

# **Patterns of Religious Practice Among Secondary School Moslem Students in Salatiga: an Analysis of the Religious Index in the Context of School**

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**Abstract:** *Religiosity is an important aspect of human life, both for individuals and society, including in the context of education. This study aims to examine the patterns of religiosity among high school students in Salatiga City using a religious index analysis within the context of school education. The main focus of this research is to understand students' religious understanding and their practice of worship in Salatiga. This study employs a mixed-method approach, combining quantitative (survey) and qualitative (case study) methods. Data were collected through questionnaires, interviews, observations, and documentation. The research was conducted at State Senior High School 1 and Muhammadiyah (Plus) Senior High School in Salatiga, located in the city of Salatiga. Quantitative data were analyzed using descriptive and inferential statistics, while qualitative data were analyzed through data condensation, coding, data display, and conclusion drawing. The research findings indicate more pluralistic and diverse patterns of religiosity, while Muhammadiyah Plus Senior High School appears more stable, intensive, and homogeneous.*

**Keywords:** *Religiosity Patterns; Religiosity Index; Senior High School Students*

**Abstrak:** *Keberagamaan merupakan aspek penting dalam kehidupan manusia, baik sebagai individu maupun masyarakat, tidak terkecuali dalam konteks pendidikan. Penelitian ini bertujuan mengkaji pola keberagamaan siswa SMA di Kota Salatiga dengan menggunakan analisis indeks keagamaan dalam konteks pendidikan sekolah. Fokus utama penelitian ini untuk memahami pemahaman agama dan pengamalan ibadah siswa SMA di Kota Salatiga. Penelitian menggunakan penelitian campuran (mix method), dengan pendekatan kuantitatif (survey), serta pendekatan kualitatif berjenis studi kasus.*

*Data dikumpulkan melalui kuisioner, wawancara, observasi, dan dokumentasi. Lokasi penelitian di SMA Negeri 1 dan SMA Muhammadiyah (Plus) Salatiga yang ada di Kota Salatiga. Analisis data kuantitatif menggunakan statistik deskriptif dan inferensial, dan kualitatif menggunakan kondensasi data, coding data, display data, dan penarikan kesimpulan. Hasil penelitian menginformasikan bahwa npola keberagaman yang lebih plural dan beragam, sementara SMA Muhammadiyah Plus tampil lebih stabil, intensif, dan seragam.*

***Kata kunci:*** Pola Keberagaman; Indeks Keagamaan; Siswa SMA

## Introduction

Globalization enables individuals to access an unprecedented amount of information and knowledge, thereby enriching their understanding of religious teachings. However, on the other hand, globalization also carries the risk of introducing negative influences, such as the influx of foreign values that may alter perceptions and interpretations of religious teachings<sup>1</sup>. There is a growing tendency among some students to experience shifts in religious values, manifested either in the strengthening of religious convictions, the adoption of more secular attitudes, or even radical tendencies. According to a survey conducted by the Pusat Pengkajian Islam dan Masyarakat (PPIM) UIN Jakarta, there is an indication that although young people are not necessarily highly religious, their views on religion tend to be more conservative compared to previous generations. Furthermore, young people constitute the group that most frequently accesses media platforms to obtain religious information.<sup>2</sup>

The era of globalization and digitalization has significantly expanded access to religious information<sup>3</sup>. Students no longer acquire

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<sup>1</sup> Lidia Kusmira, Yusrina Gultom, and Abdusima Nasution, "Pengaruh Globalisasi Terhadap Pendidikan Islam Termasuk Tantangan Modernisasi Dan Perkembangan Teknologi" 5, no. 2 (2024): 8–16, <https://doi.org/10.29210/08jces504500>.

<sup>2</sup> PPIM, "Launching Hasil Penelitian Beragama Ala Anak Muda 'Ritual No, Konservatif Yes,'" PPIM UIN Jakarta, 2021, <https://ppim.uinjkt.ac.id/2021/12/09/launching-hasil-penelitian-ppim-uin-jakarta-beragama-ala-anak-muda-ritual-no-konservatif-yes/>.

<sup>3</sup> Abidin Pandu Wirayudha et al., "Islam Dan Tantangan Dalam Era Digital: Mengembangkan Koneksi Spiritual Dalam Dunia Maya," *Al-Aufa: Jurnal Pendidikan Dan Kajian Keislaman* 5, no. 1 (2023): 1–27, <https://doi.org/10.32665/alaufa.v5i1.1618>.

religious education solely from schools, but also from social media, the internet, and their surrounding social environments. This condition presents both opportunities and challenges in shaping their patterns of religiosity. Some students may demonstrate a high level of religiosity by consistently performing religious practices and rituals. However, others may be less active in practicing religious teachings due to environmental influences, limited guidance, or a low interest in religious education. In this context, survey findings indicating that young people, although not necessarily highly religious, tend to exhibit more conservative religious views become increasingly understandable.

These tendencies among young people cannot be separated from the influence of the school environment. Schools play a significant role in shaping students' character, morality, and patterns of religiosity. Religious education provided in schools also contributes to the formation of students' religious attitudes and practices in their daily lives. Therefore, examining religious education in schools and students' patterns of religiosity constitutes an important area of research.

In addition, globalization has also had a considerable impact on juvenile delinquency.<sup>4</sup> Based on data compiled by the Jaringan Pemantau Pendidikan Indonesia (JPPI), there were 293 reported cases of violence in schools in 2024, including sexual violence, bullying, physical abuse, and psychological violence<sup>5</sup>. This reality further underscores the importance and urgency of religious education in schools within the context of education in Indonesia.

In the context of adolescence, religion enables individuals to carefully consider their behavior and actions.<sup>6</sup> Religion functions as a guiding force in directing human conduct and can help adolescents

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<sup>4</sup> Subhan Ihza Nuralam, Edy Soesanto, and Muhammad Farikh Hidayat Julio, "Kenakalan Remaja Di Era Globalisasi," *Jurnal Ilmu Pendidikan (JIP)* 2, no. 1 (2024): 189–94,

<https://doi.org/https://jip.joln.org/index.php/pendidikan/article/view/161>.

<sup>5</sup> Sania Mashabi and Mahar Prastiwi, "JPPI: Sepanjang Tahun 2024 Ada 293 Kasus Kekerasan Di Sekolah," *Kompas.Com*, 2024, <https://www.kompas.com/edu/read/2024/10/24/163509171/jppi-sepanjang-tahun-2024-ada-293-kasus-kekerasan-di-sekolah>.

<sup>6</sup> Elfi Yuliani Rochmah and Moh. Mukhlas, "Analisis Pola Perilaku Individual Stage Mahasiswi STAIN Ponorogo," *Jurnal At-Ta'dib* 9, no. 2 (2014): 161–83, <https://doi.org/10.21111/at-tadib.v9i2.319>.

avoid various forms of juvenile delinquency. This perspective highlights the important and strategic role of religious education.

Salatiga is recognized as one of the most tolerant cities in Indonesia.<sup>7</sup> The city presents a dynamic religious landscape that is particularly interesting to examine within the context of school education. Religious diversity in Salatiga not only reflects the pluralistic nature of its society, but also requires educational strategies capable of accommodating such differences in shaping students' patterns of religiosity. There are three public senior high schools in Salatiga, namely SMA Negeri 1 Salatiga and SMA Muhammadiyah (Plus) Salatiga. These schools consist of students from diverse religious backgrounds. Nevertheless, they have successfully fostered social harmony despite the religious differences among their students. Based on this context, the researcher is interested in conducting a critical and comprehensive study on students' patterns of religiosity based on their religious index through an analysis of students' religious indices.

The religious index is employed as an analytical tool to understand students' patterns of religiosity. This index encompasses various indicators, including religious belief, worship practices, religious knowledge, spiritual experiences, and attitudes toward religiosity. Through this approach, the study aims to identify how students' patterns of religiosity are formed and manifested in their daily lives.

Umi Muyazanah<sup>8</sup> conducted a study on the index of multicultural education and student tolerance in senior high schools and vocational schools in Gunungkidul and Kulonprogo, Yogyakarta. The findings revealed that the index of multicultural education and student tolerance in senior high schools and vocational schools in Gunungkidul was relatively high. Nevertheless, in terms of religious education services, not all schools fully complied with constitutional provisions. However, Umi Muyazanah's study was limited to measuring the index of multicultural education and tolerance using a quantitative approach, without further qualitative analysis.

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<sup>7</sup> Isal Mawardi, "Kota Paling Toleran 2025 Versi Setara: Salatiga Teratas, Bekasi Nomor 5," 22 April, 2026, <https://news.detik.com/berita/d-8456218/kota-paling-toleran-2025-versi-setara-salatiga-teratas-bekasi-nomor-5>.

<sup>8</sup> Umi Muzayanah, "Indeks Pendidikan Multikultural Dan Toleransi Siswa SMA/K Di Gunungkidul Dan Kulonprogo," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 15, no. 2 (2017): 223–40, <https://doi.org/10.32729/edukasi.v15i2.309>.

This study does not merely measure the religious index of senior high school students in Salatiga. Rather, the findings of the measurement will be further explored to identify students' patterns of religiosity in practicing religious teachings within the school environment, the factors influencing the level of students' religiosity, as well as the roles of schools, families, and peer groups in shaping students' patterns of religiosity. These aspects constitute the novelty of the present study.

Faiz Unisa Jazadi, Iga Widari, dan Iwan Jazadi<sup>9</sup> measured and analyzed the interreligious harmony index at a public senior high school in Sumbawa Besar. The findings indicated that the interreligious harmony index reached 76.22%, which was categorized as "very good." The data were subsequently analyzed to generate several recommendations aimed at further optimizing interreligious harmony, particularly through strengthening religious relationships and interactions among students.

This study does not merely focus on measuring the religious index of senior high school students in Salatiga. Instead, the results of the measurement will be further examined to explore students' patterns of religiosity in practicing religious teachings within the school environment, the factors influencing the level of students' religiosity, and the roles of schools, families, and peer groups in shaping students' religious patterns. These dimensions represent the novelty of the present study.

Surono dan Mahfud Ifendi<sup>10</sup> examined the level of students' religiosity at SMA Negeri 1 Sangkulirang. The findings indicated that the students' level of religiosity was relatively high. The study also revealed that individuals' levels of religiosity vary according to their religious experiences. In addition, the factors influencing a person's religiosity are diverse and multidimensional.

This study is similar to previous research in that it measures a religious index and follows it with qualitative analysis. Earlier studies primarily focused on measuring the level of religiosity and identifying

<sup>9</sup> Faiz Unisa Jazadi, Widari Widari, and Iwan Jazadi, "Analisis Indeks Kerukunan Antar Umat Beragama Di Kalangan Siswa Sma Negeri Di Kota Sumbawa Besar," *Ganec Swara* 14, no. 2 (2020): 591–99, <https://doi.org/https://doi.org/10.35327/gara.v14i2.141>.

<sup>10</sup> Surono and Mahfud Ifendi, "Tingkat Religiusitas Siswa (Studi Di SMA Negeri 1 Sangkulirang Kutai Timur)," *DLAJAR: Jurnal Pendidikan Dan Pembelajaran* 1, no. 2 (2022): 123–29, <https://doi.org/10.54259/diajar.v1i2.511>.

the factors influencing an individual's religiosity. However, the present study offers a more in-depth investigation. It not only measures the religious index of senior high school students in Salatiga, but also explores students' patterns of religiosity in practicing religious teachings within the school environment, the factors affecting their level of religiosity, and the roles of schools, families, and peer groups in shaping these religious patterns. These aspects constitute the novelty of the present study.

## Method

This study employed a mixed-methods approach with a convergent parallel design, in which quantitative and qualitative data were collected and analyzed separately before being compared and mutually validated. The quantitative approach, conducted through a survey, was used to measure students' religiosity index, while the qualitative approach utilized case studies at SMA Negeri 1 Salatiga and SMA Muhammadiyah Plus Salatiga.

The research subjects consisted of students in grades X–XII selected purposively by considering the diversity of religious backgrounds. The sample comprised 143 respondents selected proportionally through simple random sampling. The data included quantitative data in the form of religiosity index scores obtained from questionnaires, as well as qualitative data describing students' patterns of religiosity. Data sources consisted of primary data (students, Islamic Education teachers, and school principals) and secondary data derived from relevant literature.

Data collection techniques included Likert-scale questionnaires covering the dimensions of belief, worship practices, religious knowledge, and religious behavior, as well as in-depth interviews, observations of religious activities, and documentation. Data validity was ensured through validity and reliability testing of the instruments, including factor analysis and Cronbach's Alpha, in addition to triangulation of techniques and data sources.

Quantitative data were analyzed using descriptive and inferential statistics, while qualitative data were analyzed through the stages of data condensation, coding, data display, and conclusion drawing. The results of both analyses were then integrated to obtain a comprehensive understanding of students' patterns of religiosity and the factors influencing them within the context of school education.

## Result and Discussion

### Religiosity Index of Students at SMA Negeri 1 Salatiga

Table 1. Worship Practice Index (Items: 1, 2, 3, 4, and 5)

Items	SS (x 5)	S (x4)	N (x3)	TS (x2)	STS (x1)	Interpretation
Five Daily Prayers	45	51	24	0	1	High
Daily Prayers	30	51	38	0	1	Fairly high
Religious Study Sessions	14	45	57	4	1	Moderate
Qur'anic Recitation	7	32	72	9	1	Low to moderate
Fasting during Ramadan	93	26	2	0	0	Very high
Score	94 5	820	579	26	4	

Number of respondents : 121  
 Maximum item score :  $5 \times 121 = 605$  (as the component consists of 5 items)  
 Maximum component score :  $605 \times 5 = 3025$   
 Total worship practice score :  $945 + 820 + 579 + 26 + 4 = 2374$   
 Worship Practice Index:

$$\frac{2374}{3025} \times 100\% = 78\%$$

The Worship Practice Index reached 78%, which falls within the high category. Based on the results of the religiosity index analysis, the overall level of religiosity among students at SMA Negeri 1 Salatiga can generally be categorized as high. In the dimension of religious practices, students demonstrated a high level of compliance with obligatory acts of worship, such as prayer and fasting. However, participation in non-obligatory religious activities, such as religious study sessions and Qur'anic recitation, remained relatively low. This is reflected in the large number of students selecting the neutral category for these two indicators.

**Table 2.** Belief/Aqidah Index (Items: 6, 7, 8, 9, and 10)

Items	SS (x5)	S (x4)	N (x3)	TS (x2)	STS (x1)	Interpretation
Belief in God	105	14	2	0	0	Very high
Sacred scripture as a guide for life	89	30	2	0	0	Very high
Belief in reward and sin	75	40	6	0	0	High
Belief in the afterlife	80	32	8	1	0	High, with slight uncertainty among a small number of respondents
Religion as a life guideline	72	41	8	0	0	High
Score	2105	628	78	2	0	

Number of respondents : 121  
 Maximum item score :  $5 \times 121 = 605$  (as the component consists of 5 items)  
 Maximum component score :  $605 \times 5 = 3025$   
 Total Belief/Aqidah score :  $2105 + 628 + 78 + 2 = 2813$   
 Belief/Aqidah Index:

$$\frac{2813}{3025} \times 100\% = 92.9\%$$

The Belief/Aqidah Index reached 92.9%, which falls within the very high category. Meanwhile, the dimension of belief or aqidah emerged as the strongest aspect, as reflected in students' strong belief in God, sacred scriptures, reward and sin, and religious teachings as a guide for life.

**Table 3.** Spiritual Experience/Religious Appreciation Index (Items: 11, 12, 13, 14, and 15)

Items	SS (x5)	S (x4)	N (x3)	TS (x2)	STS (x1)	Interpretation
Feeling peaceful during worship	74	45	2	0	0	Very high
Feeling close to God	39	57	21	2	2	High to moderate, with a considerable number of neutral responses.
Feeling guilty when violating religious teachings	49	55	16	0	1	High, although some respondents demonstrated weaker conviction.

Feeling happy when performing good deeds	77	37	7	0	0	Very high
Feeling that prayers are answered	50	50	19	1	1	Fairly high, with relatively varied perceptions among respondents.
Score	1445	976	195	6	4	

Number of respondents : 121  
 Maximum item score :  $5 \times 121 = 605$  (as the component consists of 5 items)

Maximum component score :  $605 \times 5 = 3025$

Total Spiritual Experience/Appreciation score:  $1445 + 976 + 195 + 6 + 4 = 2626$

Spiritual Experience/Appreciation Index:

$$\frac{2626}{3025} \times 100\% = 86.8\%$$

The Spiritual Experience/Appreciation Index reached 86.8%, which falls within the very high category. In the dimension of spiritual experience or spirituality, students generally reported feeling peaceful during worship and happy when performing good deeds. Nevertheless, variations were found in more personal spiritual experiences, such as feeling close to God or perceiving that prayers had been answered. This dimension indicates differing levels of spiritual depth among students.

**Table 4.** Religious Knowledge Index (Items: 16, 17, 18, 19, and 20)

Items	SS (x5)	S (x4)	N (x3)	TS (x2)	STS (x1)	Interpretation
Understanding the pillars of faith and the pillars of Islam	56	55	10	0	0	High
Understanding obligatory acts, recommended practices, and prohibitions	52	63	6	0	0	High
Knowledge of exemplary stories in the sacred scriptures	21	50	50	0	0	Moderate, with literacy representing the weakest aspect within this dimension.
Understanding	80	35	6	0	0	Very high

g the values of tolerance and peace in religion						
Seeking religious knowledge through books, media, or discussions	19	64	37	1	0	Moderate to high, as not all students actively engage in independent learning.
Score	1140	1068	327	2	0	

Number of respondents : 121  
 Maximum item score :  $5 \times 121 = 605$  (as the component consists of 5 items)  
 Maximum component score :  $605 \times 5 = 3025$   
 Total Religious Knowledge score:  $1140 + 1068 + 327 + 2 = 2537$   
 Religious Knowledge Index:

$$\frac{2537}{3025} \times 100\% = 83.8\%$$

The Religious Knowledge Index reached 83.8%, which falls within the very high category. On the other hand, the dimension of religious knowledge was categorized as high, particularly in terms of students' understanding of fundamental concepts such as the pillars of faith, the pillars of Islam, and religious ethical values. However, narrative-based religious literacy, such as knowledge of exemplary stories from religious scriptures, remained relatively weak. In addition, students' initiative to independently seek religious knowledge had not yet developed optimally.

**Table 5.** Moral Conduct/Social Behavior Index (Items: 21, 22, 23, 24, and 25)

Items	SS (x5)	S (x4)	N (x3)	TS (x2)	STS (x1)	Interpretation
Being honest in examinations and assignments	31	69	21	0	0	High
Respecting teachers, parents, and peers	56	54	11	0	0	High
Helping friends or others	58	53	10	0	0	Moderate, with literacy representing the weakest aspect within this dimension.
Avoiding actions	47	61	12	1	0	Very high

prohibited by religion (e.g., lying and stealing)						
Demonstrating tolerance toward differences in religious beliefs	87	27	7	0	0	Moderate to high, as not all students actively engage in independent learning.
Score	13 95	10 56	18 3	2	0	

Number of respondents : 121  
 Maximum item score :  $5 \times 121 = 605$  (as the component consists of 5 items)  
 Maximum component score :  $605 \times 5 = 3025$   
 Total Moral Conduct/Social Behavior score:  $1140 + 1068 + 327 + 2 = 2537$   
 Moral Conduct/Social Behavior Index:

$$\frac{2537}{3025} \times 100\% = 83.8\%$$

The Moral Conduct/Social Behavior Index reached 83.8%, which falls within the very high category. The final dimension, namely moral conduct and social behavior, demonstrated highly positive results. Students showed respect toward teachers and parents, demonstrated willingness to help others, and exhibited a high level of tolerance toward differences in religious beliefs. Nevertheless, the aspect of honesty within academic contexts still reflected some variation, as a number of students remained in the neutral category.

**Table 6.** Religiosity Index of Students at SMA Negeri 1 Salatiga

Dimension	Score	Category	Strengths	Weaknesses
Worship Practices	78%	High	Prayer and fasting practices are very strong	Participation in religious study sessions and Qur'anic recitation remains low
Belief/Aqidah	92.9%	Very High	Almost all indicators are very strong	Minor uncertainty regarding the concept of the afterlife
Spiritual Experience/Spirituality	86.8%	Very High	Students feel peaceful and happy when engaging in worship and good deeds	Experiences of closeness to God and answered prayers are more varied

Religious Knowledge	83.8%	Very High	Strong understanding of basic religious knowledge; high tolerance	Religious literacy and knowledge of exemplary stories remain weak
Moral Conduct/Social Behavior	87%	Very High	Tolerance, respect, and helping behavior are very positive	Honesty still requires improvement

Based on the results of the students' religious index measurement, it can be concluded that the overall level of religiosity falls within the very high category. The dimension of religious practices achieved a score of 78% and was classified as high, indicating that the majority of students consistently perform obligatory acts of worship, although several non-obligatory practices still require further reinforcement. Meanwhile, the other four dimensions namely belief/aqidah (92.9%), spiritual experience (86.8%), religious knowledge (83.8%), and moral/social behavior (87%) were all categorized as very high. These findings indicate that the students possess strong religious convictions, deep spiritual awareness, sound religious knowledge, and social behavior that reflects positive religious morality.

Overall, these results suggest that students of SMA Negeri 1 Salatiga possess a solid religious foundation in theological, emotional, and social dimensions. The most prominent strengths are evident in the dimensions of aqidah and social morality, reflecting the successful cultivation of faith-based values and character education within the school environment. Nevertheless, the dimension of religious practices may still be improved through habituation activities or more intensive religious programs in order to achieve greater alignment with the other dimensions, which have already reached the very high category.

### Religiosity Index of Students at SMA Muhammadiyah Plus Salatiga

**Table 7.** Worship Practice Index (Items: 1, 2, 3, 4, and 5)

Items	SS (x5)	S (x4)	N (x3)	Interpretation
Five Daily Prayers	13	7	1	Very high, 95% of respondents were in the agree-strongly agree category.
Daily Prayers	11	10	0	High, all students reported practicing it consistently.
Religious Study	7	9	5	Moderately high, although

Sessions				five students responded neutrally, indicating uneven participation.
Qur'anic Recitation	7	8	6	Moderate to high, as several students (six respondents)
Fasting during Ramadan	14	7	0	Very high, as nearly all students reported engaging in the practice.
Score	1395	1056	183	

Number of respondents : 21  
 Maximum score per item :  $5 \times 21 = 105$  (for 1 component consisting of 5 items)  
 Maximum component score :  $105 \times 5 = 525$   
 Total score of religious practice:  $260 + 164 + 36 = 460$   
 Religious Practice Index : Total Score / Maximum Component Score  $\times 100\%$

$$\frac{460}{525} \times 100\% = 87\%$$

The results of the analysis indicate that the level of religiosity among students of SMA Muhammadiyah Plus Salatiga is generally in the high to very high category across almost all dimensions. In the dimension of religious practice, the majority of students consistently perform obligatory acts of worship such as the five daily prayers and fasting during Ramadan. Students are also accustomed to reciting prayers before and after learning activities, although some still fall within the neutral category.

Worship-related activities of a developmental nature, such as attending religious study sessions or reading the Qur'an regularly, show greater variation. Although most students selected "agree," there are still several neutral responses, indicating that the intensity of non-obligatory religious practices is not yet uniform among students.

**Table 8.** Belief/Aqidah Index (Items: 6, 7, 8, 9, and 10)

Items	SS (x5)	S (x4)	N (x3)	Interpretation
Belief in God	18	3	0	Very high (approaching the maximum level)
Sacred scripture as a guide for life	17	4	0	Very high
Belief in reward and sin	15	6	0	High
Belief in the afterlife	18	3	0	Very high
Religion as a	13	7	1	High

life guideline				
Score	405	69	3	

Number of respondents : 21  
 Maximum score per item :  $5 \times 21 = 105$  (for 1 component consisting of 5 items)  
 Maximum component score :  $105 \times 5 = 525$   
 Total score of belief/aqidah dimension:  $405 + 69 + 3 = 477$   
 Belief/Aqidah Index:  $\text{Total Score} / \text{Maximum Component Score} \times 100\%$

$$\frac{477}{525} \times 100\% = 90,8\%$$

The belief/aqidah dimension represents the strongest aspect. Nearly all students demonstrate very high levels of conviction regarding the existence of God, the Qur'an as a guide for life, belief in the afterlife, as well as the concepts of reward and sin. The belief that religious teachings serve as a practical guide in daily life is also categorized as very high.

These findings indicate that the students' theological foundation is highly solid and well-established, reflecting the effectiveness of aqidah education both in school and within the family environment.

**Table 9.** Spiritual Experience/Religious Appreciation Index (Items: 11, 12, 13, 14, 15)

Items	SS (x5)	S (x4)	N (x3)	Interpretation
Feeling peaceful during worship	14	7	0	High
Feeling close to God	11	8	1	High, indicating the presence of inner diversity among a small proportion of students
Feeling guilty when violating religious teachings	12	9	0	High
Feeling happy when performing good deeds	14	7	0	High
Feeling that prayers are answered	12	8	1	Moderately high, reflecting varying perceptions of spiritual experiences
Score	315	156	6	

Number of respondents : 21  
 Maximum score per item :  $5 \times 21 = 105$  (for one component consisting of 5 items)  
 Maximum component score :  $105 \times 5 = 525$   
 Total Spiritual Experience/Appreciation score:  $315 + 156 + 6 = 477$   
 The Spiritual Experience/Appreciation Index was calculated using the following formula:

$$\frac{477}{525} \times 100\% = 90.8\%$$

Thus, the Spiritual Experience/Appreciation Index reached 90.8%, which falls into the *very high* category. In the dimension of spiritual appreciation or spirituality, most students reported experiencing tranquility during worship, feeling close to God, and experiencing happiness when performing good deeds. Nevertheless, diversity was still evident in indicators related to personal spiritual experiences, such as perceptions of prayers being answered and feelings of closeness to God, where a small proportion of students remained in the neutral category. This finding indicates that the intensity of spiritual experience is strongly influenced by students' emotional conditions and levels of religious maturity.

**Table 10** Religious Knowledge Index (Items: 16, 17, 18, 19, 20)

Items	SS (x5)	S (x4)	N (x3)	Interpretation
Understanding the pillars of faith and the pillars of Islam	12	9	0	High
Understanding obligatory acts, recommended practices, and prohibitions	14	7	0	High
Knowledge of exemplary stories in the sacred scriptures	11	7	3	Moderate-high, indicating that some students demonstrate limited religious literacy
Understanding the values of tolerance and peace in religion	15	5	0	Very high
Seeking religious knowledge through books, media, or discussions	12	8	1	High, although learning initiative has not been evenly distributed among students
Score	320	144	12	

Number of respondents : 21  
 Maximum score per item :  $5 \times 21 = 105$  (for one component consisting of 5 items)

Maximum component score:  $105 \times 5 = 525$

Total Religious Knowledge score:  $320 + 144 + 12 = 476$

The Religious Knowledge Index was calculated as follows:

$$\frac{476}{525} \times 100\% = 90.6\%$$

Accordingly, the Religious Knowledge Index reached 90.6%, which is categorized as *very high*. The dimension of religious knowledge also demonstrated a high level of achievement. Students generally showed a solid understanding of fundamental religious concepts, including the pillars of faith (*rukun iman*) and the pillars of Islam (*rukun Islam*), as well as distinctions between obligatory acts, recommended practices, and prohibitions. Nevertheless, students' comprehension of exemplary narratives from sacred texts revealed some variation, with several respondents remaining in the neutral category. Similarly, active engagement in seeking religious knowledge through media sources or discussion forums was not yet evenly distributed among students. These findings suggest that religious literacy grounded in reading habits and independent intellectual exploration still requires further enhancement.

**Table 11.** Moral Conduct/Social Behavior Index (Items: 21, 22, 23, 24, 25)

Items	SS (x5)	S (x4)	N (x3)	Interpretation
Being honest in examinations and assignments	12	8	1	High, although a slight degree of ambivalence remains
Respecting teachers, parents, and peers	14	7	0	Very high
Helping friends or others	14	7	0	Very high
Avoiding actions prohibited by religion (e.g., lying and stealing)	13	7	1	Moderately high, indicating that a small proportion of students still experience uncertainty
Demonstrating tolerance toward differences in religious beliefs	14	7	0	Very high
Score	335	144	6	

Number of respondents : 21

Maximum score per item :  $5 \times 21 = 105$  (for one component consisting of 5 items)

Maximum component score :  $105 \times 5 = 525$

Total Moral and Social Behavior score:  $335 + 144 + 6 = 485$

The Moral and Social Behavior Index was calculated using the following formula:

$$\frac{485}{525} \times 100\% = 92.3\%$$

Thus, the Moral and Social Behavior Index reached 92.3%, which falls into the *very high* category. The final dimension, namely moral and social behavior, demonstrated a very strong result. Students generally exhibited honest behavior, showed respect toward teachers and parents, and demonstrated tolerance toward differences. They also displayed a strong tendency to help others and avoid reprehensible actions such as lying or stealing. All indicators within the moral and social behavior dimension were categorized as high to very high, indicating that the internalization of religious moral values has been effectively manifested in students' daily lives.

**Table 12.** Religiosity Index of Students at SMA Muhammadiyah Plus Salatiga

Dimension	Score	Category	Strengths	Weaknesses
Worship Practices	87 %	Very high	Consistent engagement in obligatory worship practices	Participation in religious study circles (pengajian) and Qur'anic recitation (tilawah) has not yet been evenly distributed
Belief/Aqidah	90,8%	Very high	Very high level of religious belief among nearly all students	Almost no significant weaknesses identified
Spiritual Experience/Spirituality	90,8%	Very high	Strong emotional and spiritual appreciation	A small number of students remained in the neutral category
Religious Knowledge	90,6%	Very high	Strong understanding of fundamental religious knowledge	Exemplary narratives from sacred texts were less thoroughly understood
Moral Conduct/Social Behavior	92,3%	Sangat Tinggi	High levels of honesty, respect, and tolerance in social behavior	Only a minimal and statistically insignificant proportion of neutral responses was identified

Overall, students of SMA Muhammadiyah Plus Salatiga demonstrated a very high level of religiosity, particularly in the dimensions of religious belief, moral and social behavior, and spiritual appreciation. Obligatory religious practices were also performed consistently, although developmental forms of worship, such as Qur'anic recitation and participation in religious study circles, still require further reinforcement. Students' religious literacy and independent exploration of religious knowledge may likewise be enhanced through habituation programs, mentoring activities, and integrated religious initiatives. In general, these findings indicate that the school environment has successfully fostered religious values and moral character among students, while also cultivating a strong and positive religious culture.

### **Comparison of the Religiosity Index of Students at SMA Negeri 1 Salatiga and SMA Muhammadiyah Plus Salatiga**

Based on the analysis of the religiosity index in the two schools, namely SMA Negeri 1 Salatiga and SMA Muhammadiyah Plus Salatiga, it can be concluded that both institutions demonstrate high to very high levels of religiosity. Nevertheless, the characteristics of religiosity in each school reflect distinct patterns shaped by their respective institutional backgrounds.

In general, SMA Negeri 1 Salatiga exhibits a strong yet more pluralistic and diverse form of religiosity, whereas SMA Muhammadiyah Plus Salatiga demonstrates a more stable, intensive, and homogeneous pattern of religiosity. The most significant difference appears in the dimension of religious practice, which is stronger in the Muhammadiyah-based school, reflecting the influence of a structured religious environment and systematic habituation programs. Despite these differences, both schools have successfully fostered strong religious values and moral-social behavior among their students.

Overall, the findings suggest the existence of two distinct patterns of religiosity: a plural and adaptive pattern within the public school context, and a more intensive and institutionally integrated pattern within the religious-based school environment.

## Factors Influencing the Religiosity of Students at SMA Negeri 1 Salatiga and SMA Muhammadiyah Plus Salatiga

First, the family factor. Family plays a highly significant role in shaping adolescents' religiosity<sup>11</sup>. One of the most important aspects is parenting style. Democratic and religious-oriented parenting tends to foster positive religious attitudes, as it provides adolescents with opportunities to understand religious values consciously and through appropriate guidance<sup>12</sup>. In addition, parents' exemplary behavior in performing religious practices and demonstrating spirituality in daily life serves as a concrete model that is easily imitated by children<sup>13</sup>. Such role modeling plays a crucial role in the internalization of religious values among adolescents. Furthermore, open communication within the family, particularly regarding religious issues, helps adolescents develop a deeper and more personal understanding of religion. A supportive and religious family environment therefore constitutes a strong foundational basis for the development of adolescent religiosity.<sup>14</sup>

Second, the educational factor. Education, particularly religious education in schools, plays an important role in shaping adolescent religiosity<sup>15</sup>. A relevant curriculum, engaging teaching methods, and the presence of inspiring religious teachers can enhance students' religious understanding while also encouraging the implementation of religious practices in daily life. Religious teachers function not only as instructors but also as role models and spiritual

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<sup>11</sup> Raphita Diorarta and Mustikasari, "Tugas Perkembangan Remaja Dengan Dukungan Keluarga: Studi Kasus," *Carolus Journal of Nursing* 2, no. 2 (2020): 111–20, <https://doi.org/10.37480/cjon.v2i2.35>.

<sup>12</sup> Nurul Husnaini, "Peran Pola Asuh Demokratis Dalam Membangun Karakter Positif Pada Anak Usia Dini," *JURNAL TILA (Tarbiyah Islamiyah Lil Athfaal)* 4, no. 2 (2024): 559–67, <https://doi.org/10.56874/tila.v4i2.2049>.

<sup>13</sup> Sri Dwi Harti, "Keteladanan Orang Tua Dalam Mengembangkan Moralitas Anak Usia Dini," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 7, no. 5 (2023): 5369–79, <https://doi.org/10.31004/obsesi.v7i5.5191>.

<sup>14</sup> Fatmawati, "Peran Keluarga Terhadap Pembentukan Kepribadian Islam Bagi Remaja," *Risalah* 27, no. 1 (2016): 17–31.

<sup>15</sup> Rohmi Yuhani`ah, "Psikologi Agama Dalam Pembentukan Jiwa Agama Remaja," *Jurnal Kajian Pendidikan Islam* 1, no. 1 (2021): 12–42, <https://doi.org/10.58561/jkpi.v1i1.5>.

mentors for students<sup>16</sup>. Furthermore, a school environment that supports religious activities contributes significantly to strengthening religious values.<sup>17</sup> Activities such as Islamic boarding-style programs (*pesantren keilat*), regular religious gatherings, and Islamic studies provide opportunities for adolescents to deepen their understanding of religious teachings while cultivating positive habits in worship and behavior in accordance with Islamic values. Therefore, effective religious education combined with a supportive school environment serves as an important medium for fostering adolescent religiosity.

Third, the peer factor. Peer relationships constitute one of the most influential social elements in shaping adolescent religiosity<sup>18</sup>. During adolescence, individuals tend to seek identity and social acceptance, making peer-group influence particularly dominant.<sup>19</sup> When adolescents are surrounded by peers who are religious and uphold religious values, their tendency toward religiosity is likely to increase. Conversely, peer environments that are distant from spiritual values may weaken an individual's religious commitment. In addition, social interactions within peer groups through discussions, exchanges of ideas, and shared experiences related to religious values play an important role in influencing the extent to which adolescents accept, reject, or adapt those values within their personal lives. Therefore, the quality and character of adolescents' social associations significantly determine the direction of their religious development.

Fourth, the media and technology factor. Media and technology also exert a significant influence on adolescent religiosity in today's digital era.<sup>20</sup> Through social media platforms, adolescents

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<sup>16</sup> Moch. Hilman Taabudillah, "Peran Guru Pendidikan Agama Islam Dalam Meningkatkan Akhlak Mulia Siswa," *Wistara: Jurnal Pendidikan Bahasa Dan Sastra* 4, no. 2 (2023): 130–32, <https://doi.org/10.23969/wistara.v4i2.10491>.

<sup>17</sup> Ghiska Sahira Naila et al., "Pengaruh Lingkungan Sekolah Terhadap Pembentukan Nilai Agama," *Jurnal Multidisiplin West Science* 3, no. 6 (2024): 705–13, <https://doi.org/10.58812/jmws.v3i06.1268>.

<sup>18</sup> Artha Alviyan, Ardhana Januar Mahardhani, and Prihma Sinta Utami, "Peran Kelompok Teman Sebaya Dalam Upaya Pembentukan Moral," *Jurnal Ilmu Pendidikan PKn Dan Sosial Budaya* 4, no. 2 (2020): 1–14.

<sup>19</sup> Alfu Fitrotul Lailiyah, Rahma Egi Femilia, and Firsty Oktaria Grahani, "Dampak Lingkungan Teman Sebaya Terhadap Keputusan Gaya Hidup Remaja," *Journal of Gender Equality and Social Inclusion (Ges)* 4, no. 1 (2025): 1–9, <https://doi.org/10.38156/gesi.v4i1.181>.

<sup>20</sup> Mely Mentari, "Faktor Penentu Perilaku Keagamaan Siswa: Dampak Penggunaan Media Sosial Dan Pembelajaran Pendidikan Agama Islam," *OASIS: Jurnal Ilmiah*

have broad access to various forms of religious content, such as digital da'wah, online sermons, Islamic podcasts, and religious study videos, all of which may strengthen their religious understanding and enthusiasm. Nevertheless, such exposure also presents challenges that require careful attention. Not all religious content available in digital media is educational or constructive; some may create religious dissonance by promoting extreme, misleading, or non-moderate perspectives. In addition, entertainment media such as films, music, and video games that are inconsistent with religious teachings may gradually weaken religious commitment when consumed without proper supervision or critical awareness. Therefore, digital literacy and adolescents' ability to evaluate and selectively engage with information are essential factors in maintaining religiosity amid the rapid expansion of technology and media<sup>21</sup>.

Fifth, the social and cultural environment factor. The social and cultural environment also plays an important role in shaping adolescent religiosity. The values and norms prevailing within society serve as behavioral references that indirectly encourage or pressure individuals to practice religious teachings. In religiously oriented communities, adolescents tend to experience strong social expectations to engage in religious practices, such as congregational prayer, participation in religious study gatherings, and involvement in other religious activities. Moreover, local traditions and religious cultures embedded within society contribute significantly to adolescents' religious attitudes. Religious ceremonies, mosque-based activities, and forms of local wisdom containing spiritual values function as mediums of social learning that reinforce the internalization of religious teachings. Daily interaction within an environment characterized by strong religious values gradually shapes adolescents' habits and patterns of thought, enabling them to understand and practice their religion more consistently.

Sixth, the internal or psychological factor. Internal or psychological factors constitute an important aspect in shaping adolescent religiosity, as they are directly related to the dynamics of

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*Kajian Islam Vol* 4, no. 2 (2020): 1–20, <https://www.syekhnrjati.ac.id/jurnal/index.php/oasis/article/view/5048/0>.

<sup>21</sup> Syaefudin Achmad, "Digital Literacy As a Foundation for Religious Moderation Learning At Salatiga'S Al-Hijrah Tingkir Islamic Boarding School," *Paedagogia: Jurnal Pendidikan* 11, no. 1 (2022): 119–29, <https://doi.org/10.24239/pgd.vol11.iss1.208>.

personal development. Adolescence represents a phase of identity exploration in which individuals begin to question and reassess the values they embrace, including those related to spirituality and religiosity.

## Conclusion

Based on the analysis of the religiosity index at SMA Negeri 1 Salatiga and SMA Muhammadiyah Plus Salatiga, both schools demonstrate high to very high levels of religiosity, although with distinct characteristics shaped by their respective institutional contexts. SMA Negeri 1 Salatiga exhibited strong religiosity in the dimensions of religious belief, spiritual appreciation, religious knowledge, and moral-social behavior. However, the dimension of religious practice remained within the high category, indicating variation in the consistency of students' worship practices. In contrast, SMA Muhammadiyah Plus Salatiga demonstrated a more evenly distributed and consistently very high level of religiosity across nearly all dimensions, particularly in religious practice, which was strengthened through structured religious habituation programs. Overall, SMA Negeri 1 Salatiga reflects a more pluralistic and diverse pattern of religiosity, whereas SMA Muhammadiyah Plus Salatiga displays a more stable, intensive, and homogeneous religious pattern. Nevertheless, both schools have successfully fostered strong religious values and moral-social character among their students.

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