Assessing Students' Religious Proficiency Using Glock-Stark Dimensions and Its Impact on Curriculum Development and Islamic Education Learning

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Abstract: This study intends to analyze the religiosity of high school students using the Glock-Stark theory and its impact on curriculum development and Islamic Education learning. The research utilized a mixed-method approach with a sequential explanatory design. The data show that the level of religiosity among students differs. The ANOVA test indicates substantial differences in religiosity levels across nine high schools in West Java. Research shows that variations in students' levels of religiosity are shaped by internal factors like cognitive abilities and external factors like the religious environment of families, schools, and communities, including the characteristics of teachers. The novelty of this study lies in its comprehensive examination of internal and external factors influencing religiosity and its specific focus on the implications for curriculum development in Islamic Education. This study's findings have significant implications for curriculum development and school physical activity instruction, encompassing planning, execution, and learning assessment.

INTRODUCTION

Religious attitudes among students are essential in molding individuals who are tolerant of religious and cultural diversity and have a thorough awareness of their religious values in a globalized world. These attitudes foster mutual respect and understanding among individuals from different backgrounds and contribute to developing a cohesive and peaceful society. Recent studies highlight that students with strong religious attitudes exhibit higher levels of empathy and social responsibility, which are crucial in a multicultural global society. For instance, Abu-Nimer & Smith (2016) found that religious education programs emphasizing interfaith dialogue and cultural competence significantly enhance students' ability to navigate and appreciate diversity. Additionally, incorporating global perspectives into religious studies curricula helps students understand the interconnectedness of various religious traditions, further promoting global citizenship and social harmony (Woolley, 2008;Baidhawy, 2013).

Globalization presents new problems and opportunities in intercultural and interreligious interactions, making it crucial to understand this dynamic. Multiple research studies have investigated the correlation between students' religious beliefs and globalization. According to Baring et al., (2022), religious attitudes, namely religiosity, considerably impact students' views on global citizenship. Höllinger and Smith (2002) found variations in students' religious and esoteric views based on culture and academic field, suggesting a multifaceted relationship with globalization. Clarke (2004) found varied beliefs

regarding internationalism among students, indicating the necessity for additional research in this field. To further elucidate this relationship, recent studies emphasize the need for educational frameworks that integrate religious and cultural awareness, highlighting the evolving nature of student religiosity in the context of a globalized society (Beyer, 2013). Additionally, the role of digital media in shaping religious attitudes among youth presents challenges and opportunities for fostering a global citizenship mindset (Wilkins-Laflamme, 2022).

Though the role of religious attitudes in promoting tolerance and global citizenship has been established, there is still a dearth of information in the literature about the particular aspects of students' religious proficiency and how these aspects affect curriculum development, especially in Islamic education. The Glock-Stark dimensions of religiosity offer a thorough framework for evaluating religious competency. There has not, however, been much empirical study that uses this approach to assess how students' religious beliefs affect their academic performance. This divide is especially noticeable in Islamic education, where more effective teaching methods and curriculum creation could be influenced by a more nuanced understanding of students' religiosity.

This study is innovative because it uses the Glock-Stark dimensions to evaluate high school students' religious competency and looks at the consequences for curriculum development and Islamic education instruction. This research attempts to offer a thorough understanding of how religious views impact educational practices and outcomes by methodically examining each aspect of religiosity. Additionally, this study aims to investigate how curriculum creation influences students' religious literacy and intercultural competency. This study will use a mixed-method approach to quantify religiosity levels while offering qualitative insights into the real-world experiences of teachers and students. This research aims to close the knowledge gap between theoretical models of religiosity and real-world implementations in educational contexts, making significant contributions to both academic research and instructional design.

METHOD

Research Methods and Design

The research used a mixed-method approach, combining quantitative and qualitative methodologies simultaneously. The selected study employs a sequential explanatory design, prioritizing the quantitative phase before the qualitative phase. The qualitative technique is employed to elucidate the results obtained from the quantitative phase, as stated by Creswell and Clark (2017). Figure 1 depicts the Sequential Explanatory design.

Figure 1. Sequential explanatory design (https://catalyst.harvard.edu/)

Participant

The survey included 1,986 students from 9 public high schools in Cirebon, the city of Cirebon, Kuningan, Indramayu, Majalengka, and Sumedang districts. During the qualitative phase, multiple teachers were chosen to interview participants. The interviews were conducted using a semi-structured format to allow for both guided questions and open-ended responses. This method guarantees a varied representation of students from various geographic and cultural backgrounds in the region, offering a comprehensive outlook on student religiosity and its impact on the Islamic Education curriculum and learning advancement. Choosing teachers as participants in the qualitative phase is intended to gather insights from educators actively engaged in teaching and executing religious education, providing valuable viewpoints on the efficacy of existing curricular methods and possible areas for enhancement.

Instrument

The main research tools consist of a quantitative questionnaire, field notes (anecdotal record),

and interview questions during the qualitative phase. The questionnaire assessing students' religiosity levels was created based on Glock-Stark's religiosity thesis, comprising five dimensions: belief, ritual, experience, knowledge, and ethical consequence. The research tool used incorporates the discoveries of El-Menouar (2014) and Pearce et al. (2017). The list of questions pertains to examining findings in the quantitative phase.

Data Processing and Analysis

The questionnaire responses were analyzed using SPSS to establish the mean profile of students' religiosity levels for each element. Classical tests for normality and data homogeneity were conducted, followed by hypothesis testing using ANOVA to determine the significance of average differences among groups (Kim, 2017). The quantitative mapping of students' religiosity levels will be supplemented by interviews and field observations to conduct a more in-depth qualitative analysis (Turner III & Hagstrom-Schmidt, 2022).

RESULT AND DISCUSSION

Student Religiosity Phenomenon

The Glock-Stark theory helps us fully comprehend religion by recognizing that it encompasses both ritual activities and beliefs and elements of experience, knowledge, and ethics. This paradigm enables academics and practitioners to quantify and comprehend religiosity comprehensively. This research intends to investigate the religiosity of high school students in various cities in West Java. Table 1 displays the findings about the religiosity levels of pupils at nine high schools in West Java.

Table 1. Students' Religiosity Level

No	School	Respondent	Mean				
			Belief	Ritualistic	Experiential	Knowledge	Consequential
1	SMA A	290	49,30	31,65	36,12	43,43	42,73
2	SMA B	282	49,40	30,43	37,82	43,38	43,44
3	SMA C	267	49,20	32,40	35,74	44,11	42,33
4	SMA D	189	49,20	31,03	36,22	44,60	44,25
5	SMA E	272	49,40	30,45	37,32	44,50	42,54
6	SMA F	152	49,50	33,21	36,21	43,78	43,12
7	SMA G	178	48,40	30,12	35,63	43,77	40,22
8	SMA H	219	49,40	30,76	36,35	44,50	41,21
9	SMA I	138	49,10	31,77	35,55	43,65	42,56
	Total	1986					
	Levene (sig.)		0,111	0,098	0,103	0,121	0,134
	Kolmogorov-Smirnov (sig.)		0,198	0,132	0,200	0,165	0,167
	ANOVA (sig.)		0,001	0,000	0,000	0,001	0,000

Table 1 displays the mean scores achieved by students on a scale ranging from 1 to 100. Most components of the religiosity dimensions measured exhibit low values. SMA F received the most significant average mean score for the belief dimension at 49.5, while SMA G had the lowest at 48.40. SMA F achieved the highest average mean score for the ritualistic dimension at 33.21, while SMA G had the lowest score at 30.12. SMA B had the most significant average mean score for the experience component at 37.82, while SMA I had the lowest at 35.55. SMA D achieved the highest average mean score for the knowledge dimension at 44.60, while SMA B had the lowest at 43.38. SMA D had the highest average mean score for the relevant dimension at 44.60, while SMA G had the lowest at 43.38. SMA D and SMA F had the highest average scores for two dimensions of religiosity. SMA D scores highly in belief and consequential dimensions, while SMA F excels in belief and ritualistic dimensions. In contrast, SMA G has the lowest average scores in belief, ritualistic, and consequential dimensions.

Levene's test for homogeneity demonstrates that all data are homogeneous as the significance

value exceeds 0.05. The Kolmogorov-Smirnov test indicates that all data follow a normal distribution as the significance value exceeds 0.05. The F-test (ANOVA) results indicate that all significance values are below 0.05, suggesting significant differences in the average religiosity aspects across high schools.

The quantitative phase revealed two primary findings: 1) a low level of religiosity among high school students, with an average score below 50, and 2) a notable discrepancy in scores between the high schools. Student religiosity at a low level can significantly impact different parts of their life and development. Low religiosity in students may lead to a lack of strong ethical and moral standards often supported by religious beliefs and activities. This can influence their social conduct, such as relationships with peers and authorities, personal decision-making, and societal responsibility (Muida, 2019). Insufficient religious involvement might reduce feelings of connection and communal assistance, which are crucial for emotional and psychological health. Inadequate religious knowledge might hinder students' comprehension and recognition of cultural and religious variety, which is crucial in a globally interconnected society (Halafoff et al., 2020). The repercussions of poor religiosity, such as a deficiency of guidance in dealing with life's obstacles, can impact students' capacity to cultivate resilience and discover purpose in their lives (Kurniawan et al., 2021). Understanding and correcting the students' low religiosity levels, based on the Glock & Stark dimensions, could be significant for promoting their personal and social growth.

The ANOVA test results indicate significant variations in religiosity levels among different schools, shedding light on the variances in religious education and practices between educational institutions. Insights from interviews with teachers and field observations uncover significant discoveries. Variables affecting this diversity comprise the school's religious orientation, curriculum, religious-based extracurricular activities, and students' and staff's religious backgrounds and beliefs. The variations may also indicate the impact of the social and cultural surroundings of the schools, which can influence the values and religious practices that students are taught and adopt. These findings highlight the significance of considering the specific circumstances of each school when creating religious education programs that enhance religious knowledge and promote students' spiritual growth (Andrei, 2023). This emphasizes the necessity of an inclusive and religiously varied educational approach to guarantee that all students feel respected and encouraged in their religious discovery. Educators and governments should review and modify their approach to religious education based on these data to accommodate and honor pupils' religious variety and spiritual requirements.

Implications for Curriculum Development and Islamic Education Learning

The primary results of the quantitative phase led researchers to delve deeper into the occurrences seen in the field. By conducting field observations and detailed interviews with Islamic Education teachers (GPAI), significant findings were classified into two primary categories: (1) teaching and learning activities, which encompass planning, execution, and evaluation, and (2) the learning environment. Research suggests that Islamic Education teachers (GPAI) continue to perceive the curriculum as content that students need to understand fully. The curriculum is often viewed solely as a collection of educational resources established by the Subject Teacher Council (MGMP), neglecting the students' learning encounters (curriculum as experience) and the school's responsibility to perpetuate the religious learning culture in alignment with the evolving culture within and beyond the school (curriculum as culture reproduction).

Glock-Stark's theory of religiosity offers a thorough framework for comprehending the various aspects of religiosity. The implications for curriculum creation and learning, especially in Islamic Education courses, significantly impact different areas (Vaillancourt, 2008). The curriculum can be tailored to impart Islamic beliefs and teachings while fostering students' profound comprehension and personal contemplation of these teachings (Abidin & Murtadlo, 2020). This technique allows students to acquire theoretical knowledge about Islam and comprehend and incorporate these ideals into everyday life.

Moreover, Glock's thesis emphasizes the significance of worship rituals in Islamic education. The curriculum can be tailored to educate pupils about many Islamic worship customs, including prayer (salat), fasting, and almsgiving (zakat), in a practical and relevant way. This method educates pupils on how to carry out acts of worship and aids in their comprehension of the significance and intent behind these

rituals. Learning goes beyond acquiring knowledge and also motivates students to implement Islamic ideals in their everyday lives. The research conducted by Effendi & Nurpratiwi (2021) states a positive and significant relationship between religiosity and students' altruistic behavior. School-based learning can cultivate this positive behavior (Hasan, 2017).

Finally, Glock's theory suggests that experience, knowledge, and ethical implications can be incorporated into the curriculum and teaching of Islamic Education using a comprehensive method. This involves educating pupils on how religion can impact their perspective on life and everyday conduct, extending beyond worship to encompass social interactions and ethical choices. For instance, education could center on case studies or simulations that push students to utilize Islamic principles when dealing with ethical challenges pertinent to contemporary society. Islamic Education aims to cultivate students who are devout in worship and capable of implementing Islamic teachings in practical situations, especially in the face of modern problems.

Although the consequences for curriculum development have been clearly stated, it is crucial to consider the possibility of opposition from different stakeholders when implementing these changes in pedagogy and curriculum. Parents, educators, and school administrators may have different perspectives or goals when incorporating various facets of religion into instructional strategies. For example, parents could worry about how these changes would affect their family's traditional values. At the same time, some teachers might feel unprepared or uncomfortable presenting new and different materials. A cooperative strategy incorporating candid communication and active engagement from all parties involved in the planning and implementation process is essential to overcoming this resistance. Strategies for sustainable integration should also involve continuing professional development and assistance for educators, in addition to periodic assessments to gauge the success of the modifications and make necessary modifications to methods. In this manner, the existing educational framework can be sustainably modified to incorporate these modifications while still meeting learning objectives and considering different stakeholders' concerns.

CONCLUSION

Given the low student religiosity phenomenon and the significant differences between schools, Charles Y. Glock's religiosity theory can offer insightful guidance for curriculum and learning enhancement in Islamic education. By including the five components of religiosity—belief, ritual, experience, knowledge, and ethical consequences—into curriculum design, Islamic education may be more successful in helping students develop a thorough and valuable understanding of religion. In addition to improving students' theoretical knowledge of religion, a curriculum based on Glock's theory aids in developing introspective and practical abilities that enable them to apply Islamic teachings in everyday situations. Nonetheless, this strategy has many theoretical and practical drawbacks, including the difficulty of modifying the curriculum to fit diverse cultural contexts and possible opposition from different stakeholders. Future studies should examine these shortcomings and offer helpful suggestions for using Glock's theory in various educational contexts.

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