

**PENGARUH KEMATANGAN BERAGAMA TERHADAP RELIGIUSITAS
SUBSTANTIF MAHASISWA CALON GURU PAI**



TESIS

diajukan untuk memenuhi sebagian syarat memperoleh gelar Magister Pendidikan
Agama Islam

oleh :

Sasmi Selvia
2311319

**PROGRAM STUDI MAGISTER PENDIDIKAN AGAMA ISLAM
FAKULTAS PENDIDIKAN ILMU PENGETAHUAN SOSIAL
UNIVERSITAS PENDIDIKAN INDONESIA
BANDUNG
2025**

**PENGARUH KEMATANGAN BERAGAMA TERHADAP RELIGIUSITAS
SUBSTANTIF MAHASISWA CALON GURU PAI**

Oleh
Sasmi Selvia
S.Pd Universitas Pendidikan Indonesia, 2022

Sebuah Tesis yang diajukan untuk memenuhi salah satu syarat memperoleh gelar
Magister Pendidikan (M.Pd.) pada Fakultas Pendidikan Ilmu Pengetahuan Sosial

© Sasmi Selvia 2025
Universitas Pendidikan Indonesia
Agustus 2025

Hak Cipta dilindungi undang-undang. Tesis ini tidak boleh diperbanyak seluruhnya
atau sebagian, dengan dicetak ulang, difoto kopi, atau cara lainnya tanpa ijin dari
penulis.

LEMBAR PENGESAHAN

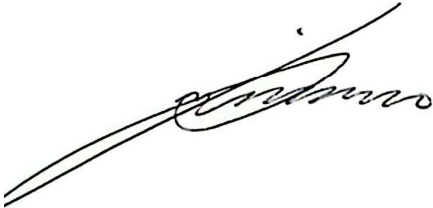
SASMI SELVIA

**PENGARUH KEMATANGAN BERAGAMA TERHADAP
RELIGIUSITAS SUBSTANTIF MAHASISWA CALON GURU PAI**

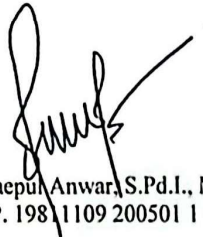
Disetujui dan disahkan oleh,

Pembimbing I

Pembimbing II



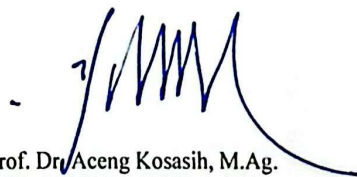
Prof. Dr. Munawar Rahmat, M.Pd.
NIP. 19580128 198612 1 001



Dr. Saepul Anwar, S.Pd.I., M.Ag.
NIP. 19811109 200501 1 001

Mengetahui,

Ketua Program Studi Magister Pendidikan Agama Islam



Prof. Dr. Aceng Kosasih, M.Ag.
NIP. 19650917 1990001 1 001

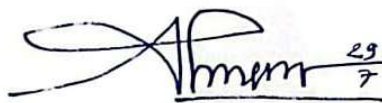
LEMBAR PENGESAHAN PENGUJI

SASMI SELVIA

**PENGARUH KEMATANGAN BERAGAMA TERHADAP
RELIGIUSITAS SUBSTANTIF MAHASISWA CALON GURU PAI**

Disetujui dan disahkan oleh,

Penguji I

Handwritten signature of Prof. Dr. Syahidin, M.Pd. in blue ink, with the date 29/7/2025 written next to it.

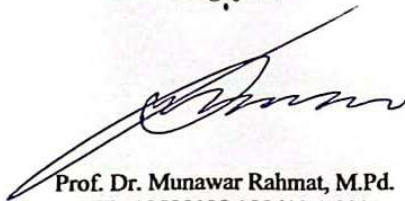
Prof. Dr. Syahidin, M.Pd.
NIP. 19570611 198703 1 001

Penguji II

Handwritten signature of Prof. Dr. Edi Suresman, S.Pd., M.Ag. in blue ink.

Prof. Dr. Edi Suresman, S.Pd., M.Ag.
NIP. 19601124 198803 1 001

Penguji III

Handwritten signature of Prof. Dr. Munawar Rahmat, M.Pd. in blue ink.

Prof. Dr. Munawar Rahmat, M.Pd.
NIP. 19580128 198612 1 001

Penguji IV

Handwritten signature of Dr. Saepul Anwar, S.Pd.I., M.Ag. in blue ink.

Dr. Saepul Anwar, S.Pd.I., M.Ag.
NIP. 19811109 200501 1 001

Mengetahui,

Ketua Program Studi Magister Pendidikan Agama Islam

Handwritten signature of Prof. Dr. Aceng Kosasih, M.Ag. in blue ink.

Prof. Dr. Aceng Kosasih, M.Ag.
NIP. 19650917 1990001 1 001

ABSTRAK

Kematangan beragama dan religiusitas substantif merupakan aspek penting dalam membentuk karakter dan akhlak mulia calon guru PAI. Guru PAI yang religiusitasnya substantif dan beragamnya matang akan berdampak pada sikap, corak berfikir, dan tindakan edukatifnya yang akhirnya mampu membangun karakter beragama siswanya. Penelitian ini bertujuan untuk meninjau tingkat kematangan beragama serta pengaruhnya terhadap religiusitas substantif mahasiswa calon guru PAI dengan menggunakan pendekatan kuantitatif melalui analisis korelasi. Data dikumpulkan melalui kuesioner tertutup yang disebarakan kepada mahasiswa calon guru PAI di 3 perguruan tinggi di Jawa Barat (Universitas Pendidikan Indonesia, Universitas Islam Bandung, dan Universitas Islam Nusantara) dengan jumlah sampel sebanyak 192 orang menggunakan teknik *convenience sampling*. Analisis data dilakukan dengan menggunakan bantuan software SPSS 26 untuk mendapatkan hasil Uji korelasional. Hasil penelitian menunjukkan bahwa mahasiswa calon guru PAI memiliki kematangan beragama pada kategori sedang dengan persentase 60% dan religiusitas substantif yang tinggi dengan persentase 96%. Adapun analisis korelasi menunjukkan nilai koefisien sebesar 0,631 dengan signifikansi $p < 0,001$. Ini berarti terdapat hubungan positif yang kuat antara kedua variabel tersebut, dan hubungan ini signifikan secara statistik pada taraf kepercayaan 99%. Rekomendasi dari penelitian ini adalah perlunya pengembangan kurikulum PAI yang lebih integratif, menekankan pada pembelajaran berbasis nilai dan pengalaman reflektif.

Kata Kunci : *Religiusitas, Kematangan Beragama, Guru PAI*

ABSTRACT

Religious maturity and substantive religiosity are important aspects in shaping the character and noble morals of prospective PAI teachers. PAI teachers who are substantively religious and mature in their religion will have an impact on their attitudes, ways of thinking, and educational actions, which will ultimately enable them to build the religious character of their students. This research aims to examine the level of religious maturity and its influence on the substantive religiosity of prospective PAI teachers using a quantitative approach through correlation analysis. Data was collected through a closed questionnaire distributed to prospective PAI teachers at three universities in West Java (Universitas Pendidikan Indonesia, Universitas Islam Bandung, Universitas Islam Nusantara) with a sample size of 192 people using convenience sampling. Data analysis was conducted using SPSS 26 software to obtain the results of the correlation test. The research findings indicate that prospective PAI teachers have religious maturity at the moderate level with a percentage of 60% and high substantive religiosity with a percentage of 96%. The correlation analysis revealed a coefficient value of 0.631 with a significance level of $p < 0.001$. This indicates a strong positive relationship between the two variables, and this relationship is statistically significant at a 99% confidence level. The recommendation from this study is the need to develop a more integrative PAI curriculum, emphasizing value-based learning and reflective experiences.

Keywords: *Religiosity, Religious Maturity, PAI Teachers*

DAFTAR ISI

PERNYATAAN KEASLIAN TESIS DAN BEBAS PLAGIARISME.....	i
KATA PENGANTAR	ii
UCAPAN TERIMA KASIH.....	iii
ABSTRAK.....	iv
<i>ABSTRACT</i>	v
DAFTAR ISI.....	vi
DAFTAR TABEL.....	viii
DAFTAR GAMBAR.....	xiii
DAFTAR LAMPIRAN.....	xiv
BAB 1 PENDAHULUAN	1
1.1 Latar Belakang Penelitian	1
1.2 Rumusan Masalah.....	3
1.3 Tujuan Penelitian	4
1.4 Manfaat Penelitian	4
1.5 Ruang Lingkup Penelitian.....	6
BAB II TINJAUAN PUSTAKA	9
2.1 Teori Kematangan Beragama.....	9
2.1.1 Konsep Kematangan Beragama	9
2.1.2 Kematangan Beragama dalam al-Qur'an	12
2.2 Teori Religiusitas Substantif.....	16
2.2.1 Konsep Religiusitas Substantif	16
2.2.3 Dimensi Religiusitas Substantif.....	19
2.3 Penerapan Konsep Kematangan Beragama dan Religiusitas Substantif dalam Pembelajaran PAI	23
2.3.1 <i>Experiential Learning</i> (Pembelajaran Berdasarkan Pengalaman)	25
2.3.2 <i>Transformative Learning Theory</i> (Teori Pembelajaran Transformasional)	26
2.4 Studi Terdahulu yang Relevan.....	28
BAB III METODE PENELITIAN	35
3.1 Desain Penelitian	35
3.2 Partisipan.....	39
3.3 Populasi dan sampel.....	39

3.	39
3.4 Instrumen penelitian.....	40
3.5 Prosedur penelitian.....	43
3.6 Analisis data.....	43
3.6.1 Statistik Deskriptif	43
3.6.2 Statistik Inferensial	45
BAB IV HASIL PENELITIAN	50
4.1 Kematangan Beragama Mahasiswa Calon Guru PAI	50
4.2 Religiusitas Substantif Mahasiswa Calon Guru PAI	83
4.3 Pengaruh Kematangan Beragama terhadap Religiusitas Substantif Mahasiswa Calon Guru PAI	111
BAB V PEMBAHASAN	117
5.1 Kematangan Beragama Mahasiswa Calon Guru PAI	117
5.2 Religiusitas Substantif Mahasiswa Calon Guru PAI	129
5.3 Pegaruh Kematangan Beragama terhadap Religiusitas Substantif Mahasiswa Calon Guru PAI.....	137
5.4 Hubungan Kematangan Beragama dengan Religiusitas Substantif	141
5.5 Dimensi Psikologis Kematangan Beragama dalam Pembentukan Identitas Profesional	144
5.6 Implementasi Teori Perkembangan Iman dalam Konteks Pendidikan Calon Guru PAI.....	147
5.7 Implikasi Teoretis dan Praktis untuk Pengembangan Kurikulum Pendidikan Calon Guru PAI.....	150
BAB VI SIMPULAN DAN SARAN.....	154
6.1 Simpulan	154
6.2 Saran	156
DAFTAR PUSTAKA	158
LAMPIRAN.....	175

DAFTAR TABEL

Tabel 2.1 Studi Terdahulu yang Relevan.....	28
Tabel 3.1 Jumlah Mahasiswa Semester 1 Angkatan 2024 Program Studi Pendidikan Agama Islam	39
Tabel 3.2 Pemberian Skor pada Instrumen	41
Tabel 3.3 Pemberian Skor pada Instrumen	41
Tabel 4.1 Kematangan Beragama Mahasiswa Calon Guru PAI.....	50
Tabel 4.2 Keimanan Mahasiswa Calon Guru PAI dalam hal melibatkan Allah dalam setiap pengambilan keputusan.....	52
Tabel 4.3 Keimanan Mahasiswa Calon Guru PAI dalam hal tetap senang dan bahagia terhadap takdir Allah (baik atau buruk).....	52
Tabel 4.4 Keimanan Mahasiswa Calon Guru PAI dalam hal beribadah murni karena Allah	52
Tabel 4.5 Keimanan Mahasiswa Calon Guru PAI dalam hal kesiapan meneladani malaikat.....	53
Tabel 4.6 Keimanan Mahasiswa Calon Guru PAI dalam hal kesiapan menaati semua perintah dalam al-Qur'an	54
Tabel 4.7 Keimanan Mahasiswa Calon Guru PAI dalam hal menghindari semua larangan dalam al-Qur'an.....	55
Tabel 4.8 Keimanan Mahasiswa Calon Guru PAI untuk meneladani para Rasul dalam hal kualitas ibadah, amal saleh, dan akhlak mulia	56
Tabel 4.9 Keimanan Mahasiswa Calon Guru PAI untuk meneladani para Rasul dengan cara menghindari dosa besar dan dosa kecil.....	56
Tabel 4.10 Keimanan Mahasiswa Calon Guru PAI dalam hal menyiapkan bekal akhirat dengan ibadah yang sungguh-sungguh	57
Tabel 4.11 Keimanan Mahasiswa Calon Guru PAI dalam hal menyikapi takdir .	57
Tabel 4.12 Peribadatan Mahasiswa Calon Guru PAI dalam hal menjalankan shalat fardu disertai dzikir dan sunnah rawatib	59
Tabel 4.13 Peribadatan Mahasiswa Calon Guru PAI dalam hal rutin melaksanakan shalat tahajud.....	60
Tabel 4.14 Peribadatan Mahasiswa Calon Guru PAI dalam hal rutin beristighfar selesai shalat dan menyadari kesalahan	61
Tabel 4.15 Peribadatan Mahasiswa Calon Guru PAI dalam hal selalu memohon hidayah pada Allah setiap selesai shalat	61
Tabel 4.16 Peribadatan Mahasiswa Calon Guru PAI dalam hal selalu bersyukur pada Allah setiap selesai shalat.....	62
Tabel 4.17 Peribadatan Mahasiswa Calon Guru PAI dalam hal memperbanyak shalat sebagai benteng diri untuk menghindari perbuatan keji dan munkar	63
Tabel 4.18 Peribadatan Mahasiswa Calon Guru PAI dalam hal selalu melaksanakan puasa Ramadhan dan puasa sunnat lainnya.....	64
Tabel 4.19 Peribadatan Mahasiswa Calon Guru PAI dalam hal selalu melaksanakan shalat sunnah tarawih saat ramadhan	65

Tabel 4.20 Peribadatan Mahasiswa Calon Guru PAI dalam hal berani mempertanggungjawabkan bahwa harta yang digunakan 100% halal	66
Tabel 4.21 Peribadatan Mahasiswa Calon Guru PAI dalam hal selalu berdo'a agar bisa istiqomah dalam beribadah dengan ikhlas.....	66
Tabel 4.22 Akhlak Mahasiswa Calon Guru PAI dalam hal tidak pernah berbicara kasar meskipun pada orang yang jahat.....	68
Tabel 4.23 Akhlak Mahasiswa Calon Guru PAI dalam hal menahan amarah kepada orang yang berbuat buruk	68
Tabel 4.24 Akhlak Mahasiswa Calon Guru PAI dalam hal mudah memaafkan kesalahan orang.....	69
Tabel 4.25 Akhlak Mahasiswa Calon Guru PAI dalam hal merasa bahwa semua pemberian Allah (baik/buruk) adalah nikmat	70
Tabel 4.26 Akhlak Mahasiswa Calon Guru PAI dalam hal selalu berdo'a, namun hasilnya dipasrahkan pada Allah.....	70
Tabel 4.27 Akhlak Mahasiswa Calon Guru PAI dalam hal Rutin beristighfar dan menyadari dosa.....	71
Tabel 4.28 Akhlak Mahasiswa Calon Guru PAI dalam hal Merasa diri selalu melupakan Tuhan, sehingga rutin beristighfar.....	72
Tabel 4.29 Akhlak Mahasiswa Calon Guru PAI dalam hal tidak merasa lebih baik dari orang lain	72
Tabel 4.30 Akhlak Mahasiswa Calon Guru PAI dalam hal merasa orang lain jauh lebih peduli sesama	73
Tabel 4.31 Akhlak Mahasiswa Calon Guru PAI dalam hal merasa paling banyak berbuat buruk	74
Tabel 4.32 Akhlak Mahasiswa Calon Guru PAI dalam hal merasa orang lain lebih mampu menghindari dosa	74
Tabel 4.33 Akhlak Mahasiswa Calon Guru PAI dalam hal Merasa orang lain (bahkan non muslim) lebih baik.....	75
Tabel 4.34 Akhlak Mahasiswa Calon Guru PAI dalam hal rutin memberikan bantuan kepada keluarga/sahabat/tetangga	75
Tabel 4.35 Akhlak Mahasiswa Calon Guru PAI dalam hal membantu orang lain tanpa diminta.....	76
Tabel 4.36 Akhlak Mahasiswa Calon Guru PAI dalam hal memelihara anak yatim dan fakir miskin.....	77
Tabel 4.37 Akhlak Mahasiswa Calon Guru PAI dalam hal menyiapkan dana untuk kesejahteraan kerabat yang miskin.....	77
Tabel 4.38 Akhlak Mahasiswa Calon Guru PAI dalam hal lebih peduli orang lain dibanding dirinya sendiri.....	78
Tabel 4.39 Akhlak Mahasiswa Calon Guru PAI dalam hal membantu memecahkan permasalahan orang lain walaupun sedang sibuk	79
Tabel 4.40 Akhlak Mahasiswa Calon Guru PAI dalam hal menengok kerabat/ tetangga yang sakit.....	79

Tabel 4.41 Toleransi Mahasiswa Calon Guru PAI dalam hal menilai kebaikan orang dari akhlaknya, bukan agamanya	81
Tabel 4.42 Toleransi Mahasiswa Calon Guru PAI dalam hal memilih pemimpin berdasarkan kualitas diri, bukan karena agamanya.....	81
Tabel 4.43 Toleransi Mahasiswa Calon Guru PAI dalam hal berbuat baik pada siapapun tanpa memandang agama	82
Tabel 4.44 Toleransi Mahasiswa Calon Guru PAI dalam hal tidak pernah menyinggung orang lain.....	82
Tabel 4.45 Tingkat Religiusitas Substantif Mahasiswa Calon Guru PAI.....	83
Tabel 4.46 Keimanan Mahasiswa Calon Guru PAI dalam hal merendahkan diri kepada Allah.....	84
Tabel 4.47 Keimanan Mahasiswa Calon Guru PAI dalam hal tidak meragukan pertolongan Allah.....	85
Tabel 4.48 Keimanan Mahasiswa Calon Guru PAI dalam hal merasa dilindungi dan ditolong oleh Allah.....	85
Tabel 4.49 Keimanan Mahasiswa Calon Guru PAI dalam hal merasa dekat dengan Allah.....	86
Tabel 4.50 Keimanan Mahasiswa Calon Guru PAI dalam hal kesiapan meneladani malaikat yang selalu mentaati Allah dan Rasulullah	86
Tabel 4.51 Keimanan Mahasiswa Calon Guru PAI dalam hal kesiapan meneladani malaikat yang selalu menjaga kesucian diri dan menjauhi perbuatan dosa	87
Tabel 4.52 Keimanan Mahasiswa Calon Guru PAI dalam hal kesiapan menjalankan perintah Allah dalam Al-Quran untuk selalu berbagi dan meringankan beban orang lain	87
Tabel 4.53 Keimanan Mahasiswa Calon Guru PAI dalam hal kesiapan menjauhi larangan Allah dalam Al-Quran untuk menahan amarah.....	88
Tabel 4.54 Keimanan Mahasiswa Calon Guru PAI dalam hal kesiapan menjalankan perintah Rasul untuk mengendalikan nafsu dan syahwat dengan hanya mentaati Allah dan Rasulullah saja	88
Tabel 4.55 Keimanan Mahasiswa Calon Guru PAI dalam hal kesiapan meneladani kemuliaan akhlak Rasul tanpa adanya cacat akhlak	89
Tabel 4.56 Keimanan Mahasiswa Calon Guru PAI dalam hal menyiapkan bekal untuk hari akhir dengan meningkatkan kualitas ibadah dan akhlak, dan berusaha membuang segala watak buruk	89
Tabel 4.57 Keimanan Mahasiswa Calon Guru PAI dalam hal menyadari bahwa modal utama untuk masuk surga bukan hanya keimanan dan ibadah, tapi juga akhlak	90
Tabel 4.58 Keimanan Mahasiswa Calon Guru PAI dalam hal belajar menyenangi “takdir yang baik” dengan menambah kualitas ibadah dan amal saleh	90
Tabel 4.59 Keimanan Mahasiswa Calon Guru PAI dalam hal tidak mengeluh ketika mendapatkan “takdir yang buruk” (seperti sakit berat, hilang harta).....	91
Tabel 4.60 Peribadatan Mahasiswa Calon Guru PAI dalam hal kesiapan untuk mengerjakan shalat 5 waktu secara rutin	92

Tabel 4.61 Peribadatan Mahasiswa Calon Guru PAI dalam hal menjadikan shalat sebagai benteng dari perbuatan keji dan munkar	93
Tabel 4.62 Peribadatan Mahasiswa Calon Guru PAI dalam hal mendirikan sholat dengan khusyu'	94
Tabel 4.63 Peribadatan Mahasiswa Calon Guru PAI dalam hal menjaga shalat dengan berakhlak mulia dan membuang akhlak yang buruk	94
Tabel 4.64 Peribadatan Mahasiswa Calon Guru PAI dalam hal kesiapann menjalankan puasa Ramadhan sebulan penuh	95
Tabel 4.65 Peribadatan Mahasiswa Calon Guru PAI dalam hal merasa semakin dekat dengan Allah, lebih rajin ibadah, dan terjaganya akhlak mulia dengan berpuasa.....	95
Tabel 4.66 Peribadatan Mahasiswa Calon Guru PAI dalam hal mampu berpuasa sebulan penuh di bulan Ramadhan dengan meninggalkan akhlak buruk seperti meng-ghibah dan mengumbar ujaran kebencian karena berpotensi tidak mendapatkan pahala	96
Tabel 4.67 Peribadatan Mahasiswa Calon Guru PAI dalam hal kesiapan berbagi dan memberikan bantuan harta kepada orang yang membutuhkan	96
Tabel 4.68 Peribadatan Mahasiswa Calon Guru PAI dalam hal meyakini bahwa kewajiban ibadah harta bukan hanya zakat, tapi juga sedekah dan sebagainya....	97
Tabel 4.69 Peribadatan Mahasiswa Calon Guru PAI dalam hal kesadaran bahwa harta adalah titipan Allah sehingga senang bersedekah.....	97
Tabel 4.70 Peribadatan Mahasiswa Calon Guru PAI dalam hal orang yang sudah menunaikan ibadah haji di Makkah selalu berbuat kebajikan dan membuang akhlak yang buruknya	98
Tabel 4.71 Peribadatan Mahasiswa Calon Guru PAI dalam hal hakikat ibadah haji adalah jika kita memiliki kepedulian yang tinggi mengentaskan kemiskinan.....	99
Tabel 4.72 Akhlak Mahasiswa Calon Guru PAI dalam hal khususy ketika shalat	100
Tabel 4.73 Akhlak Mahasiswa Calon Guru PAI dalam hal mengingat Allah di luar shalat	100
Tabel 4.74 Akhlak Mahasiswa Calon Guru PAI dalam hal selalu menyadari dosa-dosa dan langsung memohon ampunan kepada Allah	101
Tabel 4.75 Akhlak Mahasiswa Calon Guru PAI dalam hal Bertaubat diwajibkan bagi orang yang melakukan dosa, meskipun dosa kecil	102
Tabel 4.76 Akhlak Mahasiswa Calon Guru PAI dalam hal Menjaga sopan-santun pada semua orang.....	103
Tabel 4.77 Akhlak Mahasiswa Calon Guru PAI dalam hal Bersikap sopan meskipun kepada orang yang kasar.....	103
Tabel 4.78 Akhlak Mahasiswa Calon Guru PAI dalam hal Memilih konten yang baik untuk di-share di media sosial.....	104
Tabel 4.79 Akhlak Mahasiswa Calon Guru PAI dalam hal Selalu menyadari dosa-dosa dan langsung memohon ampunan kepada Allah	104

Tabel 4.80 Akhlak Mahasiswa Calon Guru PAI dalam hal tidak menyakiti orang lain dengan kata-kata.....	105
Tabel 4.81 Akhlak Mahasiswa Calon Guru PAI dalam hal segera meminta maaf dengan tulus kepada orang yang tersakiti	106
Tabel 4.82 Akhlak Mahasiswa Calon Guru PAI dalam hal mudah memaafkan kesalahan orang yang berbuat jahat	106
Tabel 4.83 Akhlak Mahasiswa Calon Guru PAI dalam hal bersikap rendah hati dihadapan siapapun	107
Tabel 4.84 Akhlak Mahasiswa Calon Guru PAI dalam hal tidak tersinggung jika ada orang yang menghina/merendahkan.....	108
Tabel 4.85 Akhlak Mahasiswa Calon Guru PAI dalam hal tabah menghadapi kesulitan dan tahan derita.....	109
Tabel 4.86 Akhlak Mahasiswa Calon Guru PAI dalam hal kesabaran tidak ada batasnya.....	109
Tabel 4.87 Akhlak Mahasiswa Calon Guru PAI dalam hal Selalu berkata benar, dan tidak pernah berdusta.....	110
Tabel 4.88 Akhlak Mahasiswa Calon Guru PAI dalam hal tidak mudah berjanji yang sulit untuk dipenuhi	111
Tabel 4.89 Hasil Uji Normalitas Data.....	112
Tabel 4.90 Hasil Uji Linearitas	113
Tabel 4.91 Hasil Uji Korelasi.....	113
Tabel 4. 92 Hasil Uji ANOVA.....	115
Tabel 4.93 Hasil Model Summary	116

DAFTAR GAMBAR

Gambar 3.1 Desain Penelitian.....	35
Gambar 3.2 Diagram Skema Penelitian.....	37
Gambar 4.1 Item Dimensi Keimanan.....	51
Gambar 4.2 Item Dimensi Peribadatan	59
Gambar 4.3 Item Dimensi Akhlak	67
Gambar 4.4 Item Dimensi Toleransi.....	80
Gambae 4.5 Item Dimensi Keimanan Religiusitas Substantif.....	84
Gambar 4.6 Item Dimensi Peribadatan Religiusitas Substantif.....	92
Gambar 4.7 Item Dimensi Akhlak Religiusitas Substantif.....	99

DAFTAR LAMPIRAN

Lampiran 1 SK Pembimbing Tesis	175
Lampiran 2 Surat Keterangan Cek <i>Similarity</i>	177
Lampiran 3 Kisi-kisi Penelitian	178
Lampiran 4 Hasil Uji Validitas dan Reliabilitas Instrumen	196
Lampiran 5 Surat Permohonan Ijin Penelitian	197
Lampiran 6 Surat Ijin Penelitian	199
Lampiran 7 Hasil Tabulasi Data Angket Kematangan Beragama	200
Lampiran 8 Hasil Tabulasi Data Angket Religiusitas Substantif	212
Lampiran 9 Riwayat Hidup Penulis	221

DAFTAR PUSTAKA

- A. Samad, S. A., Gade, S., Basri, H., & Ariani, S. (2023). Teacher's Spiritual Competence and Its Implication in Islamic Religious Education Learning in Pidie, Aceh. *Ulumuna*, 27(2), 624–648. <https://doi.org/10.20414/ujis.v27i2.710>
- Abo-Zena, M. M., & Midgette, A. (2019a). Developmental Implications of Children's Early Religious and Spiritual Experiences in Context: A Sociocultural Perspective. *Religions*, 10(11), 631. <https://doi.org/10.3390/rel10110631>
- Abo-Zena, M. M., & Midgette, A. (2019b). Developmental Implications of Children's Early Religious and Spiritual Experiences in Context: A Sociocultural Perspective. *Religions*, 10(11), 631. <https://doi.org/10.3390/rel10110631>
- Abu Raiya, H., Ayten, A., Agbaria, Q., & Pargament, K. I. (2022). Religion, Spirituality, and Mental Health: Current Developments in Research and Practice. *Frontiers in Psychology*, 13.
- Achour, M., Grine, F., Mohd Nor, M. R., & MohdYusoff, M. Y. Z. (2015). Measuring Religiosity and Its Effects on Personal Well-Being: A Case Study of Muslim Female Academicians in Malaysia. *Journal of Religion and Health*, 54(3), 984–997. <https://doi.org/10.1007/s10943-014-9852-0>
- Adi Kistoro, H. C., Latipah, E., & Burhan, N. M. (2023a). Probing Experiential Learning Approach in Islamic Religious Education. *Jurnal Pendidikan Islam*, 9(2), 157–168. <https://doi.org/10.15575/jpi.v9i2.24374>
- Adi Kistoro, H. C., Latipah, E., & Burhan, N. M. (2023b). Probing Experiential Learning Approach in Islamic Religious Education. *Jurnal Pendidikan Islam*, 9(2), 157–168. <https://doi.org/10.15575/jpi.v9i2.24374>
- Ahmad Salamuddin. (2024). *Efektivitas Pembelajaran PAI Berbasis Kematangan Beragama di SMP untuk Meningkatkan Religiusitas Siswa* [Tesis]. Universitas Pendidikan Indonesia.

- Akbayram, H. T., & Keten, H. S. (2024). The Relationship between Religion, Spirituality, Psychological Well-Being, Psychological Resilience, Life Satisfaction of Medical Students in the Gaziantep, Turkey. *Journal of Religion and Health*, 63(4), 2847–2859. <https://doi.org/10.1007/s10943-024-02027-2>
- Anwar, S. (2021). *INTERNALISASI NILAI TOLERANSI MELALUI MATA KULIAH PENDIDIKAN AGAMA ISLAM DI PERGURUAN TINGGI UMUM SEBAGAI UPAYA MEMBENTUK MAHASISWA MUSLIM MODERAT (Studi Pada Mahasiswa Universitas Pendidikan Indonesia Tahun 2017-2021)* [Disertasi]. Universitas Pendidikan Indonesia.
- Anwar, S., Fakhruddin, A., Faqihuddin, A., Sudirman, S., & Romli, U. (2024). Understanding Tolerance: Student Perceptions of Islamic Religious Education in Public Universities. *Jurnal Pendidikan Islam*, 10(2), 294–307. <https://doi.org/10.15575/jpi.v10i2.38649>
- Aqila, H. J. (2024). Religiusitas dalam Ruang Publik Agama dan Politik di Era Kontemporer. *Socio Religia*, 5(1). <https://doi.org/10.24042/sr.v5i1.21259>
- Arslan, G., & Yavuz, M. (2020). Posttraumatic Growth among Young Adults: A Meaning-focused Model. *European Journal of Psychotraumatology*, 11(1). <https://pmc.ncbi.nlm.nih.gov/articles/PMC3032397/>
- Asif, T., Guangming, O., Haider, M. A., Colomer, J., Kayani, S., & Amin, N. ul. (2020). Moral Education for Sustainable Development: Comparison of University Teachers' Perceptions in China and Pakistan. *Sustainability*, 12(7), 3014. <https://doi.org/10.3390/su12073014>
- Astuti, M., Ismail, F., Triana, Y., & Rifai, A. A. (2024). Impact of Islamic-Based Services Provided by Lecturers and Staff on Students' Perceptions of Religiosity. *International Journal of Learning, Teaching and Educational Research*, 23(4), 141–160. <https://doi.org/10.26803/ijlter.23.4.8>
- Attanasio, O. P., & Kaufmann, K. M. (2017). Education Choices and Returns on The Labor and Marriage Markets: Evidence from Data on Subjective Expectations. *Journal of Economic Behavior & Organization*, 140, 35–55. <https://doi.org/10.1016/j.jebo.2017.05.002>
- Bengtson, V. L., Hayward, R. D., Zuckerman, P., & Silverstein, M. (2018). Bringing Up Nones: Intergenerational Influences and Cohort Trends. *Journal*

- for the Scientific Study of Religion, 57(2), 258–275.
<https://doi.org/10.1111/jssr.12511>
- Beyers, J. (2017). Religion and Culture: Revisiting a Close Relative. *HTS Teologiese Studies / Theological Studies*, 73(1).
<https://doi.org/10.4102/hts.v73i1.3864>
- Bishop, J. (2021). On the Significance of Assumptions about Divine Goodness and Divine Ontology for ‘Logical’ Arguments from Evil. *Religions*, 12(3), 186.
<https://doi.org/10.3390/rel12030186>
- Bolat, Y., & Korkmaz, C. (2021). Social Values and Life Skills as Predictors of Organizational Culture: A Study on Teachers. *Sage Open*, 11(2).
<https://doi.org/10.1177/21582440211023179>
- Brémault-Phillips, S., Olson, J., Brett-MacLean, P., Oneschuk, D., Sinclair, S., Magnus, R., Weis, J., Abbasi, M., Parmar, J., & Puchalski, C. (2015). Integrating Spirituality as a Key Component of Patient Care. *Religions*, 6(2), 476–498. <https://doi.org/10.3390/rel6020476>
- Briese, P., Evanson, T., & Hanson, D. (2020). Application of Mezirow’s Transformative Learning Theory to Simulation in Healthcare Education. *Clinical Simulation in Nursing*, 48, 64–67.
<https://doi.org/10.1016/j.ecns.2020.08.006>
- Brown, D., Morel, N., & Brown, B. (2025). The Role of Religiosity in Developing Self-Care Behaviors through Coaching. *Coaching: An International Journal of Theory, Research and Practice*, 1–22.
<https://doi.org/10.1080/17521882.2025.2499465>
- Bryant, A. N. (2007). The Effects of Involvement in Campus Religious Communities on College Student Adjustment and Development. *Journal of College and Character*, 8(3). <https://doi.org/10.2202/1940-1639.1178>
- Charki, F. Z., Hornstra, L., & Thijs, J. (2022). How Do I Get on With my Teacher? Affective Student-Teacher Relationships and the Religious Match Between Students and Teachers in Islamic Primary Schools. *British Journal of Educational Psychology*, 92(2), 465–483. <https://doi.org/10.1111/bjep.12457>
- Ciarrocchi, J. W., Dy-Liacco, G. S., & Deneke, E. (2008). Gods or Rituals? Relational Faith, Spiritual Discontent, and Religious Practices as Predictors of

- Hope and Optimism. *The Journal of Positive Psychology*, 3(2), 120–136.
<https://doi.org/10.1080/17439760701760666>
- Clark, W. H. (1968). *The Psychology of Religion*. The Macmillan Company.
- Cloninger, C. R. (2005). Character Strengths and Virtues: A Handbook and Classification. *American Journal of Psychiatry*, 162(4), 820-a-821.
<https://doi.org/10.1176/appi.ajp.162.4.820-a>
- Cokrohadisumarto, W. bin M., Ratnawati, A., & Kholis, N. (2024). *Measurement of Religiosity in Islamic Perspective* (pp. 781–793).
https://doi.org/10.1007/978-3-031-48770-5_63
- Cole, M. E., & Wortham, R. A. (2000). The Dudley and Cruise Religious Maturity Scale: a critical evaluation. *The Social Science Journal*, 37(3), 445–452.
[https://doi.org/10.1016/S0362-3319\(00\)00079-3](https://doi.org/10.1016/S0362-3319(00)00079-3)
- Coyle, A. (2011). Critical Responses to Faith Development Theory: A Useful Agenda for Change? *Archive for the Psychology of Religion*, 33(3), 281–298.
<https://doi.org/10.1163/157361211X608162>
- Demirtas, Z., Takunyaci, M., & Yesil, R. (2023). Din Öğretimi Öğretmen Adaylarının Bilişsel Esneklik Düzeyleri ile Eleştirel Düşünme Eğilimlerinin İncelenmesi. *Hitit İlahiyat Dergisi*, 22(2), 723–744.
<https://doi.org/10.14395/hid.1334350>
- Dewey, J. (1983). *Experience & Education*. Peter Smith Publisher,.
<https://www.schoolofeducators.com/wp-content/uploads/2011/12/EXPERIENCE-EDUCATION-JOHN-DEWEY.pdf>
- Diener, E., Tay, L., & Myers, D. G. (2011). The Religion Paradox: If Religion Makes People Happy, Why are So Many Dropping Out? *Journal of Personality and Social Psychology*, 101(6), 1278–1290.
<https://doi.org/10.1037/a0024402>
- Emawati, & Syukri, S. H. A. (2022). *Kajian Tingkat Kematangan Beragama dan Pengaruhnya terhadap Pemahaman serta Sikap Moderasi Beragama pada Mahasiswa Perguruan Tinggi Umum di Wilayah Indonesia Timur*.
- Fahrur Rasyid. (2023). Tafsir Maudhu'i Surat Al-Ma'un Tentang Ciri-ciri Orang yang Mendustakan Agama. *Al-Bunyan: Interdisciplinary Journal of Qur'an and Hadith Studies*, 1(1), 10–16. <https://doi.org/10.61166/bunyan.v1i1.1>

- Fakhruddin, A., Anwar, S., & Fajar Islamy, M. R. (2025). Enhancing academic self-concept and historical literacy in Islamic studies through collaborative learning: a study on prospective Islamic Education teachers in Indonesia. *Cogent Education*, 12(1). <https://doi.org/10.1080/2331186X.2025.2491871>
- Fatima, S., Mehfooz, M., & Sharif, S. (2017). Role of Islamic religiosity in predicting academic motivation of university students. *Psychology of Religion and Spirituality*, 9(4), 377–386. <https://doi.org/10.1037/rel0000097>
- Golan, O. (2023). Introduction: Digital Youth and Religion. *Religions*, 14(6), 704. <https://doi.org/10.3390/rel14060704>
- Gui, A. K. W., Yasin, M., Abdullah, N. S. M., & Saharuddin, N. (2020). Roles of Teacher and Challenges in Developing Students' Morality. *Universal Journal of Educational Research*, 8(3C), 52–59. <https://doi.org/10.13189/ujer.2020.081606>
- Guo, Q., Liu, Z., & Tian, Q. (2020). Religiosity and Prosocial Behavior at National Level. *Psychology of Religion and Spirituality*, 12(1), 55–65. <https://doi.org/10.1037/rel0000171>
- Hafizah, N., & Uyun, Q. (2023). Examining How Islamic Coping Reduces Internet Misuse through Emotional Self-Regulation. *Journal An-Nafs: Kajian Penelitian Psikologi*, 8(2), 264–277. <https://doi.org/10.33367/psi.v8i2.4310>
- Hanif, H., Mukri, M., Madnasir, M., & Siatan, M. S. (2025). Human Resource Development in Islamic Higher Education through Religious Moderation Values: Fostering Civil Society. *Uhumuna*, 28(2), 1071–1098. <https://doi.org/10.20414/ujis.v28i2.1135>
- Hardy, S. A., Walker, L. J., Olsen, J. A., Woodbury, R. D., & Hickman, J. R. (2014). Moral Identity as Moral Ideal Self: Links to Adolescent Outcomes. *Developmental Psychology*, 50(1), 45–57. <https://doi.org/10.1037/a0033598>
- Hariyadi, A., Jenuri, J., Darmawan, D., Suwarma, D. M., & Pramono, S. A. (2023). Building of the Pancasila Character with Religious Harmony in the Globalization Era. *AL-ISHLAH: Jurnal Pendidikan*, 15(2), 2126–2133. <https://doi.org/10.35445/alishlah.v15i2.3208>
- Haryati, T., & Rahmat, M. (2022). How Muslim Youth Psychological Development Contributes To Their Religious Maturity. *Ta'dib Jurnal Pendidikan Islam*, 11(2), 157–170. <https://doi.org/10.29313/tjpi.v11i2.9348>

- Hashim, M. (2024). Developmental stages: an Islamic psychology perspective. *Journal of Spirituality in Mental Health*, 1–23. <https://doi.org/10.1080/19349637.2024.2439438>
- Hidayat, R., Sholihin, M., & Wanto, D. (2020). The Hijrah Communities and Religious Superficiality: Ideology and Religiosity of the Islamic Hijrah Communities on Social Media. *Journal of Population and Social Studies*, 29, 118–138. <https://doi.org/10.25133/JPSSv292021.008>
- Himelfarb, I., & Esipova, N. (2016). Commitment to Islam in Kazakhstan and Kyrgyzstan: An Item Response Theory Analysis. *The International Journal for the Psychology of Religion*, 26(3), 252–267. <https://doi.org/10.1080/10508619.2015.1033899>
- Hoggan, C., & Finnegan, F. (2023). Transformative learning theory: Where we are after 45 years. *New Directions for Adult and Continuing Education*, 2023(177), 5–11. <https://doi.org/10.1002/ace.20474>
- Hood, Jr. R. W., Hill, P. C., & Spilka, B. (2009). *The Psychology of Religion* (4th ed.). New York.
- Huber, S., & Huber, O. W. (2012). The Centrality of Religiosity Scale (CRS). *Religions*, 3(3), 710–724. <https://doi.org/10.3390/rel3030710>
- Husni, H., & Bisri, H. (2024). Inclusivism and exclusivism: Responses of prospective Islamic religious teachers towards Islamic sects. *HTS Teologiese Studies / Theological Studies*, 80(1). <https://doi.org/10.4102/hts.v80i1.9361>
- Ilhami, H. (2021). Kematangan Beragama Jalaluddin Rumi Ditinjau dari Prespektif W. James. *YASIN: Jurnal Pendidikan Dan Sosial Budaya*, 1(1), 96–107. <https://ejournal.yasin-alsys.org/index.php/yasin>
- Ismail, I., Parinduri, M. A., & Ibarra, F. P. (2025). Strengthening The Ideology of Islamic Religious Education in The Era of Technological Disruption. *Jurnal Ilmiah Ilmu Terapan Universitas Jambi*, 9(2), 465–473. <https://doi.org/10.22437/jiituj.v9i2.41841>
- Jackson, B. R., & Bergeman, C. S. (2011). How does religiosity enhance well-being? The role of perceived control. *Psychology of Religion and Spirituality*, 3(2), 149–161. <https://doi.org/10.1037/a0021597>

- Jauhari, M. A., Nuraini, L., & Alnashr, M. S. (2019). Hubungan Kematangan Beragama Dengan Karakter Al-HIRŞ Mahasiswa PGMI Fakultas Tarbiyah IPMAFA Pati. *MAGISTRA: Media Pengembangan Ilmu Pendidikan Dasar Dan Keislaman*, 10(2), 146. <https://doi.org/10.31942/mgs.v10i2.3105>
- Jenuri, Faqihuddin, A., Suresman, E., & Abdullah, M. (2025). Overcoming The Spiritual Emptiness of Students in The Modern Era through The Integration of Al-Ghazali's Human Concepts in The Islamic Religious Education Learning Model. *Cogent Education*, 12(1). <https://doi.org/10.1080/2331186X.2025.2497147>
- Jones, B. (2023). Reimagining Fowler's Stages of Faith: shifting from a seven stage to a four step framework for faith development. *Journal of Beliefs & Values*, 44(2), 159–172. <https://doi.org/10.1080/13617672.2022.2047557>
- Kamaluddin, M., Adawiyah, A., & Rusdin, R. (2020). Improving Emotional and Spiritual Intelligence of Students through Aqidah Morals. *International Journal of Contemporary Islamic Education*, 2(2), 91–107. <https://doi.org/10.24239/ijcied.Vol2.Iss2.22>
- Kasim, T. S. A. T., & Yusoff, Y. M. (2014). Active Teaching Methods: Personal Experience of Integrating Spiritual and Moral Values. *Religious Education*, 109(5), 554–570. <https://doi.org/10.1080/00344087.2014.956560>
- Khadavi, J., Nizar, A., & Syahri, A. (2023). Increasing The Effectiveness of Islamic Religious Education Learning in Building Students's Spiritual Intelligence. *International Journal of Islamic Thought and Humanities*, 2(2), 201–209. <https://doi.org/10.54298/ijith.v2i2.104>
- Kharimah, N., & Pranajaya, S. A. (2020). Hubungan Motivasi Beragama dengan Kematangan Beragama Mahasiswa Ma'had Al Jami'ah Institut Agama Islam Negeri Samarinda. *TAUJIHAT: Jurnal Bimbingan Konseling Islam*, 1(2), 102–111. <https://doi.org/10.21093/tj.v1i2.4232>
- Khasawneh, O., & Altakhaineh, A. R. (2020). Teacher Education from an Islamic Perspective. *The International Journal of Religion and Spirituality in Society*, 10(3), 1–16. <https://doi.org/10.18848/2154-8633/CGP/v10i03/1-16>
- Kim, C. Y. (2018). A Critical Evaluation of Religious Education in Korea. *Religions*, 9(11), 369. <https://doi.org/10.3390/rel9110369>

- Kistoro, H. C. A., Ru'iyah, S., Husna, D., & Burhan, N. M. (2022). Dynamics of the Implementation of Experience-Based Religious Learning in Indonesian and Malaysian Senior High Schools. *Jurnal Pendidikan Agama Islam*, 19(2), 283–296. <https://doi.org/10.14421/jpai.2022.192-08>
- Koenig, H. G. (2012). Religion, Spirituality, and Health: The Research and Clinical Implications. *ISRN Psychiatry*, 2012, 1–33. <https://doi.org/10.5402/2012/278730>
- Krause, N. (2016). Religious Involvement, Gratitude, and Change in Depressive Symptoms Over Time. *Journal of Religion and Health*, 55(2), 670–686.
- Kristensen, K. B., Pedersen, D. M., & Williams, R. N. (2001). Profiling Religious Maturity: The Relationship of Religious Attitude Components to Religious Orientations. *Journal for the Scientific Study of Religion*, 40(1), 75–86. <https://doi.org/10.1111/0021-8294.00039>
- Kumar, S. A., Jaffe, A. E., Brock, R. L., & DiLillo, D. (2022). Resilience to Suicidal Ideation among College Sexual Assault Survivors: The Protective Role of Optimism and Gratitude in The Context of Posttraumatic Stress. *Psychological Trauma: Theory, Research, Practice, and Policy*, 14(S1), S91–S100. <https://doi.org/10.1037/tra0001141>
- Kurnia, R. P. (2021). A Case for Mezirow's Transformative Learning. *Diligentia: Journal of Theology and Christian Education*, 3(1), 73. <https://doi.org/10.19166/dil.v3i1.2945>
- Linh, D. T. M. (2024). Applying John Dewey's Experiential Learning Model to Organize Life Skills Education Activities for Elementary School Students. *European Journal of Theoretical and Applied Sciences*, 2(4), 760–769. [https://doi.org/10.59324/ejtas.2024.2\(4\).65](https://doi.org/10.59324/ejtas.2024.2(4).65)
- Lubis, S. I., & Sianipar, A. (2022). How Religious Tolerance Can Emerge Among Religious People: An Investigation on The Roles of Intellectual Humility, Cognitive Flexibility, and Trait Aggressiveness. *Asian Journal of Social Psychology*, 25(2), 276–287. <https://doi.org/10.1111/ajsp.12493>
- Ma'arif, M. A., Rofiq, M. H., & Sirojuddin, A. (2022). Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education. *Jurnal Pendidikan Islam*, 8(1), 75–86. <https://doi.org/10.15575/jpi.v8i1.19037>

- Mallery, S. T., & Mallery, P. (2022). Centers of value and the quest for meaning in faith development: A measurement approach. *Frontiers in Psychology*, 13. <https://doi.org/10.3389/fpsyg.2022.975160>
- Mardhiah, M., Musgamy, A., & Lubis, M. (2023). Teacher Professional Development through the Teacher Education Program (PPG) at Islamic Education Institutions. *International Journal of Learning, Teaching and Educational Research*, 22(11), 80–95. <https://doi.org/10.26803/ijlter.22.11.5>
- Masturin, M. (2023). Development of Islamic Religious Education Materials Based on Religious Moderation in Forming Student Character. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 3(4), 246–355. <https://doi.org/10.31538/munaddhomah.v3i4.310>
- Matsuo, H., Greenway, T. S., Morgan, G. B., & Schnitker, S. A. (2025). Does change in faith maturity reflect maturation? Establishing strict measurement invariance for the Faith Maturity Scale across time. *Psychology of Religion and Spirituality*. <https://doi.org/10.1037/rel0000563>
- McCarthy, M. (2016). Experiential Learning Theory: From Theory To Practice. *Journal of Business & Economics Research (JBER)*, 14(3), 91–100. <https://doi.org/10.19030/jber.v14i3.9749>
- McFadden, S. M. (1985). Attributes of Religious Maturity in Aging People. *Journal of Religion & Aging*, 1(3), 39–48. https://doi.org/10.1300/J491v01n03_04
- Meli Andrianawati. (2024). *Upaya Guru PAI dalam Menanamkan Religiusitas Substantif Siswa di SMP Negeri 14 Kota Bandung* [Skripsi]. Universitas Pendidikan Indonesia.
- Memon, N. (2011). What Islamic school teachers want: towards developing an Islamic teacher education programme. *British Journal of Religious Education*, 33(3), 285–298. <https://doi.org/10.1080/01416200.2011.595912>
- Misran, R. N., Khaiyom, J. H. A., & Razali, Z. A. (2021). The Role of Religiosity to Address the Mental Health Crisis of Students: A Study on Three Parameters (Anxiety, Depression, and Stress). *Pertanika Journal of Social Sciences and Humanities*, 29(4). <https://doi.org/10.47836/pjssh.29.4.40>
- Mohd Dali, N. R. S., Yousafzai, S., & Abdul Hamid, H. (2019). Religiosity scale development. *Journal of Islamic Marketing*, 10(1), 227–248. <https://doi.org/10.1108/JIMA-11-2016-0087>

- Muhammad Anas Ma'arif, Rusydi, I., Hali, A. U., & Rohmah, M. (2023). The Role of Islamic Religious Education Teacher in Preventing Radicalism in State Junior High Schools. *Jurnal Pendidikan Islam Indonesia*, 7(2), 40–55. <https://doi.org/10.35316/jpii.v7i2.480>
- Mukhlis, Z. F., Syahidin, S., & Kosasih, A. (2023a). Kematangan Beragama Perspektif Al-Qur'an. *ZAD Al-Mufasssir*, 5(2), 227–245. <https://doi.org/10.55759/zam.v5i2.120>
- Mukhlis, Z. F., Syahidin, S., & Kosasih, A. (2023b). Kematangan Beragama Perspektif Al-Qur'an. *ZAD Al-Mufasssir*, 5(2), 227–245. <https://doi.org/10.55759/zam.v5i2.120>
- Mulyadi, D., Amelia, D., Emilzoli, M., Nurrohman, M. N., & Firly, S. G. N. (2024). Exploring Teachers' Awareness of Transformative Learning and Its Impact on Teaching Practices. *Journal for Lesson and Learning Studies*, 7(3), 403–414. <https://doi.org/10.23887/jlls.v7i3.84149>
- Muneeza, A., Mustapha, Z., Nashwa Badeeu, F., & Reesha Nafiz, A. (2019). Need to pioneer Islamic tourism in tourist resorts in Maldives. *Journal of Islamic Marketing*, 11(4), 895–916. <https://doi.org/10.1108/JIMA-01-2019-0004>
- Murtadlo, M., Basri, H. H., & Alia, N. (2021). *Indeks Karakter Siswa: Jenjang Pendidikan Menengah 2020*. <https://doi.org/10.31219/osf.io/a8gs7>
- Nirtha, E. N., Ismanto, B. I., & Sulasmono, B. S. (2021). LCL Model Experiential Learning based Training Model Development to Improve Teacher Competence in Designing Learning. *JPI (Jurnal Pendidikan Indonesia)*, 10(3), 430. <https://doi.org/10.23887/jpi-undiksha.v10i3.33832>
- Nur fauziah, U., Sulaiman Ahmed, I., & Mufaizin, M. (2022). The Concepts of Religious Maturity in The Application of Inter-Religious Education Model in Islamic Education. *Al-Insyiroh: Jurnal Studi Keislaman*, 8(2), 82–97. <https://doi.org/10.35309/alinsyiroh.v8i2.5878>
- Oktonika, E. (2020). Kontribusi Bimbingan dan Konseling dalam Mengembangkan Kesadaran Beragama Pada Remaja di Abad 21. *JURNAL AL-AZHAR INDONESIA SERI HUMANIORA*, 5(3), 159. <https://doi.org/10.36722/sh.v5i3.389>

- Olufadi, Y. (2017). Muslim Daily Religiosity Assessment Scale (MUDRAS): A new instrument for Muslim religiosity research and practice. *Psychology of Religion and Spirituality*, 9(2), 165–179. <https://doi.org/10.1037/rel0000074>
- Paloutzian; Raymond F, & Park; Crystal L. Park. (2005). *Handbook of the Psychology of Religion and Spirituality*. The Guilford Press.
- Paprock, K. E. (1992). Mezirow, Jack. (1991). Transformative Dimensions of Adult Learning. San Francisco: Jossey-Bass, 247 pages. \$29.95. *Adult Education Quarterly*, 42(3), 195–197. <https://doi.org/10.1177/074171369204200309>
- Parashchevin, M. (2021). Interrelation of Religiosity and Physical Health Condition: Ukranian Case. In *Occasional Papers on Religion in Eastern Europe* (Vol. 41, Issue 1).
- Parker, S. (2006). Measuring Faith Development. *Journal of Psychology and Theology*, 34(4), 337–348. <https://doi.org/10.1177/009164710603400404>
- Peltzer, K., Pengpid, S., Amuleru-Marshall, O., Mufune, P., & Zeid, A. A. (2016). Religiosity and Health Risk Behaviour Among University Students in 26 Low, Middle and High Income Countries. *Journal of Religion and Health*, 55(6), 2131–2140. <https://doi.org/10.1007/s10943-016-0260-5>
- Purwanto, Y., Saepudin, A., & Sofaussamawati, S. (2023). The Development of Reflective Practices for Islamic Religious Education Teachers. *Jurnal Pendidikan Islam*, 9(1), 107–122. <https://doi.org/10.15575/jpi.v0i0.24155>
- Putri, A. A., Nurhuda, A., Assajad, A., & Sinta, D. (2024). The Importance of Building Religious Tolerance In Indonesia Through Multicultural Education From An Islamic Perspective. *FALASIFA : Jurnal Studi Keislaman*, 15(1), 1–9. <https://doi.org/10.62097/falasifa.v15i1.1480>
- Rachman, A., Kawakip, A. N., Fadhilah, F., Saputra, N., & Zulkifli, Z. (2023). Building Religious Character of Students in Madrasah Through Moral Learning. *Tafkir: Interdisciplinary Journal of Islamic Education*, 4(1), 78–94. <https://doi.org/10.31538/tijie.v4i1.261>
- Rahmat, M. (2020). *ILMU AKHLAK*. UPI Press.
- Rahmat, M. (2022). *Pengembangan Pendidikan Agama Islam Berbasis Tasawuf untuk Meningkatkan Religiusitas-Substantif dan Damai Bagi Mahasiswa*.

- Rahmat, M., & Wildan Yahya, M. (2021). How to Improve the Honesty of Students in Indonesia? Sufism-Based Islamic Education Model as An Alternative. *International Journal of Education and Practice*, 9(1), 80–92. <https://doi.org/10.18488/journal.61.2021.91.80.92>
- Rumapea, M. E. (2016). Kedewasaan Beragama Salah Satu Wujud Kerukunan Beragama. *JUPIIS: JURNAL PENDIDIKAN ILMU-ILMU SOSIAL*, 13(1), 15. <https://doi.org/10.24114/jupiis.v8i1.3679>
- Ruswandi, A., Natsir, N. F., & Haryanti, E. (2022). The Concept of Integration of Religion and Science in The Context of Islamic Education. *Ta Dib Jurnal Pendidikan Islam*, 11(2), 181–192. <https://doi.org/10.29313/tjpi.v11i1.9315>
- Saada, N. (2023). The meanings, risk factors and consequences of religious extremism: The perceptions of Islamic education teachers from Israel. *British Educational Research Journal*, 49(1), 5–18. <https://doi.org/10.1002/berj.3825>
- Sabiq, A. F. (2020). Analisis Kematangan Beragama dan Kepribadian serta Korelasi dan Kontribusinya terhadap Sikap Toleransi. *Indonesian Journal of Islamic Psychology*, 2(1).
- Sakdiah. (2020). Kematangan Beragama dan Sikap Tasamuh Marga Masyarakat Aceh di Aceh Singkil. *Jurnal Al-Bayan: Media Kajian Dan Pengembangan Ilmu Dakwah*, 26(1), 97–126.
- Salamuddin, A., Rahmat, M., & Fahrudin, F. (2024). The Existence Islamic Education Learning Forming Students' Level of Religious Maturity. *EDURELIGIA: Jurnal Pendidikan Agama Islam*, 8(2), 158–171. <https://doi.org/10.33650/edureligia.v8i2.8931>
- Saroglou, V., Clobert, M., Cohen, A. B., Johnson, K. A., Ladd, K. L., Van Pachterbeke, M., Adamovova, L., Blogowska, J., Brandt, P.-Y., Çukur, C. S., Hwang, K.-K., Miglietta, A., Motti-Stefanidi, F., Muñoz-García, A., Murken, S., Roussiau, N., & Tapia Valladares, J. (2020). Believing, Bonding, Behaving, and Belonging: The Cognitive, Emotional, Moral, and Social Dimensions of Religiousness across Cultures. *Journal of Cross-Cultural Psychology*, 51(7–8), 551–575. <https://doi.org/10.1177/0022022120946488>
- Schoenberg, P. LA, & Vago, D. R. (2019). Mapping Meditative States and Stages with Electrophysiology: Concepts, Classifications, and Methods. *Current*

Opinion in Psychology, 28, 211–217.
<https://doi.org/10.1016/j.copsyc.2019.01.007>

Schwadel, P. (2015). Explaining Cross-National Variation in the Effect of Higher Education on Religiosity. *Journal for the Scientific Study of Religion*, 54(2), 402–418. <https://doi.org/10.1111/jssr.12187>

Selim, M., & Hassan, M. K. (2020). Qard-al-Hasan-based Monetary Policy and The Role of The Central Bank as The Lender of Last Resort. *Journal of Islamic Accounting and Business Research*, 11(2), 326–345.
<https://doi.org/10.1108/JIABR-12-2017-0190>

Shihab, M. Q. (2002). *Tafsir Al-Mishbah* (Vol. 1). Lentera Hati.

Shim, J.-M. (2021). Religiosity and Individual Agency: Denominational Affiliation, Religious Action, and Sense of Control (SOC) in Life. *Religions*, 12(2), 117. <https://doi.org/10.3390/rel12020117>

Streib, H. (2004). EXTENDING OUR VISION OF DEVELOPMENTAL GROWTH AND ENGAGING IN EMPIRICAL SCRUTINY: PROPOSALS FOR THE FUTURE OF FAITH DEVELOPMENT THEORY. *Religious Education*, 99(4), 427–434. <https://doi.org/10.1080/00344080490519913>

Succarie, A. (2024a). Examining the Implications of Islamic Teacher Education and Professional Learning: Towards Professional Identity Renewal in Islamic Schools. *Education Sciences*, 14(11), 1192.
<https://doi.org/10.3390/educsci14111192>

Succarie, A. (2024b). Examining the Implications of Islamic Teacher Education and Professional Learning: Towards Professional Identity Renewal in Islamic Schools. *Education Sciences*, 14(11), 1192.
<https://doi.org/10.3390/educsci14111192>

Sukmawati, F., Baroroh, E. Z., Juwita, N., Amalia, K., & Sawani, Y. (2024). Emotional Maturity, Religious Tolerance and Religiosity Within Millennial Generation. *Al-Albab*, 13(1), 95–114.
<https://doi.org/10.24260/alalbab.v13i1.3028>

Sulalah, Fatima, S., & Rohman, M. (2025). Does childhood religiosity enhance learning motivation? Testing the role of Islamic religiosity using moderated mediation model. *Archive for the Psychology of Religion*, 47(1), 3–19.
<https://doi.org/10.1177/00846724241229731>

- Suresman, E. (2022). *FILSAFAT ISLAM*. UPI Press.
- Suresman, E., Febrianti, F., & Dallyono, R. (2023). Implementation of i-Spring Suite to improve Darul Muta'alimin students' learning for critical thinking skills in natural science. *Jurnal Cakrawala Pendidikan*, 42(2), 433–446. <https://doi.org/10.21831/cp.v42i2.53646>
- Suryani, A. (2020). The Role of Religious Beliefs in Teacher Education Students' Career Aspirations. In *Preparing Indonesian Youth* (pp. 66–88). BRILL. https://doi.org/10.1163/9789004436459_004
- Susilowati, N., Aeni, I. N., & Wijaya, A. P. (2022). Examining Religiosity to Determine Student Ethical Behavior Intention. *International Journal of Evaluation and Research in Education (IJERE)*, 11(3), 1107. <https://doi.org/10.11591/ijere.v11i3.22185>
- Syahidin. (2019). *APLIKASI METODE PENDIDIKAN QURANI DALAM PEMBELAJARAN AGAMA ISLAM DI SEKOLAH*. UPI Press.
- Syahidin. (2020). *PENDIDIKAN AGAMA ISLAM DI PERGURUAN TINGGI UMUM*. UPI Press.
- Syahidin, S., & Parhan, M. (2023). Islam and Terrorism: The Principle of Wasatiyyah Yusuf al-Qardhawi to Avert Incidents of Student Terrorism. *KARSA Journal of Social and Islamic Culture*, 31(2), 375–394. <https://doi.org/10.19105/karsa.v31i2.10474>
- Taşçi Yıldırım, E. (2021). İslam Felsefesinde İbadetler Ekseninde Dindarlık. *Darulfunun Ilahiyat*. <https://doi.org/10.26650/di.2020.31.2.0010>
- Tremblay, P. F. (2020). Religiosity. In *The Wiley Encyclopedia of Personality and Individual Differences* (pp. 357–361). Wiley. <https://doi.org/10.1002/9781119547174.ch238>
- Ubaid, A. H., & Subandi, H. B. H. (2022). Perilaku Memilih dalam Masyarakat Multikultur: Studi Kasus Pemilihan Walikota Medan 2020. *JWP (Jurnal Wacana Politik)*, 7(1), 57. <https://doi.org/10.24198/jwp.v7i1.34592>
- Ubaidah, U., Ibrahim, N., & Siregar, E. (2023). The Epistemology of Transformative Learning: A Systematic Instructional Design Framework Model in Transformative Learning. *International Journal of Multi Discipline Science (IJ-MDS)*, 6(1), 18. <https://doi.org/10.26737/ij-mds.v6i1.3545>

- Supriadi, U. (2020). *Pendidikan Akhlak: Kajian Substansi & Metodologi*. CV. Maulana Media.
- Ulya, M. Z., & Nursikin, Mukh. (2023). Urgensi Pendidikan Nilai dalam Perspektif Islam Menuju Era Society 5.0. *Muttaqien; Indonesian Journal of Multidiciplinary Islamic Studies*, 4(2), 149–160. <https://doi.org/10.52593/mtq.04.2.05>
- Van der Veer, K., Yakushko, O., Ommundsen, R., & Higler, L. (2011). Cross-National Measure of Fear-Based Xenophobia: Development of a Cumulative Scale. *Psychological Reports*, 109(1), 27–42. <https://doi.org/10.2466/07.17.PR0.109.4.27-42>
- Van Praag, L., Agirdag, O., Stevens, P. A., & Van Houtte, M. (2016). The perceived role of Islamic religiosity in minorities' educational success in Belgium. A cure or curse? *Social Compass*, 63(4), 529–546. <https://doi.org/10.1177/0037768616663989>
- Vieten, C., Scammell, S., Pilato, R., Ammondson, I., Pargament, K. I., & Lukoff, D. (2013). Spiritual and Religious Competencies for Psychologists. *Psychology of Religion and Spirituality*, 5(3), 129–144. <https://doi.org/10.1037/a0032699>
- Villanueva, R. A. M., Özer, B., Tekke, M., & Chen, Z. J. (2022). The Muslim self: religious and psychological implications of testification and self-development in Malaysia. *Mental Health, Religion & Culture*, 1–11. <https://doi.org/10.1080/13674676.2022.2050688>
- Wahyuni, U., Pettalongi, S. S., Andi, H., Malla, B., & Nurdin, N. (2023). Competence of Islamic Religious Education Teachers in the Era of Globalization: Multi Case Studies at State Senior High School in Palu City, Indonesia. *INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY RESEARCH AND ANALYSIS*, 06(12), 5013–5919. <https://doi.org/10.47191/ijmra/v6-i12-56>
- Wibowo, A. H., Mohamad, B., Djatmika, & Santosa, R. (2024). Designing and Assessing Experiential Learning Pedagogy for an Intercultural Communicative Competence Training Module: a Quasi-experimental Study. *Frontiers in Education*, 9. <https://doi.org/10.3389/feduc.2024.1470209>

- Wijayanti, I. R., Fauziah, S. S., Hikmatiar, Z., Syahidin, S., & Parhan, M. (2024). Harmonisasi Pendidikan Ruh, Akal, dan Badan dalam Filsafat Pendidikan Islam: Mencapai Kesempurnaan Peserta Didik. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 9(2). [https://doi.org/10.25299/al-thariqah.2024.vol9\(2\).15598](https://doi.org/10.25299/al-thariqah.2024.vol9(2).15598)
- Wilt, J. A., Exline, J. J., & Pargament, K. I. (2024). Coping with Religious and Spiritual Struggles: Religious and Secular Techniques. *Spirituality in Clinical Practice*, 11(2), 143–159. <https://doi.org/10.1037/scp0000289>
- Yasin, A. F., Chakim, A., Susilawati, S., & Muhammad, S. H. (2023). Development of Islamic Religious Education Learning in Forming Moderate Muslims. *Tafkir: Interdisciplinary Journal of Islamic Education*, 4(1), 22–36. <https://doi.org/10.31538/tijie.v4i1.227>
- Ysseldyk, R., Matheson, K., & Anisman, H. (2010). Religiosity as Identity: Toward an Understanding of Religion From a Social Identity Perspective. *Personality and Social Psychology Review*, 14(1), 60–71. <https://doi.org/10.1177/1088868309349693>
- Zakiyah BZ, Wiwis Rohmatul Ummah, Zulfa Umi Zakiyah, Lailatul Muarifah, & Agoro, S. (2024). Implementation of the Project-Based Experiential Learning Model in Religious Education at Elementary Schools. *Journal of Islamic Education Research*, 5(3). <https://doi.org/10.35719/jier.v5i3.451>
- Zarestky, J., Bigler, M., Brazile, M., Lopes, T., & Bangerth, W. (2022). Reflective Writing Supports Metacognition and Self-regulation in Graduate Computational Science and Engineering. *Computers and Education Open*, 3, 100085. <https://doi.org/10.1016/j.caeo.2022.100085>
- Zijlstra, H., van Bergen, E., Regtvoort, A., de Jong, P. F., & van der Leij, A. (2021). Prevention of reading difficulties in children with and without familial risk: Short- and long-term effects of an early intervention. *Journal of Educational Psychology*, 113(2), 248–267. <https://doi.org/10.1037/edu0000489>
- Zulkifli, Z., Kafid, N., Nanang, H., & Fahri, M. (2023). The Construction of Religious Moderation among Indonesian Muslim Academics. *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam*, 13(2), 337–366. <https://doi.org/10.15642/teosofi.2023.13.2.337-366>