



Enhancing the Dimensions of Student Religiosity Trough Baitul Arqam Program

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ABSTRACT

Religiosity-related issues among university students such as a lack of interest in reading the Qur'an, neglect of prayer, and engagement in deviant behaviour remain prevalent. Although various efforts have been made, studies that comprehensively examine the enhancement of religiosity based on its multidimensional aspects are still limited. This study aims to explore how the Baitul Arqam program at Universitas Muhammadiyah Surakarta contributes to strengthening the five dimensions of student religiosity. Using a descriptive qualitative approach and a case study design, data were collected through in-depth interviews, direct observation, and document analysis. The findings reveal that the program systematically enhances the ideological, ritualistic, intellectual, experiential, and consequential dimensions through the deepening of Islamic teachings, habituation of worship practices, and the creation of a spiritually supportive environment. These findings provide empirical evidence of the program's effectiveness in enhancing student religiosity and serve as a reference for developing religious training programs in other Islamic higher education institutions.

Keywords: Baitul Arqam, Dimensions of Religiosity, Islamic Education, Students, University.

ABSTRAK

Permasalahan religiusitas mahasiswa seperti rendahnya minat membaca Al-Qur'an, meninggalkan salat, dan keterlibatan dalam perilaku menyimpang masih banyak dijumpai. Meskipun berbagai upaya telah dilakukan, kajian yang mengungkap penguatan religiusitas secara komprehensif berdasarkan dimensi religiusitas masih terbatas. Penelitian ini bertujuan mengeksplorasi bagaimana program Baitul Arqam di Universitas Muhammadiyah Surakarta berkontribusi dalam memperkuat lima dimensi religiusitas mahasiswa. Dengan pendekatan deskriptif kualitatif dan desain studi kasus, data dikumpulkan melalui wawancara mendalam, observasi langsung, dan analisis dokumen. Hasil penelitian menunjukkan bahwa program ini secara sistematis menguatkan dimensi ideologis, ritualistik, intelektual, pengalaman, dan konsekuensial melalui pendalaman ajaran Islam, pembiasaan ibadah, serta penciptaan lingkungan spiritual. Temuan ini memberikan bukti empiris atas efektivitas Baitul Arqam dalam menguatkan religiusitas mahasiswa, sekaligus menjadi rujukan dalam pengembangan program pembinaan keagamaan di perguruan tinggi Islam lainnya.

Kata Kunci: Baitul Arqam, Dimensi Religiusitas, Pendidikan Islam, Mahasiswa, Universitas.

INTRODUCTION

Indonesia upholds religious values, as seen in both its society and constitution. Pancasila's first principle affirms belief in one God, and Article 29 of the 1945 Constitution guarantees religious freedom. The state also prohibits religious blasphemy (Presidential Decree No. 1/PNPS/1965) and demonstrates its commitment through the establishment of the Ministry of Religious Affairs.

Religion holds a central place in Indonesian society (Haerpfer et al., 2022), encouraging its integration into education. Education lacking religious values risks losing direction in character development (Fatimah et al., 2021), while value-based education fosters moral awareness, critical thinking, and noble character (Waston et al., 2024). Reflecting this, Law No. 20 of 2003 on the National Education System emphasizes the goal of developing individuals who are faithful, devout, and of noble character.

Despite the centrality of religion in Indonesia's national identity and education system, various problems concerning student religiosity continue to emerge. These include a declining interest in reading and studying the Qur'an (Noviana et al., 2024), neglect of obligatory prayers (Amelia, 2017), and behaviors that contradict religious values such as armed violence (PUSIKNAS, 2023a), drug abuse (PUSIKNAS, 2023b), and alcohol consumption (Ariyanto et al., 2021). These issues highlight the need for sustained and structured efforts to strengthen student religiosity.

Although several studies (Khadavi et al., 2024; Ma'arij et al., 2024; Nopriyadi & Dewi, 2022) have explored efforts to enhance student religiosity in universities, none have examined these efforts through the lens of religiosity's multidimensional framework. Such a perspective is essential to capture the full scope of religious development, including belief, practice, knowledge, spiritual experience, and moral behavior.

Glock and Stark (Glock, 1962; Glock & Stark, 1965) conceptualize religiosity as comprising five interrelated dimensions: ideological, intellectual, ritual, experiential, and consequential. These dimensions provide a comprehensive framework for understanding and evaluating the depth and quality of religious life.

The reinforcement of religiosity has long been an integral part of Indonesia's educational journey from early childhood to higher education (Ali, 2017). At Universitas Muhammadiyah Surakarta (UMS), this effort is institutionalized through the Baitul Arqam program—a mandatory religious and character-building initiative for new students that aims to internalize Islamic values and promote Muhammadiyah ideology. However, its effectiveness in enhancing the five dimensions of religiosity has yet to be systematically explored.

This study aims to descriptively explore how the five dimensions of religiosity are enhanced through the Baitul Arqam program. Specifically, it seeks to (1) provide empirical insights into the program's impact based on Glock's dimensional theory and assess its relevance within the context of Islamic education in Indonesian higher education, and (2) contribute to the academic discourse as a reference for evaluating and developing religious training programs at UMS and similar institutions.

RESEARCH METHOD

This study aims to examine how the Baitul Arqam program at Universitas Muhammadiyah Surakarta (UMS) enhances the dimensions of student religiosity, using a qualitative descriptive approach with a deductive reasoning pattern. The theory of religiosity serves as the conceptual framework. Utilizing a case study design, the research focuses on the implementation process of the program and includes all related activities conducted at UMS.

Data were collected through direct observation to obtain information regarding the implementation of the Baitul Arqam program; in-depth interviews with three facilitators to gather information about technical aspects such as the material, delivery methods, implementation challenges, and interactions during the sessions; and interviews with several students to provide additional data and support data validation. Document analysis was also conducted, focusing on program guidelines, schedules, and content materials.

Validity was ensured through prolonged engagement, triangulation, peer debriefing, and member checking (Husnullail et al., 2024). Data analysis involved four stages: comprehensive data collection, condensation based on the five dimensions of religiosity, data display, and conclusion drawing (Sugiyono, 2019).

RESULTS AND DISCUSSION

Religiosity refers to the level of an individual's commitment to their religion, which is reflected in their attitudes and behaviors (Davis et al., 2003; Johnson et al., 2001). This commitment includes internal aspects such as belief and religious feeling, as well as external expressions observed in behavior and social interactions aligned with religious values. In this perspective, religion is not merely a personal belief system but also functions as a form of social control and a foundation for cohesive moral communities (Graham & Haidt, 2010).

Religiosity significantly influences individuals' thoughts, emotions, and behaviors (Glock, 1962). As a value system, it promotes moral standards beyond societal norms (Saroglou, 2011), encourages prosocial behavior, and supports psychological well-being and life quality (Gervais & Norenzayan, 2012; Whittington & Scher, 2012).

Religiosity has been measured through various approaches, such as worship attendance, belief systems (Barro & McCleary, 2003), religious orientations (Allport & Ross, 1967; Batson & Schoenrade, 1991; Brewczynski & MacDonald, 2006; Feagin, 1964), cognitive, behavioral, and religious affiliation aspects (McDaniel & Burnett, 1990), prayer attendance patterns (Wijaya, 2019), and moral, sharia, and faith aspects (Wijaya et al., 2022). Among these, the most comprehensive is Glock's five-dimensional model (ideological, intellectual, ritual, experiential, and consequential) which forms the core framework of religiosity (Glock, 1962; Glock & Stark, 1965).

The ideological dimension refers to a set of fundamental beliefs that adherents of a religion are expected to uphold (Glock, 1962). This dimension includes personal beliefs in God, life after death, heaven, hell, and the concept of sin (Coutinho, 2016). In the context of Islam, religiosity within the ideological dimension is reflected in a Muslim's faith in Allah, the Prophet Muhammad, the Qur'an, and the core tenets of Islamic belief (Rizkitysha & Hananto, 2022). These indicators are comprehensively outlined in the concept of the six

pillars of faith: belief in Allah, His angels, His revealed scriptures, His messengers, the Day of Judgment, and divine predestination in both good and bad, as explained in a sahih hadith narrated by Muslim.

The intellectual dimension pertains to a person's knowledge and understanding of core religious teachings and sacred texts (Glock, 1962). This includes awareness of major and minor sins, Islamic legal rulings, and foundational Islamic concepts (Rizkitysha & Hananto, 2022). Although El-Menouar (2014) offers a different framework, he acknowledges this dimension, outlining it systematically to include general knowledge of Islam, the content of the Qur'an, and the Sunnah as the two primary sources of Islamic guidance.

The ritual dimension encompasses formal religious practices such as prayer, participation in sacraments, fasting, and other acts of worship. In the Islamic context, ritual religiosity is typically assessed through regular observance of the five daily prayers, Qur'an recitation, the pilgrimage for those who are able, fasting during Ramadan, and other forms of worship (Rizkitysha & Hananto, 2022). In this study, the spiritual meaning underlying rituals as suggested by Rizkitysha and Hananto is not included in the ritual dimension, but rather categorized under the experiential dimension, as it involves internal perception and subjective religious experience rather than outward practice.

This study adopts indicators derived from the five pillars of Islam: *shahada* (bearing witness to the oneness of Allah and the prophethood of Muhammad, expressed both verbally and through consistent behavior), *salat* (performing at least the five daily prayers), *sawm* (fasting during Ramadan at minimum), *zakat* (giving a portion of one's wealth in accordance with Islamic regulations), and *hajj* (pilgrimage for those who are physically and financially capable). In addition, daily Qur'an recitation is included as a ritual act, as emphasized in Surah *Al-Muzzammil* (73:20) and Surah *Fatir* (35:29).

The experiential dimension refers to personal religious experiences, encompassing inner awareness and emotional responses grounded in faith. These may include fear and reverence, humility and joy, inner peace, or a sense of spiritual unity with nature or the Divine (Glock, 1962). In Islam, such feelings involve fear of Allah, joy in practicing Islamic teachings, vigilance against satanic temptations, a sense of divine punishment for wrongdoing, and discomfort when acting against religious beliefs (Rizkitysha & Hananto, 2022).

Table 1: The Dimensions of Religiosity in the Islamic Context

Dimensions	Indicators
Ideological	Belief in Allah, angels, the Qur'an, the Prophet Muhammad, the Day of Judgment, and divine destiny (qadar).
Intellectual	Understanding Islamic teachings in general, understanding the content of the Qur'an, and understanding the content of Hadith.
Ritual	Shahada and maintaining it, performing the five daily prayers, fasting during Ramadan, paying zakat, and performing hajj for those who are able.
Experiential	Feelings of fear of Allah, joy in practicing religious teachings, vigilance against the temptations of Satan, a sense of being punished by Allah when violating religious teachings, and discomfort or anxiety when committing sinful acts.
Consequential	<i>akhlak</i>

The consequential dimension refers to the impact of the other four dimensions of religiosity as manifested in real-life behavior. This dimension emphasizes human-to-human relationships more than the relationship between humans and God (Glock, 1962). In Islam, it relates to akhlaq, referring to moral character and daily behavior that embody and reflect Islamic values (Djamaludin & Suroso, 1994; Falikah, 2021).

The Baitul Arqam program at Universitas Muhammadiyah Surakarta (UMS) is an Islamic learning initiative organized by the Institute for the Development of Boarding Schools, Al-Islam, and Muhammadiyah Studies (LPPIK UMS). It is designed as an integral part of the student development process. The program consists of three core components: the strengthening of religious understanding, the internalization of Muhammadiyah ideology, and the development of student character (Universitas Muhammadiyah Surakarta, n.d.). Within the academic curriculum of UMS, Baitul Arqam functions as part of the assessment for the Islamic Religious Education and Worship in Muamalah courses (Lembaga Pengembangan Pondok Al Islam dan Kemuhammadiyah, n.d.).

Based on collected documents, observations and statements from all facilitators and students the Baitul Arqam program at UMS is implemented in three phases: Baitul Arqam Awal Studi Semester Gasal (BAAS Gasal), Baitul Arqam Awal Studi Semester Genap (BAAS Genap), and Baitul Arqam Purna Studi (BAPS). The first two phases BAAS Gasal and BAAS Genap are targeted at first-year students entering in the odd and even semesters, respectively. Each phase is conducted over four days, consisting of twelve sessions (three per day), and involves approximately 240–288 participants divided into 8 groups, each consisting of 30–36 students. Every group is accompanied by two facilitators, making a total of 16 facilitators per program phase.

“Our group was accompanied by two facilitators who delivered the material using various methods, sometimes taking turns and at other times presenting together.”¹

The content delivered includes essential themes such as aqidah, fiqh, akhlaq, ibadah, muamalah, contemporary business in Islam, funeral rites, Islamic financial institutions, and an introduction to the Muhammadiyah Guidelines for Islamic Living (Pedoman Hidup Islami Warga Muhammadiyah/PHIWM), all presented using an active learning approach. Instructional resources include books such as *Agama* (Shobron et al., 2020), *Etika & Mode Berpakaian menurut Syariat Islam* (Shobron et al., 2019), and *Buku Pegangan Al-Islam dan Kemuhammadiyah-Series* (Tim LPPIK UMS, 2020). Sessions are conducted in person at the Sudalmiyah Mosque, UMS Campus 2. Students are also assigned online follow-up tasks after the program. Both BAAS Gasal and BAAS Genap emphasize spiritual growth through prayer monitoring, regular tahajjud and duha, Qur'an recitation, light physical exercise, and take-home assignments.

¹ Interview with Student 1, participant of Baitul Arqam.

"The division of facilitator groups, learning materials, delivery methods such as reading guides, role playing, and peer teaching and instructional books are coordinated prior to the sessions."²

Special attention is given to students from the Faculty of Islamic Studies. For them, the program offers memorization sessions of Qur'anic *Juz* 29 and 30. The memorization methods include *taḥfīdḥ bin nadẓar* (visual reading), *muraja'ah* (reviewing memorization), *tasmi'* (reciting to others), and *wahdah* (memorizing verse by verse). This activity aims to maintain the quality of students' memorization and to foster their consistency in practicing and living the Qur'an in daily life.

"Since we (students of the Faculty of Islamic Studies) had already received religious instruction in class, the Baitul Arqam program was specifically focused on memorizing the Qur'an."³

The third phase, Baitul Arqam Purna Studi (BAPS), is designed for final-year students. It consists of five main sessions covering topics relevant to graduation preparation, including Islamic ethics, the character of a Muhammadiyah graduate (e.g., reading habits, participation in scholarly forums, organizational involvement, positive thinking, charitable giving, and gratitude), worship according to Muhammadiyah teachings, career readiness, and a spiritual roadmap of life. Delivered in a one-day intensive format at the Sudalmiyah Mosque (UMS Campus 2), all sessions are conducted in a collective forum to promote integrated discussion and interaction.

The following illustrates the enhancement of religiosity in the Baitul Arqam program across its dimensions:

1. Ideological dimension

Within the implementation of the Baitul Arqam program at UMS, the enhancement of the ideological dimension is carried out systematically, particularly through the BAAS Gasal program designed for first-year students. In this phase, the textbook *Agama* serves as a primary instructional resource, providing in-depth discussions on the concept of tawhid (the oneness of God) and the pillars of faith, which include belief in Allah, angels, revealed scriptures, prophets, the Day of Judgment, and divine decree (both good and bad). The curriculum also covers the classifications of tawhid (tawhid *rububiyah*, *uluhiyah*, and *asma wa sifat*) as well as various practices that can invalidate tawhid, such as associating partners with God (*shirk*) and engaging in superstition or reliance on occult practices.

Rather than being delivered one-directionally, the content encourages students to relate core beliefs to real-life contexts, deepening their faith and fostering ethical awareness. For example, *qadar* is linked to patience, hope, and perseverance in facing life's challenges, while belief in the afterlife instills moral responsibility and self-restraint in daily actions.

Furthermore, Pedomani Hidup Islami Warga Muhammadiyah (PHIWM) articulates that Islam is not merely a personal belief system but a comprehensive worldview that shapes how individuals interpret and respond to life, ideally in accordance

² Interview with Facilitator 1, Baitul Arqam UMS

³ Interview with Student 2, participant of Baitul Arqam.

with the values of a committed Muslim (Afifi, 2023; Prastowo et al., 2023; Prastowo & Daraini, 2024; Zarkasyi, 2012).

Thus, Baitul Arqam emphasizes not only belief, but also its integration into a holistic way of life. Strengthening the ideological dimension serves as the foundation for developing the intellectual, ritual, experiential, and consequential aspects of religiosity.

2. Intellectual Dimension

At UMS, Baitul Arqam systematically fosters the intellectual dimension of religiosity through a tiered and structured curriculum. BAAS Gasal introduces students to the fundamentals of *aqidah*, *ibadah*, *akhlak*, covering key topics such as the pillars of faith, invalidators of belief, and foundational jurisprudence related to purification and prayer.

In BAAS Genap, the focus shifts to *muamalah* and the practical application of Islamic teachings. Students are equipped with knowledge on *zakat*, fasting, pilgrimage, Islamic family law, inheritance, funeral rites, Islamic financial systems, and the PHIWM. These materials are designed to instill ethical and normative values rooted in Islam for everyday life.

The study of the Qur'an and Hadith is conducted not only textually but also contextually, particularly in relation to contemporary issues such as Islamic business ethics, banking, and inheritance law. This approach highlights the relevance of sacred texts in addressing modern-day challenges. Baitul Arqam promotes the integration of scriptural understanding with real-world reasoning, nurturing a religious mindset that is both principled and adaptable to the complexities of modern life.

3. Ritual dimension

Within the Baitul Arqam program, shahada is reinforced through teachings on tawhid and faith, highlighting contemporary challenges such as materialism and superstition that may undermine monotheistic belief. Congregational prayers are mandatory throughout the program, with an emphasis not only on performance but also on punctuality and comprehension of the prayer content thereby cultivating responsibility, discipline, and collective spirituality.

Fasting is taught as a practice of self-restraint and patience, with encouragement for voluntary fasting. Zakat is framed through its ethical values (justice, empathy, and solidarity) to promote awareness of social responsibility.

Hajj is presented both technically and symbolically, highlighting values of equality, dignity, and humility. Qur'an recitation takes place after dawn and evening prayers, while memorization is integrated into learning sessions to enhance proficiency and strengthen spiritual commitment, particularly among Islamic Studies students.

4. Experiential dimension

Baitul Arqam cultivates fear of Allah not as intimidation, but as reverence for His greatness and justice. In sessions on *asma' al-husna*, students reflect on attributes like the All-Seeing and All-Knowing, fostering a sense of constant divine observation that encourages obedience and moral behavior.

Joy in religious practice emerges alongside strengthened faith and worship. In *fiqh* sessions, students examine the wisdom behind religious obligations and engage with

real-life issues such as marriage, inheritance, and Islamic finance. Values like *amanah* (trustworthiness) and *qana'ah* (contentment) are emphasized, along with the role of Islamic financial institutions in community empowerment, nurturing sincere commitment beyond ritual practice.

Vigilance against satanic influence is built through discussions on tauhid and akhlaq, addressing challenges like laziness in worship, hedonism, and negative environments. Facilitators promote spiritual resilience through *dhikr*, regular prayer, contentment, and positive social interaction.

Awareness of divine consequences is deepened through reflection on both worldly and eschatological impacts. For instance, neglecting *qana'ah* may lead to materialism and social harm. The concept of divine judgment is addressed through themes of reward, punishment, and the afterlife (Shobron et al., 2020).

As students develop a sense of moral responsibility, they begin to feel discomfort when committing sinful acts. This arises from the tension between their inclination toward virtue and their growing awareness of the spiritual and ethical consequences of wrongdoing.

5. Consequential dimension

In both BAAS Gasal and Genap, moral teachings include dress ethics (Shobron et al., 2019), humility, moderation, the prohibition of homosexuality, trustworthiness, and virtues like forgiveness, contentment, and cleanliness (Shobron et al., 2020). In BAPS, these values are reinforced through sessions on the ideal character of Muhammadiyah graduates (such as a passion for reading, participation in scholarly discussions, organizational involvement, positive thinking, zakat payment, charitable giving, and gratitude) as well as the “human life roadmap,” preparing students for ethically grounded post-campus life.

Although the implementation of Baitul Arqam at UMS contributes significantly to strengthening the five dimensions of student religiosity through deepening Islamic teachings, habituating religious practices, and cultivating a spiritually enriching environment, there are several weaknesses that must be addressed to enhance the program's overall effectiveness. *First*, the approach remains largely theoretical and cognitive. Worship practices are monitored administratively rather than through meaningful habituation, unlike the pre-pandemic boarding system that allowed deeper internalization through intensive mentoring.

Second, the teaching materials are not yet fully adaptive to contemporary issues faced by the younger generation, so the effectiveness of content delivery heavily relies on the creativity of the facilitators. *Third*, although various active learning methods are used in delivering content, the special *tahfiz* sessions for students from the Faculty of Islamic Studies are limited to traditional memorization methods such as *bin nadzar*, *muraja'ah*, *tasmi'*, and *mahdah*. Meanwhile, several other methods could be employed, such as *talaqqi* (facilitators reciting correct readings for students to follow), *kitabab* (writing), *sima'i* (listening to recitations through audio for memorization), and *jama'* (collective recitation led by a facilitator), considering the diverse learning styles of students (Inayati & Safina, 2019).

Fourth, in terms of facilities, the program lacks designated classrooms. Materials are delivered in mosques, which are not ideal for lectures, particularly due to recurring sound

issues despite the use of sound systems. *Fifth*, the program's short and intensive schedule creates its own burdens, especially as there is no system of follow-up or continued guidance after the program ends.

Finally, the facilitator-to-student ratio is quite high, with two facilitators responsible for 30 to 36 participants. This condition hampers the possibility of intensive and personal mentoring, which is crucial for the effective internalization of religious values. The large group size also makes it difficult for facilitators to manage group dynamics optimally. This situation often becomes physically and mentally exhausting, particularly when sessions run from morning until evening. These critiques should serve as evaluation points so that future implementation of Baitul Arqam may become more optimal, meaningful, and transformative.

CONCLUSION

This study highlights the significant potential of the Baitul Arqam program at UMS in shaping students' religious character, while also serving as a valuable model for enhancing the dimensions of religiosity in ways that align with the needs of contemporary education. This study also offers empirical insights and a conceptual foundation that may inform and inspire the development of similar programs in other educational settings. By focusing on a single institution, the research provides an in-depth understanding of the program's implementation dynamics, while recognizing that further exploration in diverse contexts would enrich the overall perspective. Future research is encouraged to conduct comparative studies across institutions and to further examine the effectiveness of the applied methods, in order to develop a more comprehensive, adaptive framework for religious education that aligns with international standards for character development.

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