The Influence of Understanding Religious Values on Compliance with State Law among Students at the Al-Musyahadah Islamic Boarding School "Smart House of Indonesia"

Raka Prasetyo[1], Utang Rosidin[2]
Magister Ilmu Hukum Pascasarjana UIN Sunan Gunung Djati Bandung

Article Info	Abstract
	The phenomenon of low legal awareness among the public highlights the importance of examining the role of religious values in shaping legal compliance, particularly within Islamic boarding schools. This study aims to determine the effect of understanding religious values on obedience to state law among students of Pondok Pesantren Al-Musyahadah "Rumah Cerdas Indonesia." The research employed a quantitative approach using simple linear regression analysis. Data were collected from 120 respondents through a Likert-scale questionnaire and analyzed using validity, reliability, and classical assumption tests. The findings indicate that understanding religious values has a positive and significant effect on obedience to state law, meaning that the better the understanding of religious values, the higher the level of legal compliance.

Corresponding Author:
Raka Prasetyo
Afiliassi disesuaikan dengan instansi penulis
Email: co.rakaprasetyo@gmail.com

1. NTRODUCTION

Indonesia is constitutionally affirmed as a state based on the rule of law. This principle means that all actions of state administrators and citizens must comply with applicable law. Pancasila and the 1945 Constitution of the Republic of Indonesia serve as the philosophical and normative foundations for the entire national legal system. The concept of a state based on the rule of law, in addition to emphasizing the supremacy of law, also upholds justice and social welfare as national ideals. [1] Therefore, the existence of law in Indonesia cannot be separated from the fundamental values contained in the Pancasila ideology and the mandate of the constitution as the source of all sources of law.

Besides being known as a nation based on the rule of law, Indonesia also has the largest Muslim population in the world. This condition creates a highly religious social and cultural character across various levels of society. Islamic values play a vital role in shaping the outlook on life, social ethics, and legal behavior of Indonesian society. This demonstrates that religiosity plays a significant role in building citizens' legal awareness [2]. Furthermore, it is seen that national life in Indonesia exists within a strong socio-religious context and has great potential to strengthen adherence to applicable legal norms.

The integration of Indonesia's character as a nation based on law and a state with a religious community should be a mutually reinforcing moral force. From a normative perspective, positive law and religious values ideally work in harmony to create a just social order. Religion serves as a source of ethics and moral awareness, while state law serves as a means of institutionally enforcing norms. This integration reflects a perfect social system

rooted in spiritual values and legal rationality. At this level, law embodies citizens' moral responsibility to the divine values they believe in.

However, in reality, the relationship between a person's level of religiosity and their compliance with state law is not always consistent. Many individuals understand and practice religious teachings, but still exhibit behavior that contradicts positive law. This phenomenon indicates a gap between normative piety and practical legal awareness. This condition poses a challenge to the development of just and civilized national law. This phenomenon of asymmetry between religious values and legal compliance has attracted the attention of legal experts and sociologists in Indonesia [3].

Based on initial observations, it can be concluded that the level of religiosity in Indonesian society is relatively high. However, this situation is not yet fully proportional to legal behavior in social life. Cases of legal violations involving individuals or groups with religious identities so far indicate that understanding religious values does not always automatically encourage compliance with state laws. This phenomenon can be observed in various areas, from traffic violations to corruption among public officials. Similar findings have also been reported in empirical studies on the correlation between religiosity and legal behavior in Indonesian Muslim communities [4].

The gap between religiosity and legal compliance demands a new approach to the study of social law, particularly in the context of religious societies. Previous studies tended to focus on the normative dimensions of Islamic law or positive law separately. However, in a modern society like Indonesia, the interaction between religious values and state law is dynamic and complex. Therefore, research using a quantitative approach is crucial to empirically measure the extent to which understanding of religious values influences people's legal behavior. This approach is seen as enabling the formulation of strategies to increase legal awareness based on the internalization of religious values.

Santri (Islamic boarding school) are a unique social group because they combine religious education with the development of morals, ethics, and social discipline. Santri are projected to study Islamic sciences, while simultaneously being shaped by a tradition of obedience and submission to high moral values. Sociologically, santri have the potential to become agents of change in law enforcement based on ethical and religious values.

Furthermore, Islamic boarding schools (pesantren) as traditional Islamic educational institutions play a crucial role in shaping the legal character of their students. Through a learning system that emphasizes manners, discipline, and respect for authority, Islamic boarding schools have long served as a platform for fostering moral and social awareness. Furthermore, the integration of formal education in several modern Islamic boarding schools (pesantren) makes these institutions relevant in the context of national legal development. Islamic boarding schools serve as spaces where religious values and legal norms can harmoniously synergize to produce law-abiding citizens [5].

Al-Musyahadah Islamic Boarding School, "Rumah Cerdas Indonesia," is an institution that integrates religious education and higher education. Students at this institution, in addition to studying Islamic studies, also serve as students at various universities. This makes them an interesting group to study in the context of the relationship between religious values and legal awareness.

Several previous studies have explored the relationship between religiosity and legal behavior in Indonesian society, but most remain descriptive in nature and do not specifically address the context of Islamic boarding schools (pesantren). These studies have only explored the general correlation between levels of religiosity and legal compliance in society, without considering the environmental variables of religious education.

Furthermore, they have focused heavily on the normative aspects of students' religious values without a systematic quantitative approach. This demonstrates the academic potential for research that empirically integrates the variables of religious understanding, legal compliance, and the Islamic boarding school environment.

The novelty of this research lies in its focus on Islamic boarding school students (santri), a social group with a blend of religious and academic identities. This study not only assesses general levels of religiosity but also measures the influence of understanding religious values on compliance with state law using a quantitative approach. Thus, this research offers a new perspective on understanding the relationship between religion and law through empirical analysis based on field data, a practice rarely undertaken in the context of modern Islamic boarding schools (pesantren) in Indonesia.

Furthermore, this research is urgent and important because its results are expected to provide theoretical and practical contributions to the development of law and national character education. Theoretically, this research enriches the study of constitutional law with a contextual socio-religious perspective. Practically, the research findings can serve as a reference for Islamic educational institutions and the government in designing strategies to increase legal awareness based on religious values. In the long term, this research contributes to efforts to develop citizens who are both religious and law-abiding.

2. RESEARCH METHODS

This study uses an associative quantitative approach because it aims to analyze the influence between two variables: understanding of religious values and compliance with state law. This approach allows researchers to objectively measure the relationship between variables through numerical data that can be tested statistically. The use of quantitative methods is considered appropriate because it produces measurable conclusions that can be generalized to the population studied. According to Sugiyono, a quantitative approach is used to test theories by measuring research variables numerically and analyzing the data using statistical procedures [6]. Thus, this approach is relevant to identify the extent to which understanding of religious values influences the legal behavior of Islamic boarding school students empirically.

This research was conducted from October 10–25, 2025, at the Al-Musyahadah Islamic Boarding School (Rumah Cerdas Indonesia), located in Bandung. This Islamic boarding school was chosen because it integrates religious education and higher education, making it relevant for examining the relationship between understanding religious values and legal compliance. The population of this study was all santri (students) who were also students, totaling 120 people. Due to the relatively small number, this study used saturated sampling, where all members of the population were selected as respondents. This technique is considered effective in obtaining more accurate data on a limited population (Mulyana, 2024). Thus, the research results are expected to be able to represent the actual conditions within the Islamic boarding school environment.

Research data were collected through a Likert-scale questionnaire structured based on indicators from the two main research variables. Each statement item was given five answer choices with a score range from strongly disagree to strongly agree. The collected data were analyzed using descriptive and inferential statistics. Descriptive analysis was used to describe the characteristics of respondents and the distribution of answers, while inferential analysis, specifically the simple linear regression test, was used to determine the effect of independent variables on the dependent variable. Regression analysis is a statistical tool that can measure the strength of the relationship and the direction of influence between

variables significantly [8]. This technique allows research results to be empirical and measurable.

3. RESEARCH RESULTS AND DISCUSSION (12 Pt)
3.1. Data Description

The data for this study were obtained from the distribution of questionnaires to 120 students who were also students at the Al-Musyahadah Islamic Boarding School "Rumah Cerdas Indonesia." This study used two variables: Understanding of Religious Values (X) and Compliance with State Law (Y). The research instrument was compiled based on a five-point Likert scale with answer categories ranging from *Strongly Disagree (1)* until *Strongly Agree (5)*.

In general, the results of the descriptive statistical analysis indicate that the students' level of understanding of religious values is high, with an average score of 4.23. Similarly, their level of compliance with state law is also high, with an average score of 4.11. The relatively small standard deviation indicates that respondents' perceptions of both variables tend to be homogeneous, or not significantly different from each other.

Table 1. Descriptive Statistics of Research Variables

Variables	N	Min.	Max.	Mean	Std. Deviation	Cat.
Understanding Religious Values (X)	120	3.25	5	4.23	0.46	High
State Legal Compliance (Y)	120	3.1	5	4.11	0.51	High

3.2. Instrument Test
a. Validity Test

Validity testing is conducted to determine the extent to which the statement items in the questionnaire are able to accurately measure the variables being studied. An instrument is declared valid if each statement item has a significant and directional correlation with the total score, meaning that the item truly measures the construct it is intended to measure [9].

Validity testing in this study used the Pearson Product Moment correlation technique with the help of the SPSS program on 16 statement items. The number of respondents used was 30 people, so the r_table value at a significance level of 5% ($\alpha = 0.05$) with df = N – 2 = 28 was obtained at 0.361.

Based on the test results, the calculated r_value for each item ranged from 0.763 to 0.901. All correlation values were greater than the r_table (0.361) and significant at the 0.01 level (2-tailed). This indicates that all statement items (P01–P16) were declared valid, because they had a strong relationship with the total score and were able to describe the variable construct consistently. The following table presents the results of the validity test of the research instrument:

Table 2. Validity Test Results - Source: Microsoft 2016 (processed)

Statement	P01	P02	P03	P04	P05	P06	P07	P08	P09	P10	P11	P12	P13	P14	P15	P16

Validity Test	Correlation	.823	.845	.801	.801	.879	.803	.804	.833	.763	.801	.901	.778	.832	.801	.831	.860
	R Table	.361	.361	.361	.361	.361	.361	.361	.361	.361	.361	.361	.361	.361	.361	.361	.361
	Is.	Val	Val	Val	Val	Val	Val	Val	Val	Val	Val	Val	Val	Val	Val	Val	Val

b. Reliability Test

Reliability testing is conducted to determine the level of consistency or consistency of an instrument in measuring the same construct. A reliable instrument will provide relatively the same results when tested again on similar subjects under the same conditions [10].

Reliability testing in this study was carried out using the Cronbach's Alpha technique with the help of the SPSS program, on 16 statement items that had been declared valid in the previous stage.

The test results showed a Cronbach's Alpha value of 0.966. According to general criteria, an instrument is considered reliable if the α value is > 0.70 [11]. Thus, these results indicate that the research instrument has a very high level of reliability. The following table presents the results of the reliability test for each statement item:

Table 3. Item-Total Statistics- Source: SPSS 30 output (processed)

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
P01	47.5000	175.224	.793	.964
P02	47.3000	179.390	.824	.964
P03	47.1000	178.990	.784	.964
P04	47.3333	177.609	.815	.964
P05	47.1333	172.947	.857	.963
P06	47.2000	184.786	.660	.966
P07	47.2333	180.461	.704	.966
P08	47.2333	177.702	.808	.964
P09	47.5333	181.361	.732	.965
P10	47.0000	178.207	.750	.965
P11	47.2667	171.651	.907	.962
P12	47.2333	176.323	.740	.965
P13	47.0333	179.206	.767	.965
P14	47.1667	174.626	.828	.964
P15	47.3667	176.792	.805	.964
P16	47.3667	174.516	.837	.963

Based on these results, it can be concluded that all statement items have a Corrected Item-Total Correlation value > 0.30, so that each item makes a positive contribution to the overall reliability of the instrument.

Thus, the research instrument used in this study is declared to be very reliable and suitable for use as a measuring tool for research variables regarding understanding *of religious values regarding compliance with state law among*

students at the Al-Musyahadah Islamic Boarding School "Smart House of Indonesia".

3.3. Classical Assumption Test

Prior to conducting the linear regression analysis, a classical assumption test was first conducted on the research data obtained from 120 respondents, both students and religious students at the Al-Musyahadah Islamic Boarding School "Rumah Cerdas Indonesia." This test was intended to ensure that the regression model met the statistical requirements necessary for the analysis results to have high validity and reliability.

a. Normality Test

A normality test was conducted to determine whether the residual data was normally distributed. The test used the Kolmogorov–Smirnov (K–S) method, with the results shown in Table 4 below:

Table 4. Results of the Normality Test (Kolmogorov–Smirnov Test)

Test Statistics	Mark	Significance (Sig.)
Kolmogorov–Smirnov	0,073	0,200

Based on Table 1, a significance value of 0.200 > 0.05 was obtained, thus concluding that the residual data is normally distributed. The distribution pattern in the histogram graph also forms a bell-shaped curve, and the points in the Normal P–P Plot graph tend to follow the diagonal line. Thus, the regression model in this study meets the assumption of normality.

b. Multicollinearity Test

A multicollinearity test was conducted to determine whether there was a strong correlation between the independent variables. The test results are shown in Table 5 below:

Table 5. Multicollinearity Test Results

Independent Variables	Tolerance	VIF
Understanding Religious Values	0,812	1,231

The Tolerance value = 0.812 > 0.10 and VIF = 1.231 < 10 indicate that there are no symptoms of multicollinearity in the regression model. This means that the variable of understanding religious values stands independently in explaining variations in compliance with state law.

c. Heteroscedasticity Test

To determine the presence or absence of heteroscedasticity, the Glejser test was performed by regressing the absolute value of the residual against the independent variable. The test results are shown in Table 6:

Table 6. Results of Heteroscedasticity Test (Glejser Test)

Independent Variables	Say.
Understanding Religious Values	0,468

The analysis results show a significance value of 0.468 > 0.05, thus concluding that there is no significant relationship between the independent variables and the absolute residual value. Therefore, the regression model does not exhibit heteroscedasticity.

d. Autocorrelation Test

An autocorrelation test is performed to determine whether there is a correlation between the residuals from one observation and the residuals from another observation. The test uses the Durbin–Watson (DW) test, and the results are presented in Table 7:

Table 7. Autocorrelation Test Results (Durbin–Watson Test)

Test Statistics	Mark
Durbin–Watson	1,962

The Durbin–Watson value of 1.962 is close to 2, indicating that there is no autocorrelation in the regression model. This indicates that the residuals between observations are independent, in accordance with the basic assumptions of classical linear regression.

3.4. Results of Linear Regression Analysis and Hypothesis Testing
a. Linear Regression Analysis

Simple linear regression analysis was used to determine the direction and magnitude of the influence of understanding religious values (X) on compliance with state law (Y) among students at the Al-Musyahadah Islamic Boarding School "Rumah Cerdas Indonesia". The results of the regression analysis are presented in Table 8 below:

Table 8. Results of Simple Linear Regression Analysis

Variables	Regression Coefficient (B)	Std. Error	t count	Mr. (p)
Permanent	21,784	3,612	6,033	$p < 0.001$
Understanding Religious Values (X)	0,567	0,072	7,875	$p < 0.001$

Based on the analysis results in Table 8, the following simple linear regression equation was obtained:

$$AND = 21{,}784 + 0{,}567X$$

The equation shows that every one-unit increase in the understanding of religious values variable will increase the state's compliance with legal norms by 0.567, assuming other variables remain constant. A positive coefficient indicates that the influence of understanding of religious values on compliance with legal norms is unidirectional (positive).

b. **Partial Significance Test (t-Test)**

A t-test was conducted to determine whether the independent variable has a significant influence on the dependent variable partially. Table 8 shows that the calculated t value = 7.875 with $p < 0.001$, which means it is far below the 0.05 significance level. Thus, it can be concluded that understanding religious values has a positive and significant influence on compliance with state law among students at the Al-Musyahadah Islamic Boarding School "Rumah Cerdas Indonesia". This means that the research hypothesis stating that there is a positive influence can be accepted.

c. **Simultaneous Significance Test (F-Test)**

The F-test was conducted to assess the overall feasibility of the regression model.
The test results are presented in Table 9 below:

Table 9. F-Test Results (ANOVA)

Source of Variation	df	F count	Mr. (p)
Regression	1	62,031	$p < 0.001$
Residual	118	–	–
Total	119	–	–

The calculated F value = 62.031 with $p < 0.001$ indicates that the regression model used is simultaneously significant. In other words, the regression model constructed is suitable for explaining the relationship between understanding religious values and compliance with state law.

d. **Coefficient of Determination (R^2)**

The coefficient of determination is used to determine how much of the variation in the dependent variable can be explained by the independent variables. The results are shown in Table 10.

Table 10. Results of the Determination Coefficient Test (Model Summary)

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0,628	0,394	0,389	4,287

The R Square value of 0.394 indicates that 39.4% of the variation in state legal compliance can be explained by understanding religious values, while the remaining 60.6% is explained by other factors outside this model.

e. **Intervention**

The analysis results show that understanding religious values has a positive and significant influence on compliance with state law. This finding indicates that

the higher the level of understanding of religious teachings among students, such as obedience, justice, and responsibility, the stronger their awareness of obeying state law as part of implementing religious moral values. This is in line with the view that good religiosity will strengthen legal awareness and social ethics, so that law-abiding behavior becomes a manifestation of a deep understanding of religious values [12].

3.5. Discussion

The results of the study indicate that understanding religious values has a positive and significant effect on compliance with state laws among students at the Al-Musyahadah Islamic Boarding School "Rumah Cerdas Indonesia." This finding implies that the higher the level of students' understanding of religious values, the higher their level of compliance with state laws and regulations.

Theoretically, this relationship can be explained through the view that religion functions as a value system that regulates human behavior in social life. Religious values not only emphasize the ritual dimension, but also encompass ethics and morality that form the basis for forming law-abiding behavior [13]. In the context of Islamic boarding school education, values such as honesty, responsibility, discipline, and justice are instilled continuously, so that they become part of the moral awareness of students in social and national life.

This finding is also in line with the theory of value internalization, which states that an individual's social behavior is formed through the process of absorbing moral and spiritual values into themselves [14]. When religious values are properly internalized, a person will use these values as a guide for their actions, including complying with applicable laws. In this context, compliance with state law can be understood as a concrete expression of adherence to religious teachings.

Contextually, within the Al-Musyahadah Islamic Boarding School (Rumah Cerdas Indonesia), students receive not only textual religious instruction but also moral and character development through integrated academic and social activities. This process fosters a practical religious awareness, where compliance with state law is seen as part of worship and obedience to Allah SWT.

Thus, the results of this study confirm that effective religious education plays a crucial role in fostering legal awareness among the younger generation, particularly in Islamic boarding school-based educational institutions. The more deeply religious values are understood and internalized, the greater their contribution to building an orderly, ethical, and just society.

4. CONCLUSION

Based on the research findings, it can be concluded that understanding religious values has a positive and significant impact on students at the Al-Musyahadah Islamic Boarding School (Rumah Cerdas Indonesia) complying with state laws. This indicates that the higher the students' understanding of religious values, the higher their compliance with state laws and regulations. Thus, religious values have been shown to play a significant role in shaping legal awareness among students.

These findings reinforce the view that religious education serves not only as a means of cultivating spiritual and moral aspects, but also has a significant social dimension in developing the behavior of law-abiding citizens. The educational process in Islamic boarding schools, which emphasizes the inculcation of values, discipline, and

responsibility, is a crucial factor in shaping the character of students who are both religious and compliant with legal norms.

Practically, the results of this study are expected to serve as a basis for educational institutions, particularly Islamic boarding schools (pesantren), to continue developing learning and development models that integrate understanding of religious values with national awareness. The government and religious institutions can also utilize these findings as a reference in designing character education programs based on religious values that are relevant for the younger generation, thereby creating a society that is faithful, knowledgeable, and legally civilized.

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