

Dr. Eko Sujadi, M.Pd. Kons
Dr. Eka Putra, SH.,M.PdI.
Dosen Institut Agama Islam Negeri
(IAIN) Kerinci

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Kepada Yth,
Bapak Dekan Fakultas Tarbiyah dan
Ilmu Keguruan IAIN Kerinci
di
Sungai Penuh

NOTA DINAS

Assalamualaikum Wr. Wb.

Dengan hormat, setelah membaca dan mengadakan perbaikan seperlunya, maka kami berpendapat bahwa Artikel mahasiswa **Jihan Amelia Putri, NIM 2110201055** yang berjudul **FLAGSHIP RELIGIOUS PROGRAM AT ISLAMIC COLLEGE: WHAT IS THE EFFECT ON STUDENTS' RELIGIOSITY?** dapat diajukan untuk dipresentasikan guna memperoleh Sarjana Pendidikan (S.Pd.) Jurusan Pendidikan Agama Islam fakultas Fakultas Tarbiyah Dan Ilmu Keguruan Institut Agama Islam Negeri Kerinci. Maka dengan ini kami ajukan artikel tersebut, kiranya diterima dengan baik.

Demikian disampaikan, semoga bermanfaat bagi agama, bangsa dan negara.

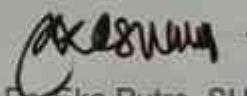
Wassalamualaikum Wr. Wb.

Dosen Pembimbing 1



Dr. Eko Sujadi, M.Pd. Kons
NIP. 199107182015031004

Dosen Pembimbing 2



Dr. Eka Putra, SH.,M.PdI.
NIP. 196412252000031007

PERNYATAAN KEASLIAN ARTIKEL ILMIAH

Saya yang bertanda tangan dibawah ini:

Nama : Jihan Amelia Putri

NIM : 2110201055

Fakultas : Tarbiyah Dan Ilmu Keguruan

Prodi : Pendidikan Agama Islam

Alamat : Desa Koto Baru Hiang, Kecamatan Sitinjau Laut, Kabupaten Kerinci

Menyatakan dengan sesungguhnya bahwa artikel saya yang berjudul **FLAGSHIP RELIGIOUS PROGRAM AT ISLAMIC COLLEGE: WHAT IS THE EFFECT ON STUDENTS' RELIGIOSITY?**. Karya tulis ini murni gagasan dan rumusan saya sendiri, tanpa bantuan tidak sah dari pihak lain , kecuali tim arahan pembimbing. Didalam karya tulis ini tidak terdapat hasil karya atau pendapat orang lain, kecuali kutipan secara tertulis dengan jelas dan dicantumkan nama pengarangnya serta dicantumkan dalam daftar rujukan.

Apabila dikemudian hari terdapat kekeliruan dan ketidakbenaran pernyataan ini, hal tersebut sepenuhnya menjadi tanggung jawab saya sendiri.

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Yang Menyatakan




Jihan Amelia Putri

Nim. 21102031055



FLAGSHIP RELIGIOUS PROGRAM AT ISLAMIC COLLEGE: WHAT IS THE EFFECT ON STUDENTS' RELIGIOSITY?

Jihan Amelia Putri¹, Eko Sujadi², Eka Putra³

¹ Institut Agama Islam Negeri Kerinci, Jambi, Indonesia

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Correspondence to:

jihan.amelia2004@gmail.com

Abstract: This study aimed to describe the religiosity of students engaged in religious programs compared to those who did not participate in such programs, followed by a comparative analysis of religiosity between these two groups. Utilized a comparative survey design, with 89 students from an Islamic university in Jambi Province, participating in the Religiosity among Muslims Scale through convenience sampling. Data analysis employed the Mann Whitney U Test. The research findings indicated that both students involved in religious programs and those not involved exhibited very high levels of religiosity. However, the average score of students in religious programs was higher than that of the other group. Additionally, hypothesis testing revealed no difference in the religiosity of students in both groups, suggesting no significant variations in religiosity aspects. This study hold important implications for campus-organized religious programs. It emphasized the need to maximize moral education programs in the Islamic Education curriculum, going beyond cognitive aspects. College leaders can develop and implement specialized programs, including enhancing the Islamic-based guidance and counseling services to enhance student religiosity levels. The findings indicated no disparity in the religiosity levels between students engaged in religious programs and those who are not. However, the group participating in specialized religious activities obtained a higher average score of 44.44 compared to non-participating group with an average score of 42.17. This underscored the significant role religious programs in bolstering religious knowledge, instilling moral values, and cultivating a more devout mindset.

INTRODUCTION

Higher education institutions are formal educational establishments that provide opportunities for students to enhance their insights, knowledge, skills, values, and attitudes. These institutions aid students in developing essential skills for success in their careers and personal lives. This includes critical thinking, effective communication, problem-solving, and specific professional skills (Berchin, de Aguiar Dutra, & Guerra, 2021; Chaka, 2022). Additionally, they offer students a deeper understanding of the world and themselves, which can, in turn, improve their overall quality of life.

In pursuing educational objectives, domestic higher education institutions offer several special programs to students, such as career competency enhancement programs, foreign language improvement programs, student exchange programs, internships, research skills mastery, and more (Sujadi, 2022).

These programs are available to students from their first semester to the last. Particularly in Islamic higher education institutions, the programs often offered to students aim to enhance religious competencies. The goals of these religious programs include improving knowledge of religious subjects, fostering good morals in students, enabling them to think and act critically, and helping them become steadfast and religious individuals (Lafrarchi, 2020)

These religious programs encompass studies in religious sciences, such as learning about the Quran, memorizing it, studying Islamic jurisprudence, ethics, monotheism, principles of jurisprudence, prayer rituals, and more (Nasution & Usman, 2021). The orientation of religious programs in higher Education is to actualize Islamic teachings and values as a way of life (the perspective and life attitude of the learners) (Muslimin & Ruswandi, 2022; Sujadi, 2022). The creation of teachings and values to foster a religious atmosphere is achieved through practice, persuasive invitation, and habituation. This habituation of religious or religious attitudes, both vertically (towards God) and horizontally (towards fellow humans), is integrated into the environment (Ali, 2020).

Islamic campuses play a pivotal role in enhancing student religiosity through various avenues. They can create a conducive environment for imbibing religious values, incorporating religious teachings into the curriculum to bolster students' comprehension and application of faith (Suyadi, Nuryana, Sutrisno, & Baidi, 2022). By instilling religion-based character education, campuses can assist students in fortifying moral principles, ethics, and personal development in alignment with religious doctrines (Syahbudin, Ahmad, Kasmiasi, Zein, & Thahir, 2023). Through a comprehensive strategy, Islamic campuses assume a critical position in molding students' religiosity, aiding them in reinforcing religious convictions, implementing religious precepts in their daily routines, and evolving into honorable and accountable members of society (Al Haddar, Haeruddin, Riyanto, Syakhrani, & Aslan, 2023).

In the scholarly study of religion, religiosity in its various manifestations has been examined for several decades. Peer-reviewed publications, such as the *Journal of Scientific Study of Religion* and leading journals in psychology and sociology, continue to publish extensive scholarly debates on the measurement of religiosity (Meditamar, Sujadi, Putra, & Wisnarni, 2022; Salam, Muhamad, & Leong, 2019). Religiosity is a condition within every human being that encompasses belief in the existence of their God (El Hafiz & Aditya, 2021). According to Susilawati (2018), religiosity can be defined as a state within an individual that drives them to behave according to their level of adherence to their religion. It can also be interpreted that religiosity is a state within a person that motivates them to behave, act, and conduct themselves in line with their religious teachings (Sujadi, 2022). Mardiana et al. (2021) explained that religiosity is a person's attitude to life based on their beliefs.

An individual with high religiosity will have a strong belief in the existence of God, angels, heaven, hell, and so on. A religious person will fulfill obligations in their religion, such as prayer, almsgiving, fasting, pilgrimage, and other acts of worship and transactions. Individuals who exhibit religiosity will

display behaviors like helping others, forgiving, refraining from committing adultery, maintaining trust, and possessing high personal and social piety (Rozikan & Zakiy, 2019). Marlina et al. (2022) explained that Muslims with a high level of religiosity will strive to practice Islam comprehensively (*kaffah*). Comprehensive Islam (Islam *kaffah*) encompasses all aspects of life, both ritualistic (worship) and social (transactions). In other words, a person with high religiosity will practice their religion comprehensively, including in their daily life, worship, and social or communal relationships (Marlina, 2022). Comprehensive Islam (Islam *kaffah*) encompasses all aspects of life, both ritualistic (worship) and social (transactions). In other words, a person with high religiosity will practice their religion comprehensively, including in their daily life, worship, and social or communal relationships (Dewi, Madjid, & Fauzan, 2020; Dunbar, 2021; Sujadi & Bustami, 2023). The study demonstrates that educative communication within the family influences religiosity (Arro'uf, Rahmat, & Suresman, 2024).

The topic of religiosity remained a prominent subject of discussion to this day. Initial studies conducted by researchers at the State Islamic Institute of Kerinci revealed that a portion of students exhibited a lack of religious behavior. Instances included shortcomings in worship practices, attitudes, diminished character values, and a skeptical stance towards religious principles. Several previous research findings also support this. Prior studies indicated that some students still do not possess high levels of religiosity (Andika, 2020). Students' religiosity in the modern era tends to decline compared to the past. The modern era, marked by the emergence of new technologies like the internet, demands students to adopt new lifestyles in line with these technologies. Some juvenile delinquency behaviors often exhibited by adolescents also indicate problems with religiosity. This is in line with several studies revealing the relationship between religiosity and juvenile delinquency (Nafisa & Savira, 2021; Muhamad Taufik, Hyangsewu, & Azizah, 2020).

The State Islamic Institute of Kerinci addresses these issues by developing and implementing a religious program, which stands as one of the flagship initiatives of the campus. The activity was also strongly supported by the academic community and parents. This is evidenced by the enthusiasm of parents who want their children to participate in the dormitory program. However, to date, the campus had not conducted an objective evaluation of the effectiveness of this program, especially in shaping attitudes and religious behavior in students.

Researchers have identified several studies that explore differences in religiosity across various groups. For instance, a study by Wijayanti & Sholihah (2021) highlighted variations in religiosity between Senior High School and *Madrasah Aliyah* students. Similarly, Rahmatillah (2022) examined religiosity disparities between *Pondok Pesantren* junior high school students and those in general junior high schools. These studies compared religiosity levels among students attending both mainstream educational institutions and religious educational establishments. There is a lack of research investigating differences

in the religiosity of university students engaged in religious programs versus those who are not, particularly within higher education settings. This study introduced a novel perspective, especially given the limited number of Islamic universities that systematically prioritize religious programs as central initiatives. Specifically, the study aimed to unveil the religiosity patterns among students involved in religious programs compared to those who are not, facilitating a comparative analysis of religiosity between these cohorts. Such investigations were crucial within educational institutions, especially in Islamic universities, serving as a foundation for assessment and policymaking by university administrators.

RESEARCH METHOD

Utilized a comparative survey design. Survey research provided evidence about practices, attitudes, and knowledge. Survey research must have straightforward research questions that engage the interest of the target population (Story & Tait, 2019). Both researchers and readers should put themselves in the position of the respondents. Survey questions must yield reproducible (reliable) results, measure what they are intended to measure (valid), and require less than 10 minutes to respond (Story & Tait, 2019). Data collection for this study was conducted from July to August 2023. Employing a convenience sampling technique, 89 students from the State Islamic Institute of Kerinci participated in the research survey. The data on the number of students participating in religious programs and those not participating in religious programs is detailed in Table 1.

Table 1. Details of Respondent

Category	Frequency	Percentage (%)
Join the Flagship Program	65	73.034 %
Not Participating in the Flagship Program	24	26.966 %
Total	89	100 %

The measurement scale used to assess religiosity was adopted from the Religiosity among Muslims Scale, developed by Mahudin et al. (2016). This scale is a tool used to measure the level or degree of religiosity of an individual or group. The Religiosity among Muslims Scale comprises a series of statements or questions designed to evaluate various aspects or dimensions of religiosity, such as Islamic perspectives centered on bodily actions or human activities (*Islam*), the mind or understanding of God (*Iman*), and the spirit or actualization of virtue and goodness (*Ihsan*). This scale consists of 10 items measured using a 4-choice Likert scale: strongly agree, agree, disagree, and strongly disagree. Internal consistency testing using Cronbach's Alpha yielded a score of 0.92, and factor loading scores ranged from 0.665 to 0.778 (Mahudin et al., 2016). Our internal consistency testing using Cronbach's Alpha resulted in a score of 0.88.

The data analysis technique used in this study is the Mann-Whitney U Test. The Mann-Whitney U test, also known as the Wilcoxon-Mann-Whitney or the U

test, is a non-parametric statistical test (Lin, Chen, Liu, & Tu, 2021). The Mann-Whitney test assesses differences in means or medians between two groups of data (Cantica et al., 2023). The Mann-Whitney test examines the null hypothesis that both groups come from the same population, or in other words, that the medians of the two groups are the same (Lin et al., 2021). The Mann-Whitney test is commonly used when the assumption of normal distribution is not met or when the data is ordinal.

RESULT AND DISCUSSION

Descriptive Analysis

The result of the study was as follows: A total of 89 data points were deemed suitable for analysis after undergoing a verification process. The description of students who participated in the religious program and those who do not can be seen in the Table 2.

Table 2. Descriptive Analysis of Students' Religiosity

Category	Average	Level				
		Very Low	Low	Medium	High	Very High
Students participating in a religious program	44,44 (7,38)	2 (3,08)	0 (0)	2 (3,08)	14 (21,54)	47 (72,30)
Students who do not participate in the religious program	42,17 (7,89)	1 (4,17)	0(0)	0 (0)	11 (45,83)	12 (50)

Table 2 presented a descriptive analysis of the religiosity of students who participated in religious programs and those who did not. The average religiosity score of students participating in religious programs was 44.44, with a standard deviation of 7.38. This indicated that the respondents achieved a very high level of religiosity. The distribution of respondent frequency was highest in the "very high" category, with 47 individuals or 72.30%, followed by the "high" category, with 14 individuals or 21.54%; the "deficient" category, with two individuals or 3.08%, the "moderate" category with two individuals or 3.08%, and there are no respondents in the "low" category. Furthermore, for those who did not participate in religious programs, the average score is 42.17, with a standard deviation of 7.89, which can also be categorized as very high. The majority of respondents fall into the "very high" category, with 12 individuals or 50%, followed by the "high" category with 11 individuals (45.83%) and the "low" category with one individual (4.17%). No respondents are in the "moderate" and "low" categories.

Homogeneity of Variance and Normality Test

Before hypothesis testing, the researcher conducted tests for the normality and homogeneity of data as prerequisites for applying parametric statistics. Based on Table 3, it was obtained that $\text{sig} < 0.05$, indicating that the null

hypothesis (Ho) was rejected, meaning that the frequency distribution of the tested data was not normal. The results of the normality test can be seen in table 3.

Table 3. Normality Test

Category	N	Asymp.Sig
Join the Flagship Program	65	0.000
Not Participating in the Flagship Program	24	0.000

Next, the homogeneity test for the data on student religiosity, both those who participated in religious programs and those who did not, can be observed in Table 4.

Table 4. Homogeneity Test

Levene's Test for Equality of Variances	F	Sig
Equal variances assumed	0.032	0.858

Based on the calculations in Table 4, an F-value of 0.032 was obtained with a significance level of 0.858. Since the significance level of 0.858 > the critical level of 0.05, it can be concluded that the data on the religiosity of students who participated in religious programs and those who did not are homogeneous. Therefore, the homogeneity requirement for comparative analysis was met.

Hypothesis testing utilizing the Mann-Whitney U test

Hypothesis testing was conducted using the Mann-Whitney U data analysis technique. This test was chosen because the data analysis requirements were not met. The results of the data analysis showed that the frequency distribution of the data to be tested is not normal; however, the data is homogeneous. The hypothesis proposed in this study was that there is no difference in the religiosity of students who participate in religious programs and those who do not. The results of the hypothesis testing can be seen in Table 5.

Table 5. Differences in the Religiosity of Students Participating in Religious Programs and Not Participating in Religious Programs

Category	Value
Mann-Whitney U	623.000
Wilcoxon W	923.000
Z	-1.457
Asymp. Sig. (2-tailed)	.145

Table 5 showed a U value of 623.000 and a W value of 923.000. When converted to a Z value, it is -1.457. The Sig or P-Value was 0.145 > 0.05. If the p-value exceeds the critical threshold of 0.05, there was no significant difference between the two groups. Therefore, there was no significant difference in the religiosity of students who participate in religious programs and those who do not.

This research was conducted to describe the religiosity of students who participate in religious programs and those who do not on campus. This study aimed to delineate the religiosity of students engaged in religious programs compared to those not involved in such initiatives at the State Islamic Institute of Kerinci. As an Islamic institution of higher learning, the campus has undertaken various endeavors to enhance student religiosity, including the implementation of a specialized religious program. This program is conducted through a residential learning model. Incoming freshmen, particularly those benefiting from the *Kartu Indonesia Pintar* (KIP) scholarship, are mandated to partake in this program. It encompasses teachings on religious subjects such as fiqh, ethics, and the Qur'an, with the primary objective of augmenting student religiosity. Increasing religiosity is highly beneficial, but low religiosity can decrease moral values and lead to severe issues (Farhan, Helmy, & Afriyenti, 2019). Specifically, religiosity is considered commendable behavior from a social perspective (Kurniaputri, Dwihapsari, Huda, & Rini, 2020). When students' religiosity increases, it is considered to guide their lives (Mubayyin, 2020).

Not applying religiosity could lead to a decline in social values, dishonesty, and lack of honesty in life (Rokhmiyati, 2021). Decreased religiosity has a feeble negative impact on academic achievement (Hunaida, 2022). In previous studies on religiosity associated with learning achievement, religiosity was very effective in improving learning achievement (Arsa et al., 2022). Research on student religiosity indicates that students with high levels of religiosity tend to have good subjective well-being (Anderson, Loekmono, & Setiawan, 2020). The higher the level of student religiosity, the more precise their orientation toward their future career field, and vice versa (Aboobaker, Edward, & K.A., 2019). In addition, research findings on 219 students revealed the influence of religiosity on quarter-life crisis in students (Habibie, Syakarofath, & Anwar, 2019). Studies also prove that resilience affects student religiosity (Wijayanti & Sholihah, 2021). Several studies show that religiosity and resilience are significantly and positively correlated (Chasanah & Wijaya, 2023).

Other studies with significant results explore the relationship between religiosity and tolerance (Yohanes & Yuliawati, 2022). Tolerance attitudes in religiosity also affect student behavior, such as a lack of respect for others (Akhwani & Kurniawan, 2021; Putra, Sujadi, Bustami, & Indra, 2022). One relevant study was conducted by Gomgom Purba et al. (2023) who stated that tolerance should apply to everyone, not just those of the same faith but also those of different faiths. Additionally, in several other studies, there is a significant direct influence between religiosity and tolerance, a characteristic of the entire Indonesian nation, whether students participate in religious programs or not (Yuliatin, 2023).

This study specifically examines the differences in religiosity between students who participate in religious programs and those who do not. Although the testing shows no difference in religiosity between these two groups, we observe that the average religiosity scores in the group participating in religious programs are higher than the other group. A study indicates that worship

significantly influences student religiosity (Mastiyah, 2018). A study by Febriyani et al. (2021) demonstrates that school religious programs can enhance students' moral behavior, with infaq activities making a more significant contribution. Research by Taufik (2020) reveals an influence between the implementation of religious Education and the religious behavior of students. Specifically, a study reveals a significant influence of the voluntary fasting program on Monday and Thursday on students' spiritual intelligence (Nurgi, Hayati, & Afrianti, 2021).

The study reveals a significant difference between the moral behavior of general and Muslim students (Haron, Jamil, & Ramli, 2020). Another study found that good moral behavior helps nurture positive values in individuals and society, indicating the effectiveness of religiosity on corruption (Chantziaras, Dedoulis, Grougiou, & Leventis, 2020). Research on students reveals that the higher the level of religiosity in students, the higher the level of morality in adolescents (Tongeren, DeWall, Hardy, & Schwadel, 2021). Another study found that religiosity can be trusted to drive a person's charitable behavior, which is closely related to an individual's charitable behavior (Jamal, Yaccob, Bartikowski, & Slater, 2019). The study found that religiosity and culture positively and significantly influence moral behavior (Jaenudin & Tahrir, 2019).

In a broader academic context, religious programs can help individuals overcome learning difficulties (Wayan, 2021). Conversely, decreasing religious worship among students leads to low learning ethics (Sagita, Fauzi, & Tuasikal, 2021). Religious worship dan commitment can serve as a concept to help students overcome academic dishonesty (Desmond U. Onu Maria Chidi C. Onyedibe & Nche, 2021). Other research indicates that providing a peaceful learning environment helps improve focus and concentration in learning (Rahiminia, Yazdani, & Rahiminia, 2020). Specifically, religiosity functions to overcome panic and anxiety in learning (Henderson et al., 2022; Rosmarin & Leidl, 2020).

This study had several limitations. Firstly, the study was conducted online. While it allowed for more extensive and faster data collection, it did not allow for comprehensive control over the data collection process. Secondly, the respondents in this study were limited to one university. Furthermore, the distribution of respondents was uneven across several faculties. Thirdly, the hypothesis testing was limited to testing the difference in religiosity between the two groups. We did not conduct a more in-depth analysis, such as testing differences in religiosity based on various demographic aspects. Fourthly, the variables tested in this study were still very limited. Future studies could include additional variables in the structural model.

CONCLUSION

Religiosity entails an attitude and conduct that adheres to the teachings of the respective religion. The findings indicate no disparity in the religiosity levels between students engaged in religious programs and those who are not. However, the group participating in specialized religious activities obtained a

higher average score of 44.44 compared to non-participating group with an average score of 42.17. This underscores the significant role religious programs in bolstering religious knowledge, instilling moral values, and cultivating a more devout mindset. The research underscores crucial implications for-organized religious initiatives. Universities should augment student participation to extend the program's impact. Additionally, a comprehensive evaluation of program is imperative. Despite the high religiosity scores among non-participants, sustaining and this aspect necessitates maximizing moral education within the campus curriculum. Particularly within the Islamic Education program, emphasis should be placed on character values and religiosity, transcending mere cognitive competencies. Faculty exemplification of religious values in teaching is pivotal. To elevate religiosity across students, university administrators can introduce specialized programs and optimize guidance and counseling services. Incorporating religious approaches in counseling can effectively enhance students' religiosity aspects. Future studies could carry out a longitudinal study to monitor shifts in students' levels of religiosity over time following their involvement in the flagship religious program. Additionally, conducting comprehensive interviews or case studies is essential to grasp students' individual experiences with religious programs and their impact on religiosity.

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**SURAT KEPUTUSAN REKTOR
INSTITUT AGAMA ISLAM NEGERI KERINCI
Nomor: 314.3 TAHUN 2023**

TENTANG

**PENETAPAN DOSEN PEMBIMBING ARTIKEL MAHASISWA PROGRAM UNGGULAN
TAHUN AKADEMIK 2023-2024**

- Menimbang** : 1. Bahwa untuk memperlancar penyelesaian studi mahasiswa Institut Agama Islam Negeri Kerinci, dirasa perlu menunjuk Dosen Pembimbing penyusunan artikel penelitian.
2. Bahwa Dosen yang namanya tercantum dalam Surat Keputusan ini dipandang cakap dan memenuhi syarat untuk diangkat sebagai pembimbing penulisan artikel penelitian mahasiswa.
- Mengingat** : 1. Undang-undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional;
2. Undang-undang Nomor 12 Tahun 2012 tentang Pendidikan Tinggi;
3. Peraturan Pemerintah Nomor 4 Tahun 2014 tentang Penyelenggaraan Pendidikan Tinggi dan Pengelolaan Perguruan Tinggi;
4. Peraturan Menteri Agama RI Nomor 48 Tahun 2016 tentang Organisasi dan Tata Kerja IAIN Kerinci
5. Surat Keputusan Rektor IAIN Kerinci Nomor 192 Tahun 2022 tentang Pelaksanaan Program Unggulan IAIN Kerinci
- Memperhatikan** : Usulan Koordinator Kelas Riset Program Unggulan Institut Agama Islam Negeri Kerinci Tanggal 1 Juli 2023

**Menetapkan
Pertama**

MEMUTUSKAN

Menunjuk

- Nama : Dr. Eko Sujadi, M.Pd., Kons.
NIP/NIDN : 19910718 201503 1 004
Jabatan : Lektor Kepala
Sebagai : Pembimbing 1
- Nama : Dr. Eka Putra, S.H., M.Pd
NIP/NIDN : 19641225 200003 1 007
Jabatan : Lektor Kepala
Sebagai : Pembimbing 2

Untuk membimbing mahasiswa :

- Nama : Jihan Amelia Putri
NIM : 2110201055
Fakultas : Fakultas Tarbiyah dan Ilmu Keguruan
Program Studi : Pendidikan Agama Islam
Judul Artikel : Flagship Religious Program At Islamic College: What Is The Effect On Students' Religiosity?

- Kedua** : Keputusan ini mulai berlaku sejak tanggal ditetapkan dengan ketentuan apabila terdapat kekeliruan akan diperbaiki kembali sebagaimana mestinya.

Ditetapkan di : Sungai Penuh
Pada tanggal : 31 Desember 2023

A.n. Rektor

Wakil Rektor Bidang Akademik dan
Kelembagaan



Dr. Ahmad Jamin, S.Ag., S.IP., M.Ag.

Tembusan :

1. Dekan;
2. Ketua Program Studi;
3. Dosen Pembimbing;
4. Mahasiswa;
5. Arsip.



KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI KERINCI

Alamat : Jl. Kapten Muradi Kec. Pesisir Bukit, Kota Sungai Penuh
Telp. (0748) 21065; Faks. (0748) 22114; KodePos. 37112
Website: www.iainkerinci.ac.id; email : info@iainkerinci.ac.id

Nomor : B-33/In31/R/KP.00.1/02/2024
Lampiran : -
Perihal : **Izin Penelitian**

1 Februari 2024

Kepada
Yth. Mudir Ma'had aljamaah IAIN Kerinci
di

Tempat

Assalamu'alaikum Wr. Wb.

Dengan ini kami sampaikan bahwa :

Nama : **Jihan Amelia Putri**
NIM : 2110201055
Prodi/Jurusan : Pendidikan Agama Islam
Judul Penelitian : **Flagship Religious Program At Islamic College: What Is The Effect On Students' Religiosity?**
Lokasi : IAIN Kerinci
Waktu : 2 Bulan

Adalah mahasiswa Institut Agama Islam Negeri Kerinci yang akan melakukan pengumpulan data dalam rangka penyusunan artikel penelitian.

Untuk itu, kami mohon agar Bapak/Ibu dapat memberikan izin kepada mahasiswa yang tersebut di atas untuk melakukan pengumpulan data di lokasi yang Bapak/Ibu pimpin.

Demikian surat ini kami sampaikan, atas bantuan Bapak/Ibu kami ucapkan terima kasih.

Wassamu'alaikum Wr. Wb.



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Kelembagaan,

Jamin
Dr. Ahmad Jamin, S.Ag, S.IP, M.Ag



Nomor : 011.004/MAHAD-IAINKERINCI/III/2025
Lampiran : -
Perihal : **Surat Keterangan Telah Melaksanakan Penelitian**

Kepada

Yth. Wakil Rektor Bidang Akademik dan Kelembagaan
Institut Agama Islam Negeri (IAIN) Kerinci

Dengan hormat,

Bersama ini kami menyampaikan bahwa mahasiswa atas nama **Jihan Amelia Putri**, dengan NIM 2110201055, dari FTIK/Pendidikan Agama Islam, IAIN Kerinci, telah melaksanakan penelitian di Ma'had Al Jamiah IAIN Kerinci.

Penelitian tersebut berlangsung selama **2 Bulan**, terhitung sejak **01 Februari 2024** hingga **01 April 2024**, dengan judul penelitian "**Flagsip Religious Program at Islamic College: What is the Effect on Students' Religiosity**". Selama pelaksanaan penelitian, yang bersangkutan telah mengikuti prosedur yang berlaku dan menunjukkan etika akademik yang baik.

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Kerinci, 20 April 2024

Mudir Ma'had Al-Jami'ah IAIN Kerinci

Dr. Riko Andrian, M.Pd

