

Assessing Religious Character Among Muslim University Students in Yogyakarta Indonesia

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ABSTRACT

Purpose. In an age where technical competence often eclipses moral depth, religious character education in higher education emerges as a vital response to the erosion of empathy, integrity, and social responsibility. This research aimed to assess the level and dimensions of religious character among muslim students at a state university in Yogyakarta, Indonesia.

Design/methods/approach. The ex-post facto study involved 468 Muslim students, sampled from a population of 16,802 at a Yogyakarta state university using faculty based cluster sampling. Data were gathered via Likert-scale based questionnaires specifically developed to asses six core dimensions of religious character. Its validity and reliability were rigorously tested using Confirmatory Factor Analysis (CFA) and Structural Equation Modeling (SEM) yielding a high reliability coefficient ($\alpha = 0.95$). Finding. This research emphasizes that the religious character of students cannot be reduced to a single aspect, but consists of six interrelated dimensions: cognitive/intellectuality, belief, commitment, ritual, religious experiences, consequences.

Research implications/limitations. This study offers a novel multidimensional framework for character education that can be operasionalized for assesment, curriculum design, and pedagogical intervention across diverse educational context.

Originality/value. This research can help in the development of a religious education curriculum in university that is more effective and relevant to the needs of students.

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Introduction

Despite years of formal education, many university students continue to struggle with challenges such as academic dishonesty, intolerance, and apathy. This signals that earlier character education efforts have not been fully effective, and higher education must be more active in reinforcing these values. In an age dominated by technology and automation, religious character education ensures that graduates are not only competent but also principled and humane.

Nevertheless, current university-level character education programs often lack multidimensional frameworks integrating philosophical depth, contextual relevance, and empirical rigour. Many remain fragmented, overly normative, or disconnected from the lived realities of Gen Z learners. This disconnect limits their impact on students' ethical reasoning and civic engagement. Without a transformative and context-sensitive approach, character education risks becoming performative rather than formative—failing to cultivate the kind of graduates urgently needed in today's complex world. (Oldham et al., 2025).

Given these challenges, descriptive research is urgently needed to capture the current state of religious character among university students. Recent studies highlight gaps in students' ethical behaviour and limited internalisation of religious values in academic settings. For instance, (Alfaiz et al., 2025) found that over 70% of Indonesian university students exhibited negative social behaviour and lacked awareness of Islamic ethical principles, underscoring the need for targeted interventions. Similarly, (Eric et al., 2024) emphasised the importance of religious literacy in shaping students' religiosity and critical engagement with emerging beliefs. Without empirical insight into how students internalise and express religious values, efforts to design effective character education programs risk being misaligned or superficial. Descriptive research provides a vital foundation for developing transformative, evidence-based educational models that respond to students' real-world moral landscapes.

Recent studies underscore the urgency of strengthening religious character education in higher education. (Sutarto & Sari, 2022) emphasize that inclusive and experiential strategies are essential for shaping students' ethical dispositions in plural societies. (Hasyim & Santoso, 2025) demonstrate that Arabic language instruction not only enhances linguistic skills but also deepens students' religious character across belief and practice dimensions. Meanwhile, (Nasrudin & Fakhruddin, 2023) show that structured religious tutorials foster traits such as piety and tolerance through value internalization. These findings affirm the need for empirically grounded, context-sensitive models that respond to students' lived realities and moral challenges.

Character education is important for national development, as it builds a society with contextual virtues (Lickona, 1999). Values considered important for citizens' moral character in a democratic country are taught. Examples include respecting individual rights, tolerating differences of opinion, concern for the common good, and voluntary participation in social life. The process of forming morals can be influenced by factors in a

person's environment, such as parents in the family, school, society, peers, mass media, teacher attitudes and so on (Raffar et al., 2025).

Religiosity refers to various dimensions associated with religious beliefs and involvement (Iddagoda & Opatha, 2017). Religiosity constitutes one of Indonesia's five core values underpinning character education, alongside nationalism, cooperation, integrity, and independence. These values are intended to be cultivated and internalized across the national education system. They are expected to be recognized and practiced by all citizens and integrated into various dimensions of life, both in schools and in broader society, within the framework of the National Movement for Mental Revolution. This principle is formally articulated in Presidential Regulation No. 87 of 2017 on the Strengthening of Character Education. The educational movement focuses on strengthening students' character by harmonising the heart, taste, thought, and sports and cooperating with educational units, families, and communities.

Religious education in the national curriculum embodies the state's responsibility to practice the first precepts of Pancasila. The goal is to create religious and moral character in every country. However, the role of education in character building remains minuscule. This necessitates the development of religious and moral character education based on student assessment. Consequently, learning can be adapted to strengthen one's religious and moral character. However, current cognitive assessments and evaluations often use the dimensions of untested theoretical constructs. For instance, several studies have examined religiosity in Indonesia, focusing on the following aspects: the relationship between religiosity and death anxiety (Muthoharoh & Andriani, 2014); Islamic religiosity and happiness (Mayasari, 2014); religiosity, self-control, and juvenile delinquency (Evy Aviyah & Farid, 2014); moral behaviour and religiosity (Azizah, 2015). Religiosity plays a vital role in predicting an individual's quality of life and mental health (Ariffin et al., 2015). The impact of religiosity on the use of hijabs in women (Andi Wibowo, 2017). The influence of religiosity on economic behaviour (Taswiyah Ma'zumi & Najmudin, 2017); and the relationship between religious orientation and radical behaviour (Aryani, 2020); religious illiteracy indirectly results in violations of religious rights guaranteed by the constitution (Abdullah, 2020). The analyzes teachers' voices cautioning against teaching students about other religions as well as counter-voices encouraging religious literacy (Suyanto et al., 2024). This indicates that religiosity has been widely studied and applied in psychology, economics, religious education, gender studies, and moral education. It is necessary to conduct preliminary research to reveal the religious character that students already have to provide a religious character education program in higher education. Thus, the program can be more directed and in accordance with students' needs.

Literature Review

The concept of religiosity has long been understood as multidimensional, encompassing belief, practice, experience, intellectual, and consequence (Glock, C. Y., & Stark, 1966). Glock's foundational framework remains influential in measuring religious commitment. These dimensions have been adapted across various contexts, including

Islamic education, where religiosity is often expressed through intellectual engagement, belief (aqidah), worship practices, emotional experiences, and moral outcomes (Faulkner & De Jong, 1966). Religiosity refers to various dimensions associated with religious beliefs and involvement (Iddagoda & Opatha, 2017). Religiosity is one of five core values that strengthen character education in Indonesia. The other four values are nationalism, cooperation, integrity, and independence. (Kementerian Pendidikan dan Kebudayaan, 2017). These values should be instilled and practiced throughout the national education system. They should be known and understood by all citizens and applied to all dimensions of life, in schools and society, as part of the National Movement for Mental Revolution. This is stated in Presidential Regulation Number 87 of 2017, concerning Strengthening Character Education. It is an educational movement that focuses on strengthening students' character by harmonising the heart, taste, thought, and sports and cooperating with educational units, families, and communities.

Character, similarly, is a multidimensional construct rooted in moral philosophy. (Lickona, 1997) defines character through three interrelated components: moral knowledge, feelings, and actions. These internal and external factors—such as beliefs, attitudes, intentions, and behaviors—interact holistically to shape personal virtue and ethical conduct (Goodman, 2019; Shields, 2011). In Islamic contexts, religious character formation integrates these dimensions through practices like Qur'anic study, ritual worship, and moral reflection, forming a coherent framework for assessing students' religious character. This theoretical foundation supports the development of instruments that measure religious character in higher education. By aligning Islamic religiosity with character dimensions, researchers can construct valid indicators that reflect students' cognitive understanding, emotional commitment, and behavioral expression of religious values. Such tools are essential for diagnosing current character development and informing context-sensitive educational interventions.

This research is based on dimensions of religion developed by (Hajaroh et al., 2023) to measure Muslim students' religious character across six dimensions: cognitive/intellectuality, belief, commitment, ritual/worship, religious experience, and consequence. Each dimension is supported by behavioural indicators that reflect students' daily religious engagement—such as Qur'anic study, emotional responses to worship, and ethical behavior toward others. This framework provides a culturally and contextually relevant basis for assessing religious character in higher education, and it serves as the foundation for the instrument adapted in this study. Muslim religious character dimensions form the basis for developing indicators. Therefore, a theoretical structure was formed to develop an instrument to measure religious character. Table 1 lists the dimensions and indicators of the religious character.

Table 1. The dimensions and indicators of religious character.

Dimension	Indicator
Cognitive/Intellectuality	
1	I read the Quran every day

2	I increase my knowledge about Islamic teachings from books, googling, and social media every day
3	I follow religious studies from recitation groups, watching recitations on TV, Youtube, and others.
4	I studied various views and thoughts on Islam
5	I read the translation and interpretation of the Qur'an.
Belief	
1	God exists, and God is God Almighty
2	Magical creatures (angels and jinn) are true and live with humans in the world
3	There are no more Prophets and Messengers after Muhammad SAW. He is the last one
4	The final word of Allah is the Qur'an. After that, no more revelations are revealed to humans
Commitment	
1	Every Muslim should pray on time
2	A Muslim should accept the existence of differences in understanding the teachings of Islam
3	A Muslim must do good to everyone without discriminating and comparing
4	A Muslim should leave forbidden things, such as drinking, gambling, adultery, and haram food
5	A Muslim should not believe in the power of other beings that benefit humans
Ritual/Worship	
1	I pray five times a day
2	I have a plan to perform the Hajj
3	I dress that covers my body
Religious Experience	
1	I feel restless when I leave the prayer even once
2	I feel calm when reading or listening to the recitation of the Qur'an
3	I feel guilty when I cheat or hurt other people
4	I feel happy after giving something (alms, gifts) to others
Consequence	
1	I respect everyone regardless of wealth, position, title, status, or job. Everyone is equal
2	I help others regardless of religious background, culture, skin color, and other differences
3	I forgive everyone even if that person hurt me
4	I am humble to everyone I meet regardless of their background
5	I am content with what I can afford by not exaggerating beyond my capabilities.

Methods

Research Design

This study presents a paradigm of positivism in viewing students' religious and moral character. As a product of the education obtained by students, religious moral character is relatively permanent and measurable using valid and reliable instruments.

However, our ex-post facto quantitative study did not include this subject. By using structured measurement tools (Likert-scale questionnaires) and analyzing responses with descriptive statistics, the study aims to provide evidence-based insights into students' religious engagement, beliefs, and moral perspectives.

Population and Sample

The population of this study comprised 16,802 Muslim students enrolled at a state university in Yogyakarta, Indonesia. Using the Krejcie and Morgan (1970) sample size table with a 95% confidence level and a 5% margin of error, the minimum required sample was 381 students. A stratified cluster sampling technique was employed to ensure representativeness across academic disciplines, with strata based on the university's seven faculties. Each faculty was proportionally represented, and the final sample consisted of 468 students—exceeding the minimum threshold and enhancing the reliability of the findings.

Data Analysis Technique

This study conceptualizes religious moral character as a multidimensional construct encompassing six interrelated domains: intellect, commitment, belief, worship, religious experiences, and consequences. Data were collected using a structured questionnaire comprising multiple Likert-scale items aligned with each domain to examine this construct empirically.

Structural Equation Modelling (SEM) was employed to analyse the data, allowing for simultaneous estimation of both the measurement and structural models. The measurement model was used to validate the latent dimensions of religious moral character, assessing construct reliability, convergent validity, and discriminant validity. Each domain was treated as a latent variable, measured through its respective indicators.

The structural model was then applied to explore the relationships among the dimensions and to assess the overall coherence of the construct. Model fit was evaluated using standard indices, including the Comparative Fit Index (CFI), Tucker-Lewis Index (TLI), Root Mean Square Error of Approximation (RMSEA), and Chi-square statistics. All analyses were conducted using LISREL following established SEM procedures.

To facilitate interpretation of individual scores, categorical thresholds were applied to composite scores derived from each domain. These thresholds enabled classification of respondents' religious moral character levels (very high, high, moderate, low, very low), supporting both descriptive and inferential analysis.

To facilitate interpretation of individual scores, categorical thresholds were applied to composite scores derived from each domain. These thresholds enabled classification of respondents' religious moral character levels (very strong, strong, fairly strong, weak, very weak), supporting both descriptive and inferential analysis.

Result and Discussion

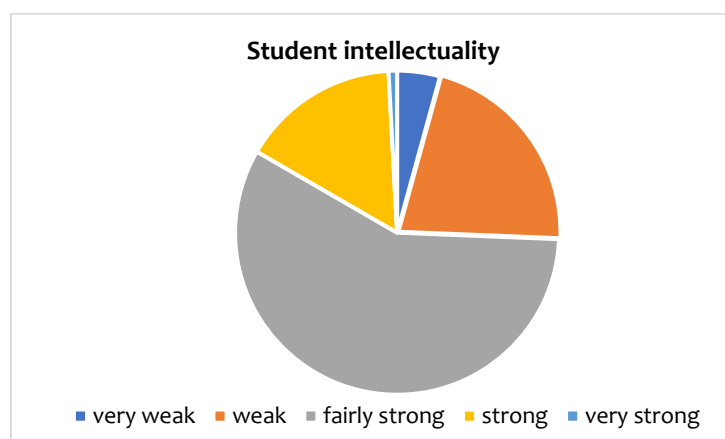
1. Cognitive/Intellectuality

Data on respondents' cognitive/intellectuality dimension of religion were normally distributed, as seen from the skewness and kurtosis. Table 5 presents the characteristics of the intellectuality data.

Table 2. Description of Intellectuality Data

Mean	16.26068376
Standard Error	0.153805605
Median	16
Mode	17
Standard Deviation	3.327323963
Sample Variance	11.07108476
Kurtosis	0.669321952
Skewness	-0.462692708
Range	20
Minimum	5

Intellectuality refers to the willingness to study Islamic teachings by reading the Arabic and translated Qur'an. This includes the willingness to study and follow religious studies, views, and thoughts. Figure 1 shows that most students were moderately willing to study Islamic teachings. In addition, 1% and 15.81% had a very strong willingness, respectively. This means that the student shows a healthy intellectual interest in Islamic teachings, with most students moderately engaged and some deeply committed. Intellectuality reflects students' engagement with Islamic teachings through reading, study, and reflection. The data were normally distributed (skewness = -0.46 ; kurtosis = 0.67), with a mean score of 16.26 (SD = 3.33). Most students fell into the moderate category, with 15.81% showing strong intellectual engagement and only 1% demonstrating very strong engagement. This suggests that while students are generally open to religious learning, deep intellectual exploration remains limited.



Graph 1. Student Intellectuality

2. Religious Belief

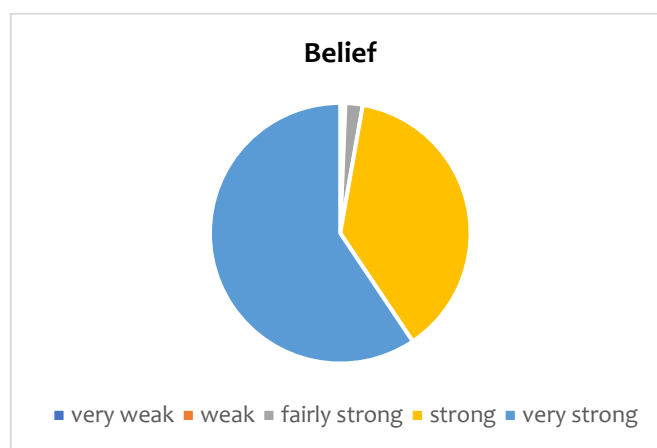
The intellectual data showed that students had a strong tendency to believe, with a score of 28.799. This indicates that the data were not normally distributed. In addition,

less than 1% of students had weak or very weak beliefs, whereas 2.4% were in the medium category. This indicates that most students strongly believed in Islam.

Table 3. Description of Belief Data

Mean	28.7991453
Standard Error	0.112154178
Median	30
Mode	30
Standard Deviation	2.426265827
Sample Variance	5.886765863
Kurtosis	31.1251307
Skewness	-4.493454907
Range	24
Minimum	6
Maximum	30
Sum	13478
Count	468

The findings show that 99.5% of students affirmed belief in Allah, highlighting strong adherence to Islamic monotheism. However, the small minority (0.5%) who did not share this belief indicates the need for compassionate spiritual support and dialogue. This underscores the importance of religious guidance in upholding the core tenet of monotheism in both Islamic teaching and national values.



Graph 2. Students' Religious Beliefs

3. Religious Commitment

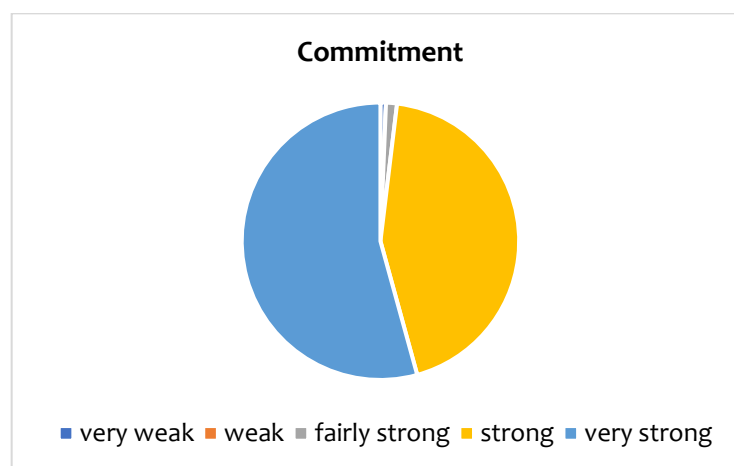
The data show strong and very strong trends in religious commitment, which suggests that the data were not normally distributed.

Table 4. Students' Religious Commitment

Commitment	
Mean	23.97649573
Standard Error	0.089450225

Median	25
Mode	25
Standard Deviation	1.935104229
Sample Variance	3.744628379
Kurtosis	32.08777085
Skewness	-4.617753822
Range	18
Minimum	7
Maximum	25
Sum	11221
Count	468

Religious commitment refers to people's attitudes toward attention and intention to realize beliefs into real behaviours. The data on religious commitment showed a very strong category, although the percentage of students with a very strong commitment was less than that of those with very strong beliefs. The data showed that 5% of the students had strong beliefs but relatively weak religious commitment. However, 37.8% of the students shifted to strong religious commitment, increasing the percentage to 43.8% (Graph 2 and 3). Religious commitment is indicated by the tendency to pray on time, accept differences in understanding Islamic teachings, do good to everyone without discriminating or comparing, and avoid forbidden things such as drinking, gambling, adultery, and certain foods. This discrepancy highlights the need for interventions that translate belief into consistent ethical practice.



Graph 3. Religious Commitment

4. Worship

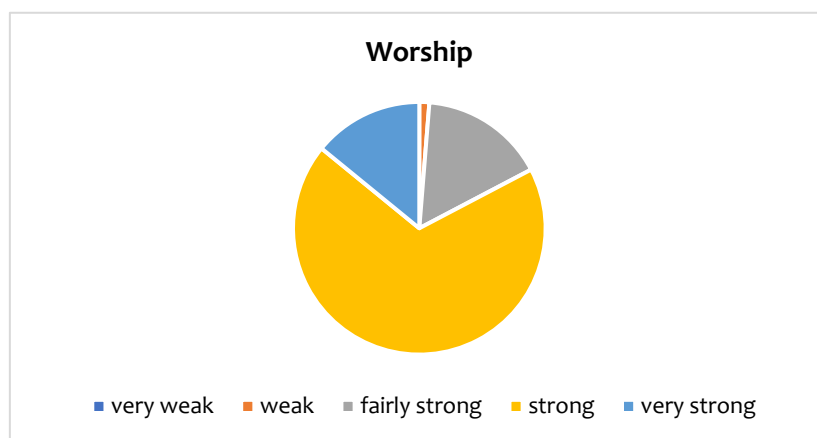
The data on students' worship practices were normally distributed, as shown by the skewness and kurtosis in Table 5.

Table 5. Description of Worship Data

Ritual	
Mean	26.37179487
Standard Error	0.137320746

Median	27
Mode	28
Standard Deviation	2.970701938
Sample Variance	8.825070005
Kurtosis	1.002713495
Skewness	-0.974082211
Range	16
Minimum	14
Maximum	30
Sum	12342
Count	468

This dimension showed that most students belonged to the strong worship category, whereas 18% belonged to the moderate and weak categories. As per Muslim obligations, they cannot pray five times daily. Notably, 13% rarely observed aurat-covering practices, suggesting a gap between ritual knowledge and behavioral adherence.



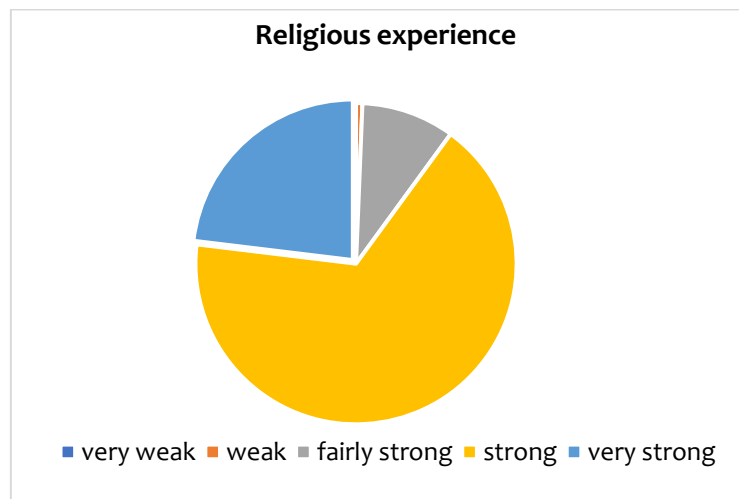
Graph 4. Worship

5. Religious Experiences

A religious experience is a feeling of comfort, pleasure, or anxiety among students when following or leaving religious teachings. This dimension involves feeling restless when leaving prayer, calmness when reading or listening to the Qur'an citations, and happiness after giving alms or gifts to others. Furthermore, they expressed guilt about cheating or hurting others. This dimension becomes interesting when associated with worship, especially while praying. The results showed that 69.8% of the students felt guilty about not praying, while 65.17% prayed five times daily. Approximately 5% of students felt guilty about not praying five times daily. Since a significant proportion of students express guilt about missing prayers, yet a smaller percentage consistently perform them, educational initiatives should focus on fostering consistent and meaningful worship practices among students. This emotional-cognitive gap indicates potential for character education to reinforce behavioural consistency through affective engagement.

Table 6. Description of Religious Experience Data

Mean	22.61111111
Standard Error	0.107575191
Median	23
Mode	25
Standard Deviation	2.327207212
Sample Variance	5.415893409
Kurtosis	1.868949481
Skewness	-1.318527066
Range	12
Minimum	13
Maximum	25
Sum	10582
Count	468

**Graph 5.** Religious Experience

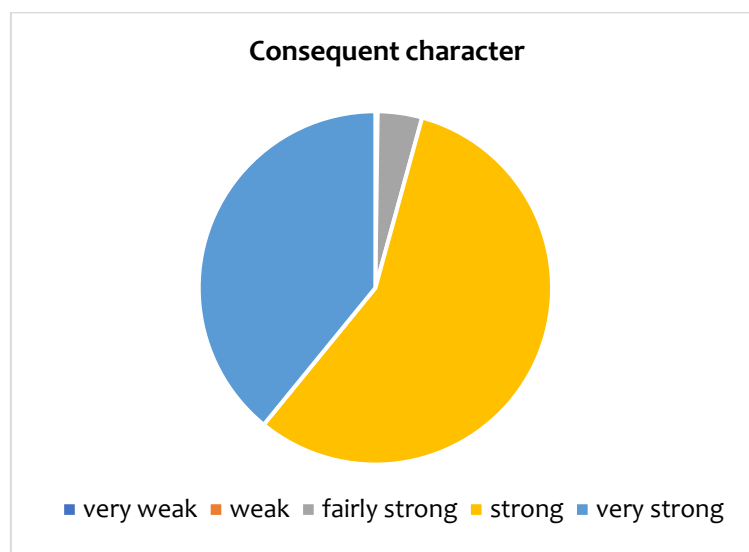
6. Consequences of Religion

The data on religious consequences show that students exhibit good behaviour, indicating they are very strong. Therefore, the data are not normally distributed because a low percentage of 0.21% indicates poor or weak behaviour.

Table 7. Data Description of Religious Consequences

Mean	23.32692308
Standard Error	0.09301697
Median	24
Mode	25
Standard Deviation	2.012264733
Sample Variance	4.049209356
Kurtosis	3.10556107
Skewness	-1.584095638
Range	12
Minimum	13
Maximum	25

Sum	10917
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Graph 6. Consequences of Religion among Students

The vast majority of students demonstrated strong moral behavior, with only 0.21% scoring in the weak category. This suggests that religious values are effectively internalized into ethical conduct, though continued reinforcement is needed for outliers.

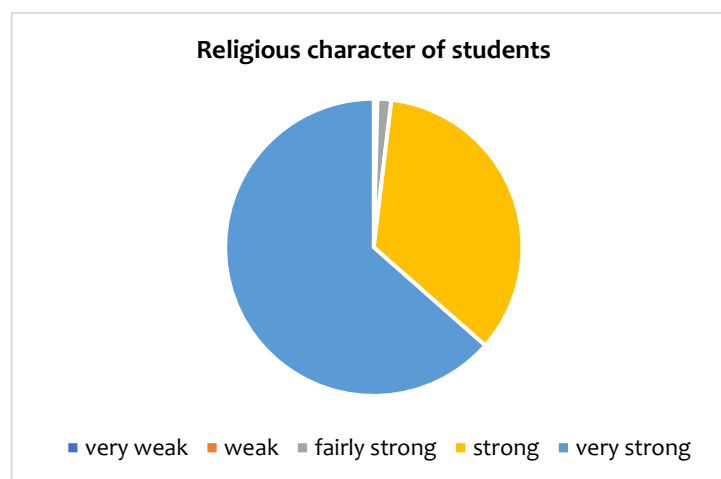
7. Student Religious Moral Character

Six dimensions indicate religious moral character, namely cognitive/intellectuality, commitment, belief, worship, experiences, and consequences. Students with strong religious character know about Islamic teachings, commit to worship, and have positive experiences and nobility.

Table 8. Description of Religious Moral Character

Student Religious Character	
Mean	141.3461538
Standard Error	0.475520961
Median	143
Mode	141
Standard Deviation	10.28709125
Sample Variance	105.8242464
Kurtosis	8.807680225
Skewness	-2.101464414
Range	93
Minimum	67
Maximum	160
Sum	66150
Count	468

The data showed that 63.55%, 34.6%, and 1.9% of the students had very strong, fairly strong, and weak religious moral character, respectively. Although the weak category shows a lower percentage, it requires attention because two out of 100 students still have weak religious moral character. Therefore, religious moral character education should focus on 2% of students to improve their moral character.



Graph 7. Students' Religious Character

In addition, table 9 shows the tendencies of the six constructs of students' religious character.

Table 9. Constructs of Students' Religious Character.

No	Dimension	Category (%)		
		Moderate	Strong	Very Strong
1.	Intellectuality	57.69	15.81	
2.	Religious belief		37.82	59.40
3.	Religious commitment		43.80	54.27
4.	Ritual/Worship		68.59	14.10
5.	Religious experiences		66.88	23.08
6.	Consequences of religion		56.62	39.10

The data show that religious beliefs and commitment are very strong, whereas intellectual ability is moderate. Although the weak category is small (1,9 %), it represents a critical group for targeted character education efforts.

8. Multidimensionality of Religious Character

This study confirms that students' religious moral character is multidimensional, comprising six interrelated dimensions: cognitive/intellectuality, belief, commitment, worship, religious experiences, and consequences. The descriptive statistics and distribution patterns across these dimensions reveal both strengths and areas for pedagogical attention. The high mean scores and skewed distributions in belief and

commitment suggest that students have internalized core Islamic values, yet variability in intellectuality and worship indicates uneven depth of engagement.

9. Strength of Religious Belief and Commitment

The belief dimension showed the highest concentration of maximum scores (mean = 28.80, SD = 2.43), with 99.5% of students affirming core tenets of tawhid. This aligns with A (Adeoye, 2024), who emphasizes monotheism as the foundation of Islamic identity. Commitment, while also strong (mean = 23.98, SD = 1.94), revealed a small but meaningful gap: 5% of students with strong beliefs showed relatively weaker behavioral commitment. This supports (Chodijah & Mahalle, 2023), who argue that character education must bridge the gap between conviction and conduct through intentional moral formation.

10. Worship and Civic Alignment

Students' worship practices (mean = 26.37, SD = 2.97) were generally strong, though 18% fell into moderate or weak categories. This reflects the influence of Indonesia's national philosophy, Pancasila, particularly its first principle—Belief in One Supreme God—which reinforces religious observance as a civic norm (Abdul & Asrori, 2020). However, the 13% who rarely observed aurat-covering practices suggest that ritual knowledge does not always translate into consistent behaviour (McLaren et al., 2021), highlighting the need for balance between divine obedience and human relationships, which can be cultivated through integrative religious education. In addition, (Perbowosari, 2025) suggest an integrative approach that combines personal involvement and socio-contextual factors is key to encouraging optimal religious character and academic development.

11. Intellectuality and the Digital Gap

The intellectuality dimension (mean = 16.26, SD = 3.33) was comparatively moderate, with most students showing only basic engagement with Islamic knowledge. This is consistent with (Amananti, 2024; Ansyori & Shaleh, 2020; Husin Ali et al., 2023) who found that students rarely use digital platforms for religious learning despite high social media usage. The data suggest a missed opportunity to deepen students' intellectual and spiritual development through media they already engage with. Curriculum designers should consider integrating digital tools, interactive content, and contemporary Islamic scholarship to stimulate deeper inquiry.

12. Religious Experience and Behavioural Consequences

Students' religious experiences (mean = 22.61, SD = 2.33) revealed emotional sensitivity to religious practice, such as guilt when missing prayers or joy in giving alms. However, only 65.17% consistently performed daily prayers, despite 69.8% expressing guilt when they did not. This emotional-cognitive gap highlights the need for character education that fosters behavioral consistency through affective engagement. The consequence dimension (mean = 23.33, SD = 2.01) showed strong moral behavior, with only

0.21% scoring in the weak category—suggesting that religious values are effectively internalized into ethical conduct.

13. Educational Implications

The findings underscore the importance of multidimensional character education that integrates belief, behavior, and emotional experience. As stated by (Lickona, 1999), character development requires the fusion of moral knowledge, emotion, and action. (Arif & Nor Abd Aziz, 2023; Dodlek, 2024) advocate for experiential learning and emotionally resonant storytelling to make religious values personally meaningful. Islamic Religious Education (IRE) lecturers must adopt pedagogical models that are not only doctrinally sound but also emotionally engaging and digitally accessible.

14. Preparing Students for Moral Complexity

In an increasingly pluralistic and morally ambiguous world, religious character serves as a compass. (Som, 2010) emphasizes the value of clear behavioral benchmarks for youth navigating ethical challenges. Strengthening all six dimensions—through curriculum, mentorship, and institutional support—can help students embody faith-based integrity, resilience, and moral clarity in both academic and social spheres. The results of this study suggest that in modern societies that are increasingly pluralistic and characterized by moral ambiguity, individuals are confronted with diverse values, beliefs, and new ethical dilemmas resulting from globalization, technological advancements, and social mobility. This situation creates the need for a reliable moral framework to maintain personal integrity and social cohesion. Religious character can be an important foundation because it offers moral orientation, reflective practices, and a community of values that can guide individuals in judging right and wrong amidst social complexity (Hasan & Juhannis, 2024).

Furthermore, religiosity is directly related to moral integrity. A study by (Warwer, 2024) found a strong positive correlation between religiosity and integrity among youth in Papua, Indonesia. Adolescents with higher levels of religiosity showed a greater tendency to be honest, responsible, and morally consistent. This finding supports the claim that religious character can be a primary basis for developing personal integrity amidst moral ambiguity.

Conclusion

This study revealed that university Muslim students possess a multidimensional religious character, with religious belief and commitment emerging as the most prominent dimensions. Most students demonstrated a strong adherence to Islamic monotheism, reflecting alignment with religious doctrine and Indonesia's national values. Worship practices were consistently strong, reinforcing the integration of faith into daily life. However, intellectual engagement with Islamic teachings—especially through digital platforms—remained moderate, signalling a need for renewed strategies in curriculum design and digital literacy. The findings highlight the importance of embedding value-based

education that balances belief, practice, intellect, and experience to support students' spiritual and moral development.

Declarations

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Conflict of Interest

There are no conflicts of interest in this article.

Generative AI Statement

"As the author(s) of this work, we used the AI tool [Grammarly] to check clarity and correctness. After using this AI tool, we reviewed and verified the final version of our work. As the author(s), we take full responsibility for the content of our published work."

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