from external sources. The latter involves forming culture programmatically through an internal learning process, driven by personal conviction, faith, beliefs, or foundational assumptions actualized through attitudes and behaviors. Truth is obtained through experience or study and demonstrated through self-behavior.

Prescriptive cultural formation at Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung is evident in regulations on discipline, dress codes, respectful communication, and socially righteous behavior. Motivation from senior students, administrators, and lecturers as role models also plays a significant role (Interview with Salma Wifaqi Azizah, dormitory administrator at Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung, October 21, 2021). Additionally, religious culture is evident in dormitory traditions of religious duties and social interactions.

Religious culture formation through the learning process involves imparting Islamic values as daily life attitudes and behaviors (Interview with Muhamad Fathoni, M.Pdi, administrator of Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung, October 21, 2021). This is achieved through general classes and religious knowledge classes managed by Ma'had al-Jāmi'ah and extracurricular activities in the dormitory.

At the value level, religious culture includes the spirit of sacrifice, brotherhood, mutual help, and other noble traditions. Behaviorally, it manifests in communal prayers, charity, diligent study, and virtuous conduct (Sahlan, 2011). Religious culture in educational institutions reflects the realization of religious values as traditions in behavior and organization.

The cultural formation process aligns with Ahmad Tafsir's strategies for fostering religious culture: setting examples, habituating good practices, enforcing discipline, providing motivation, offering psychological rewards, and creating a religious environment conducive to growth (Tafsir, 2004). Sahlan adds practical strategies for developing religious culture in educational institutions: formulating a visionary mission, fostering harmonious communication, creating a conducive religious environment, and setting behavioral examples from leaders (Sahlan, 2011).

To achieve these goals, Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung's education strategy focuses on: a) Building an education system that produces critical, creative, and innovative thinkers; b) Strengthening the foundation for developing knowledge for social and cultural transformation; c) Making the campus a hub for individual and public morality development; d) Building institutional capacity for capacity and character building; e) Strengthening the campus's role as a community developer based on tolerance and moderation; f) Forming the campus community as social change agents (Ma'had al-Jāmi'ah UPT Guidebook, IAIN Tulungagung Academic Year 2018-2019, 2018).

Ma'had al-Jāmi'ah aims to cultivate and instill religiosity values. The religious culture developed among students at Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung



involves bidirectional influences (Interview with Dr. Teguh, M.Ag, Mudir Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung, October 21, 2021), as detailed below:

a. Islamic and Social Sciences Education

Islamic education at Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung includes knowledge about faith, Sharia, and good behavior, following a planned curriculum. Religion holds specific values for individual life and relationships within the community (Kørup et al., 2020). Psychologically, religion serves as an intrinsic and extrinsic motivator, as belief-driven motivation is powerful and unmatched by non-religious beliefs or ideologies (Wiwinda, 2016).

Religion, as a value system, becomes a unique feature in individual life, directing attitudes and actions. Comprehensive religious understanding (Islam) helps individuals make thoughtful decisions and wisely resolve new life challenges.

Social life understanding significantly interacts with learning and sermons from lecturers and ustadz at Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung, incorporating Islamic materials into social life teachings. Living in the Ma'had al-Jāmi'ah environment itself is a learning process about social life, as social motivation influences individuals' actions (Jaques et al., 2019).

b. Religious Practices and Social Applications

Religious practices at Ma'had al-Jāmi'ah UIN Sayyid Ali Rahmatullah Tulungagung reflect learned and understood religious teachings. Implementation includes daily behaviors showing faith and obedience, such as fulfilling religious obligations and avoiding prohibitions, including obligatory prayers, almsgiving, fasting, and voluntary practices like communal prayers, Qur'an recitation, and other devotional activities.

Ma'had al-Jāmi'ah's religious education transforms cognitive learning into practice through dormitory life, allowing direct application of religious values learned from lecturers, ustadz, murobbi, musyrifah, and peers. This environment teaches practical lessons, such as teamwork, camaraderie, respect, and immediate religious practice, fostering social and life skills (Yasid et al., 2018).

Socialization as internalization involves subjective individual reality entering objective social reality. Social applications are evident in daily life, such as simplicity, honesty, sincerity, patience, discipline, camaraderie, responsibility, respectful communication, proper dress, and ethical interactions (field observations). Students show respect to lecturers and ustadz by greeting them politely, bowing, or kissing their hands in humility. They also display tolerant and moderate attitudes in campus social life.

## 4. Conclusion

This study examines the impact of Ma'had al-Jāmi'ah in enhancing religiosity and building a religious culture at UIN Sayyid Ali Rahmatullah Tulungagung. The findings indicate that Ma'had al-Jāmi'ah plays a crucial role in balancing academic excellence with the development of religious and moral values. This is particularly important given the challenges of globalization, westernization, and radicalization faced by Islamic higher education institutions today. In this context, Ma'had al-Jāmi'ah employs the five dimensions of religiosity proposed by Stark and Glock—belief, practice, knowledge, experience, and consequences—to shape individuals who are not only knowledgeable but also possess strong religious character, enabling them to act as agents of change in society.

The establishment of Ma'had al-Jāmi'ah is a strategic step in integrating traditional Islamic education into the modern academic framework. This Ma'had provides a comprehensive learning environment that emphasizes the importance of religious values and moral integrity alongside academic

skill acquisition. By applying Stark and Glock's religiosity model, the study finds that Ma'had al-Jāmi'ah successfully enhances the dimensions of belief, practice, knowledge, experience, and religious consequences among students. The result is a deeper understanding and practice of Islam among students.

Religious culture at Ma'had al-Jāmi'ah is shaped through prescriptive measures and planned learning processes. This approach encourages students to internalize and practice Islamic values in their daily lives, including routine worship, ethical behavior, and social responsibility. However, the study also identifies challenges in implementing a cohesive religious education model, primarily due to the diverse backgrounds and varying levels of religious understanding among students. Continuous adaptation and reinforcement of religious practices and teachings are necessary to address these challenges.

The study offers several practical applications and recommendations. First, curriculum development in Islamic higher education should integrate religious and academic education to promote holistic student development. Support systems such as mentoring programs and religious activities can help students better integrate religious values into their academic and personal lives. Promoting community engagement and social responsibility is also crucial, encouraging students to apply their religious and academic knowledge in real-world contexts. Regular assessment and refinement of religious education programs are essential to ensure their relevance and effectiveness in meeting the evolving needs of students and society.

Future research should explore the long-term impact of Ma'had al-Jāmi'ah on graduates' personal and professional lives, as well as its effectiveness in various cultural and academic contexts. Comparative studies among different Islamic higher education institutions can provide deeper insights into best practices and areas for improvement.

This study has limitations due to its focus on a single institution, which may not fully represent the experiences and outcomes of Ma'had al-Jāmi'ah in other contexts. Additionally, the qualitative nature of the study may not capture the complete spectrum of student experiences and perceptions.

Overall, Ma'had al-Jāmi'ah at UIN Sayyid Ali Rahmatullah Tulungagung demonstrates a successful model of integrating religious and academic education, promoting balanced and holistic development among students. By addressing the challenges of globalization and fostering a strong religious culture, Ma'had al-Jāmi'ah significantly contributes to forming knowledgeable and religiously grounded individuals, capable of making a positive impact on their communities and society at large.

## **Declarations**

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All authors performed data analysis. All authors discussed the results and contributed to the final manuscript.

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### ***Data availability statement***

The datasets generated during and analyzed during the current study are available from the corresponding author upon reasonable request.

### ***Declaration of Interest's statement***

The authors declare that they have no known competing financial interests or personal relationships that could have influenced the work reported in this paper.

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