

Religious Behavior of Students UIN Syarif Hidayatullah Jakarta

Ay Maryani¹ and Santi Yustini¹

¹Faculty of Economics and Business, UIN of Syarif Hidayatullah Jakarta, Ir.H.Juanda Street, South Tangerang, Indonesia

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Abstract: This study describes the religious behavior of students UIN Syarif Hidayatullah Jakarta. The variables used are internal, external environment and religious behavior. The internal environment variable consists of gender factor, (male and female). The external environmental variables comprise the faculty environment, the present resident and the place to grow. The present resident consist of dormitories, boarding houses and parents' homes and the place to grow consist of urban and rural environment. Religious behavior variables consist of habluminallah behavior and habluminannas behavior. The methodology used was (1) Statistical descriptive, (2) MANOVA (Multivariate Analysis of Variance) and (3) Independent sample t-test. The results showed the religious behavior UIN Syarif Hidayatullah Jakarta students has a very good category. Habluminallah and habluminannas behavior are different for each faculty. Habluminallah and habluminannas behavior are the same for respondents who live in dormitories, boarding houses and parents' homes. Habluminallah and habluminannas behaviors are similar for urban and rural respondents. Habluminallah and habluminannas behaviors are similar for male and female. The results of this study are expected to be used to develop university policies that can enhance the Islamic values of UIN Syarif Hidayatullah Jakarta.

1 INTRODUCTION

The change of State Islamic Institute (the "IAIN") to Islamic University State of Syarif Hidayatullah Jakarta (Mahfudz, 2012) brought many changes including the increasing number of faculties, and study programs. This change provides opportunity for the general faculties and study programs to be established at UIN of Syarif Hidayatullah Jakarta. As a result of the increase in the number of faculties and study programs it will certainly have an impact on the increase of the number of students. Every year the number of candidates of students continues to increase. According to UIN News online, there were around 15,000 candidates of students in the 2016/2017 academic year, and while in 2017/2018 there were 16,000 candidates of students (Abdullah, 2016).

With the increasing number of candidates of students from years to years, the UIN of Syarif Hidayatullah Jakarta in 2017 opened 7 selection lines, which previously it was only 6 selection lines in 2016 (Administrator UIN Jakarta, 2017). These various selection lines are the entry points for the

candidates of students from various provinces both from urban and rural areas, from general education and religious education, from families with different economic and education levels education.

In order to accommodate students from outside the area, UIN of Syarif Hidayatullah Jakarta provides a dormitory that functions as a residence for students during their studies (Amin, 2012). In addition, the environment around UIN of Syarif Hidayatullah Jakarta has many boarding houses that have the same function as dormitories. Not often students also choose to live with their closest parents and relatives.

In general, at present, students of UIN of Syarif Hidayatullah Jakarta come from the urban and rural Muslim communities, but in reality, their religious behavior is not the same. This is because urban and rural communities have different habitudes and characteristics (Solikhin, 2014). Starting from the level of understanding, level of practice, and the way they handle cases around them based on Islamic values and teachings (Shah et al, 2013). These various backgrounds of environment, education, residence that are different can influence the behavior of students themselves, both in terms of their religious

behavior and their social behavior (Shah et al, 2013). Therefore, researcher have desire to find out the religious behavior of students of UIN of Syarif Hidayatullah Jakarta, which are influenced by gender, the environment of the faculty, the environment in which they live and the environment from which students grew.

2 STUDY OF THEORY AND HYPOTHESIS TESTING

2.1 Study of Theory

2.1.1 Definition of Religious Behavior

According to (Magill 1993) religiosity is a person's attitude toward religion in general or the way a person becomes religious (Aisyah, 2014), (2014), (2106), and according to (Jalaluddin, 2002) religion generally has rules and obligations that must be carried out which all of them function to bind and require oneself or a group of people in their relation with God, fellow human beings and the natural surroundings (Azizah, 2005). According to (Shihab 1998), (Rahayu 2003), religion is a relationship between creatures and the Creator which is manifested in his/her inner attitude and in the worship performed as well as in the overall attitude (Tat, 2004). Implementation of religion is an activity or behavior of a person against the religion itself. According to (Boston and Gray 1981), (Hair and Bowers 1992), (McIntosh et al 1993), (Rahayu 2003), religious activities not only occur when someone performs rituals (religious worship), however it is also when someone does other activities; it not merely related to activities that can be seen with the eyes, but it relates as well to the invisible activities that occur in one's inner heart (Tat, 2004).

In the Holly Qur'an Adz-Dzariyat (51) verse 56, which has meaning "and I (Allah) do not create jinn and humans but that they serve Me (Allah)". As the representative of Allah, he was aware of the amazing task he was carrying out, namely managing the earth based on the message of Allah. In line with human functions according to Islam, the expected behavior of a Muslim is to have *hablumminallah* and *hablumminannas* behaviors (Aisyah, 2014), (2014), (2106).

2.1.2 Behavior of *Habluminallah*

In the Islamic perspective, *hablumminallah* behavior is human behavior that is built on the framework of human relations with God (*hablumminallah*) through agreements that are regulated in the *Shari'ah* of Allah regarding the obligation to fulfill the commands or rights of Allah *Ta'ala*. (Aisyah, 2014), (2014), (2106). According to (Mansoer, 2008) (Aisyah, 2014), (2014), (2106), *hablumminallah* behavior of a Muslim can be measured through, (a) knowledge of faith and worship (b) attitude towards faith and worship and (c) practice of faith and worship.

2.1.3 Behavior of *Habluminannas*

Habluminannas behavior is a human relationship with each other (*hablumminannas*) through the obligation to fulfill the rights of fellow human beings both Muslims and apostates (*kafir*) (Aisyah, 2014), (2014), (2106) and (Almu'tasim, 2016). (Yusuf 1995: 154) (Aisyah, 2014) explained that in line with human function as the *khalifah* of Allah, the Muslim should have a main character such as: doing *tadzakkur*, *tafakkur*, *ikhtiyar*, *jihad*, *ijtihad*, *istiqamah*, *ta'awun*, *tawasau*, *tasamuh*, deliberation, *ukhwah*, and *fastabiqul khairat*. Those personal characters that form the behavior of *hablumminannas*.

Habluminannas behavior of a Muslim can be measured from (Mansoer, 2008: 112) (Aisyah, 2014), (2014) (a) Islamic behavior towards oneself (b) Islamic behavior towards fellow human beings (c) Islamic behavior towards the surrounding environment.

2.1.4 Factors that Influence the Religious Behavior

In Islam, human behavior is the result of the interaction of factors of external (external environment) and internal (from within the individual itself). (Aisyah, 2014), (2014) and (Munawar, 2011).

Internal Factors

The internal environment includes aspects of genetics (gender), structure and body functions as well as psychological (Munawar, 2011). According to the socialization gender theory proposed by (Zelenzy et al 2000) in (Miranti, 2012) behavior is determined by the process of socialization in which

individuals are shaped by cultural norms and expected values in a particular gender.

External Factors

External factors, namely, factors that influence the behavior of individuals who come from outside the individual itself, such as the community, family and education environments (Aisyah, 2014), (2014).

External factors include, (1) the environment where the individual grows. The environment where the students grow in this research is divided into two categories: rural (Rural Society) and urban (Urban Society); (2) the current living environment. Current living environment include dormitories, boarding houses and parents’ house (Shah et al, 2013) and (3) college environment (Aisyah, 2104).

2.2 Research Hypothesis

The hypothesis in this research are:

1. H1 : Religious behavior of students of UIN of Syarif Hidayatullah Jakarta has reached the category of “good”.
2. H2 : There is no difference in the religious behavior of students among the faculties.
3. H3 : There is no difference in the religious behavior of students, in relation to respondents that are living in dormitory, in a boarding house and in parents’ house (current living environment).
4. H4: There is no difference in the religious behavior of students, in relation to respondents that come from rural and urban areas (factors of environment where they are grown).
5. H5: There is no difference in the religious behavior of students, in relation to male respondents and female respondents (gender factors).

3 RESEARCH METHODOLOGY

This research includes descriptive quantitative type with descriptive statistical approach and comparative test (Sugiyono, 2014). The variables in this research consist of *habluminallah* behavior (Y1) and *habluminannas* behavior (Y2). *Habluminallah* behavior variables consist of (1) knowledge of faith and worship, (2) attitude towards faith and worship, and (3) practice of faith and worship. While the *habluminannas* variable consists of (1) Islamic behavior towards oneself, namely: honesty, discipline and work / study ethics, trustworthy and

compliant with applicable laws / regulations, (2) Islamic behavior towards others, namely: generous, cooperative, caring, respecting the rights of others and tolerance and (3) Islamic behavior towards the surrounding environment, namely: love for nature and the efforts of nature conservation (Aisyah, 2014) (2016). The factors that influence religious behavior consist of (1) internal environment (X1), namely gender factors that are interpreted by male and female), (2) external environment (X2), namely the environment in which they are grown (rural and urban), current residence (dormitory, boarding house and parents’ house) and faculty environment (Shah et al, 2013). The sample in this research is the students of UIN of Syarif Hidayatullah Jakarta. The number of active students populations as of November 2015 as much 22.134 students. (<http://akademik.uinjkt.ac.id>). Base on Isaac and Michael tabel of population (Sugiyono, 2014:71), we can determine sum of sample with α 5% that are 342 students. And then we can determine sample each faculties with below formulas:

$$\text{Sample} = (P / \sum P) \times 342$$

Information:
 S = Sample
 P = Population
 $\sum P$ = Sum of population

Base on above formulas, we can calculate sum of sample each faculty, see table 1 below:

Table 1. Sample each Faculties

No	Faculties	Sum of Students each faculties	Sum of Sample each faculties
1	Faculty of Science of Tarbiyah and Teacher	4,875	$= (4.875 / 22.134) \times 342 = 75$
2	Faculty of Existence and Humanities	2,273	$= (2.273 / 22.134) \times 342 = 35$
3	Faculty o Ushuluddin	1,693	$= (1.693 / 22.134) \times 342 = 26$
4	Faculty of Sharia and Law	2,661	$= (2.661 / 22.134) \times 342 = 41$
5	Faculty of Da'wah and Communication	2,281	$= (2.281 / 22.134) \times 342 = 35$
6	Faculty of Dirasat and Islamiyah	377	$= (377 / 22.134) \times 342 = 6$
7	Faculty of Psychology	884	$= (884 / 22.134) \times 342 = 14$
8	Faculty of Economic and Business	1,889	$= (1.889 / 22.134) \times 342 = 29$
9	Faculty of Science and Technology	2,178	$= (2.178 / 22.134) \times 342 = 34$
10	Faculty of Medicine and Health Science	1,763	$= (1.763 / 22.134) \times 342 = 27$
11	Faculty of Social and Political Science	1,260	$= (1.260 / 22.134) \times 342 = 20$
Total of Sample			342

The instrument used to test the data in this research are (1) descriptive statistic test, (2) MANOVA (Multivariate Analysis of Variance) test and (3) Independent t-test sample (Ghozali, 2013).

4 RESULTS AND DISCUSSION

4.1 General Description of Religious Behavior

4.1.1 Religious Behavior based on Mean

Table 2. Weighting and Categorizing Score Indicators

A. <i>Habluminallah</i> Behavior								
Scores/Value	number of questions				Sum of questions (Σ 2 to 4)	Sum of scores/value (1x5)	Value Range	Categories
	knowledge of faith and worship	attitude towards faith and worship	practice of faith and worship					
1	2	3	4	5	6	7	8	
1	12	12	12	36	36	0-36	very badly	
2	12	12	12	36	72	37-72	badly	
3	12	12	12	36	108	73-108	middle	
4	12	12	12	36	144	109-144	good	
5	12	12	12	36	180	145-180	very good	

B. <i>Habluminannas</i> Behavior								
Scores/Value	number of questions				Sum of questions (Σ 2 to 4)	Sum of scores/value (1x5)	Value Range	Categories
	Islamic behavior towards oneself	Islamic behavior towards fellow human beings	Islamic behavior towards the surrounding environment					
1	2	3	4	5	6	7	8	
1	14	19	8	41	41	0-41	very badly	
2	14	19	8	41	82	42-82	badly	
3	14	19	8	41	123	83-123	middle	
4	14	19	8	41	164	124-164	good	
5	14	19	8	41	205	165-205	very good	

Categories in tabel 2, to measure mean statistic of religious behavior in the tabel 3 below. For example, if mean of statistic in the value range at 0-36, (*habluminallah* behavior) and 0-41 (*habluminannas* behavior), both religious behavior have categories “very badly”.

Table 3: Descriptive Statistic of Religious Behavior

Indicators	N	Range	Minimum	Maximum	Mean	Std. Deviation	Variance
	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic
<i>Habluminallah</i> Behavior	342	52	128	180	158.85	.605	11.189
<i>Habluminannas</i> Behavior	342	82	123	205	178.76	.780	14.424
Valid N (listwise)	342						

Based on table 3, the mean for *haluminallah* and *habluminannas* behaviors are respectively 158.85 and 178.76 (tabel 2). The mean of *habluminallah* behavior is in the range of 145-180 with the category of “very good”. While the mean of *habluminannas* behavior is in the range of 165-205 (tabel 2) with the category of “very good”.

4.1.2 Religious Behavior based on Mean Indicator

The mean of the *habluminallah* behavior variable indicator is knowledge of faith and worship, attitude towards faith and worship and practice of faith and worship. Of the three aspects of *habluminallah* behavior the best aspect is the aspect of attitudes towards faith and worship with an average value of 55.91. The aspect of knowledge against faith and worship is an average of 52.08, and the lowest is the aspect of practice against faith and worship, which is 51.04. (table 4).

Table 4: Religious Behavior Based on Mean *Habluminallah* Behavior Indicators Statistics

	Knowledge	Attitude	Practice
N Valid	342	342	342
Missing	0	0	0
Mean	52.08	55.91	51.04
Median	52.08	58	51
Mode	48	60	48*
Std. Deviation	5.386	4.791	5.242
Variance	29.01	22.951	27.483
Skewness	-0.293	-0.861	-0.367
Std. Error of Skewness	0.132	0.132	0.132
Kurtosis	-0.327	-0.769	-0.125
Std. Error of Kurtosis	0.263	0.263	0.263
Range	27	17	25
Minimum	33	43	35
Maximum	60	60	60
Percentiles			
25	48	52.75	47.75
50	52	58	51
75	57	60	55

a. Multiple modes exist. The smallest value is shown.

While the mean of the variable indicator of *habluminannas* behavior is Islamic behavior towards oneself, Islamic behavior towards others and Islamic behavior towards the surrounding environment. Of the three aspects of the behavior of *habluminannas*, the best aspect is the aspect of Islamic behavior towards others, with an average value of 84.06, then the second-best aspect is the aspect of Islamic behavior towards oneself, with an average of 61.15 and finally the aspect of Islamic behavior towards surrounding nature which is 33.39. (table 5).

Table 5: Religious Behavior Based on Mean Habluminannas Behavior Indicators Statistics

	Towards One's Self	Towards Others	Towards Surrounding
N Valid	342	342	342
Missing	0	0	0
Mean	61.15	84.06	33.39
Median	62	85.5	34
Mode	63	88	36
Std. Deviation	6.071	7.88	4.734
Variance	36.862	62.088	22.408
Skewness	-1.6	-1.855	-0.867
Std. Error of Skewness	0.132	0.132	0.132
Kurtosis	6.989	8.988	1.18
Std. Error of Kurtosis	0.263	0.263	0.263
Range	52	70	28
Minimum	18	25	12
Maximum	70	95	40
Percentiles			
25	58	80	30.75
50	62	85.5	34
75	65	89	37

4.2 Description of Religious Behavior based on Faculty

Table 6: Manova Test Result Multivariate Test^a

Effect	Value	F	Hypothesis df	Error df	Sig	
Intercept	Pillai's Trace	.996	36685.077 b	2.000	330.000	0.000
	Wilks' Lambda	.004	36685.077 b	2.000	330.000	0.000
	Hotelling's Trace	222.334	36685.077 b	2.000	330.000	0.000
	Roy's Largest Root	222.334	36685.077 b	2.000	330.000	0.000
Faculties	Pillai's Trace	.170	3.065	20.000	662.000	0.000
	Wilks' Lambda	.837	3.073 b	20.000	660.000	0.000
	Hotelling's Trace	.187	3.081	20.000	658.000	0.000
	Roy's Largest Root	.127	4.209 c	10.000	331.000	0.000

- a. Design: Intercept + Faculties
- b. Exact Statistic
- c. The statistic is an upper bound on F that yields a lower on the significance level

In table 6, the decision is analyzed by Pillai Trace, Wilk Lambda, Hotelling Trace, Roy's Largest Root and F test. The results of all faculties are significant at 0.00 (<0.05) so that they can be concluded to receive H0, meaning that *habluminallah* behavior and *habluminannas* behavior are different for each faculty.

The difference in the mean of *habluminallah* behavior and *habluminannas* behavior in each faculty are:

Table 7: Mean of Religious Behavior Among the Faculties

No	Faculties	Mean of Habluminallah Behavior	Faculties	Mean of Habluminannas Behavior
1	Faculty of Dirasat and Islamiyah	167.00	Faculty of Science and Technology	183.18
2	Faculty of Medicine and Health Science	163.96	Faculty of Sharia and Law	182.83
3	Faculty of Science of Tarbiyah and Teacher	161.24	Faculty o Ushuluddin	182.81
4	Faculty of Science and Technology	159.76	Faculty of Medicine and Health Science	181.15
5	Faculty of Existence and Humanities	159.66	Faculty of Science of Tarbiyah and Teacher	179.67
6	Faculty of Sharia and Law	159.29	Faculty of Existence and Humanities	178.74
7	Faculty of Economic and Business	158.93	Faculty of Social and Political Science	178.20
8	Faculty o Ushuluddin	157.81	Faculty of Da'wah and Communication	173.80
9	Faculty of Social and Political Science	154.05	Faculty of Dirasat and Islamiyah	173.50
10	Faculty of Psychology	152.43	Faculty of Economic and Business	172.21
11	Faculty of Da'wah and Communication	152.14	Faculty of Psychology	168.21

Based on Table 7, it shows that students of the Faculty of Dirasat and Islamiyah (FDI) have better *habluminallah* behavior than other faculties. As for the behavior of *habluminannas*, the Faculty of Science and Technology (FST), is better than other faculties.

4.3 Description of Religious Behavior based on Current Living Environment

Table 8: Manova Test Result Multivariate Test^a

Effect	Value	F	Hypothesis df	Error df	Sig	
Intercept	Pillai's Trace	.996	38049.722 b	2.000	338.000	0.000
	Wilks' Lambda	.004	38049.722 b	2.000	338.000	0.000
	Hotelling's Trace	225.146	38049.722 b	2.000	338.000	0.000
	Roy's Largest Root	225.146	38049.722 b	2.000	338.000	0.000
Current Living Environment	Pillai's Trace	0.024	2.054	4.000	678.000	0.085
	Wilks' Lambda	0.976	2.055 b	4.000	676.000	0.085
	Hotelling's Trace	0.187	2.056	4.000	674.000	0.085
	Roy's Largest Root	0.021	3.595 c	2.000	339.000	0.029

- a. Design: Intercept + Current Living Environment
- b. Exact statistic
- c. The statistic is an upper bound on F that yields a lower bound on the significance level.

Based on table 8, the F test and significance scores on Wilk's Lambda are 2.055 and 0.085 (> 0.05), respectively. So, it can be concluded that rejecting H0 means that *habluminallah* behavior and *habluminannas* behavior are the same for respondents who live in dormitories, boarding houses and parents' house.

Although having *habluminallah* behavior and *habluminannas* behavior are the same, but they have different mean. This can be seen in table 9 below.

Table 9: Mean of religious behavior Among Current Living Environment

No	Current Living Environment	Mean of <i>Habluminallah</i> Behavior	Current Living Environment	Mean of <i>Habluminannas</i> Behavior
1	Dormitories	161.85	Dormitories	183.28
2	Boarding houses	159.26	Boarding houses	178.14
3	Parents' house	157.85	Parents' house	177.28

Based on table 9, *habluminallah* behavior and *habluminannas* behavior of the students who live in dormitory have the best mean than students who live with parents and in boarding houses. This is caused by education and supervision in the dormitory that are more stringent than in boarding houses and at home.

4.4 Description of Religious Behavior based on Growing Environment

Table 10: Independent Sampel T-test Result Independent Sample Test

		Levene's test		t-test for Equality Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper	
<i>Habluminallah</i> Behavior	Equal Variances assumed	0.522	0.47	-1.001	338	0.317	-1.267	1.266	-3.758	1.223
	Equal Variances not assumed			-1.016	255.53	0.310	-1.267	1.247	-3.723	1.188
<i>Habluminannas</i> Behavior	Equal Variances assumed	0.272	0.602	-1.165	338	0.245	-1.909	1.639	-5.133	1.315
	Equal Variances not assumed			-1.177	252	0.240	-1.909	1.623	-5.105	1.286

Based on table 10 above, the output of Levene test for equality of variance can be seen from the results of the F test, calculated levene test of *habluminallah* behavior and *habluminannas* behavior is respectively 0.522 and 0.272 with probability 0.470 and 0.602 (> 0.05). Because the probability value > 0.05 , it can be concluded that the variance of *habluminallah* behavior and *habluminannas* behavior for respondents living in urban and rural areas have the same variance. It is strengthened by t-test different test analysis that uses assumption of equal variance assumed. From table 8, it can also be seen that the value of equal variance assumed is equal to the level of sig. (2-tailed) for *habluminallah* and *habluminannas* behaviors of 0.317 and 0.245 (> 0.05), respectively, so that H_0 is rejected. This means that *habluminallah* behavior and *habluminannas* behavior for respondents from urban and rural areas do not have a significant difference.

Although *habluminallah* behavior and *habluminannas* behavior are the same, however it is

different in terms of its mean. This can be seen in table 11 below.

Table 11: Mean of Religious Behavior Among Environment Where Students Grows Group Statistics

Religious Behavior	Environment Where Students Grows	N	Mean	Std. Deviation	Std. Error Mean
<i>Habluminallah</i> Behavior	Urban	220	158.49	11.351	0.765
	Rural	120	159.76	10.786	0.985
<i>Habluminannas</i> Behavior	Urban	220	178.04	14.617	0.985
	Rural	120	179.95	14.12	1.289

Based on the table 11, students who live in rural areas have *habluminallah* behavior and *habluminannas* behavior which is better compared to students who live in urban areas.

4.5 Description of Religious Behavior based on Gender Factors

Table 12: Independent sampel t-test results Independent Samples Test

		Levene's test		t-test for Equality Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper	
<i>Habluminallah</i> Behavior	Equal Variances assumed	0.480	0.489	-0.063	340	0.95	0.082	1.300	-2.640	2.473
	Equal Variances not assumed			-0.062	200.78	0.951	0.082	1.327	-2.700	2.535
<i>Habluminannas</i> Behavior	Equal Variances assumed	0.191	0.662	1.023	340	0.307	1.712	1.674	-1.580	5.004
	Equal Variances not assumed			1.032	215.75	0.303	1.712	1.639	-1.539	4.983

Based on table 12, the output of levene test for equality of variance can be seen that the F test results calculate the levene test of *habluminallah* behavior and *habluminannas* behavior, respectively 0.480 and 0.191 with probability of 0.489 and 0.662 (> 0.05). Considering that the probability value is > 0.05 , it can be concluded that the variance of *habluminallah* behavior and *habluminannas* behavior for male and female respondents have the same variance. This result is also strengthened by the results of different test t-test using assumption of equal variance assumed that contained in table 10 which can be seen that the value of equal variance assumed is equal to sig. level (2-tailed) for *habluminallah* behavior and *habluminannas* behavior, respectively 0.950 and 0.307 (> 0.05), so H_0 is rejected. This means that *habluminallah* behavior and *habluminannas* behavior for male and

female respondents did not have a significant difference.

Although *habluminallah* behavior and *habluminannas* behavior are the same, however it is different in terms of its mean. This can be seen in table 13 below.

Table 13: Mean of religious behavior based on the type of gender Group Statistics

Religious Behavior	Genders	N	Mean	Std. Deviation	Std. Error Mean
<i>Habluminallah</i> Behavior	Male	109	158.79	11.638	1.115
	Female	233	158.87	10.998	0.721
<i>Habluminannas</i> Behavior	Male	109	179.93	14.191	1.359
	Female	233	178.21	14.53	0.952

Based on the table 13, female students having *habluminallah* behavior better compared to the male students, while *habluminannas* behavior of male student is better compared to the female students.

5 CONCLUSION

Based on the results and discussion of the research described the results of the study can be summarized as follows:

1. In general, the religious behavior of students of UIN of Syarif Hidayatullah Jakarta does not have a “very good” category.
2. *Habluminallah* behavior and *habluminannas* behavior are different for each faculty.
3. *Habluminallah* behavior and *habluminannas* behavior are the same for respondents living in dormitories, boarding houses and parents’ house.
4. *Habluminallah* behavior and *habluminannas* behavior are the same for respondents from urban and rural areas.
5. *Habluminallah* behavior and *habluminannas* behavior are the same for male and female genders.

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