The Study of *Tawhid* and its Influence on the Dimension of Religiosity of *Santri* in Langsa City

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Abstract

This study examines the influence of study *tawhid* on the dimension of religious of santri in Langsa City. The research questions include; was there a correlation between study of *tawhid* carried out at the Islamic boarding schools and the dimension of religious of the *santri* in Langsa City. The population in this study were Islamic boarding schools in Langsa City, totalling 20 Islamic boarding schools; two Islamic boarding schools with different educational models were taken as samples, Futuhul Mua'rif represented *salafiyah* (N=85), and Raudhatun Najah represented integrated Islamic boarding schools (N=40) with the number of participants 125 people. The researcher applied a mixed-method, which combined quantitative and qualitative approaches. Pearson product-moment was used to measure the validity of quantitative data and analytical descriptive was involved to analyze the qualitative data. Results showed that the correlation values between the students' study of *tawhid* value and their dimension of religious at the *Salafiah* Islamic boarding school were; ideological 0,980, ritualistic 0,971, experiential 0,975, intellectuality 0,979, and consequential 0,926. All of the values were higher than *r* table, which was 0,278. This indicated that there was a significant correlation between the dimension of religious and the study of *tawhid*. While, results of student's values at the integrated Islamic boarding school were ideological 0,941, ritualistic 0,951, experiential 0,944, intellectual 0,943, and consequential 0,910. The values were higher than *r* table, which was 0,403. This indicated that there was a significant correlation. The value of religiosity Sig *(2-tailed)* of *Salafiyah* and integrated boarding schools was 0,000 $(\bar{p}0,01)$ thus the null hypothesis (Ho) was rejected and the alternative hypothesis (Ha) was accepted. This showed that there were significant correlations between the two variables.

Keywords: *religiosity santri, tawhid*

Abstrak

Penelitian ini bertujuan menguji pengaruh kajian tauhid dan dimensi religiositas pada santri Kota Langsa, adapun masalah yang harus dijawab dalam penelitian ini adalah: apakah ada hubungan antara kajian-kajian tauhid di pesantren dengan dimensi religiositas pada santri Kota Langsa. Populasi dalam penelitian ini adalah pesantren yang berada di Kota Langsa berjumlah 20 pesantren, sebagai sampel diambil dua pesantren yang berbeda model pendidikan, pesantren Futuhul Mua'rif mewakili pesantren salafiyah (N=85) dan Raudhatun Najah mewakili pesantren terpadu (N=40) dengan jumlah partisipan 125 orang. Peneliti menggunakan *mixed method* (metode kombinasi/campuran) antara kuantitatif dan kualitatif, menguji validitas data kuantitatif menggunakan *pearson product moment* dan deskriptif analitis dalam kualitatif. Hasil penelitian menunjukkan bahwa nilai korelasi antara nilai kajian tauhid dan nilai dimensi religiositas pada partisipan santri pesantren salafiyah, yaitu; keyakinan 0,980, ibadah 0,971, pengalaman 0,975, intelektual 0,979 dan konsekuensi 0,926, dan semua nilai dari dimensi-dimensi religiositas dan lebih besar dari nilai r tabel yaitu 0,278, berarti ada korelasi yang sangat signifikan antara dimensi religiositas dengan kajian tauhid. Santri pesantren terpadu yaitu; keyakinan 0,941, ibadah 0,951, pengalaman 0,944, intelektual 0,943 dan konsekuensi 0,910, nilai dari dimensi religiositas lebih besar dari nilai r tabel 0,403, berarti ada korelasi yang sangat signifikan. Nilai dimensi religiositas Sig (2-tailed) baik pada pesantren salafiyah dan terpadu adalah 0,000 ($\overline{p}$ 0,01) sehingga hipotesis null (H0) ditolak dan hipotesis alternatif (Ha) diterima. Ini berarti ada korelasi yang sangat signifikan antara kedua variabel tersebut.

Kata Kunci: *religiositas, santri, tauhid*

Introduction

Religiosity is the highest and absolute psychological value sourced from human beliefs; this is found as a process of knowledge possessed by individual humans.[1] It includes one of the most intense strengths in life including death, and health.[2] Religiosity emphasizes the quality of an individual's self-appreciation

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[1] Ralph L. Piedmont et al., "The Empirical and Conceptual Value of the Spiritual Transcendence and Religious Involvement Scales for Personality Research," *Psychology of Religion and Spirituality* 1, no. 3 (2009), https://doi.org/10.1037/a0015883.
[2] Ahmed M. Abdel Khalek, *Religiosity and Subjective Well-Being in the Arab Context* (Newcastle: Cambridge Scholars Publishing, 2018).

and attitudes in following the religious knowledge he believes in.[3] It affects human actions and it roles as a pivotal aspect in life.[4] These indicate that all human actions, utterances, thoughts, and activities should rely on the *tawhid* (doctrine of the *oneness* of God) values and the norms of their religious teachings.[5] It becomes a spiritual standard, which constantly be applied in one's various structures and self-quality.[6] Religiosity emphasizes a formal ritualistic approach, which shows a bound commitment between humans and God.[7] In Islam, parents are ordered to embed religious values in their children optimally even since they have not been born into the world. The goal is to generate children who own noble characters and personalities that meet religious expectations.

The religiosity within human souls can be measured and identified the extent of an individual's experience, knowledge, self-belief, and self-appreciation on his religion.[8] Someone who maintains religious characters and values can be identified not only from his adherence toward the religious rituals, but he also implements the meanings of religious values in all activities he carries out in society including building relationships with other humans. This shows that religious values must be developed into habits both in performing worship and in living within the social community. Humans are social and religious creatures created by God, who have duties to protect and preserve the entire universe and are always connected to God.[9] These kinds of relationships will always guide humans to virtue. The relationships with God enable to strengthen the relationship with humans.[10]

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[3] Bambang Suryadi and Bahrul Hayat, *Religiusitas: Konsep, Pengukuran, Dan Implementasi Di Indonesia* (Jakarta: Bibliosmia Karya Indonesia, 2021).

[4] Jumal Ahmad, *Religiusitas, Refleksi Dan Subjektivitas Keagamaan* (Yogyakarta: Deepublish, 2020).

[5] Muhammad Azis Husnarrijal, "Hubungan Pendidikan Kedisiplinan Dan Religiositas Dengan Perilaku Agresif Siswa," *Oasis : Jurnal Ilmiah Kajian Islam* 5, no. 2 (2021): 18, https://doi.org/10.24235/oasis.v5i2.4985.

[6] Siti Nur Aidah, *Pembelajaran Pendidikan Karakter* (Yogyakarta: KBM Indonesia, 2020).

[7] Ahmad, *Religiusitas, Refleksi Dan Subjektivitas Keagamaan*.

[8] Nur Hasan, "Elemen-Elemen Psikologi Islami Dalam Pembentukan Akhlak," *Spiritualita* 3, no. 1 (2019), https://doi.org/10.30762/spr.v3i1.1516.

[9] Nurul Aeni, "Religiosity Of Surakarta Middle Class Muslim (Interaction With Globalism And Modernism)," *Jurnal Harmoni*, 2020, 232–51.

[10] Bernardus Agus Rukiyanto, *Pendidikan Religiusitas Untuk Perguruan Tinggi* (Yogyakarta: Sanata Dharma University Press, 2021).

Performing religious value is considerably important to increase spirituality and to develop an individual's personality who has been equipped with reason, will, and effort by God to be in harmony with the religious values, which further will develop his sense of faith and piety to God and acquire noble characters.[11] Religiosity includes a motivation to encourage someone to behave in accordance with the religious values, this progress from someone's feeling, notion, and motivation in religion.[12]

It can be concluded that religious value is a state that emerged in an individual's heart and soul which encourages him to behave, act, communicate, and perform activities in following the teachings and the norms of the religion he believes in. Furthermore, it leads an individual to implement religious values in daily life.

Pesantren or Islamic boarding school educational institution is one of the places to cultivate and embed the religious values, which since the beginning of its emergence has aimed to educate people with religious values and competent in the field of religion. *Santri* (*student* at traditional Muslim school) who graduated from boarding schools are expected to spread the values of religiosity to their places of origin. Therefore, boarding school can be said as an educational institution that produces intellectual Muslims with religious merits and preaches Islamic values to broader society.

However, boarding school is not only functioning as an educational institution, but more than that, it is also a place for cultivating and embedding the values of religiosity in the students. Not only possessing knowledge about religion but also competent in the field and develop as an individual who have virtuous and high characters.

The construction and the inculcation of the religious values in boarding school are considerably potent and it undergoes through the systematic educational process as implemented in the teaching and learning process and daily life behavior. One of the teaching forms to construct the students' values of religiosity in boarding school is through the teaching of *tawhid* (doctrine of the *oneness* of God) and *tasawuf*/morals (*akhlak*) books. Moreover, the s*antri* are also educated

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[11] Harits Azmi Zanki, *Penanaman Religious Culture Di Lingkungan Madrasah* (Bandung: CV. Adanu Abimata, 2021).

[12] Khairudin Aljunied, "Islam as Therapy: Zakiah Daradjat and the Uses of Religious-Oriented Psychology," *Indonesia and the Malay World* 49, no. 143 (2021), https://doi.org/10.1080/13639811.2021.1873618.

to get used to and to practice commendable traits as well as to live in simplicity in the boarding school environment, which those will develop their personalities abounding with magnificent religious values.[13]

The values of religiosity must be embedded early in the *santri* within the boarding school environment. The *santri* cannot undergo the educational process and develop religious character themselves, however, the process is influenced by the religious knowledge they possessed from their teachers during their studies in certain periods. One of the compulsory curricula that the *santri* have to join is *tawhid* learning, which is a piece of fundamental religious knowledge for them. Their understanding of the study is believed will construct their dimension of religious.

The dimensions of religiosity will be constructed and developed in the *santri* along with the knowledge and practice they absorbed through the knowledge they studied at the boarding school. The construction of the dimension of religious in the soul of the *santri* is significantly important, as it will create them as the agent of religious moderation in their society.

Santri is part of society and is required to possess religious values. The religious values within an individual are closely related to his understanding of his religion gained from his learning experience. *Tawhid* studies are one of the compulsory subjects in the boarding school curricula and there are *tawhid* books taught to santri at all levels in the boarding school. *Tawhid* learning has become one of the mandatory agendas in *pesantren*. The religious values of the *santri* are formed through their understanding of the *tawhid* studies, which then create obedient *santri* with religious values.[14]

Moving from the basic assumption of the phenomenology that an individual actively interprets his knowledge and experience by providing meaning to things he experiences, feels, and perceives. Therefore, an interpretation is an active reaction that conveys meanings towards things experienced by an individual. In other words, knowledge and conception are creative approaches in acting

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[13] Salma Kamaliyah, Indriyati Eko Purwaningsih, and Titisa Ballerina, "Koping Religius Kaitannya Dengan Subjective Well-Being Santri Pondok Pesantren," *JURNAL SPIRITS* 10, no. 2 (2020), https://doi.org/10.30738/spirits.v10i2.8212.

[14] Ismail Ismail, "PESANTREN DALAM PERUBAHAN SOSIAL," *RELIGIA*, 2017, https://doi.org/10.28918/religia.v12i1.201.

which represent meanings. Thus, in this study, the researcher will examine the extent to which the intensity of the influence of *tawhid* teaching conducted in Islamic boarding schools can affect the students' dimension of religious. This is important to study because the dimension of religiosity influences religious moderation significantly. If a *santri* has formed his dimensions of religiosity, then the spirit of religious moderation will also develop automatically.

It cannot be denied that there has been a lot of research on religiosity. Still, there are several studies which reveal that religious knowledge possessed by a person will have an impact on one's religious behaviour or religiosity[15]; in research conducted by Gokcekus, it was revealed that a person's behaviour is created from his environment. and not much influenced by knowledge[16], Beller's research reports that studies of classical monotheism that are carried out will make people more unproductive which will create an attitude of pessimism and stagnation so that no effort is made to create a sense of mutual assistance[17]. So, the presence or position of this research is to reinforce and test assumptions from existing studies with studies based on empirical data, which are then analyzed so that this research is based on data, not mere assumptions; then, it can be seen which aspects make up one's religiosity.

Method

This research employed a mixed-method or combination methods with a concurrent embedded type of research. The characteristic of this method is both qualitative and quantitative data are collected simultaneously. Mix-method is a mechanism in research that combines both qualitative and quantitative data that enable the researcher to obtain a complete and comprehensive description of the analysis as a

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[15] H Zamani-Farahani, "The Relationship between Islamic Religiosity and Residents' Perceptions of Socio-Cultural Impacts of Tourism in Iran: Case Studies of Sare'in and Masooleh," *Tourism Management* 33, no. 4 (2012): 802–14, https://doi.org/10.1016/j.tourman.2011.09.003.

[16] O Gokcekus, "Religion, Religiosity, and Corruption," *Review of Religious Research* 62, no. 4 (2020): 563–81, https://doi.org/10.1007/s13644-020-00421-2.

[17] Johannes Beller and Christoph Kröger, "Religiosity and Perceived Religious Discrimination as Predictors of Support for Suicide Attacks among Muslim Americans.," *Peace and Conflict: Journal of Peace Psychology* 27, no. 4 (2021): 554–67, https://doi.org/10.1037/pac0000460.

basis for answering the research problems.[18]

The quantitative and qualitative data collection techniques used were questionnaires distributed to *santri*, interviews, observation, and documentation. The collected data was analyzed quantitatively using the Classical Assumptions Test, including interval scales, normality tests, linearity, heteroscedasticity and multicollinearity. Then the hypothesis will be tested by testing the validity of the Pearson Product Moment, Reliability and Linear Regression. After this is done, the qualitative data will be described and analyzed on the quantitative data obtained.

The population in this study were Islamic boarding schools located in Langsa City, totalling 20 Islamic boarding schools as samples were taken from two Islamic boarding schools with different educational models, *Futuhul Mua'rif* representing *Salafiyah*, the number of participants was 85 students and *Raudhatun Najah* representing integrated Islamic boarding schools, participants 40 students with a total of 125 participants. And the selection of these two pesantren considered that the monotheism studies were carried out in stages.

The use of the quantitative approach was to examine how *tawhid* teaching influences the dimension of religious of the *santri* in Langsa City. Pearson's product moment was used to test the validity of the data. Whereas qualitative research was applied to analyze the shift dimension of religious of *santri* after learning the *tawhid* within a certain period and the researcher used a descriptive analysis approach.

Dimension of religiosity

Religiosity word derives from English, that is religion and it then changes into religiosity. According to the dictionary of spiritual terms, the word religiosity is rooted in the Latin, religio, which the base word is religure means binding[19]. In the Indonesian language, the term can be defined as religiosity.[20] It indicates the internalization of religion in a person.[21] It also can be defined as a tangible manifestation of one's

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[18] John W. Creswell and J. David Creswell, "Research Design: Qualitative, Quantitative, and Mixed Methods Approaches - John W. Creswell, J. David Creswell - Google Books," *SAGE Publications, Inc.,* 2018.

[19] Ahmad, *Religiusitas, Refleksi Dan Subjektivitas Keagamaan.*

[20] Suryadi and Hayat, *Religiusitas: Konsep, Pengukuran, Dan Implementasi Di Indonesia.*

[21] Daniela Villani et al., "The Role of Spirituality and Religiosity in Subjective Well-Being of Individuals with Different Religious Status," *Frontiers in Psychology* 10, no. JULY

religiosity or an individual's religious quality.[22]

According to Charles Glock and Rodney Strak the dimension of religiosity deals with the level of human conception, responsibility, and commitment to their religious belief[23]. The level of conception indicates the level of insight absorbed through the knowledge related to their religion,[24] while the level of responsibility and commitment means the level of individuals to be religious through various approaches they comprehensively and thoroughly understand.[25]

Thouless defines religiosity as the connection between the soul that is practically felt and things that are believed as being which is higher than the human itself.[26] In line with Glock and Strak, William James defines religiosity as reason and experience as a human being who views himself closely connected to God. He adds that God is the first absolute truth who leads human beings to carry out a process of true wisdom without denying Him.[27]

Rusmin Tumanggor in the book of religious psychological science proposes the term to describe religious awareness as religious

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(2019), https://doi.org/10.3389/fpsyg.2019.01525.even if results are not altogether consistent across studies. This mixed evidence is probably due to the inadequate operationalization of the constructs as well as the neglect of the moderation effect that the individuals' religious status can have on the relation between spirituality/religiosity and subjective well-being. The current study aimed to investigate the relationship of spirituality and religiosity with subjective well-being (operationalized as both life satisfaction and balance between positive and negative affect

[22] Villani et al.*even if results are not altogether consistent across studies. This mixed evidence is probably due to the inadequate operationalization of the constructs as well as the neglect of the moderation effect that the individuals' religious status can have on the relation between spirituality/religiosity and subjective well-being. The current study aimed to investigate the relationship of spirituality and religiosity with subjective well-being (operationalized as both life satisfaction and balance between positive and negative affect*

[23] Rodney Stark and Charles Y. Glock, *American Piety: The Nature of Religious Commitment*, *Sociological Analysis*, vol. 29 (Los Angeles: Berkeley University Press, 1968), https://doi.org/10.2307/3710152.

[24] Richard R Clayton and James W Gladden, "The Five Dimensions of Religiosity: Toward Demythologizing a Sacred Artifact," *Journal for the Scientific Study of Religion* 13, no. 2 (March 20, 1974): 135–43, https://doi.org/10.2307/1384375.private liberal-arts university in Florida. Each of the 5-D scales more than adequately met the minimum criteria of Guttman scaling in both data sets. The results of a factor analysis (varimax and oblique rotation

[25] Stark and Glock, *American Piety: The Nature of Religious Commitment*.

[26] Robert Henry Thouless, *An Introduction To The Psychology Of Religion* (California: Nabu Pres, 2010).

[27] William James, Eugene Taylor, and Jeremy Carrette, *The Varieties of Religious Experience: A Study in Human Nature*, *The Varieties of Religious Experience: A Study in Human Nature*, 2012, https://doi.org/10.4324/9780203393789.

consciousness and religious experience[28]. Religious awareness or religious consciousness is a side of religion that is reflected in the mind and it can be tested according to the mental aspects of religious activities. Religious experience is a feeling component within religious awareness, which includes actions and feeling activities that lead to a belief.[29]

Cappellen, Saroglou, & Toth-Gauthier[30]; Guo, Liu, & Tian[31]; and Stamatoulakis[32] mention that if the level of an individual's religiosity is high, then his tendency to behave well within his social life will also higher. It is because an individual's behavior is one of the basic reflections in developing one's dimension of religious. Someone who has established in religion tends to have a greater tendency to help others, behave well, be religiously obedient, and possess competent knowledege in religion[33]. Religious people prefer to perform virtuous behavior in social life and those who possess religion are better than those who are agnostics.[34]

This research uses the theory of dimension of religious constructed by Stark and Glock as the basis of its approach. The dimensions of religiosity based on Stark and Glock theory are classified into five dimensions[35], including (1) the dimension of ideological, this dimension deals with someone's faith and belief in the teaching of

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[28] Rusmin Tumanggor, *Ilmu Jiwa Agama: The Psychology of Religion* (Jakarta: Kencana Prenadamedia Group, 2014).

[29] Muhammad Taufik, *Psikologi Agama* (Mataram: Sanabil, 2020).

[30] Patty Van Cappellen, Vassilis Saroglou, and Maria Toth-Gauthier, "Religiosity and Prosocial Behavior Among Churchgoers: Exploring Underlying Mechanisms," *The International Journal for the Psychology of Religion* 26, no. 1 (January 2, 2016): 19–30, https://doi.org/10.1080/10508619.2014.958004.

[31] Qingke Guo, Zhen Liu, and Qirui Tian, "Religiosity and Prosocial Behavior at National Level.," *Psychology of Religion and Spirituality* (Liu, Zhen: Department of Psychology, Shandong Normal University, No.1 Daxue Road, Jinan, China, 250358, mysiben@163.com: Educational Publishing Foundation, 2020), https://doi.org/10.1037/rel0000171.

[32] Klearhos K. Stamatoulakis, "Religiosity and Prosociality," *Procedia - Social and Behavioral Sciences* 82 (July 3, 2013): 830–34, https://doi.org/10.1016/J.SBSPRO.2013.06.357. the number of gods worshiped and the representations of these gods. However, one commonality the three largest religions (Christianity, Islam and Judaism

[33] C Daniel Batson, "Religion as Prosocial: Agent or Double Agent?," *Journal for the Scientific Study of Religion* 15, no. 1 (February 7, 1976): 29–45, https://doi.org/10.2307/1384312. prejudice

[34] Olga Stavrova and Pascal Siegers, "Religious Prosociality and Morality Across Cultures: How Social Enforcement of Religion Shapes the Effects of Personal Religiosity on Prosocial and Moral Attitudes and Behaviors," *Personality and Social Psychology Bulletin* 40, no. 3 (2014), https://doi.org/10.1177/0146167213510951.

[35] Stark and Glock, *American Piety: The Nature of Religious Commitment*.

religions he adheres to, for example, the belief in divinity, prophet hood, eschatological matters, and so forth. (2) The dimension of ritualistic deals with the obedience of an adherent in carrying out religious orders and avoiding the prohibitions. This dimension focuses on religious practice performed by the adherents both individual and congregational. (3) The dimension of experiential deals with the relationship between an individual's appreciation and practice of religious teaching he adheres to. (4) The intellectual dimension focuses on someone's knowledge and understanding of his religious teaching. It deals with someone's conception of the substance of the religious teaching. (5) The dimension of consequential deals with the implications of religious teaching that affect an individual's attitudes, decisions, and commitments in social life in society. The implication of this dimension underlies an individual's ideological, ritualistic, experiential, and intellectuality.

Therefore, the dimension of religiosity is an individual plurality, not only including one or two dimensions but also integrating all dimensions. The existence of plurality and diversity in Islam does not only exist in ritualistic worship but also other activities. As a comprehensive system within all aspects of life, Islam motivates its adherents to live a comprehensive religious life to be *rahmatan lil 'alamin* (a mercy to all creations) followers.

Concept of influence, tawhid teaching, and santri

An influence represents firm effects or consequences that construct human thought and behavior, either personal or group. It is an abstract dimension and the general standard to measure the influence is unavailable, hence it is can only be analyzed.[36] The concept of influence is passive and it may generate an effect. [37] For example, someone's behavior is formed through his knowledge and experience. According to the Great dictionary of the Indonesian language, the definition of influence is the power that causes something to happen, the presence of something that can shape and change something else

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[36] Yvonne Laird, Samantha Fawkner, and Ailsa Niven, "A Grounded Theory of How Social Support Influences Physical Activity in Adolescent Girls," *International Journal of Qualitative Studies on Health and Well-Being* 13, no. 1 (2018), https://doi.org/10.1080/1748 2631.2018.1435099.

[37] Russell Spears, "Social Influence and Group Identity," *Annual Review of Psychology*, 2021, https://doi.org/10.1146/annurev-psych-070620-111818.

and follow due to the strength of the others. [38]

Based on the theory above, it can be concluded that an influence is an interrelated relationship between two conditions that have a causal relationship, which will have an impact on reactions that arise, including behavior, commitment decisions, actions, and circumstances; this is led by the impulse that arises within oneself to change and to develop something better. The term of influence used in the current research indicates a form of a causal relationship between variable X, namely the *tawhid* learning conducted by the *santri* in Langsa City which affects variable Y, namely the dimension of religiosity. Therefore, this study investigates whether or not the *tawhid* teaching conducted at the boarding schools influences the dimension of religiosity of the *santri* in Langsa City.

Etymologically, according to the great dictionary of Indonesian language (KBBI), the word 'study' at the *tawhid* study derives from the word *'kaji'* which means learn or to learn; to analyze, to investigate, to examine, and to study.[39] Whereas the word '*tawhid'*, according to the dictionary of popular science, means to study, to explore, and to analyze.[40] Etymologically, according to the KBBI the word *'Tawhid'* represents a noun which means the oneness of God the almighty or the only one God.[41] The equivalent word of *Tawhid* is derived from Arabic language, namely the *masdar* sentence that the root word *fiil madhi* or past tense is *Wahhada* (وحد), and the fiil *mudhari* or the present tense *yuwahhidu* (يوحد) and the *masdar* or the root word is, *tawhidan* (توحدا).[42]

Thus, the science of *tawhid* or the science of *Kalam* which is used as a study derives from the word *'tawhid'* or monotheism.[43] The science of *kalam* emphasizes more on the historical process of thought in *kalam*, while the study of *tawhid* is a science that contains the meaning of insight about the existence of oneness of God and things related to it and philosophical arguments, which use logical *('aqliyah)* and textual

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[38] E Setiawan, "KBBI - Kamus Besar Bahasa Indonesia," *Kamus Besar Bahasa Indonesia*, 2019.

[39] Setiawan.

[40] Pius Partanto and M. Dahlan Al-Barry, *Kamus Ilmiah Populer* (Surabaya: Arkola, 2001).

[41] Setiawan, "KBBI - Kamus Besar Bahasa Indonesia."

[42] M. Yusuf, "Tauhid Dan Sains," *Al-Kahfi: Jurnal Pendidikan Agama Islam* 6, no. 1 (2021).

[43] Jarman Arroisi, "Integrasi Tauhid Dan Akhlak Dalam Pandangan Fakhruddîn Ar-Razi," *TSAQAFAH* 9, no. 2 (2013): 307, https://doi.org/10.21111/tsaqafah.v9i2.55.

(Naqliyah) approaches.[44]

Tawhid studies learned by the *santri* at boarding schools have their specific model and character, which generates unique characteristics and distinctions between the teaching and learning systems implemented at the boarding school and formal educational institutions.[45]

One of the typical characteristics of teaching and learning at the boarding school is the references used, such as *tawhid* books that include *Umm al-Barahin*, *Kifayat al Awam*, *al-Jawahir al-Kalamiyah*, and many more, and such a learning model cannot be found in a general educational institution.

The concept of *santri*, etymologically, according to the great dictionary of Indonesian language, the word *santri* refers to someone who studies Islam; a person who performs worship sincerely or a pious person; a person who is diligent and learn the Islamic teaching to a teacher at particular places such as boarding school and so forth[46]. Cornelis Christian Berg states that the word *santri* is derived from the Indian language, namely shastri, which means a person who understands Hindu religious scriptures or a scholar of Hindu scriptures. This opinion is in line with what has been expressed by Zamakhsyari Dhofier that the santri, in general, can be defined as someone who always pursues sacred books, religious books, or books of science and it derives from Indian language[47]. The word santri derives from the Tamil language, which means recitation teacher.[48] However, Nurcholis Madjid proposes that there are two perspectives regarding the root word of *'santri'*. First, it comes from the word *sastri*, which derives from Sanskrit meaning literacy. The basis for this opinion, as Nurcholis madjid explains, that for the Javanese there are literary class students who focus on religion through books written in Arabic. Second, the word *santri* derives from the Javanese language, the root word is *cantrik* means someone dedicated himself to following

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44 Bambang Irawan, "Urgensi Tauhid Dalam Membangun Epistemologi Islam," *TSAQAFAH* 7, no. 2 (2011): 273, https://doi.org/10.21111/tsaqafah.v7i2.3.

45 Abdul Mukti Bisyri, *Pengembangan Metodologi Pembelajaran Di Salafiyah* (Jakarta: Bagian Proyek Peneningkatan Wajardikdas Pondok Pesantren Salafiyah, 2002).

46 Setiawan, "KBBI - Kamus Besar Bahasa Indonesia."

47 Zamkhasyari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: LP3ES, 2011).

48 Pasmah Chandra, "Internalisasi Nilai-Nilai Karakter Dalam Tradisi Pondok Pesantren," *Nuansa* 12, no. 2 (2020), https://doi.org/10.29300/nuansa.v12i2.2760.

his teacher to any places the teachers depart and stay[49].

The use of the term *santri* in society refers to someone who is seeking knowledge and learning the Islamic teaching through *turast* books (classical books) at boarding schools, whether they stay at boarding school or return home after the learning.[50]

In the tradition of *pesantren* (boarding school), santri are classified into two; the first is the santri who stay and live in the boarding school area, and they are given the responsibility to manage things related to the boarding schools interests, the longer they stay at the boarding school, the higher status in the boarding school's social strata they will achieve. They are also given additional tasks to teach junior *santri* at the boarding school, besides they also recite the Quran with the *Kiai* (a title for a venerated scholar). Such santri is called santri *Mukim*. The second is *santri* kalong, which means the *santri* who do not stay in the boarding school and will return to their own homes after studying or they tend to spend nights at the *pesantren* and return home during the day.[51]

Findings and Discussions

This research was conducted in Langsa City, from 10 to 16 January 2022. 141 questionnaires were distributed for this research. However, only 125 questionnaires were taken as the data due to some participants filling out the form incompletely.

General descriptions of participants

The general overview of participants described the demographic distribution of the participants and the data included gender, age, and grade. The description of the participants' characteristics can be seen in the table below.

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[49] Arif Rahman, "Dinamika Tradisi Pendidikan Salaf Pesantren Lirboyo Kediri Di Tengah Arus Modernisasi," *Jurnal Pendidikan Islam* 9, no. 1 (2020), https://doi.org/10.38073/jpi.v9i1.232.

[50] Nurcholish Madjid, *Bilik-Bilik Pesantren; Sebuah Potret Perjalanan* (Jakarta: Paramadina, 1977).

[51] Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia.*

Table 1. The description of participants at *Salafiyah* boarding school

Characteristics	Classifications	N	%
Gender	Male	47	55,3
	Female	38	44,7
Age	17	11	12,9
	18	12	14,1
	19	14	16,5
	20	13	15,3
	21	16	18,8
	22	19	22,4
Grade	3	18	21,2
	4	16	18,8
	5	15	17,6
	6	14	16,5
	7	22	25,9

Table 2. The description of participants at integrated boarding school

Characteristic	Classifications	N	%
Gender	Male	16	40
	Female	24	60
Age	17	19	47,5
	18	21	52,5
Grade	3	18	45
	4	22	55

Based on tables 1 and 2 above, it can be seen that male participants, about 55,3%, age 22 years old, grade 7 (25,9%) were the highest number of participants at the *Salafiyah* boarding school. Meanwhile, in integrated boarding schools, female participants dominated the study, at about 60%, the age was 18 years old (52,5%), and grade 4 (55%).

The correlation between tawhid teaching and the dimension of religiosity

The correlation table illustrated the amount of the coefficient correlation between *tawhid* teaching variable and dimension of religious of *santri* at both *Salafiyah* and integrated Islamic boarding schools in Langsa City. It included the dimensions of ideological, ritualistic, experiential, intellectuality, and consequential. The significance level used was 0,01 (1%), which indicated that the results of accuracy analysis were 99% and the error was 0,001% (1%). N indicated the number of participants. The *r* table value for participants (*N*) 40 at the significance level of 1% was 0,403.

Table 3. The correlation between *tawhid* teaching and the dimensions of religiosity of the *santri* at integrated boarding schools

Dimension of Religiosity	N	Pearson Correlation	Sig. (*2-tailed*)
Dimension of ideological	40	0,941	0,000
Dimension of ritualistic	40	0,951	0,000
Dimension of experiential	40	0,944	0,000
Dimension of intellectual	40	0,943	0,000
Dimension of consequential	40	0,910	0,000

**. Correlation is significant at the 0.01 level (2-tailed).

The coefficient correlation of the validity test results carried out by using product moment showed that the correlation value between the score of *tawhid* study and the calculated r-value of each dimension of religiosity of 40 participants were as follows; the dimension of ideological was 0,941, the dimension of ritualistic was 0,951, the dimension of experiential was 0,944, the dimension of intellectual was 0,943 and the dimension of consequential was 0,910. The values of religious dimensions were higher than the value of *r* table 0,403 at the significant level of 1%. This indicated that there was a significant correlation among all dimensions of religiosity and *tawhid* teaching. While all religious dimensions values of Sig (*2-tailed*) was 0,000 (p < 0,01) which meant the Ho hypothesis was rejected. It showed that there was a significant correlation between *tawhid* teaching and the dimension of religious of *santri* at integrated Islamic boarding schools in Langsa City. The result of the coefficient validity test by using Pearson product-moment showed that the *tawhid* teaching participated by *santri* at the integrated boarding

schools influenced their dimension of religious. This showed that the higher amount of *tawhid* teaching attended by the students, the higher level of dimension of religious they will achieve, and vice versa. Thus, it can be concluded that the alternative hypothesis (Ha) was accepted and the null hypothesis (Ho) was rejected.

Table 4. The correlation between *tawhid* teaching and the dimensions of religiosity of *santri* at *Salafiyah* boarding schools

Dimension of Religiosity	N	Pearson Correlation	Sig. (2-tailed)
Dimension of ideological	85	0,980	0,000
Dimension of ritualistic	85	0,971	0,000
Dimension of experiential	85	0,975	0,000
Dimension of intellectual	85	0,979	0,000
Dimension of consequential	85	0,926	0,000

**. Correlation is significant at the 0.01 level (2-tailed).

The correlation coefficient variables between *tawhid* study and the dimension of religiosity of the students at *Salafiyah* boarding schools in *r* count was 0,980, the dimension of ritualistic was 0,971, dimension of experiential was 0,975, dimension of intellectual was 0,979, and the dimension of consequential was 0,926. All religious dimension values of the *santri* at *Salafiyah* boarding schools were higher than the *r* table value, which was 0,278, at the significant level of 1 % with the total of participants were (N) 85. This indicated that there was a significant correlation between the dimension of religiosity and *tawhid* teaching. Meanwhile, all sig values (2-tailed) were 0,000 (lower than 0,01) so that the null hypothesis (Ho) was rejected and the alternative hypothesis (Ha) was accepted. This showed that there was a significant correlation between the two variables.

There was a positive and significant relationship between *tawhid* teaching and the dimension of religiosity of the *santri* in Langsa City. The higher the level of dimension of religious experienced by the students the higher level of *tawhid* teaching they participated in, and vice versa. The result of this research supported former studies that *tawhid* teaching was one of the factors that contribute to developing the dimension of religiosity. The current research emphasized that *tawhid* teaching contributed and influenced the development of the dimension of religious significantly.

Dimension of religiosity of santri at Islamic boarding schools in Langsa City

To find out the dimension of religious of the *santri* in Langsa City, this study applied the theory of Glock and Stark, who construct five dimensions of religiosity, namely; the dimension of ideological which is a belief in all forms of the *tawhid* dogma of religious teaching. This dimension is also called the ideological dimension. The beliefs that arise within their knowledge will guide them to their characters. The *tawhid* teaching participated by the *santri* at the boarding school increased their belief and faiths, the intensity of joining the study influenced their dimension of faith significantly, for example, they noticed the divine attributes of God, the obligatory and the impossible attributes of God, the pillar of faith, faith, prophethood, belief in destiny, eschatological matters, and so forth. One of the *santri* of *Salafiah* boarding school proposed that:

"The *tawhid* teaching I participated in has increased my faith in Allah. I did not know anything about the faith beforehand but after I participated in the study regularly at my boarding school, my belief toward religion especially in *tawhid* was increased. (Jarjani, interview, 21 January 2022)

A similar opinion was also expressed by a *santri* at the integrated boarding school:

"I believe that God exists, the holy *Qur'an* is the *Qadim Kalamullah*, the heaven and hell are exist, 20 attributes of Allah are obligatory and 20 are impossible. I believe efforts are on a servant, I also believe in *muallaq* and *mubgham* destiny. I learned all of those from the tawhid study activity facilitated by my teachers at the boarding" (Setiawan, interview, 21 January 2022)

The above statement showed that the *tawhid* teaching attended by the santri influenced their dimension of ideological, particularly in constructing their faith. The *santri* belief in the existence of God, the concept of destiny, and the eschatological matters. The *santri* belief in *tawhid* is developed through their understanding of the materials presented in the *tawhid* teaching.

The dimension of ritualistic is the stage to which a servant can carry out and accomplish duties, obligations, and orders emerge in the religion he adheres to. This dimension is closely related to the extent an individual comprehends the study of *tawhid* as *santri* will continue to develop their awareness in worshiping God and comprehend the study

of *tawhid*. The dimension of ritualistic or worship is a manifestation of a *santri*'s belief in his knowledge and belief towards the religious teachings, such as performing daily prayers, fasting, *zakat*, hajj (pilgrim) and so forth. This was expressed by one of the students of *Salafiyah* Islamic boarding school.

> "The more I comprehend the *tawhid* materials, the more I frighten to leave daily prayers as I notice that a servant will be counted for his deeds, thus I will increase my worship. Moreover, I notice to whom I worship, which has a clear purpose. This leads me to be dilligent and consistent in worshiping both the obligatory and the sunnah, such as performing five times daily prayers, *rawatib* prayers, Monday and Thursday fasting, regular *zikr* (remembrance) and being solemnly in worshiping." (Annisa, interview, 21 Januari 2022)

The sesult of the interview illustrated the practice of worship dimension. The *santri* was diligent to perform worship as his dimension of religious has been constructed as the result of attending the *tawhid* study. He considered that understanding the concept of *tawhid* will develop meaningful worships. He also noticed the purposes of conducting the worship.

Furthermore, the dimension of experiential is a dimension perceived by the *santri* as their belief in their religion has been developed such as receiving huge assistance from God in life, feeling ashamed when committing immorality, feeling apprehension when leaving five times daily prayers, feeling truly before God in prayers, feeling sufficient in the sustenance that already exists, and so forth. One of the *santri* at Salafiyah boarding school mentioned that:

> "As my comprehension of *tawhid* developed, as the result of participating in the study regularly at boarding school, my contentment was also increasing. I feel getting closer to God, feeling joyful when I pray as I am convinced that God answers all my prayers." (Radhiah, interview, 21 Januari 2022)

Other students at the integrated boarding school also felt the similar that;

> "I feel like receiving much help from Allah in my life. I experience contentment when I worship and feel anxious when committing sins. I feel calm after performing prayers and also feel close to Allah" (Muntasir, interview, 21 Januari 2022)

This dimension describes the *santri's* attitude toward their experiences in their lives, the contentment they experienced, the feeling of a connection with God, and their experience in prayer. All of those occurred due to the embedment of religiosity in the *santri* souls within the aspects of their life experience.

Furthermore, the intellectual dimension deals with the *santri* knowledge and understanding of the *tawhid* topics they learned at the boarding school. This dimension was developed along with their involvement in the *tawhid* study activities within certain periods, which humans or servants will not recognize their religion and its teachings without acquiring the knowledge. One of the *santri* at integrated boarding school expressed that:

> "After learning *tawhid* books at the boarding school, I understood many things, such as there were various opinions of the scholars regarding the *mutasyabihat* verses, some of them *takwil* and the others *tafwid*, Allah creates the efforts of the servants, the proposition of the nature of the twenty, *asmaul husna* is the nature of Allah deeds and the nature of the twenty is the nature of the substance." (Munandar, interview, 21 Januari 2022)

Regarding the students' knowledge of *tawhid*, it showed clearly that their intellectual dimension formed the fundamental knowledge in life related to the tawhid to God, such as the basis of the faith, the evidence of the existence of God, and the tawhid norms.

The dimension of consequential deals with the implementation of religious teachings that are developed through the knowledge they acquired during participating in *tawhid* teaching. These effects on their attitudes and behaviors in social life (*hablum min al-nas*) and environment (*hablum minal-alam*). The dimension of consequential has an impact on the *santri*'s behavior to act following their knowledge of their religion. This can be seen from their daily behaviors such as being generous in giving alms, treating humans and the environment well, being patient in dealing with tests, and so forth. One of the *Salafiyah* students stated that:

> "I will forgive those who made mistakes as it is a noble deed and I will help the poor. Allah supervises our deeds and tests a servant experience in life considers a reminder and I will be patients to all calamities I faced. (Hafni, interview, 23 Januari 2022)

A student from the integrated boarding school expressed the similar that:

"When we do good things, it will generate other goodness in life and vice versa. Allah promises goodness will be rewarded with other virtues. Giving alms is a good deed; I always give alms to beggars. Hospitality can facilitate sustenance, thus I always keep a brotherly bond with anyone" (Hardiansyah, interview, 23 Januari 2022)

The above statement indicates the implication of their knowledge on their dimension of religious, which include ideological, ritualistic, experiential and intellectual, which construct consequences and are reflected in their behavior to their surroundings. This dimension is identical to the good manner, attitude, and decisions as a concrete form of their belief in running social community life.

This research support and similar to former research conducted by Cappellen, Saroglou, & Toth-Gauthier[52]; Guo, Liu, & Tian[53]; and Stamatoulakis[54] The findings of their research revealed that if the dimension of religiosity within an individual is increasing, then his tendency to perform good behavior would also increase. The dimension of religiosity can be developed based on the knowledge they possessed from the scientific activities achievement. Thus, the *tawhid* teaching participated by the *santri* at *Salafiyah* and integrated boarding schools in Langsa City are very influential and have a significant relationship with the dimension of religiosity.

The findings of this study also argue the research result conducted by Bonelli. In several cases, the belief in religion increases the feeling of guilty and leads to despair as they failed to live according to the traditional standards of their religion. [55] Such findings were in contrast with this research, which found that the higher the level of students' religiosity, the higher the sense of their contentment. It is because their religious values have developed within their belief and knowledge. *Santri* will become religious' individuals who can control all of their activities, whether to carry out orders or to avoid actions that are prohibited in religion. Moreover, the *santri* believe that despair is a

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[52] Van Cappellen, Saroglou, and Toth-Gauthier, "Religiosity and Prosocial Behavior Among Churchgoers: Exploring Underlying Mechanisms."

[53] Guo, Liu, and Tian, "Religiosity and Prosocial Behavior at National Level."

[54] Stamatoulakis, "Religiosity and Prosociality."the number of gods worshiped and the representations of these gods. However, one commonality the three largest religions (Christianity, Islam and Judaism

[55] Raphael Bonelli et al., "Religious and Spiritual Factors in Depression: Review and Integration of the Research.," *Depression Research and Treatment* 2012 (2012): 962860, https://doi.org/10.1155/2012/962860.

part of the denials of God's favor and God the only place to surrender. (Iqbal, interview, 23 Januari 2022)

Conclusion

The study's results indicate a very positive and very significant relationship between studies of *tawhid* conducted in Islamic boarding schools (*pesantren*) by *santri* on the dimensions of religiosity in Islamic boarding schools in Langsa City. This is based on the results of hypothesis testing that has been carried out using Pearson's product-moment; the study of *tawhid* has a significant effect on the dimension of religiosity. In other words, the null hypothesis, which states that *tawhid* studies have no significant effect on the religiosity dimension, is rejected. So that the alternative hypothesis is accepted, that is, there is a significant influence between the variables of the study of *tawhid* on the dimensions of religiosity of the *santri* of Langsa City.

The correlation value between the value of the *tawhid* study variable and the value of the religiosity dimension variable in the participants of the *salafiyah* Islamic boarding school students, namely; ideological is 0.980, ritualistic is 0.971, experiential is 0.975, intellectuality is 0.979, and consequential is 0.926, and all values for the dimensions of religiosity and more significant than the r-table value are 0.278, meaning that there is a very significant correlation between the dimensions of religiosity and the study of *tawhid*. Integrated Islamic boarding school students, namely, ideological is 0.941, ritualistic is 0.951, experiential is 0.944, intellectuality is 0.943, and the consequential is 0.910, the value of the religiosity dimension is greater than the r table value of 0.403, meaning there is a very significant correlation. The value of the dimension of religiosity Sig (2-tailed) both in salafiyah and integrated pesantren is 0.000 (p < 0.01).

Meanwhile, other results from this study indicate that with the increasing dimension of religiosity, such as the dimension of ideological, students can show that they have beliefs about the existence and essence of God's reality and the relationship between humans and God. The dimension of ritualistic is reflected in the religious students who carry out religious activities and rituals individually. The dimension of religious experience is seen in religious students who have transcendental and spiritual experiences that can affect students emotionally. The dimension of intellectuality seen in

religious students tends to have adequate religious knowledge so that those concerned think, interpret, and can explain their views on various topics about religion. The dimension of consequential is reflected in the students who are religious members of the socio-religious community, manifested in public participation in religious rituals and communal activities.

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