

THE INFLUENCE OF RELIGIOUS AWARENESS ON STUDENT ETHICS AT UIN KIAI HAJI ACHMAD SIDDIQ JEMBER WITH LECTURERS' RELIGIOUS BEHAVIOR AS AN INTERVENING FACTOR

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Abstract

This article aims to describe the role of religious consciousness in etiquette, with lecturers' religious behavior as an intervening variable, among students of the Faculty of Tarbiyah at the Kiai Haji Achmad Siddiq State Islamic University of Jember, East Java. This study uses a quantitative method with a causal explanatory approach. The sample was calculated by multiplying 11 indicators by an interval of 7, yielding a total of 77 students selected using the side quota technique. Descriptive analysis uses the SPSS version 27.1 application to calculate the percentage of tendency. Hypothesis testing in SmartPLS 4.0 involves two stages: measurement model testing and structural testing. The research findings conclude that religious consciousness influences student etiquette by 46%. Religious consciousness influences lecturers' religious behavior by 56.4%. Lecturers' religious behavior influences student etiquette by 43.7%.

Keywords: Religious Consciousness; The Etiquette; Lecturers In Religious Behavior; Students.

Abstrak

Artikel ini bertujuan untuk mendeskripsikan peran kesadaran beragama terhadap adab tata krama dengan variabel perilaku keagamaan dosen sebagai variabel intervening pada mahasiswa fakultas tarbiyah di Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, Jawa Timur. Penelitian ini menggunakan metode kuantitatif. Dengan pendekatan causal eksplanatori. Sampel dihitung dengan mengalikan 11 indikator dengan interval 7 yang diperoleh jumlah responden sebanyak 77 mahasiswa yang dipilih menggunakan teknik kuota samping. Analisis deskriptif menggunakan aplikasi SPSS versi 27.1 untuk menghitung persentase kecenderungan. Sedangkan pengujian hipotesis menggunakan aplikasi smart-pls versi

4.0 dengan dua tahap pengujian yaitu uji model pengukuran, outer model, measurement model dan uji structural. Temuan penelitian menyimpulkan bahwa; kesadaran beragama berpengaruh terhadap tata krama mahasiswa sebesar 46,%. Kesadaran beragama berpengaruh terhadap perilaku keagamaan dosen sebesar 56,4%. Perilaku keagamaan dosen berpengaruh terhadap tata krama mahasiswa sebesar 43.7%.

Kata kunci: Kesadaran Religius; Etik Dosen; Perilaku Religius; Mahasiswa

A. INTRODUCTION

Good manners are part of our ancestral culture, and some students are now beginning to forget them. Respect for others, including young people, is highly valued (Maulana & Musyarapah, 2025). Good behavior from elders and respect for the younger generation are absent in today's schools (Anggita, Endraswara, & Rohman, 2024). According to data from the Indonesian Education Monitoring Network (JPPI), 641 cases of violence were recorded in Indonesian educational institutions in 2025. The violence was dominated by sexual violence (57.65%), bullying (22.31%), and physical violence (Ali & Zahra, 2024).

The Indonesian Teachers' Union Federation (FSGI) recorded 36 cases of violence in educational institutions from January to September 2025. This figure represents a 11.87% increase compared to the previous year. Cases involving teachers and students accounted for 46% of cases, compared with peers or parents (excluding teachers) (Sumawiharja, Rahmawati, & Medina, 2024). In addition to teacher-student relationships, violence between peers was also recorded at 31%. Meanwhile, violence between adults and children accounted for 16%. Senior-junior relationships accounted for 7% of the total cases, indicating that hierarchical violence persists in several educational institutions (Wijoyo & Kenneth, 2025).

While these figures are concerning, the increase in reporting can also be interpreted as a growing public consciousness of the need to strengthen etiquette in educational settings (Ikhza, Nugroho, & Wahyono, 2023). Ethical behavior in academic settings fosters a positive learning environment, improves interpersonal relationships, and ultimately leads to academic success (Hidayat et al., 2025). The etiquette behavior referred to in this study is a system of values used by students as a normative framework for regulating interactions with others (Zarkasyi, 2025), including appropriate speech and respect for elders and even juniors (Alina, Zani, Norman, & Sianturi, 2025). Etiquette behavior is measured using three indicators: language etiquette, respect, and behavior (Heitmayer & Schimmelpfennig, 2024).

Several previous studies have shown that, according to (Promsri, Chaigusin, & Tupmongkol, 2019), determinants of behavior include culture and social norms, education, and beliefs as a way of life. This aligns with (Wambui, 2025) research, which concluded that religious consciousness influences life principles, serves as a guide, and provides a source of ethical values in interactions with others (Devi & Rahmatullah, 2025). This aligns with (Kurucay, 2023) research,

which finds that religious consciousness strongly shapes ethical etiquette, reflected in daily actions.

Religious consciousness, especially in higher education, is no longer merely theoretical knowledge of religion but involves feelings, attitudes, and behaviors that reflect religious beliefs and values in everyday life (Zarkasyi, 2023). Individuals with religious consciousness can face difficulties, believing that every difficulty is a test from God for His servants (Rosadi, Arifin, & Nursobah, 2025). In this study, religious consciousness is defined as religious feeling, divine experience, faith, religious attitudes, and behavior, organized within the personality's mental system. Religious consciousness is measured using a scale based on Davis's theory of five aspects of religious consciousness: belief, appreciation, worship, knowledge, and practice (Davis & Jr, 2022).

Research suggests that the potential to strengthen religious consciousness in students is influenced by the religious behavior of educators in teaching and learning activities. Teachers serve as role models for their students; therefore, teachers are respected and imitated (Javier-aliaga & Valle-chafloque, 2024). Teachers serve as role models for their students and are therefore often imitated. This aligns with (Munthe, Sirait, & Sihombing, 2023) research, which concluded that teachers' religious behavior encourages students to conform to religious norms. This research, supported by (Suryana, 2024), religious consciousness emphasizes the importance of politeness, both to the older and the younger.

Several previous studies have not comprehensively examined the role of religious consciousness on etiquette, with lecturers' religious behavior as an intervening variable. Therefore, this study identifies novelty and gaps in research by combining conceptual models to measure etiquette among students as agents of change at Kiai Haji Achmad Siddiq State Islamic University, Jember, East Java, using the variables of religious consciousness and lecturers' religious behavior.

B. RESEARCH METHOD

This study employed quantitative methods. Using a causal explanatory approach (Caniago, 2021), the study aimed to examine the influence of the independent variables (lecturers' religious consciousness and religious behavior) on the dependent variable (students' etiquette). The data collection tool used was a questionnaire distributed to students of the Tarbiyah Faculty of Kiai Haji Achmad Siddiq State Islamic University, Jember, East Java, from December 19, 2025, to January 10, 2026.

The sample calculation was based on the number of indicators using the Hair et al. approach, which involves multiplying the total number of indicators by 5 to 10 (Barroga & Janet, 2023). This study had 11 indicators, and multiplying 11 by 7 yielded a sample of 77 students selected via quota sampling.

The scoring in this study used a Likert scale to measure individuals' or groups' attitudes, opinions, and perceptions regarding social phenomena. This data analysis used several instrument tests, including a validity test, with the

criterion being valid if the calculated r is greater than the table r , and conversely, if the calculated r is less than the table r , the instrument is invalid (Ji, Yue, & Zheng, 2021).

Descriptive analysis was then conducted by calculating the average percentage across all respondents' answers. According to (Rahayu & Sari, 2021), the percentage calculation is done by dividing the actual score by the ideal maximum score. The percentage formula used is:

$$P = \frac{f}{\sum f} \times 100\%$$

Description:

P: Percentage

F: Response Frequency

$\sum f$: Total Response Frequency

Table A.1. Percentage Category

Class Interval	Criteria
0% – 20%	Very Poor
21 % – 40%	Poor
41 % – 60 %	Adequate
61 % – 80 %	Good
81 % – 100 %	Very Good

In conducting SEM analysis, there are two testing stages: the measurement model (outer model) and the structural model (inner model) (Wengström, 2024). The measurement model testing aims to examine the indicators (manifest variables) against the latent variables (Ji et al., 2021). Indicators are considered convergent valid if their factor loadings are greater than 0.708 and their Average Variance Extracted (AVE) is greater than 0.5 (Evi & Rachbini, 2023). Reliability testing uses internal consistency reliability, with Cronbach's Alpha (CA), Composite Reliability (CR), and rho_A values each greater than 0.7 (Cheah, Thurasamy, Memon, Chuah, & Ting, 2020).

Next, a determination coefficient test is conducted to assess the model's ability to explain the sample (Byrne, 2025). The sample is considered capable of explaining the model if the R-square value is greater than 0.19. Once the model is appropriate, the next step is to test the hypothesis to determine whether the hypothesized relationship is supported (Fernanda, Luthifiana, & Akhyar, 2022). The hypothesis in this study can be accepted if the results are in accordance with the Rule of Thumb: if the p-value is below 0.05, then the t-statistic is 1.96. The significance value that can be used (one-tailed) t-value is 1.96 (Significance level = 5%) (Darwin & Umam, 2020).

C. RESULTS AND DISCUSSION

Based on the results of the recapitulation of responses from 77 students in the Faculty of Islamic Education, Kiai Haji Achmad Siddiq State Islamic University, Jember, for each variable, the following is presented:

a. Descriptive analysis of the consciousness variable

The religious consciousness variable, measured using five indicators: belief, appreciation, worship, knowledge, and practice, is summarized in the following table:

Table A.2. Descriptive Analysis of Religious Consciousness Variables

No	Statement	Value Percentage
Belief		
1	I believe that nothing happens without God's permission	97.7%
2	I believe that God is All-Seeing of all human actions	98.4%
Experiencing		
3	I realize that everything that happens in my life has been determined by God	94.8%
4	I realize that all actions in this world will be accounted for in the afterlife	99.2%
Worship		
5	I feel calm after completing prayer	95.3%
6	I perform obligatory and recommended acts of worship regularly	80.3%
Knowledge		
7	I have a good understanding of what is permissible and forbidden, good and bad in religion	85.5%
8	I attend religious discussions on and off campus	77.4%
Experiencing		
9	I control myself from reprehensible actions and those that are inconsistent with religious teachings	83.6%
10	I help people who still need help	88.6%
Total average percentage of the religious consciousness		90.1%

Source: processed primary data (2026)

The description of the religious consciousness variable yielded a percentage of 90.1%, indicating that students at the Faculty of Islamic Education, Kiai Haji Achmad Siddiq State Islamic University, Jember, have very good religious consciousness. The highest percentage, 99.2%, was for "I realize that all actions in this world will be accounted for in the afterlife." This indicates that students at the Faculty of Islamic Education, Kiai Haji Achmad Siddiq State Islamic University, Jember, agree that the most important factor in developing religious

consciousness is realizing that all actions in this world will be accounted for in the afterlife.

b. Descriptive analysis of etiquette variables

The etiquette variable in this study was measured using three indicators: polite language, polite respect, and polite behavior. The results of the analysis, calculating the percentage values for each statement, are detailed in the following table:

Table A.3. Descriptive Analysis of Manners Variables

No	Statement	Value Percentage
Tata krama dalam berbahasa		
1	I try to avoid swearing/rude language when communicating with friends	88.1%
2	I greet friends and lecturers in a friendly manner	88.8%
Manners of Respect		
3	I respect others who have different opinions or beliefs	90.4%
4	I treat friends well even though we have different opinions or beliefs	87.8%
Manners of Behavior		
5	When I make a mistake, I immediately apologize	88.8%
6	I carry out my teaching duties with sincerity and responsibility	91.7%
Total average percentage of the etiquette variable		89.3%

Source: processed primary data (2026)

The descriptive results for the etiquette variable showed a percentage of 89.3%, indicating that the etiquette of students at the Faculty of Tarbiyah, Kiai Haji Achmad Siddiq State Islamic University, Jember, falls in the very good category. The highest percentage, 91.7%, was for "I carry out my teaching duties with sincerity and responsibility." This indicates that students of the Tarbiyah Faculty at Kiai Haji Achmad Siddiq State Islamic University in Jember agree that the most important factor in assessing etiquette is recognizing that teachers fulfill their duties with sincerity and responsibility.

c. Descriptive analysis of lecturers' religious behavior variables

The lecturers' religious behavior variables in this study were measured using three indicators: religious beliefs, religious practices, and religious feelings. The results of the analysis of the percentage values for each statement are detailed in the following table.

Table A.4 Descriptive Analysis of Lecturer Religious Behavior Variables

No	Statement	Value Percentage
Beliefs		
1	Lecturers can provide an understanding of religion in learning	88.6%

2	Lecturers can encourage students to be serious in overcoming various obstacles to learning and assignments in daily life	90.4%
Religious Practice		
3	Lecturers can guide, direct, and monitor students to think logically, critically, creatively, and innovatively	88.6%
4	Lecturers can provide examples of behavior that demonstrate concern for others	87.0%
Religious Feelings		
5	Lecturers can instill a love for their country and religion	89.4%
6	Lecturers provide examples of attitudes and actions that demonstrate respect for diverse communities	89.6%
Total percentage value of Lecturer Religious Behavior variable		88.9%

Source: processed primary data (2026)

The descriptive results for the lecturer's religious behavior variable showed a percentage of 88.9%, indicating that lecturers' religious behavior at the Faculty of Tarbiyah, Kiai Haji Achmad Siddiq State Islamic University Jember, falls in the very good category. The highest percentage, 90.4%, was for "Lecturers can encourage students to be serious in overcoming various obstacles to learning and assignments in daily life." This shows that students agree that the main factor in assessing a lecturer's religious behavior is the lecturer's ability to encourage students to take their studies seriously and overcome various obstacles to learning and assignments in daily life.

d. SMART PLS Inference Analysis

Further analysis using the SMART PLS application by examining the design path diagrams of the outer and inner models in this study is illustrated as follows:

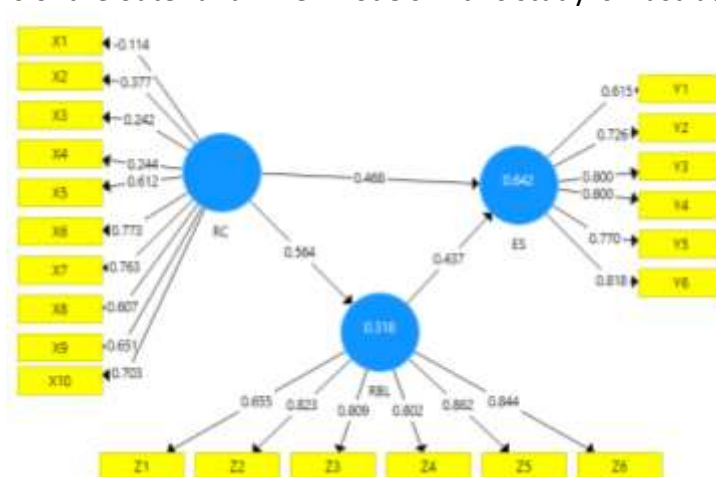


Figure A1. SMART PLS Outer Model Output

The measurement model analysis, or outer model, uses two testing stages:

1) Construct validity and reliability, and 2) Discriminant validity, as detailed below:

1) Construct validity

Convergent validity is the factor loading value for the latent variable and its indicators.

Table A.5 Output Validity Value for the Religious consciousness (RC)

Item RC Statement	Outer Loading	Criteria	Decision
X1	0.714	>0,6	Valid
X2	0.768	>0,6	Valid
X3	0.842	>0,6	Valid
X4	0.944	>0,6	Valid
X5	0.712	>0,6	Valid
X6	0.773	>0,6	Valid
X7	0.763	>0,6	Valid
X8	0.807	>0,6	Valid
X9	0.851	>0,6	Valid
X10	0.703	>0,6	Valid

Source: Data processing with Smart PLS 3, 2026

Tabel A.6 Output Validity Value of Etiquette of Students (ES)

Item ES Statement	Outer Loading	Criteria	Decision
Y1	0.715	>0,6	Valid
Y2	0.726	>0,6	Valid
Y3	0.800	>0,6	Valid
Y4	0.800	>0,6	Valid
Y5	0.770	>0,6	Valid
Y6	0.818	>0,6	Valid

Source: Data processing with Smart PLS 3, 2026

Table A.7 Output Validity Value of Religious Behavior Lecturers' (RBL)

Item RBL Statement	Outer Loading	Criteria	Decision
Z1	0.755	>0,6	Valid
Z2	0.823	>0,6	Valid
Z3	0.809	>0,6	Valid
Z4	0.802	>0,6	Valid
Z5	0.862	>0,6	Valid
Z6	0.844	>0,6	Valid

Source: Data processing with Smart PLS 3, 2026

Based on the results of PLS data processing, presented in Tables 5, 6, and 7, all indicators in this study have outer loadings > 0.70, thus meeting the requirements for Convergent Validity in the adequate and good categories. Therefore, this study can proceed to the next phase of validity testing.

2) Construct Reliability

The next test measures reliability using three criteria: Cronbach's Alpha (CA), Composite Reliability (CR), and Average Variance Extracted (AVE). The following presents the composite reliability values for each variable:

Table A.8 Output Variable Reliability

Variable	Cronbach's Alpha	rho_A	Composite Reliability
ES	0.850	0.853	0.889
RBL	0.887	0.887	0.915
RC	0.709	0.790	0.774

Source: Data processing with Smart PLS 3, 2026

Based on the data presented in Table 5.4, it is concluded that all constructs meet the reliability criteria, as evidenced by composite reliabilities ranging from 0.8 to 0.9. All indicators consistently measure the three variables.

3) Output Average Variance Extracted (AVE)

A variable is declared tested or reliable if its AVE is at least 0.5. The details of the AVE output values are as follows:

Table A.9 Output Average Variance Extracted

Variable	Average Variance Extracted (AVE)
ES (Student Etiquette)	0.749
RBL (Religious Behavior Lecturer)	0.643
RC (Religious consciousness)	0.711

Source: Data processing with Smart PLS 3, 2026

The data in this table show that the AVEs for all variables exceed 0.5, indicating that all variables are reliable. All indicators reflect the four measured variables. If all indicators are standardized, the AVE equals the average of the block communalities.

4) Structural Model Analysis (Inner Model) Using R-Square (R²)

The R-Square value is included to determine the magnitude of the impact of the independent latent variables on the dependent variable.

e. Table A.10 Output R-Square (R²) Values

Variable	R Square	R Square Adjusted
ES	0.642	0.632
RBL	0.318	0.309

Source: Data processing with Smart PLS 3, 2026

Based on Table 10, the R-Square value for the latent variable Student Manners (ES) is 0.642, indicating that the variability in religious consciousness (RC) and Lecturer Religious Behavior (RBL) accounts for 64.2% of the variance. Meanwhile, for the variable Lecturer Religious Behavior, the R-Square value is 0.318, indicating that the variability in religious consciousness (RC) accounts for 31.8% of the variance.

5) Hypothesis Testing

The hypothesis in this study can be accepted if the results are consistent with the Rule of Thumb and the p-value is below 0.05, and the t-statistic is 1.96. The usable significance value (one-tailed) t-value is 1.96 (Significance level = 5%). Evaluation of the Statistical Calculation Model using Bootstrapping in SmartPLS 3.0 is as follows:

Table A.11 Hypothesis Testing

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Values
RBL -> ES	0.437	0.416	0.107	4.073	0.000
RC -> ES	0.468	0.484	0.088	5.315	0.000
RC -> RBL	0.564	0.599	0.073	7.680	0.000

Source: Data processing with Smart PLS 3, 2026

Based on the results of the Path Coefficients test in Table 11, the three hypotheses in this study can be explained and concluded, as follows:

Hypothesis 1 examines the effect of lecturers' religious behavior (RBL) on student etiquette (ES). The test results yielded a p-value of $0.000 < 0.005$; thus, the following conclusion is accepted: H_a is accepted: lecturers' religious behavior (RBL) influences student etiquette (ES). The Original Sample (O) value of 0.437 indicates that lecturers' religious behavior accounts for 43.7% of the variance in student etiquette.

Hypothesis 2 examines the effect of religious consciousness (RC) on student etiquette (ES). The test results yielded a p-value of $0.000 < 0.005$; thus, the following conclusion is accepted: H_a is accepted: religious consciousness (RC) influences student etiquette (ES). The Original Sample (O) value of 0.468 indicates that religious consciousness accounts for 46.8% of the variance in student etiquette.

This finding reinforces research (Wambui, 2025) that found that religious consciousness influences life principles, serves as a guide, and provides a source of ethical values in interactions with others. This aligns with research (Kurucay, 2023), which found that religious consciousness strongly shapes ethical etiquette, reflected in daily actions.

Hypothesis 3 tested the effect of religious consciousness (RC) on lecturers' religious behavior (RBL). The test results yielded a p-value of $0.000 < 0.005$, thus confirming the following: H_a is accepted: religious consciousness (RC) influences lecturers' religious behavior (RBL). The Original Sample (O) value of 0.564 indicates that religious consciousness has a 56.4% effect on lecturers' religious behavior.

These results align with research suggesting that educators' religious behavior during teaching and learning activities influences the potential to strengthen students' religious consciousness. Teachers serve as role models for their students; therefore, teachers are respected and imitated (Javier-aliaga & Valle-chafloque, 2024). Teachers serve as role models for their students and are therefore often imitated. This aligns with Munthe, Sirait, and Sihombing's (2023) research, which concludes that teachers' religious behavior encourages students to conform to religious norms. This research, supported by Suryana (2024), emphasizes the importance of religious consciousness for both the older and the younger.

D. CONCLUSION

Based on the research findings, conclusions can be drawn regarding the three hypotheses in this study: lecturers' religious behavior influences student etiquette by 43.7%. This means that the better the lecturer's religious behavior in encouraging students to overcome various obstacles to learning and fulfill their assignments in daily life, the greater the lecturer's impact on students' consciousness of fulfilling their duties as teachers with sincerity and responsibility.

Religious consciousness influences student etiquette by 46.8%. This means that the better the student's religious consciousness, the more they realize that all actions in this world will be accounted for in the afterlife, the more they are motivated to carry out their duties as teachers with sincerity and responsibility.

Religious consciousness influences the lecturer's religious behavior by 56.4%. This means that the better the student's religious consciousness, with the realization that all actions in this world will be accounted for in the afterlife, the more it improves the lecturer's religious behavior in encouraging students to seriously overcome various obstacles to learning and assignments in daily life, impacting students' consciousness of carrying out their duties as teachers with sincerity and responsibility.

This finding strengthens the research findings (Wambui, 2025), which concluded that religious consciousness influences life principles, serves as a guide, and provides a source of ethical values in interactions with others. This aligns with Kurucay (2023) 's research, which finds that religious awareness strongly shapes ethical etiquette, as reflected in daily actions. This research, supported by Suryana (2024), emphasizes the importance of religious awareness for both the older and the younger.

The limitation of this research is that it covers only the population at the Faculty of Tarbiyah, Kiai Haji Achmad Siddiq State Islamic University, Jember. Hence, the researcher suggests expanding the population to include not only Islamic universities but also public universities in Indonesia.

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