

THE INFLUENCE OF ISLAMIC EDUCATION ON EMPOWERING INDIVIDUAL RELIGIOUS ATTACHMENT AND COMMITMENT AMONG UNDERGRADUATES IN UNIVERSITI SAINS ISLAM MALAYSIA

Pengaruh Pendidikan Islam Dalam Memperkasakan Kebergantungan Dan Komitmen Agama Individu Dalam Kalangan Pelajar Sarjana Muda Di Universiti Sains Islam Malaysia

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Abstrak

Pendidikan Islam yang diperkenalkan di peringkat tertiary atau universiti mempunyai kedudukan dan peranan yang sangat penting dalam usaha mewujudkan insan yang seimbang, berkualiti, beriman dan bertakwa kepada Tuhan Yang Maha Esa. Pendidikan agama diharapkan dapat meningkatkan amalan beragama dan akhlak pelajar. Oleh yang demikian, kajian ini dijalankan bertujuan untuk mengenal pasti persepsi pelajar terhadap pelaksanaan Pendidikan Islam melalui mata pelajaran wajib universiti terpilih di Universiti Sains Islam Malaysia (USIM). Kajian ini juga menganalisis tahap kebergantungan agama dan komitmen agama dalam kalangan pelajar pelbagai jurusan, dan tahun pengajian di peringkat sarjana muda di Universiti Sains Islam Malaysia (USIM). Selain itu, kajian ini juga mengenal pasti pengaruh Pendidikan Islam terhadap komitmen beragama dalam kalangan pelajar secara individu dalam menyelesaikan masalah kemerosotan moral dengan peningkatan komitmen keagamaan

individu dalam kalangan pelajar. Kajian lepas mendapati bahawa salah satu faktor luaran yang mempengaruhi komitmen agama adalah pengetahuan agama yang diperoleh dari persekitaran kampus dan suasana pembelajaran di universiti. Oleh itu, pembelajaran yang diperoleh oleh pelajar melalui pelaksanaan pendidikan Islam adalah cara untuk mengembangkan pengetahuan agama Islam yang bertujuan untuk memupuk nilai baik yang membawa kepada peningkatan komitmen agama dalam kalangan pelajar. Tanpa pengetahuan agama, manusia tidak akan dapat membezakan apa yang baik dan buruk. Kepercayaan dan komitmen pelajar terhadap agama dapat diperkukuhkan jika berlaku usaha meningkatkan pengetahuan dan pemahaman terhadap ajaran dan nilai-nilai Islam. Kajian ini dilaksanakan menggunakan pendekatan kuantitatif dengan mengedarkan borang soal selidik kepada mahasiswa di Universiti Sains Islam Malaysia. Borang kaji selidik yang diterima dianalisis menggunakan perisian SPSS 21.0, dan data dianalisis secara analisis deskriptif dan korelasi. Kajian ini diharap dapat melihat hubungkait antara keberkesanan pelaksanaan kursus pengajian Islam di dalam kurikulum universiti dan pemeraksanaan tahap kebergantungan dan komitmen agama pelajar dalam menghadapi cabaran semasa pembangunan spiritual individu Muslim era Revolusi Industri 5.0.

Kata kunci: Pengaruh, Pendidikan Islam, Kebergantungan Agama, Komitmen Keagamaan, Revolusi Industri 5.0

Abstract

Islamic education that has been introduced at the tertiary level plays a critical role in the effort to produce a balanced and quality human being, particularly those who believe in and fear the Almighty God. Religious education is expected to improve students' religious practices and morals. Therefore, 1) this study aims to identify students' perceptions on the implementation of Islamic Education through university compulsory subjects in Universiti Sains Islam Malaysia (USIM). This study also analyzes the level of religious attachment and commitment among students

individually from various disciplines and levels of study in USIM. Furthermore, this study also examines the influence of Islamic education on religious attachment and religious commitment among students in addressing the problem of moral deterioration through the increasing level of individual's religious commitment among students. Previous studies have discovered that religious knowledge gained from the university's campus environment and learning environment is one of the external factors influencing religious commitment among individuals. Hence, the knowledge gained by students is a result of the implementation of Islamic education through the method of expanding Islamic knowledge that aims to nurture good values on students' religious commitment. Man will be unable to differentiate between what is good and bad if he lacks of religious knowledge. Students' belief and commitment towards religion will be strengthened if there are efforts towards increasing knowledge and understanding Islamic teachings and values. This study was conducted using a quantitative approach by distributing questionnaires to students in Islamic Science University of Malaysia. The data received were analyzed using SPSS 16.0 software descriptive analysis, means and correlation. It is hoped that this study could help to discover the relationship between the effectiveness in the implementation of Islamic studies in the university curricular and the efforts of strengthening level of students' religious dependency and commitment in facing the current challenges of Muslims' individual spiritual development in the era of Industrial Revolution 5.0.

Keywords: Influence, Islamic Education, Religious Attachment, Commitment, Industrial Revolution 5.0.

1.0 INTRODUCTION

Education encompasses the development of a student's growth, both physiologically and psychologically. Education entails teaching students cognitive (knowledge), affective (feeling), and psychomotor (behavior change) functions. Education is essentially a continuous effort aimed at developing the full potential of learners' humanity in order to prepare them to face the challenges of their lives. On the one hand, education is an attempt to instill

values in students in order to shape their character and personality. Furthermore, education encourages students to incorporate these values into their daily lives (Shaleh, A. R., 2005). Education can be obtained in a variety of ways. One of them was through formal education, which had components that were organized in a systematic and institutionally. Among these components are teaching materials with the ability to develop personality and students in a systematic and pragmatic way, so that they live in accordance with Islamic teachings, resulting in happiness in this world and the hereafter (Zuhairini, et.al., 1993). The first step in developing values in religious life, society, and the state is education. The religiosity phenomenon is one of the facts that have occurred throughout the history of mankind (Djamaludin, A., & Suroso, F. N., 1994).

The reality of pedagogical concept of Islamic education more emphasis on the ability and capability of students to know and memorize. Students do not understand and appreciate the fundamental principles of Islamic education, nor do they learn Islamic education effectively, causing students to become bored quickly. According to Noordin (1993), an important factor in the implementation of Islamic education subjects today is an overemphasis on the cognitive field. Less attention is paid to the affective and psychomotor fields, and even in the cognitive field, the emphasis is on information gathering and memorization. Efforts to improve thinking, analysis, synthesis, creativity, and high thinking are given less attention, and may even be ignored. Islamic education is a subject in our country's education system that must be studied and taught in schools or university where Muslim students attend. This provision can be found in Section 50 (1) of the Education Act of 1996:

"If there are five or more students who profess Islam in an educational institution, the students must be given Islamic instruction by a teacher approved by the State Authority."

According to Hamid (2000), Islamic education in today's context should be introduced as 'Ad-Deen,' not as a separate introduction to knowledge, but as knowledge that emphasizes the practice and appreciation of Islam to its students as a whole. Aspirations and high expectations for Islamic education will not be met if Islamic education teaching remains weak and students are

less focused on this subject. Various parties are still debating the shortcomings and accomplishments of Islamic education teaching. The importance of values and morals, as well as the effectiveness of Islamic education in producing true Muslim students, are still debatable.

1.2 Research Questions

1. What are the student's perceptions towards the implementation of Islamic Education through compulsory university subject in USIM?
2. How is the religious attachment and commitment of students from various levels of study in USIM?
3. Does Islamic education influence religious attachment and religious commitment of students in USIM?

1.3 Research objectives

1. To identify students' perceptions on the implementation of Islamic Education through university compulsory subjects in USIM.
2. To analyzes the level of religious attachment and commitment among students individually from various levels of study in USIM.
3. To examines the influence of Islamic education on religious attachment and religious commitment among students in USIM.

1.4 Scope of The Study

The scope of this study includes two research variables, namely: (1) one independent variable is the Islamic education (2) one dependent variable is religious attachment and commitment. Islamic education obtained from the average of the students' perceptions on compulsory university subject in USIM. Religious attachment and commitment translated into several indicators based on the theory put forward by experts. Furthermore, from the indicators of the above research developed into points of question or statement given to several samples of research, in this case are the USIM students from faculty of leadership and management.

2.0 LITERATURE REVIEW

2.1 The Concept of Islamic Education

It is critical to recognize the differences between western and Muslim civilizations. Western civilisation began in Hellenistic Greece, where Plato provided the first educational theory in the western world. According to Hanson (2001) this schooling philosophy had no Divine revelation and was only based on logic. All educational ideas in Islamic culture were predicated on the dualism nature of the human being, both spiritual and physical. As a consequence, Islamic educational ideas will constantly include not only human intelligence but also Divine revelation. Muslim scholars have created and stated the goals of Islamic education based on this Divine revelation. The three Arabic terms that define education in the Islamic sense are agreed upon by the majority of academics. There are two words in the Qur'an that clarify and justify the aim of education. The first is *'tarbiyah,'* which is derived from the root word *'raba'* and meaning 'to multiply and grow' (Nghah, Z. B., 1996). God states in the Qur'an, 'And descend unto them the wing of submission through mercy, and say: my Lord! Have mercy on them both, like they did for me when I was a child'. (Al-Qur'an, 17. 24; Yusuf, A). Therefore, the first phrase implies that Islamic education exists to nurture and care for the child.

The second Qur'anic phrase for education is *'ta'lim,'* which derives from the root *'alama,'* which meaning 'to know' (Nghah, Z. B., 1996). It is referenced in the Qur'an as follows: 'He who taught you the use of the pen, taught man that which he did not know' (Al-Qur'an, 96. 4-5; Yusuf, A). This phrase expressly states that one of the goals of Islamic education is to pass on knowledge. The Qur'an, however, is not the only main Islamic text that references Islamic education (Naşr, H., 1987). The Prophet Muhammad's Sunnah also contains several sayings about knowledge and education. The Prophet Muhammad stated that "the Quest of knowledge is obligatory upon every Muslim man and Muslim woman," (Zarnuji, B. A. D., & al-Din, B., 1947). Other hadith includes 'Seek knowledge from the cradle to the tomb' and 'Indeed, the people of knowledge are the inheritors of the prophets'. The Arabic word for education is sourced from the following hadith: 'My Lord educated me, and thus made my education excellent,' said Prophet Muhammad (al-Attas, S. M. N., 1979). The word used in

this hadith is ‘*ta’dib*,’ and its origin is ‘*adab*.’ *Ta’dib* means “discipline of the intellect, body, and soul.” It also entails the education of good manners, ethics, and civility (Nghah, Z. B., 1996). The term *ta’dib* completely illustrates the significance of the three aspects of human existence that Islam upholds: the mind, the body, and the soul. Hanson eloquently characterizes Islamic education as a societal instrument in which “the goal is to develop an ethical, moral, spiritual being who is multi-dimensional and who has a good and healthy direction” (Hanson, H. Y., 2001).

2.2 The Philosophy of Islamic Education

In terms of philosophy, Islamic Philosophy is founded on divine revelation, specifically the Al-Quran and As-Sunnah. According to Hassan Langgulung (1979), the foundation of Islamic Philosophy is belief in God (Allah), belief in God's devotees, belief in divine revelation given to the prophets, belief that humans have the ability to develop morality and spirituality, belief that each individual is responsible for his actions, belief in life and life after death, and belief in the afterlife. Through the comprehension of Islamic Philosophy of Education, a balanced and holistic individual may be developed based on these elements. It is in line with the execution of the National Philosophy of Education, which is founded on God's commitment to developing physically, emotionally, cognitively, spiritually, and socially balanced individuals (Sang, M. S., 2004). There are three philosophy of Islamic education from the perspectives of philosophy which are pragmatism, metaphysic and axiology.

1. Pragmatism

As for this philosophy it focuses the connection of knowledge, belief, and practice, each part of Islamic Philosophy of Education is completely emphasized. According to the definition of philosophy based on the characteristics of philosophy, the domain of philosophy is strongly focused on reality, value, knowledge, and God (Hassan, et al., 2010). For example, cleanliness is extremely essential in Islam. There are several debates on the importance of cleanliness in Islam, as it is intimately tied to Muslims' beliefs as well as human health. This is analogous to the pragmatist principle, which believes that the medium of knowledge has a

quality of truth if it can be implemented in human daily life. A pragmatist also thinks that knowledge is integrated between learned knowledge and revealed knowledge. The epistemology of cleanliness is mentioned in the Quran and has been termed as the *sahih ilmu wahyu*, whereas the *ilmu akal* is based on logical reasoning. Logically, the element of cleanliness should be considered, as negligence would bring a slew of problems in our everyday lives. Thus, Islamic Philosophy of Education is pragmatist by nature since it integrates learned and revealed knowledge, which cannot be separated (Hassan, et al., 2010).

2. Metaphysic

From a metaphysical perspective, Islam's thinking focuses on the relationships between humans, humans and God, and humans and the environment. Clearly, Islamic Philosophy of Education educates humanity to recognize their Creator, Allah, and how to act in each of the relationships. For example, based on the ideas that underpin Islam's views on nature, it is said that nature belongs to Allah, not to humans. Thus, nature, particularly the ecological balance, must be protected. Humans are not permitted to exploit nature's resources since Allah created nature to sustain human existence. According to these principles, the Islamic Philosophy of Education emphasizes the healthy relationship between man and nature. Furthermore, in order to solve social problems among adolescents, for example, the knowledge of their role as the *khalifah* Allah is capable of bringing them to the 'right path' (Hassan, et al., 2010).

3. Axiology

Axiology is an ethical theory that is one of the areas of philosophy. From the Islamic perspectives, axiology is described as behavior that encompasses all manners in a person's life. Education, according to Mohammad Qutb, is the process of shaping a comprehensive and balanced human being (Sang, M. S., 2004). The primary objective of education is to develop the potential of human intellect, physicality, emotion, and spirituality to the point of perfection. Within this process, the Islamic Philosophy of Education has concentrated on the implementation

of values, recognizing that the issue of ethics and morals cannot be separated from education and Islamic philosophy. It is analogous to the branches of axiology that believe education is the domain that provides values. According to Islamic axiology, the educated individual should be moralistic and well-behaved (Hassan, et al., 2010).

There are three branches of Islamic thought, one of which is the moral and ethical thought. This section includes issues that should be practiced in relation to human behavior and morals, such as fairness, religion, bravery, wisdom, and trustworthiness. The existence of two tendencies, which are the attention on worldly problems and the sense of selfishness, as well as the conflict between righteousness and wrongdoing, demonstrates the venerable nature of humans (Hassan, et al., 2010). Both problems, however, may be avoided if individuals believe in Allah, obey His commands, and avoid His prohibitions. Humans would be able to achieve world peace if they adopt the characteristics emphasized by Islamic Philosophy of Education, such as embracing the Prophet Muhammad as their role model in their lives. This principle has been incorporated into Islamic education in order for it to be practiced by each individual and passed down from generation to generation, therefore building a strong civilization capable of ruling the world as *khalifah*. In Islam, the structure of moral and manner corresponds to the system of belief, religious worship, *muamalat*, and others. It has a relationship to the purpose of nature's creation.

The philosophy of Islamic education aims to give humans with adequate knowledge to make them aware of their creation, duty, and the manner in which they should handle that role as Allah's caliph. Since humans were born with numerous flaws, they require religious direction. The process of Islamic education is the attempt to develop oneself with better and more flawless traits (Aroff, A. R. M., & Kasa, Z., 2000). In Islam, the pillar of religion included inside the Quran serves as a reference and guide for Muslims (Hassan Langgulung, 1979). Among of them are to believe in Allah (SWT) (God) in His Presence, His Right to be Worshipped, His Oneness, His Attributes, and His Right to Legislate, to believe in God's Angels, to believe in the Holy Qur'an and other Religious Scriptures, to believe in God's Messengers, of whom Adam was the

first and the Prophet Muhammad (PBUH) was the last, to believe in the Afterlife and the Day of Judgment, The outcome of this concept demonstrates that the aim of Islamic education is to promote a balanced growth of the human being together with Islamic principles. According to Ahmad, K. (1981), Islamic education may develop an individual with his or her own qualities and beliefs on Islamic ideals.

According to its definition, Islamic education philosophy employs a comprehensive approach. One of the characteristics of philosophy that indicates comprehensiveness and completeness is holistic (Hassan, et al., 2010). This word is highly essential in education since it encompasses intellect, emotion, spirituality, and physicality. Islam does not forbid its adherents from pursuing other forms of education. The explanation of the comprehensive concept of Islamic education broadens. According to Al-Attas, S. M. N. (1977) the core objective of knowledge from an Islamic viewpoint is through the conceptions that shape the key aspects in Islamic education, which are the concepts of al-din, human, knowledge and *ma'rifah*, *hikmah*, equality, morality, and *Kulliyah-Jami'ah*. Each of the concepts is mutually reliant. Each concept is interdependent with the others. Furthermore, Al-Attas, S. M. N. (1977) stated that, in practice, the concept (1) is based on the purpose of gaining knowledge and engagement in the educational process; (2) is based on the scope and its target; (3) is based on the content; (4) is based on value or criteria regarding the second and third; (5) is based on dissemination regarding the fourth; and (6) is based on the method regarding the first until fifth; and (7) based on the way of implementation regarding all the aspects.

Moreover, according to Jauzi, M. I. (1991) education in Islam becomes an effort to develop the proactive individual, who is aware of his creation, status, trustworthiness, and responsibility as an Allah's slave; has the strength of thought, vision, and the ability to see things in the right perspective; is aware and sensitive to every act, as each will be judged, until every choice is made based on right and implemented through the right path. Therefore, each individual's self-potential is reinforced through Islamic education. From an intellectual standpoint, every human being has been endowed with the potential to strengthen knowledge and truth. Humans have the potential to acquire strength and resistance in

terms of physical development. Thus, education allows humans to achieve a feeling of perfection in their lives while also strengthening their civilization.

2.3 Religious Attachment and Commitment

Religion is universally acknowledged and subjectively experienced. Therefore, people frequently define religion based on their own religious experience and appreciation. Hence, there are several definitions of religion. It also makes it difficult for the characters to formulate a concept of religion. According to Smith (1995), a clear definition is that religions are systems or organizations composed of certain types of ideas and behaviors: beliefs and practices connected to superhuman beings. The superhuman person or beings, whether male, female, or androgynous, can perform tasks that regular mortals cannot, and they are regarded for miraculous actions and powers that put them apart from humanity (Smith, 1995). Religion, according to sociologists, is a stable cluster of values, norms, statuses, roles, and groups formed around a core social need (Smith, 1995). All faiths are founded on the societal need to distinguish between the sacred and profane. In this way, religious activity deepens and strengthens communal life, instilling a sense of commitment to the group and its ideals (Smith, 1995). Dependence on superhuman beings in the context of communal life has wide and varied implications in all faiths across the world. Religion, in “radical monotheistic” (Fowler, 1981) words, is confined to the superhuman for the purposes of this concept. Religion is still defined as a system of beliefs and practices that worship a god or a source of power and value. People perform activities to express regard and worship, such as attend religious sessions or pray.

Attachment theory viewpoints and concepts have been incorporated by researchers in both the psychology and sociology of religion, studying the relationship with the divine as a source of attachment that influences the life outcomes of religious believers (Kirkpatrick, L. A., 1992). Those who follow a monotheistic religion may view God as loving, attentive, and a safe haven during times of stress and perceived threat. For some people, God may be the ideal attachment figure, surpassing even the effect of the mother infant bond or compensating for the absence or lack of attachment

to a parent. On the other hand, religion as attachment theory gives a framework for comprehending religious beliefs, experiences, and behavior (Granqvist, P., 2020), (Granqvist, P., & Kirkpatrick, L. A., 2008). Kirkpatrick and Shaver (1990) characterized believers' connection with God as an attachment bond and stated that believers may see God as an especially powerful source of support in major religious traditions that consider God as a source of love and comfort. According to Davis, et al., (2018), this attachment figure perspective of God emerges at both the theological and experiential-affective levels of representation. Furthermore, neuroscientific data suggests that when religious people engage in personal prayer, they see God as a relational, dialogical partner (Schjoedt, et al., 2009).

Attachment to God appears to grow along with attachment maturity (Granqvist, P., 2020). Cognitive developments that reduce children's need on physical touch with caregivers and improve their ability to rely on internalized sources of security also allow them to depict non corporeal entities such as God as attachment figures. There is a lot of evidence that Believers see and attach to God as a safe haven and stable basis (Granqvist, P., 2020). Many prayers and rituals, for example, reflect explicit petitions for a safe refuge in times of need (Hood Jr, et al., 2018). Furthermore, Beck (2006) discovered that those who have a stable relationship to God are more involved in theological existential exploration, as well as interested about and tolerant of alternative viewpoints while adhering steadfastly to their convictions. Adults and children responded to attachment-related threat primes with improved closeness to God in two sets of tests (Birgegard, A., & Granqvist, P., 2004), (Granqvist, P. et al., (2007). Similarly, Granqvist et al. (2012) found that a threat primes enhanced believers cognitive access to God-related representations and that a 'God' prime boosted believers cognitive access to positive, secure base related terms and elevated positive affect to neutral stimuli. Kupor et al. (2015) concluded that a God prime enhanced people's propensity to participate in exploratory risk taking, especially among those with secure attachment to God, lending support to the secure base function.

According to Kamus Bahasa Melayu, commitment is defined as an agreement (attachment) to accomplish something.

Meanwhile, according to Neufeldt & Gurolnik (1996) commitment is a vow and a pledge to accomplish something; dedication to a long-term course of action; engagement; participation. The commitment in Malay is a promise and an oath to do something; it is intended as a long-term activity; it is a bond; it is engagement. According to both definitions, commitment is defined as a long-term attachment to doing something that manifests itself in behavioral form. Religious commitment, according to Worthington (2003) is defined as the degree to which a person commits to his or her religious ideals, beliefs, and practices and applies them in everyday life. Religious commitment, according to Glock and Stark (1968), is people engagement in the manifestation of the notion of religiosity, as evidenced via the activity or individual conduct of the religion or beliefs it adopts. This indicates that religious commitment entails living a life of religiosity in all parts of one's life (Hakiki, T., & Cahyono, R., 2015).

The Malaysian government recognizes five religions. This study, on the other hand, focuses solely on Islam. Religion is made up of several elements, which are referred to as the dimensions of religious commitment (Nisfiannor, M., & Rostiana, T. P., 2004). Furthermore, Glock drew a clear difference between what individuals consider to be religious truth, what they do as a kind of religious practice, how emotions or experiences impact his attitude toward his religion, what he knows about his religion, and how his religion affects his everyday life. According to Glock & Stark (1968) the notion of religious commitment is a great conception. The concept aims to examine a person's religiousness from many perspectives, rather than just one or two. In Islam, religion showed itself not just via ceremonial devotion, but also through other activities. Islam, being a whole system, urges its members to be completely religious as well. Thus, religious commitment is the participation of individuals in the reality of the principle of religiosity, as evidenced through the activity or individual behavior of the religion or beliefs it adopts.

Glock and Stark's five-factor model of religious commitment is put into action in *Dimensions of Religious Commitment* (Worthington, 2003). These five dimensions are the belief dimension, the practice dimension, the experience dimension, the knowledge dimension, and the consequence dimension. The

dimension of knowledge deals with the assumption that a religious person will have some information about the core principles of their beliefs, worship practices, scripture knowledge, and religious traditions. The expectation that a religious individual would hold a specific theological perspective of admitting the validity of his religion's beliefs is the dimension of belief. The dimension of practice described as all religious groups' expectation that a person who possesses faith will demonstrate it through particular rites. The dimension of experience implies that well-religious people will have a direct experience of their religion at some point. The dimension of consequence refers to a certain attitude that emerges as a result of its religion's values (Hakiki, T., & Cahyono, R., 2015).

2.3.1 The Dimension of Religious Commitment

Glock addressed religious commitment on five dimensions: belief, practice, experience, knowledge, and consequence. The description of the five dimensions will be given below (Stark, R., & Glock, C. Y., 1968).

1. Belief dimension

This dimension is concerned with the things that must be trusted in a religion and the strength of that belief in everyday life. The most fundamental feature is religious belief or theology. For instance, believe in God, angels and devils, heaven and hell, and so forth. It is also what separates one religion from another, or even one system of belief within a religion from another group. Glock outlined three types of trust. First and foremost, religion is built on trust. In Islam, for example, believe in Prophet Muhammad SAW. Second, there are beliefs connected with divine intentions in man's creation. According to the Qur'an:

اللَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ ﴿٢﴾

Meaning: It is He Who has created death and life that He may try you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving. (Al-Mulk 67:2)

The beliefs linked with the best approach to carry out the above Divine purposes. The believer thinks that in order to accomplish good actions, he must have devotion to God and regard for his fellow humans. In the context of Islamic teachings, this

belief dimension refers to one's belief in the truths of his faiths. All lessons derived from the Quran and Hadith should serve as a guidance in all aspects of life. From this point of view, diversity includes devoting themselves to the community, conveying *amar ma'ruf nahi munkar*, and other *amaliah* done with sincerity based on strong faith. The high degree of this dimension displays the image of individual belief in religious teachings. As a result, the stronger the individual's conviction in his religious theory, the greater the individual's religious devotion. While the lesser the person believes with religion doctrine, the fewer the individual's religious devotion.

2. Practice dimension

The ritualistic dimension refers to a variety of activities performed by the individual as a physical manifestation of his religious conviction. These are not generic habits affected by individual beliefs, but rather specialized behaviors created by this religion, such as the ordinances of worship for Muslims, such as prayers and fasting. The more structured a religion, the more regulations it imposes on its adherents. This rule applies to everything from religion to attire. This dimension provided a picture of religious commitment as seen through the implementation of the worship done by the individual. The more religiously committed a someone is, the more diligently they worship. The less a person worships, the less religiously committed he or she is.

3. Experience dimension

This dimension was connected to religious sentiments felt by religious believers. It is referred to as religious experiences in psychology. This dimension is represented in Islam through the sensation of being close to God, the pleasant sentiments of God's peace, the feeling of trust, the solemnity of praying, the thrill of hearing the call to prayer or the words of al-Quran, Thanks to God, feelings of warning or protection from God. The individual's thoughts about his religious activities were impacted by his high or low score on this dimension. The greater the number of people who feel calm, happy, and have a meaningful existence, the greater

the diversity of commitment. Individuals with minimal diversity commitments, on the other hand, will not experience these sensations.

4. Knowledge dimension

The dimension of how much a person knows and understands about his religious beliefs, as well as the amount to which a person is ready to engage in activities, all contribute to his religious comprehension of his religion. More broadly, this intellectual dimension demonstrated someone's level of comprehension of religious ideologies and the depth of religious teachings he supports. The information that a person holds will broaden his thinking insight, resulting in more concentrated religious conduct. Every religion has certain particular knowledge that its adherents must be aware of. In Islam, for example, the science of jurisprudence gathers fatwa *ulama'* regarding the conduct of religious rites. Individual attitudes toward accepting or evaluating religious teachings are directly connected to religious knowledge. The individual's comprehension of essential concepts in his religion was affected by his high scores in these categories. Individuals with a strong religious commitment will have a solid knowledge of key principles in their faith. While the individual's lack of comprehension demonstrates his lack of religious commitment.

5. Consequence dimension

In this case, the amount to which a person is prepared to adhere to his religious teachings in everyday life. For example, helping others, being honest, donating, never cheating, and so on. This is distinct from the ritual aspect. The ritual element focuses on religious activity, such as worship/adoration, whereas the commitment aspect focuses on human relationships within the framework of the religion embraced. In essence, the dimension of this consequence is closer to the social element. The social dimension is the expression of religious teachings in the life of society, embracing all religiously specified actions. According to the dimension, all activities associated with public society are worship. This is intrinsically linked to the complete Islamic teachings on all

aspects of life. Thus, religiosity is defined as a person's actions in relation to the larger community in order to build the creativity of devotion (worship) to Allah alone.

This dimension depicts the impact of religious teachings on general conduct that is not explicitly and expressly established religion (as in ritualistic dimension). This is the influence of religion teachings on individual conduct in everyday life that separates religious people from non-religious people. On a personal or social level, the consequences of this religion may be beneficial or bad. For example, an alcoholic may stop drinking after becoming more religious. Thus, the deeper an individual's religious commitment, the more likely he is to follow the commandments and avoid the prohibitions taught in his religion. Individuals with a low level of religious commitment, on the other hand, will do the reverse. The measuring of religious commitment in this study will be centered on Islam. Therefore, there is a need to explore Islam and its teachings in this chapter (Rakhmat, J., 2013).

2.4 Factors Affecting Religious Commitment

According to Jalaluddin (2004) religion is not a ready-made psychological feature. Religion, also, passes through a developmental phase. Religion is not immune to the numerous diseases that might interfere with its growth. It is impacted by variables that are either internal to a person or external to the individual, and these are the factors (Jalaluddin, P. A., 2004):

1. Internal factors

The formation of religion is affected not just by external stimuli, but also by internal causes. Religious psychologists, like other parts of psychology, present various theories based on their distinct perspectives. However, in general, the factors that lead to the formation of religiosity include heredity, age, personality, and a person's psychological state.

(a.) Heredity factor

Religious soul is generated from many other psychological aspects such as cognitive, affective, and psychomotoric, rather than as a

hereditary factor passed down from generation to generation. Additionally, the Prophet advocated choosing a suitable life partner in nurturing households since he believed the descendants influenced the religious mindset.

(b.) Age level

Several studies of religious psychology demonstrate a link between age and religious awareness, however age is not the main predictor of one's religious consciousness. Clearly, this can be seen in the differences in religious understanding at various age groups. Harms (1944) explains that children's religious development is determined by their age. The development of different parts of the psyche, including the development of thinking, has also had an impact on the development. Children who are exposed to critical thinking appear to be more critical in comprehending religious beliefs. Meanwhile, adolescents' psychological conflicts are influenced by the degree of development of their ages and the environments they are exposed to.

(c.) Personality

As a person's self-identity, that includes identifying characteristics of other people other than himself. Individually, humans have different personalities under normal circumstances. This distinction is considered to have an impact on psychological characteristics, including religious consciousness.

(d.) Psychological condition

There are unnatural psychiatric disorders such as schizophrenia, paranoia, manic depression, and infantile autism. The link with the evolution of religious psychology, on the other hand, is crucial. After all, a person suffering from schizophrenia would separate himself from his social life, and his perspective of religion will be impacted by hallucinations.

2. External factors

External factors that influence religiosity can be seen in the environment in which a person lives. In general, the environment is split into three sections, namely:

(a.) Family environment

The family is the most basic social unit in human society. Every individual's first social environment is his or her family. As a result, family life serves as the earliest socialization period for the creation of religious spirits in each individual.

(b.) The institutional environment

The curriculum, which includes instructional materials, attitudes, and exemplary lecturers as educators, as well as university friendships, are thought to play an essential part in instilling a healthier lifestyle. Good habituation is a component of moral formation that is strongly linked to the development of one's religious soul.

(c.) Community environment

The community environment does not contain components of responsibility, but simply an aspect of influence. However, norms and values might have a greater impact on the formation of religious souls, both positively and negatively.

2.5 The Influence of Islamic Education on Religious Commitment Among Students

Islamic education at universities aims to enhance knowledge in religion and devotion, therefore transforming students into good Muslims through the practice of Islamic teachings and excellent student morals. According to Abdul, M., & Dian, A. (2004), Islamic education aims for "Growing and developing faith begins with the providing and fertilization of knowledge, appreciation, and practice of students about the religion of Islam in order to become a growing Muslim in terms of faith, *taqwa*, country, and state, at the higher education level." Islamic education may shape the character and personality of excellent students if the religion has infiltrated the student's personality, causing them to behave, act, and communicate in a positive manner. Essentially, every student has

a religious propensity, meaning, a desire to behave well. According to Chatib, M. (2012), “every child possesses a divine character”. *Fitrah* is a spirit who yearns to know his God, as the foundation of a structure. People with such temperaments have a strong tendency for religion, as well as a strong tendency for good behavior. Therefore, if the building (person) is comparable to the foundation, the finest building, which constantly avoids dishonest behavior, should stand on that foundation. This propensity is described in Islamic teachings by the following Qur'anic verses:

﴿۳۰﴾ فَأَوْمَ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيْمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿۳۰﴾

Meaning: Then set yourself (your physical body) for the Religion as a Hanif, the nature made by Allah in which He has made all mankind. There is no altering in Allah's creation that is the lasting Religion (that will last from the Pre-Eternity till the Post-Eternity), but most people do not know. (Ar-Rum 30:30)

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿۱۷۲﴾

Meaning: And when your Lord brought forth from the Children of Adam, from their backs their progeny and made them bear witness against their own souls. (Allah said:) “Am I not your Lord”? They said: “Yes, (You are our Lord) we bear witness”, lest you should say on the Day of Resurrection: “Verily, we were heedless of this”. (Al-A'raf 7:172)

Religious education has a presence and a very significant function to play in the struggle to develop a quality human being, particularly among those who believe in and are devoted to God Almighty. Religious education is meant to enhance students' worship practices and morality. Islamic education was provided since elementary school to colleges and universities. However, the authors claim that there is a gap in Islamic teaching at universities, which has to be filled in order to strengthen students' religious engagement. Since there are a lot of issues with adolescent moral decay in university. According to Glock (1968) religious commitment is the engagement of individuals in the fulfillment of the notion of religiosity, as evidenced by the activity or individual behavior of religion or beliefs that it adopts. According to Daradjat, Z. (1991) in his book *The Soul of Religion*, "the information that youth has and the amount of education they have would impact the attitude toward religious beliefs." There is a clear

distinction between educated and uninformed adolescents, particularly when it comes to religion. Adolescents who have been educated will be more skeptical of their religious teachings, particularly those with dogmatic beliefs, especially if they have the ability to understand religious teachings more thoroughly.

Glock (1968) classifies dimensions into five categories: ideological dimension, ritualistic dimension, experiential dimension, intellectual dimension, and consequential dimension. The purpose for using these five dimensions is that they are very important and represent each person's religious participation, and they have been tested in the Islamic religious system to further emphasize the religious condition of Muslim students. In the understanding of religiosity or religion, these five dimensions are indeed a unity which is interrelated with one another and consists of ideological dimensions that can be affiliated with the *aqidah*, ritual dimensions that can be affiliated with the *Shariah*, especially worship, and consequential dimensions that can be affiliated with morals. The essence of Islamic doctrines is *aqidah*, *shari'ah*, and morality. Because the execution of other dimensions requires knowledge first, the intellectual dimension plays an essential role. While the experiential dimension might be associated with Sufism's *ihsan* (mystical) dimension.

In the Islamic point of view, religiosity must be comprehensive, as the Qur'an states that believers must enter Islam in large numbers (*kaffah*). Therefore, a Muslim must believe in the Islamic religion, be committed to the *Shari'ah*, have good character, sufficient knowledge, and a sufistic soul. Based on the five aspects of religious commitment listed above, religious education tasks aimed on forming "religious" students will also include a wide range of subjects, at the very least addressing the five dimensions listed above. Educational objectives, resources, learning experiences, methods, media, planning and measuring strategies, and evaluation must all be managed and treated differently for each dimension. It is anticipated that students' religious commitment would be influenced by their study of Islamic education in the classroom or by religious activities such as prayer *jamaah*, *istighasah*, and *tadarrus* Qur'an. In addition, the success of studying Islamic education attained by students is a means of developing Islamic religious knowledge to increase students'

religious commitment. Humans will be unable to discriminate between good and bad without knowledge. Students' convictions will develop stronger if they have a thorough understanding of Islam's teachings and principles. Students' religious commitment will undoubtedly be affected if they are exposed to information concerning Islamic education in the realm of knowledge.

3.0 RESEARCH METHODOLOGY

3.1 Research Setting

The location of the research is where the research conducted. This research conducted at Universiti Sains Islam Malaysia, Bandar Baru Nilai, 71800 Nilai, Negeri Sembilan. Respondents in this study are data or someone who can provide information relating to research needs. The respondents of this study were students from various courses in the faculty of leadership and management. This study was conducted in semester 6 of 2020-2021 in September - December 2021.

3.2 Research Design

The design of the study is the approach or technique used in the process of obtaining research data to solve problems. The form of the study is important as a guideline to ensure that the objectives of the study are met and then answer the research question. This study used a quantitative approach in conducting this research. It is stated that the quantitative method is used since research data is collected in numerical form and analyzed using statistics (Yani, J. A. Sugiyono., 2017). Quantitative research can be defined as a research methodology based on a positivist paradigm that is used to evaluate the population and specific samples, the collection, and use of research instruments, quantitative or statistical data analysis, with the purpose of testing the hypothesis that has been formed. This study used secondary data by referring to various sources such as formal and informal publications for examples thesis, articles, journals, and so on. Through this method, the data collected can help researchers to achieve the objectives of the study.

The data collected from different sources were analyzed using the SPSS 16.0. software to compute descriptive analysis, means, and correlation. These data are important because this

study aims to determine the direction and magnitude of the relationship between the variables studied. Correlation research is classified into two types: parallel correlation and cause and effect correlation (Arikunto, S., 2006). In this study, the connection between variables is asymmetric (rather than parallel), which means that one variable influences the other variables. Relationships are causal, including independent and dependent variables (Sugiyono., 2008). According to Sudijono (2010), this correlation approach is connected to data collecting in order to assess whether or not there is an effect between two or more variables and how strong the influence is (degree of relationship expressed as a correlation coefficient). In this study, the cause and effect variable is Islamic education (X) and religious attachment and commitment (Y).

3.3 Population and Sampling

Population and sample selection are important elements in this study. The population in this study is undergraduate students in Universiti Sains Islam Malaysia (USIM). As stated earlier, this study was conducted at Universiti Sains Islam Malaysia (USIM) with the sample size of the population in the study was 150 participated undergraduate students from various course in faculty leadership and management which registered between 2020-2021 years. This study used stratified sampling. Researchers choose faculty leadership and management is because the adaptation of students in the new environment, then how Islamic Education can color or affect the religious attachment and commitment of students.

4.0 CONCLUSION

In conclusion, Islamic education is generally regarded as divinely revealed, and thus educates students to be upright citizens on Earth and, ultimately, to achieve peace in life before death. All of the definitions cited imply that Allah is the center and focus of Islamic education: hence, to be educated as a Muslim implies to be committed to obtaining Allah's pleasure. This should result in virtuous deeds that allow the Muslim to come closer to Allah. The only way to accomplish this is through divine revelation, which encompasses the Quran and the example set by the Prophet

Muhammad SAW (peace be upon him). The one requirement for achieving this is knowledge, which is the first path towards Allah, and so the purpose of education conveyed by most Islamic educationalists can only be religious. In Islam, education is divided into two parts: obtaining intellectual knowledge (through reasoning and logic) and cultivating spiritual understanding (derived from divine revelation and spiritual experience). According to Islam's viewpoint, equal access in education must be given for both. Acquiring knowledge in Islam is not supposed to be a purpose in itself, but rather a means to generate a higher moral and spiritual consciousness, leading to faith and good behavior.

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