

Students Religiosity MBI Amanatul Ummah (Sociological Studies in Nurul Ummah Islamic Boarding School Pacet Mojokerto

by Kridawati Sadhana

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Students Religiosity MBI Amanatul Ummah (Sociological Studies in Nurul Ummah Islamic Boarding School Pacet Mojokerto)

Achmad Chudori¹, Agus Sholahuddin², Kridawati Sadhana³

¹Doctoral Program in Social Science University Merdeka Malang, Indonesia

^{2,3}University of Merdeka Malang, Indonesia

Abstract:- This study was Employing the concept of a qualitative study which was projected to Obtain information about the form of religiosity Followed by the reasons derived from the students of the MBI (International Standardized Islamic School) AmanatulNurulUmmah in the Islamic Ummah Boarding School Pacet, Mojokerto. The Data derived in this study was in a visceral form of information through interviews, observation, documentation, and precedent references. From the study, the significant finding Showed that the form of religiosity among students both substantially and tangibly was Tirrenus through religion, social, science, motivation values the which are composed into seven keys to success and students' commitment that is obligatory to comprehend and implement to achieve the purpose of education for students MBI that is projected for the Goals of Graduates. Based on the field research, it can be concluded into two layers. First, that the form of religiosity among students substantially and tangibly MBI was Tirrenus as essential and complex. forms. Essential here means that all the substances and materials Contain religion, social, science, values, and motivation. It also refers to the comprehensive, teaching materials given to the students. Meanwhile, the formal substance of students' religiosity was formed in implementable-Resolute finding. Implementable means that all substances and materials taught can be comprehended and implemented in a practical way. Resolute means that all materials can Achieve the main goal set. Second, the reasons of religiosity among the students culminated into the goals and benefits for creating Religious-Nationalist, Religious-Intellectual, Intellectual-Religious, and individuals. Those reasons belong to Determining and holistic reasons. Determining means that the material substance was delivered by paying attention to a certainty ideal and noble reasons for that is projected to goals and benefits. Holistic means that the formal substance was given by paying attention to the comprehensive, reasons in a form of goals and benefits, so it can Achieve the projected-Resolute allotment. As a result, if Reviews those forms and reasons of religiosity were implemented and projected Essentially as well as implementable and Able to produce religiosity roommates is complex-Resolute, the students' religiosity will tend range to be Determining and holistic. Determining means that the material substance was delivered by paying attention to a certainty ideal and noble reasons for that is projected to goals and benefits. Holistic means that the formal substance was given by paying attention to the comprehensive, reasons in a form of goals and benefits, so it can Achieve the projected-Resolute allotment. As a result, if Reviews those forms and reasons of religiosity were implemented and projected Essentially as well as implementable and Able to produce religiosity roommates is complex-Resolute, the students' religiosity will tend range to be Determining and holistic.

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Keywords: Students' religiosity, standardized international Islamic School

I. INTRODUCTION

Pupils have a strategic position in boarding institutions. In addition to Kiai, students become individuals determinant in instituting boarding. Without boarding students is not habitable, and vice versa without the pesantrenkiai will see it as an institution that is less meaningful. Kiai position - students become so central to a boarding school. This relationship boarding instituting more 'no' from the past until now. Students who live in boarding schools now tend studious and Koran holy book Quran and books of other Islamic religion. Their daily life laden with religious studies and some even welcome to stay at the school during his lifetime. Not infrequently there are also students who like a few days because of interest, the reasons, motives and purpose of the students were varied. Activities of religion or religiosity of the students have the feel of a difference from one another. Studies of this kind have been studied but has a focus on diverse as the difference time and place. Religiosity students interesting to study because not all students have the same existence and essence depends on where, when, and mengapanya. International Standard Madrasah (MBI) AmanatulUmmah is unique as an educational institution at the same level of high school as a boarding institution which has not yet reached the age of thirteen. when, and mengapanya. International Standard Madrasah (MBI) AmanatulUmmah is unique as an educational institution at the same level of high school as a boarding institution which has not yet reached the age of thirteen. when, and mengapanya. International Standard Madrasah (MBI) AmanatulUmmah is unique as an educational institution at the same level of high school as a boarding institution which has not yet reached the age of thirteen.

Religiosity students is one imaged of who they are, what they learned and understand how they understand the substance of the study material and formal in madrasah institutions / pesantrennya, why they are willing to implement all of the material he studied, as well as the reasons and the motives and what they learn, understand and apply them in their daily lives. Understanding and application / practice of religiosity in today's era has its own challenges, because in addition faced with the increasing number of different perspectives within the scope of understanding of a particular religion on the one hand, on the other hand religious groups also faced with the reality of religiosity in the midst of other religions. The most important challenge in today's religiosity is how someone who is religious can define himself in the midst of other religions. On a personal level the actual relationship between religious leaders in Indonesia is seen in the more intimate atmosphere, but on a theological level which is the basis of religion, came confusion particularly concerning how to define themselves in the midst of other religions.

Religiosity is exclusively an attitude of religiosity that is dominated by a textual reading of the literature scriptures. Exclusivism is usually understood as the traditional response of a religion to do with the other religions that sees another religion with religion glasses themselves are supported by a narrow interpretation on religious doctrines that are written in the sacred text.

Based on the reality, the substance of material and formal as a form of religiosity that is used as a form of the basic elements of education at MBI AmanatulUmmah include substances that are material-formal and non-formal education oriented at the same general religious education, education that facilitates local content at the same distance. MBI global vision indicates the third substance. Alumni MBI that has been spread all over the world both in the country of asia and europe, in industrialized countries such as Germany, Russia, Japan and China; and alumni who studied in middle eastern countries to gain knowledge of Islam or studying technology in European countries is a form of ontological substance of interest to be studied.

The research objective is to determine and analyze the forms of religiosity Amanatul MBI students in pesantren Nurul Ummah Ummah Pacet Mojokerto, as well as identify and analyze the reasons religiosity Amanatul MBI students in pesantren Nurul Ummah Ummah Pacet Mojokerto.

II. STUDY THEORY

2.1. Religiosity

There are some other terms of religion, including religion, religion (English), religie (Dutch), religio (Latin), and dien (Arabic). According Drikarya, the word religion comes from the Latin root religio which religare which means binding. The point is an obligation or liability rules should be implemented, all of which serve to bind and condemn a

person or group of people in hubunngannya with God and fellow human beings, as well as the surrounding nature. Subroto explained that the religious man is a man whose whole mental structure is still directed to the creator of the absolute value, satisfying, and the highest, which is God [1].

2.2. Sociology of Religion

A discussion of the relationship of man and religion, historically, is a very interesting topic for thinkers and scholars. Perhaps it is caused by the fact the history of mankind with his tribe diverse linkage tell us of God's creatures with religion. Mankind in general believe in the existence of God who created nature and required to be adored and worshiped. Such a belief is a principle and principal of a religion.

Dewey mention religion as a human search for common ideals and eternal even though faced with challenges that may threaten his life; religion is the human introduction to the great unseen forces [2]. In this definition, there is one thing that all agreements, namely the belief that there is something glorious beyond nature. However, apart from all of the above definitions and other definitions put forward by the thinkers of the world, we believe that religion is the belief in God which lowers revelation to His prophets to mankind for the sake of happiness in this world and hereafter. From here, we can say that religion has three parts are not separate, that faith (trust liver), shari'ah ' at (the commands and prohibitions of God), and ethics (concepts to increase the spiritual side of man's near to Him). Nevertheless, we can not deny that the most important principles of a religion is the belief in the existence of God is to be worshiped.

2.3. Sociology of Education

According to Maliki, education Sociology useful to assist the analysis of the planning, implementation processes and implications of the implementation of specific educational programs and policies [3]. On the other side of the sociology of education is the result of an analysis of the arrangement of a performance management process that led to the birth of the education agency that sociological policy management and provides direction for the growth situations and institutional kondusivitas. The sociological policy that gives emphasis to the efforts of the accommodation of the various inputs to all the problems that arise in the reality of educational institutions, which are delivered by every man who is implementing the education policy, so that the direction of the education policy in a more systematic and purposeful as planned by the educational institution. This is in line with Ahmadi stating that: Sociology of education is an analysis of the sociological processes that take place in educational institutions [4].

2.4. Sociology

Explanation next support is the concept of sociology as a supporting theory which gives an overview of events in the study of sociology. Concepts and sociology, presented the

following feasible to maintain the availability of an explanatory tool in this study. Sociology constructed of several concepts of sociology. Sociology is essentially a study of how someone looking for a friend. The word comes from the word *socius* sociology (Latin, meaning friend) and *logos* (Greek, which means science or conversation - from *logos* words or language). That's why the terminology implies sociology as a science or as much conversation to make friends. So it is not surprising that the essence of sociology is the interaction, interrelation and interpretation.,

In the study of social sciences, stretching several paradigms that became a fad many social thinkers. This paradigm stretch of variation was popular and survive long enough before overhauled by contemporary sociologists. According to this sociologist, in his book translated into Indonesian by title *Sociology of Sciences* says there are four double paradigm paradigm, that paradigm of social facts, social definition paradigm, the paradigm of social behavior, and integrated paradigm [5].

III. METHOD

3.1. Research approach

This research was qualitative research. Qualitative research is research that you want to find some information from several informant research. Moleong define qualitative research as research that aims to understand the phenomenon of what is experienced by research subjects, such as behavior, perception, motivation, action, holistically by way of description in the form of words and language [6]. Qualitative research has a five-pronged approach: biography, phenomenology, grounded theory, ethnography, and case studies.

3.2. Research focus

- 1) Religiosity shape Amanatul MBI students in pesantren Nurul Ummah Ummah Pacet Mojokerto indicators:
 - a. Material substance (knowledge or teaching materials) Religiosity MBI Amanatul Students in boarding school Nurul Ummah Ummah.
 - b. Formal substance (Understanding and Application) Religiosity MBI Amanatul Students in boarding school Nurul Ummah Ummah.
- 2) Religiosity reason Amanatul MBI students in pesantren Nurul Ummah Ummah Pacet Mojokerto with indicator
 - a. Objective (projection or resolution) Amanatul MBI religiosity Students in boarding school Nurul Ummah Ummah.
 - b. Benefits (usefulness or fulfillment of expectations) Amanatul MBI religiosity Students in boarding school Nurul Ummah Ummah.

3.3. Data analysis technique

Data obtained from this qualitative approach analyzed refers to the measures according to the Weberian tradition in which all information and data should be of interpretation of any reality interaction to obtain optimal understanding. Miles and Huberman assume that the analysis consists of three flow of activities occurring simultaneously: data reduction, data presentation, and conclusion / verification [7].

IV. DISCUSSION

4.1. Students Religiosity shape MBI AmanatulUmmah

Religiosity is an umbrella definition refers to the idea Dewey where religiosity is the act of submission myself a servant to the powerful force that exists outside of it [2]. For Dewey, the human person is at the microcosm or little universe that must be submissive to the macrocosm, or great universe as a representation of God's power. The basic principle of this religiosity became the main explanation that religiosity is a religious concept for the individual believer to obey on all orders and decrees of the Almighty. The idea Glock and Stark containing forms of religiosity, as well as Drajad ideas related to religious awareness and practice it may be very underlying explanation of this form of religiosity [8].

Broadly speaking, these studies led to the understanding that there is a religious reality (religiosity) in local research. Religiosity is very apparent from the description of present information that is already listed in the previous chapter. In the sociology of religion, there are many explanations why it manifest religion or belief and right there. This description gives the consequence that the Indonesian religious society can not escape from the reality of the nature of religion and belief is to come away without knowing why the reality of religiosity that exists.

4.1.1 Students Religiosity Material Substance MBI AmanatulUmmah

The description on the substance of material on MBI student religiosity directed to all the teaching materials that contain religious content or religiosity. Content religiosity in question is the entire teaching material studied by students MBI, both material implicitly religious, such as the subjects of the Quran and Al Hadith, Fiqh and Aqeedah morality, as well as the subject matter motivational should be included in all subjects were given, considering the whole eye lessons on the curriculum in 2013 must contain affective material containing motivational material.

The research findings refer to the idea of Glock & Stark, Drajad, Ancok & Suroso implies an intellectual religious knowledge, and the emergence of consciousness to learn religious values. The idea of Freud and Max Muller also received confirmation that any of the material presented to students MBI is in order to provide religious knowledge by growing religious awareness. Content material substance given teaching materials, including its religious, social, and

motivational science is a process of absolute religious knowledge given to all students of the MBI.

The substance of the material in the form of chanting aurod readings, and readings sy'iristighitsahpenggugah spirit of learning and practice the teachings of material in line with the landmark Glock& Stark in the form of religiosity that put the importance of not only accepted as religious knowledge, but it must be the consequence of worship practice the goals and benefits,

4.1.2 Substance Formal Religiosity Students at MBI AmanatulUmmah

Formal substance in the form of MBI student religiosity directed to the understanding and application of the whole substance of the material learned during student learning in MBI MBI. This formal sociological substance refers to the understanding and application of the attitudes and behavior of students religiously. MBI student religiosity thus shaped interpretive once applied over the whole substance of their material. The entire teaching materials are taught to students MBI further understood and applied in their daily lives either during a student at MBI as well as their status as alumni of MBI.

Internalization of values, good social values, the value of religion, ethics, aesthetics and other sociological explanation follows the social penteor Berger & Lukmann. This Penteor believe that internalization is the process of inserting the values of kindness into the individual that is constructive. The theory of social construction that they serve memebri want an explanation for the process of understanding begins by inserting the values of kindness for further processing or in the language of Berger & Lukmann called objectivation or institutionalization. At this stage of institutionalization or objectivation, a private space within the individual trying to process and understand it to be actualized into an act or behavior when the individual becomes part of a social entity. Actualization or manifestation into this behavior is called externalization. That's where negotiations take place between individuals who walk among individuals while internalizing an understanding with the application of what is understood to interact with other individuals. Internalizing values religious teaching is feasible and do occur when individuals obtain substantive teaching material and formal means an individual seeks to understand at once apply.

Factor beliefs or belief is part and parcel to the substance of one's formal religiosity. Confidence to be an element of religiosity someone other than the substance of the material or teaching materials are taught, for very formal substance associated with understanding once the application that led to the belief that what is learned and understood, once applied it fosters a deep conviction. Confidence as an important part of religioitas become the central point of the building or other forms of religiosity someone. Lessons without understanding and application will not lead to conviction. Confidence would be an integral part in the shape

of one's religiosity. MBI students are encouraged by the provision of teaching materials and understanding accompanied by the application of habituation and habituation now and later in life. Growing confidence was not an easy thing. Will be easier when run in synergy in the planning, implementation and monitoring of the attitudes and behaviors that are taught. If habituation never succeed, then it is impossible belief in religious teachings lead to understanding, let alone expect the application sincere in a person. MBI students undergo istiqomatisasipembiasaannya integrating throughout all lines. Confidence just waiting for the time, as the personal development that berakhlakulkarimah through planting the key to success, commitment and the importance of student achievement outcomes MBI designation. If habituation never succeed, then it is impossible belief in religious teachings lead to understanding, let alone expect the application sincere in a person. MBI students undergo istiqomatisasipembiasaannya integrating throughout all lines. Confidence just waiting for the time, as the personal development that berakhlakulkarimah through planting the key to success, commitment and the importance of student achievement outcomes MBI designation. If habituation never succeed, then it is impossible belief in religious teachings lead to understanding, let alone expect the application sincere in a person. MBI students undergo istiqomatisasipembiasaannya integrating throughout all lines. Confidence just waiting for the time, as the personal development that berakhlakulkarimah through planting the key to success, commitment and the importance of student achievement outcomes MBI designation.

The habit of doing good is inner motivation that is driven by a sense of religion as Thouless call religiosity as motivational in religion. Good habits certainly not sudden and effectively build good character student. Habits or habituation would materialize after planting internalization of religious knowledge, continue to believe, understand, apply in religious practices and everyday life, as well as become a habit that support the creation of noble morality. Freud's notion associated psychiatric psychological aspects as planting and training ourselves as soul berkebaikan build. Related Drajad notion of consciousness (religious consciousness) and giving at the same habituation religious experience (religious experience) seems to get confirmation and stage by stage provides practical experience of worship according to Glock& Stark is a necessity in one's religiosity. MBI students are lucky to get this kensekuensial stage.

MBI student activities program organized as an activity that refers to the planning and projecting to the achievement of planned objectives. The vision and mission of MBI are supported by the key to success and student commitment is directed at attaining designation MBI MBI student consisting of four pillars, namely the formation of the clergy, umaro, employers and profesionalis. The program of activities is of course aimed at providing an experience of a process of learning that is loaded with material substance once formal substance.

From this formal substance, in the study of sociology of education it can be initiated from the explanation Maliki that the understanding and application of MBI student religiosity it refers to the existence of harmonious relations that occur in an educational community. Maliki also put the importance of understanding the application implementable for all educational planning to lead to a thorough understanding. Therefore, educational support MBI student religiosity, then the understanding is built to all elements of education should be implementable, means it can be easily applied in everyday life of students. The concept of an agreement on all the planning facilitate the application. Not impossible an institution always has rules that must be obeyed. Application of all the rules on the basis of understanding always often followed up with supervision. The mechanism of evaluation, monitoring and supervision who according Maliki become a determinant factor of learning outcomes. What happens in the MBI showed formal substance exists and occurs embodied in every activity experienced by students. As a result, it can be predicted that the entire substance of the material that is juxtaposed with the substance formilnya has brought being or existence on going toward the goal to be achieved.

4.2 Reasons Students Religiosity MBI Amanatul Ummah

MBI student religiosity reasons to be driven to the objectives and benefits why MBI students learn, understand and apply religiosity form. Reason MBI student religiosity is an important matter to be explored in addition to forms of religiosity MBI student who has been described above. The underlying reason why religiosity MBI students understand and apply certain manfaat is for the purpose of which will be discussed below.

1) Students Religiosity purpose MBI Amanatul Ummah

Interest religiosity MBI students following contains a logical reason and reasonable for students MBI in running and implementing religiosity. The purpose of this religiosity necessarily oriented to how each pembelajaran, understanding and application of religiosity was getting resolution. Each understanding and application of course has a purpose. In theologis, any activity or behavior that religion must have a specific purpose.

- a. Increasing intelligence MBI Students AmanatulUmmah
- b. Build solidarity and social sensitivity Students sMBIAmanatulUmmah
- c. Cultivate the spirit of Religious and Nationality Students MBI AmanatulUmmah
- d. Establish a Strong Character and Character Noble Budi Students MBI AmanatulUmmah
- e. Build Student Life KorsaaAlmamater MBI AmanatulUmmah

MBI student of religiosity goal, Rudolf Otto who see the purpose of religious learning to recognize things visible and

logically on MBI student. Learning to understand and practice the faith, Aqeedah, heaven and hell, destiny, as well as the final day be everydaylife at MBI. Learn it takes mental readiness of conviction immanent. It is hard to understand and apply if beliefs immanent factor is not prepared as early as possible. Max Weber pointed to the theory of interaction as an explanatory theory for every phenomenon of mutual relationships between individuals within a social entity. Social absolute social equilibrium and harmonization created in each pattern of relationships between individuals. The creation of a harmonious relationship pattern is the main objective of religious education educative activity that also requires education is put on purpose to meet the expectations of achieving perfection in life. Desire to go to heaven, to escape hell, believe in destiny down because of endeavor and prayer is a set of behaviors that can deliver on expectations.

2) Students Religiosity MBI Benefits Amanatul Ummah

Benefits MBI student religiosity certainly refer to the utility's why a student understand and apply religiositynya. Benefits are the reason why a person undergoing religiositynya. If there is no purpose to life, then certainly it is not beneficial to anyone. The benefit principle is the principle from which the purpose and function.

a. Students produce MBI Amanatul Output Ummah

Output is output be a designation for graduates at an educational institution. Output in question is the result of the entire learning process is executed. Output has the advantages (benefits) and the positive impact (impact) attributed as an outcome. This plus-value output coveted by all education providers wherever they are. To reach it, it takes the recruitment process for all input seriously and responsibly, to menghasilkann output and outcome.

- (1) Having a winning mentality
- (2) Soulless discipline, clean, tidy, friendly and responsible and be humble (humble)
- (3) Convinced Barokah Values in Life

b. Outcome produce MBI AmanatulUmmah

Outcome as described above is output that has a plus because not only pass certain output but has a degree of excess and able to influence the direction of goodness in his new environment. The output of this kind be the desire of every educational institution. Output like this is difficult to achieve unless there is seriousness in the process input responsibly.

In reasoning, Mircea confirms the benefits that are picked in a performance and expectations on religiosity, and this occurred as the resolution or the intent of the entire student MBI. Realizing expectations presumably also be difficult to achieve resolution and benefit all students MBI. Happy life die to go to heaven was a phrase often heard in selorohnya anyone of students in the MBI. Difficult to reach except with the belief that it can be achieved. Sociological study of this kind would be consistent with the theory Preusz urgency of realizing

expectations are not easy to achieve. To convince fruition, few examples obtained MBI students on the experience of alumni with each respective practice encourages students to believe that the expectations will be achieved.

V. CONCLUSIONS AND IMPLICATIONS

5.1. Conclusion

Based on the description data presentation as part of the answer the formulation of the problem, then this study came to the conclusion first, that the shape religiosity MBI students are divided into the substance of the material and formal substance. MBI student religiosity material substance Amanatul Nurul Ummah Ummah boarding school Pacet Mojokerto essentially and complex materialized. Essential means that the whole substance of the material containing religious material, social, science and motivational. Essential also refer to the content of the overall orientation of the material presented. Complex refers to the completeness of the teaching materials are delivered. Meanwhile, the substance of formal religiosity Amanatul MBI student Nurul Ummah Ummah boarding school PacetMojokerto-resolutif shaped implementable. Implementable means any substance material is taught can be understood and implemented in practice and application, meaning that all material substances can be understood and implemented in view of the importance of the achievement of the planned objectives. Resolutif means the entire study teaching materials led to the arrival of the objectives to be achieved.

The second conclusion, religiosity reason Amanatul MBI student Nurul Ummah Ummah boarding school PacetMojokerto led to the objectives and benefits for the sake of building a human being religious-nationalist, religious-intellectuals and intellectual-religious. Reason religiosity MBI students in the form of deterministic and holistic reasons. Deterministic means material substance is delivered with certainty attention to good reason and noble projecting the goals and benefits. Holistic means a formal substance given with regard completeness of reasons such as the purpose and benefits, so that until the achievement of the projective resolutif.

5.2. Theoretical Implications

Generalizations or theoretical implications of this research is, if the shape and reason religiosity essentially implemented and projected-implementable and generates a complex-resolutif religiosity, then religiosity deterministik students tend to be holistic.

5.3 Practical Implications

Based on the description of theoretical implications that confirmed the correctness of completing even penteor sociological explanation of some of the religious and educational sociological, then it was time the study adds suggestions and rekomenadasi build religiosity in an educational institution in order to excel, credible, large, and of

course religious resolutif instructive. Some implications of practices that can be delivered are as follows:

- 1) Religious education-educational institutions could be built if put on high ideals embodied in the formulation of the vision, mission and objectives are religious; ihtiar and prayers accompanied by a substance containing a religious and motivational.
- 2) Religious-educational education institutions to be served by providing an understanding of religious values and the value of general knowledge, as well as applicable in its application to everyday life.
- 3) Educational institutions of religious-educational needs pursues the objective and benefits for managers in maqoshid-theleologis, ie, projecting the entire substance, the object of study, understanding, and application in order to build students berakhlauq karimah on track religious, that every man is the slave of Allah who shall serve until end of life.
- 4) This study provides recommendations to managers of education in order to capture the religious values combined with educational value, and for parents of students or their parents in order to carefully choose the school their children to educational institutions that combines religiosity well as intellect in order to fault the selection of school due to lack of parental knowledge about a good school does not happen again.
- 5) This study suggests to similar educational institution in building religiosity students avoid the shapes and the reason religiosity implemented and projected subsistensial partial and simplistic religiosity produce partial, which tended to produce students are voluntaristic particularistic religiosity.

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