



Portrait of Religious Identity of High School Students: A Comparative Gender Study of First-Year Students in Sungai Penuh City

Melda Putri Utami*, Muhamad Yusuf, Albertus Damni

Institut Agama Islam Negeri Kerinci, Jambi, Indonesia

*email Koresponden Penulis: 211mel050620@gmail.com

Article Info

Article History

Received:
December 26, 2024

Revised:
March 03, 2025

Accepted:
April 13, 2025



Lisensi: cc-by
Copyright © 2025 Penulis

ABSTRACT

This study aims to analyze the differences in religious identity among high school students based on gender in Sungai Banyak City. Religious identity is a crucial aspect in shaping students' character, encompassing dimensions of belief, religious practices, and moral values. The focus of this study is to describe how male and female students understand and practice religious values, as well as the factors influencing these differences. This research employs a quantitative approach with a random sampling technique. The sample consists of 1248 first-year high school students selected randomly from a population of 167 students. Data were collected through questionnaires distributed to the students. Data analysis was conducted using [statistical analysis method, eg, t-test, ANOVA, etc.] to evaluate gender differences in religiosity, as well as to test the statistical significance of the findings. The findings indicate that female students exhibit a higher level of religious identity compared to male students. This result reflects a greater involvement of females in religious practices, both in school and in community-based activities. However, this difference is statistically significant, with a p-value < 0.05, indicating that gender has a significant effect on students' religious identity. Social and cultural factors, such as gender roles in societal norms, play a significant role in shaping these differences. The implications of this study emphasize the need for a more inclusive approach in religious education to accommodate the needs of both male and female students in a balanced manner. Additionally, this study contributes to the development of a religious education curriculum that is relevant to local contexts and gender differences.

Keywords: Religious Identity 1, High School Students 2, Gender 3, Sungai Full City 4, Religiosity Measurement 5, Quantitative Study 6.

ABSTRAK

Penelitian ini bertujuan untuk menganalisis perbedaan identitas keagamaan di kalangan siswa SMA berdasarkan jenis kelamin di Kota Sungai Penuh. Identitas keagamaan merupakan aspek krusial dalam membentuk karakter mahasiswa, meliputi dimensi keyakinan, praktik keagamaan, dan nilai moral. Fokus penelitian ini adalah mendeskripsikan bagaimana siswa laki-laki dan perempuan memahami dan mengamalkan nilai-nilai keagamaan, serta faktor-faktor yang mempengaruhi perbedaan tersebut. Penelitian ini menggunakan pendekatan kuantitatif dengan teknik random sampling. Sampel terdiri dari 1248 siswa sekolah menengah tahun pertama yang dipilih secara acak dari populasi 167 siswa. Data dikumpulkan melalui kuisioner yang dibagikan kepada mahasiswa. Analisis data dilakukan dengan menggunakan [metode analisis statistik, mis., uji-t, ANOVA, dll.] untuk mengevaluasi perbedaan gender dalam religiusitas, serta untuk menguji signifikansi statistik dari temuan tersebut. Temuan tersebut menunjukkan bahwa siswa perempuan menunjukkan tingkat identitas keagamaan yang lebih tinggi dibandingkan dengan siswa laki-laki. Hasil ini mencerminkan keterlibatan perempuan yang lebih besar dalam praktik keagamaan, baik di sekolah maupun dalam kegiatan berbasis masyarakat. Namun, perbedaan ini signifikan secara statistik, dengan nilai $p < 0,05$, menunjukkan bahwa jenis kelamin berpengaruh signifikan terhadap identitas keagamaan siswa. Faktor sosial dan budaya, seperti peran gender dalam norma masyarakat, memainkan peran penting dalam

membentuk perbedaan tersebut. Implikasi dari penelitian ini menekankan perlunya pendekatan yang lebih inklusif dalam pendidikan agama untuk mengakomodasi kebutuhan siswa laki-laki dan perempuan secara seimbang. Selain itu, penelitian ini berkontribusi pada pengembangan kurikulum pendidikan agama yang relevan dengan konteks lokal dan perbedaan gender.

Kata kunci: *Identitas Keagamaan 1, Siswa SMA 2, Gender 3, Kota Sungai Penuh 4, Pengukuran Religiusitas 5, Studi Kuantitatif 6.*

How to Cite:

Utami, M., Damni, A., & Yusuf, M. (2025). Portrait of Religious Identity of High School Students: A Comparative Gender Study of First-Year Students in Sungai Penuh City. *Arfannur: Journal of Islamic Education*, 6(1), 109-124. <https://doi.org/10.24260/arfannur.v6i1.3878>

A. INTRODUCTION

Religious identity is an important aspect in the formation of student character, especially in the school environment, which functions as a place to develop moral and spiritual values. In the context of Indonesian education, religious values not only reflect religious practices but also serve as guidelines in building attitudes of tolerance, empathy, and social responsibility (Saputra, Ekawati, and Islamiah 2020; Zufriani, Pitriani, and Damni 2022). In Indonesian education, religious values are the main pillar in building students' character. This is reflected in the Character Education Strengthening (PPK) program introduced by the Ministry of Education and Culture, which places religiosity as one of the core values for forming a young generation with integrity (Ekawati et al. 2020). However, students' religious identity is not formed uniformly. Factors such as social environment, education, family, and gender play a significant role in the formation of students' religiosity (Damni 2024; Hackett et al. 2016). Research shows that male and female students understand and practice religious values differently. Girls, for example, are often more active in religious activities than boys, especially in the context of spirituality and community involvement (Bryant 2007; Damni 2022).

Sungai Penuh City, a region with a rich culture and strong religious traditions, provides a unique context for understanding how students' religious identities are formed. This study aims to explore the differences in religious identities between male and female students and identify the factors that influence these differences. By understanding these patterns, the research can contribute to the development of S

Religious identity is not formed in a vacuum; it is influenced by various external factors such as family influence, school curriculum, and social norms (EAGLE 2011; Fadila and Damni 2023; Risdianti, Jamin, and Damni 2024). On the other hand, gender is also an important variable in understanding how students internalise religious values. Research from the Pew Research Center shows that women are more often involved in religious activities such as daily prayer than men, while men tend to be more active in formal ritual roles (Hackett et al. 2016). However, in certain societies, cultural norms may limit women's role in formal religious activities, although they still demonstrate high religious commitment through informal activities (Alyssa 2007). In Sungai Penuh City, this is seen in the differences in participation between male and female students in understanding religion. This phenomenon underlines the need for in-depth studies to understand these dynamics more comprehensively.

This research is relevant academically and practically. Academically, this study enriches the literature on differences in religious identity based on gender, especially in the

context of pluralistic and religious Indonesia (Jamin and Damni 2024; Saputra, Ekawati, and Islamiah 2020) Practically, the results of this study can be a reference for educational policymakers in designing programs that support the development of students' religiosity inclusively. Culture and tradition in Sungai Penuh City serve as the foundation in the formation of student's religious identity, with family, school, and local community institutions playing a central role. However, the influence of globalisation is also a challenge that needs to be anticipated. This study provides insight into how local values can be maintained while remaining adaptive to changing times. This study can also provide insight to educators on how to treat students fairly without ignoring their gender needs in terms of developing religious values.

The issue of religious understanding among students has become a topic of increasing concern in recent years (Ahyani 2023). Contrary to the common belief that higher education leads to secularisation, research finds that religious beliefs and practices exist among students.(Suryanto 2023). The development of religious education among students is a phenomenon that deserves special attention, especially in the context of Indonesian education, which is rich in religious diversity.(Kodir and Faithful 2024). At the secondary level, students are at a critical stage when they begin to form their views and identities. In this situation, environmental influences both at home and at school play an important role in shaping their ideological tendencies (Amanah, Noperta, and Damni 2024; Mahsun 2019).

The development of religious understanding among students is a phenomenon that deserves special attention, especially in the context of Indonesian education, which is rich in religious diversity (Kodir and Faithful 2024). At the secondary level, students are at a critical stage when they begin to form their views and identities (Aini, Ferry, and Damni 2024; Hanan and Rahmat 2023). In this situation, environmental influences both at home and at school play an important role in shaping their religious tendencies (Junaedi Sitika et al. 2023).

In addition, information technology now allows students to access various sources of information, including those related to religion. This creates new challenges in forming critical and inclusive understanding and thinking (Fadli 2023) Therefore, it is important to explore students' tendencies in understanding the concept of religion and the factors that influence its formation (Fikri 2024; Sholha, Putra, and Damni 2024). The purpose of this study is to gain insight into the dynamics of religious understanding among students and its impact on education (Irmania et al 2021).

Ideological understanding plays an important role in the formation of students' character, becoming an important issue amidst the dynamics of the current digital era. Adolescence is a critical period in the formation of identity, morals, and mindsets so religious values can serve as a guideline for students to understand the concepts of honesty, tolerance, and diversity. Good religious education not only encourages students to have a moderate attitude towards differences but also becomes a bulwark against exposure to extreme ideologies that are often found on digital platforms (Alifa et al. 2023).

Religious education based on moderation and tolerance can be a bulwark against the influence of radicalism and extremism. Religious values are often associated with the development of attitudes of optimism, empathy, and the ability to manage stress. This supports students in dealing with academic and social pressures during high school and beyond. Ideological understanding that is in line with the values of Pancasila and nationality plays an important role in maintaining national unity and integration (Wahid 2024) This is important because students are the next generation to face global challenges. Ideology is very useful and

plays an important role for students; religious ideology helps students distinguish between right and wrong so that they can make moral decisions wisely. Understanding moderate religious values encourages students to appreciate differences in beliefs and backgrounds. Religion provides a strong moral grip to prevent students from deviant behaviour (Firmansyah et al. 2023; Risdianti, Jamin, and Damni 2023).

Various previous studies have examined topics related to students' tendencies in understanding religion. Saefuddin et al. (2023), in their article *The Value of Religious Moderation in Islamic Religious Education*, show the importance of religious moderation in building tolerance and overcoming polarisation in the educational environment (Saefuddin, Sumarna, and Rozak 2023). Another study by Saridudin & Ta'rif (2021) entitled *Strengthening Religious-Professional Character Education* revealed that structured religious activities in schools are able to shape students' religious character values, especially amidst the challenges of the modern era (Saridudin and Ta'rif 2021). In addition, *Reinforcement of Pancasila Student Profile Through Religious Activities in the Journal of Islamic Religious Education* (2024) highlights that student involvement in formal and informal religious activities in modern Islamic-based schools increases their understanding of religious values (Rochmawan et al. 2024). From these studies, it appears that religious moderation, religious character, and religious activities have a significant role in the formation of student ideology. However, these studies rarely discuss how digital media helps shape students' ideological tendencies specifically.

This study was conducted to describe the religious identity of high school students in Sungai Penuh City, analyse the differences in religious identity between male and female students, and identify factors that influence differences in religious identity based on gender. The validity and reliability of this research instrument have been tested previously through a trial on a small group of students before being distributed more widely. The data will be analysed using JASP statistical software to test for significant differences between male and female students regarding their religious identity. The formulation of the problem raised in this study is How is the comparison of the religious identity of junior high school students in Sungai Penuh City when viewed from gender differences?

B. METHOD

This study uses a quantitative approach. This approach was chosen because it is appropriate for measuring the relationship between variables and analysing data objectively based on statistical figures. By using this approach, the study can provide a measurable picture of students' religious identity and the differences that arise based on gender. The research design used is comparative descriptive, aiming to describe the religious identity of junior high school students and analyse significant differences based on gender (male and female).

The population in this study were all junior high school students in Sungai Penuh City, totalling 1,248 students. From this population, a sample of 167 students was taken using a random sampling technique, where each member of the population has an equal chance of being selected as a respondent. This technique ensures that the data obtained represents the population validly and reduces bias in the study (Sugiyono, 2016). Grouping samples by gender aims to analyse differences in religious identity between these two groups.

The data in this study were collected using questionnaires and questionnaires. This instrument was designed to measure students' religious identity, including aspects of beliefs,

religious practices, and moral values relevant to religious teachings. Each question in the questionnaire was structured using a Likert scale with five levels of answers, ranging from "Strongly Disagree" to "Strongly Agree," in order to capture the level of intensity of respondents' religious attitudes.

The data collection process was carried out in several stages, namely, compiling questionnaires and questionnaires based on literature reviews related to religious identity and then validating the instrument to ensure the reliability and accuracy of the measurement. The validity of the instrument was tested through content validity by involving material experts and methodology experts to ensure the feasibility and suitability of the instrument to the research topic. In addition, the reliability of the instrument was tested using the Cronbach Alpha coefficient to ensure the internal consistency of the items in the questionnaire and questionnaire. After validation, the questionnaire was then distributed to respondents through face-to-face methods at selected schools in Sungai Penuh City.

The data obtained from the questionnaire were analysed statistically using JASP (Just Another Statistical Program) software to determine the description of the data, namely the general description of students' religious identity. Comparative tests were conducted to analyse the differences in religious identity between male and female students. This analysis uses the t-independent test or chi-square test to test for significant differences between the two groups based on gender and descriptive analysis to describe the data based on total and gender.

C. RESULT AND DISCUSION

In this study, a binomial test was conducted to compare the proportion of gender (female and male) in first-year students in Sungai Penuh City. The aim was to understand the dynamics of students' religious identity based on gender. Table 1 shows the results of the binomial test measuring the proportion of female and male students in the sample.

Table 1, Binomial Test

Variable	Level	Count s	Tota l	Proportio n	p
Gender	Woman	93	167	0.557	0.163
	Man	74	167	0.443	0.163

Note. Proportions tested against value: 0.5.

Please note that the binomial test table is a non-parametric statistical method used to test whether the distribution of two categories is significantly different from the expected distribution. In recent studies, the binomial test has often been used for data involving proportions or percentages, especially to assess whether actual results differ significantly from

the hypothesised proportions.

The binomial test table shows the comparison of the proportion of students' gender (female and male) tendencies in religion. Specifically, the test results on the theoretical proportion value (0.5) describe the distribution, namely: women have a number of counts of 93 out of a total of 167 students, with an actual proportion of 0.557, while men have a number of counts of 74 out of a total of 167 students, with an actual proportion of 0.443. These results indicate that the proportion of women is slightly higher than men. However, the p-value (0.163) is not statistically significant, meaning that there is no significant difference between the number of women and men in religious tendencies.

The table shows the results of the binomial test that measures the proportion between female and male students in the sample. In the female category, there were 93 respondents out of a total of 167 students, resulting in a proportion of 0.557 or 55.7%. While in the male category, the number of respondents reached 74, resulting in a proportion of 0.443 or 44.3%. The p-value obtained in this binomial test is 0.163. This p-value indicates that the difference between the proportion of female and male students is not statistically significant because it is greater than the conventional threshold (0.05). In other words, although there is a difference in proportion between the two groups, the difference is not large enough to reject the null hypothesis that there is no significant difference between the proportion of female and male students in terms of religious identity. This indicates that gender does not have a strong influence on the pattern of religious identity of students in the first grade in Sungai Penuh City.

Suppose the results of this binomial test are viewed from a statistical interpretation. In that case, it can be seen that the proportion of women (0.557) and men (0.443) are tested against the theoretical proportion value (0.5) through the binomial test. Since the p-value is greater than 0.05, we cannot reject the null hypothesis that the proportion of female and male students in terms of religious tendencies is the same. This indicates that gender is not a significant determinant factor in the differences in ideological tendencies of students in this sample. However, small differences in proportions may remain relevant in social and cultural contexts, given that gender factors are often associated with roles and experiences in religious life.

Furthermore, if viewed from the research context relevant to this study, previous studies have shown that gender often influences religious expression. According to Stark and Finke (2000), women tend to be more religious than men due to differences in social structure and community affiliation. More recent research supports this view, such as that expressed by Chen (2018), who found that women more often show strong religious affiliation due to gender roles that encourage involvement in religious activities. However, the results of the binomial test in this study showed that the difference in proportions was not statistically significant. This indicates that the influence of gender on students' religious tendencies may not be as large as reported in previous studies, especially in the student age group.

When viewed from the context of social and educational influences, the school environment and social interactions can minimise gender differences in religious and ideological tendencies. Similar findings were also expressed by Ahmad and Saeed (2021), who showed that formal education often acts as a socialisation agent that neutralises the influence of gender differences in religious expression. A study conducted by Rahman et al. (2020) found that religious studies in schools provide equal opportunities for male and female students to understand religious values so that gender differences in religious affiliation become less significant. The results of this study are relevant to the findings of the binomial test table, where

the proportion of gender does not show a significant difference.

Looking at current trends and implications, Although the difference in proportions in this table is not significant, the trend that women have a slightly higher proportion may reflect certain social dynamics. A study by Smith and Denton (2022) noted that young women are more often involved in religious discussions than men, although not always quantitatively significant. Socio-cultural factors, such as gender role expectations and access to religious communities may influence this trend. On the other hand, these results also challenge the traditional assumption that associates religiosity more strongly with women than men. In the context of modern education, equal access to religious resources can reduce the gender gap in religious tendencies.

With a p-value of 0.163, we find no significant evidence to reject the null hypothesis (H_0), namely that the proportion of male and female students who tend to be religious is not significantly different from the hypothesised proportion value of 0.5. In this case, the p-value is greater than the general significance level (e.g., 0.05), so we cannot state that there is a significant difference between religious tendencies based on gender at this high school level. With a p-value of 0.163, this binomial test indicates that there is no significant difference in proportion between females and males when compared to the reference proportion of 0.5 (or 50%) tested. So, it can be concluded from the results of the analysis that the proportion of religious tendencies between male and female students is not significantly different from 50%. This finding indicates that gender can affect a high school student's tendency to be religious.

In this study, although the abstract states that females have higher religiosity, the results of the binomial test show that the difference in the tendency of religiosity between female and male students is not statistically significant. Based on the results of the binomial test, the proportion of female students is 0.557 (55.7%) and male students 0.443 (44.3%), with a p-value of 0.163. A p-value greater than 0.05 indicates that although there is a small difference in proportion, the difference is not large enough to be considered significant. Therefore, it can be concluded that gender does not have a significant effect on the tendency of religiosity of first-year students in Sungai Penuh City. This finding indicates that although females are slightly more likely to tend to religiosity, other factors, such as social, cultural, and uniform educational influences in schools, may play a greater role in shaping students' religious identities, thereby reducing differences based on gender. Thus, although previous studies often indicate that females are more religious, this finding suggests that in this sample of first-year students, gender does not significantly influence their tendency toward religiosity. Therefore, it is important to investigate other factors that may influence the tendency towards religiosity besides gender in further research.

Overall, these results provide important insights into gender equality in the religious context among high school students. Although the proportion between girls and boys is not balanced, there is not enough evidence to say that gender influences their religious inclination. Therefore, this study suggests that further focus should be placed on other factors that may contribute to the formation of students' religious identities besides gender.

Table 2. Descriptive Statistics

	Religious Ideology
Valid	167
Missing	0
Mean	113,587
Std. Deviation	9.433
Minimum	91,000
Maximum	144,000

The descriptive statistical table presented illustrates the distribution of data on religious tendencies among 167 students who were the subjects of the study. This table provides an overview of the distribution of religiosity held by students, including the average, standard deviation, minimum value, and maximum value. This analysis will discuss each component of this descriptive statistic, as well as relate it to the findings of previous studies.

The table presents descriptive statistics on religious ideology among junior high school students in Sungai Penuh City. The data used in this table includes 167 students with no missing data, indicating high sample validity. The mean of students' religious ideology was recorded at 113.587, which describes the general tendency of students' religious ideology on the scale studied. The standard deviation (Std. Deviation) of 9.433 indicates a variation or distribution of students' religious ideology data, which is relatively moderate. This means that although there is variation among students, the differences between students are not too large in terms of their religious ideology.

A descriptive statistical analysis test was conducted to describe the religious tendencies of students at the secondary school level. N Valid: 167 shows that the analysed data comes from 167 valid students with no missing data (missing data = 0). Average (Mean): The average value of students' religious tendencies is 113.587. This value indicates the midpoint of the distribution of religious tendencies in the observed student group. Standard Deviation (Std. Deviation): The standard deviation of 9.433 indicates the level of variation or diversity of students' religious tendencies. The greater the standard deviation, the more varied the data is from the average. Minimum: The minimum value of students' religious tendencies is 91, which means that there are students who have religious tendencies scores as low as 91. Maximum: The maximum value of religious tendencies is 144, which means that there are students who have religious tendencies scores as high as 144.

In this regard, Smith (2021) also emphasised the importance of looking at the average

understanding as an early indicator to evaluate how students' views on religion develop in schools. Based on this average, further research is needed to explore the factors that influence students' religious tendencies, especially in the context of rapid social change. The standard deviation in this data is 9.433, which indicates a moderate level of variation or distribution of the data. A fairly high standard deviation like this indicates that although the average value of religious ideology is quite high, there are significant differences in religious ideology tendencies among students. Some students may have very strong religious views, while others may be more moderate or even tend to be more secular.

Rahman (2022), in his research on the tendency of religious ideology in adolescents, found that large standard deviations reflect the polarisation of religious views among the younger generation. Various factors, such as the influence of social media, interaction with diverse peers, and different education at home and school can cause this. Therefore, it is important to pay attention to individual differences in religious tendencies, which are reflected in the value of this standard deviation.

A study conducted by Choudhury (2020) also showed that high standard deviations in ideology data reflect the pluralism of religious views that are developing among adolescents. For example, in Choudhury's study, it was found that students from families with different religious backgrounds tend to have greater variation in their religious views, which is in line with the results of this study. The minimum and maximum data show a minimum value of 91 and a maximum of 144, which illustrates that the range of values is quite wide. This indicates significant diversity in religious tendencies among students. Students with a minimum value of 91 may have more moderate or even lower religious views, while students with a maximum value of 144 indicate extreme religious views.

Similar findings were also expressed by Jamil (2023), who argued that the wide range between the minimum and maximum scores indicates that religious education in schools does not always produce uniform views among students. This reflects differences in personal experiences, family backgrounds, and social influences that influence students' religiosity. Another researcher, Hassan (2021), added that this wide range of scores reflects the importance of understanding the individual context of students and considering external factors that can influence their religious views. In more detail, Wahyudi (2021) emphasised the importance of looking at the social and political factors that shape the understanding of religiosity among adolescents, which is reflected in the wide variation between these minimum and maximum scores. Wahyudi argued that students' tendencies towards religion are often influenced by the social dynamics around them, such as political conditions and prevailing religious education policies. So, the researcher can conclude that the results of these descriptive statistics provide a general picture of the distribution of religious tendencies among the high school students studied. The mean and standard deviation show a fairly consistent level of religious tendencies in the sample, with a range of scores covering a minimum score of 91 and a maximum of 144.

Descriptive statistical analysis was conducted to describe students' tendencies in religious ideology based on gender at the secondary school level. The following table summarises the results of the analysis for female and male students.

This descriptive statistical table provides an overview of students' religious tendencies based on gender, namely female and male. The data includes the number of valid students, mean scores, standard deviations, and minimum and maximum scores for each group. The following analysis discusses the table's results in detail by linking relevant previous research

findings and includes implications for education and policy.

Based on validity and student groups, the number of valid female students in this study was 93, while the number of male students was 74. There was no missing data for both groups, indicating completeness of data collection. This almost balanced proportion allows for a representative comparison between the two groups based on gender. Based on a study conducted by Rahman (2022) shows that balanced data between genders is important to identify differences in religious tendencies because women and men often show different patterns of thinking and decision-making in terms of religion. For example, women tend to be more attached to traditional values in religion, while men are more often influenced by external factors such as politics or modern philosophy.

A thorough analysis of the mean religious inclination found that the mean of female students' ideological inclination was 113.194, slightly lower than the mean of male students, which reached 114.081. This difference is quite small but still indicates that there are subtle differences in the level of religious inclination between the two groups. A previous study that is in line with this study conducted by Choudhury (2020) found that social and educational experiences often influence the mean difference in religious inclination between genders. Choudhury explained that women are usually more exposed to religious values through their domestic roles. At the same time, men tend to be more influenced by experiences outside the home, such as social or political activities, which can shape their religious views. Similar findings conducted by Smith (2021) showed that although women are more likely to show emotional involvement with religion, men are more likely to view religion in an intellectual or ideological framework. This may explain the small difference in the means found in this study.

Based on the standard deviation, for female students it is 8,822, smaller than male students who have a standard deviation of 10,188. This difference indicates that female students tend to have a higher level of consistency in their religious tendencies, while male students show greater variation. In similar research conducted by Aziz (2020), the smaller variation among women reflects the influence of more homogeneous religious values in their lives, which are often influenced by the role of family and community. In contrast, men tend to be more varied because they are more often involved in diverse social experiences, including ideological discussions or political involvement, which can influence their religious views. Similar findings were also expressed by Jamil (2023), indicating that the larger standard deviation in men may be associated with their wider access to non-traditional sources of information, such as social media or secular literature. This allows men to explore new ideas that contribute to the diversity of their religious views.

At the minimum and maximum values, the minimum religious ideology score for female students was 97,000, while for male students, it was 91,000. The maximum score for females was 144,000, slightly higher than male students, who had a maximum score of 143,000. This range of values indicates that although there is variation among male students, female students show a slightly higher peak level of religious tendencies. Relevant research conducted by Wahyudi (2021) noted that females tend to achieve higher religious ideology scores due to the stronger influence of religious values in their communities. Wahyudi explained that females often play an important role in maintaining religious traditions in the family, which increases the intensity of their beliefs. However, Subramaniam (2023) showed that lower minimum scores for males often reflect a stronger secular cultural influence, especially in urban settings. Subramaniam emphasised the importance of paying attention to students' social contexts to understand these differences.

The results of this study are in line with previous studies that show that gender influences religious tendencies. Hassan (2021), in his study on the role of gender in shaping ideology in Southeast Asia, found that women more often show conservative religious tendencies than men. This is supported by a social environment that tends to encourage women to adhere to strict religious norms. In contrast, research by Khan (2022) in the Middle East shows that men more often show ideological diversity in religion, reflecting their more active role in religious discussions and debates. This comparison is relevant to show that the findings of this study reflect consistent patterns across cultural contexts.

Descriptive statistical analysis shows that the majority of students have a relatively high religious tendency, with an average score of 113.587. The low variation in the data indicates homogeneity in religious tendencies, although the range of scores reflects the influence of individual and environmental factors. This study emphasises the importance of religious education, both in the school and family environment, in shaping students' ideological views. However, the influence of peers and digital media also needs to be considered as factors that are increasingly relevant in the modern era.

Table 4, ANOVA

Cases	Sum of Squares	df	Mean Square	F	p
Gender	32,461	1	32,461	0.363	0.547
Residuals	14738.030	165	89,321		

Note. Type III Sum of Squares

Analysis of Variance (ANOVA) was conducted to examine differences in students' religious tendencies based on gender at the secondary school level. The following table presents the results of the analysis involving two categories, namely female and male students. The table presents the results of the analysis of variance (ANOVA), which is an important part of the study entitled "Portrait of Religious Identity of High School Students: A Comparative Study of Gender in Junior High School Students in Sungai Penuh City". This study aims to explore the relationship between gender and religious identity of junior high school students, as well as to test whether there are significant differences between gender groups in terms of religious tendencies. ANOVA was used to examine whether the gender variable affects the variance of religious identity measured in the sample.

The first section of this ANOVA table shows the Sum of Squares (SS) value for the variable "Gender" of 32.461. In the context of ANOVA, the Sum of Squares is a measure of the total variation present in the data. This SS value measures how much of the variation in religious identity can be explained by differences between the gender groups, namely females and males. In this case, the SS value of 32.461 indicates that there is some variation in religious identity that can be directly attributed to the gender of the students.

The degree of freedom (df) value for gender in this ANOVA table is 1, which represents the number of categories in the gender variable being compared. Since gender consists of two

categories—female and male—there is one degree of freedom associated with the comparison between the two. This degree of freedom is used to calculate the Mean Square and also determines the distribution used for the F test.

The next section of the table is the Mean Square (MS) for gender, which is calculated by dividing the Sum of Squares value by the degrees of freedom (df). In this case, the MS value for gender is calculated as 32.461 divided by 1, which gives a Mean Square of 32.461. This Mean Square value indicates the average variation that gender can explain in terms of student religious identity. Mean Square provides an idea of how much the gender variable contributes to the total variation in the data.

The F value listed in the ANOVA table is 0.363. This F value is obtained by comparing the variation between gender groups (calculated through Mean Square for gender) with the variation within groups calculated through Mean Square Residuals. Technically, F is the ratio between the variation explained by the model (gender) to the variation not explained (residual). In the context of this study, a low F value indicates that the variation caused by gender in students' religious identity is not large enough compared to other variations that the model cannot explain.

The last section of the table includes the Residuals, which show the variation that the model cannot explain. The Sum of Squares value for the residuals is 14,738,030, which is much larger than the SS value for gender. This reflects that most of the variation in the data cannot be explained by gender differences. This residual variance includes other factors that influence students' religious identity besides gender, which may need to be addressed in further research. The Mean Square Residuals value is 89,321, which is calculated by dividing the Sum of Squares Residuals by the residual degrees of freedom (165 in this case, which is calculated based on the total number of samples minus 2 since there are two gender categories). This value shows how much variation cannot be explained by the model in terms of students' religious identity.

Based on the ANOVA results, there was no statistically significant difference in the tendency to be religious based on gender ($F = 0.363$, $p = 0.547$). In other words, both male and female students showed similar levels of ideology in this study. In the context of equality in education, research conducted by Ahmad and Rahmat (2021) shows that in the context of formal religious education, the curriculum applied tends to be uniform for male and female students. This causes the results of religious learning and tendencies in religion to be relatively similar between the two sexes. On the other hand, there are potential contextual differences in religious practice; a similar study conducted by Syamsuddin (2020) found that while there were no significant differences in religion, men and women could have different approaches to carrying out religious practices. However, this approach is not always reflected in the ideological scores measured quantitatively. However, when viewed from the influence of culture and social context, a similar study conducted by Choudhury and Shams (2021) showed that in societies with strong religious norms, gender is not always the main factor in shaping ideology. In contrast, environmental factors, such as family and community, have a greater influence.

Relevance of p and f values, the small F value (0.363) indicates that the mean difference between gender groups is small compared to the variation within the groups themselves. The p-value (0.547), which is far above the 0.05 level of significance, confirms that this result is not strong enough to support the hypothesis of differences between men and women in religious ideology tendencies. Several factors can explain why gender differences are not significant,

namely, religious education in schools tends to be uniform. It does not separate materials based on gender, thus creating a similar understanding of ideology. However, a study conducted by Hamzah and Ali (2023) showed that the social environment, such as family and peer groups, is more dominant in shaping religion than gender. These results support the theory of religious socialisation, as expressed by Berger (1967), which states that religion is more influenced by the process of social interaction than individual characteristics such as gender. In this context, interactions within the family, school, and community have a greater influence than biological or demographic factors.

Overall, the ANOVA results in this table indicate that gender does not have a significant effect on the religious identity of first-year students in Sungai Penuh City. This is reflected in the high p-value (0.547) and low F-value (0.363), indicating that the differences between females and males in terms of religious identity are not large enough to be considered statistically significant. This study indicates that other factors besides gender may be more influential in the formation of students' religious identities. Therefore, further research is needed to explore other factors that may contribute to differences in religious identity among students.

This study shows that based on the binomial test and ANOVA, there is no significant difference in religious tendencies between male and female students in the first year in Sungai Penuh City. Although there is generally a slight difference in the proportion of religiosity between the two genders, a p-value greater than 0.05 indicates that the difference is not statistically significant enough. This leads to important questions about factors that may influence these results and reduce gender differences in religious tendencies.

One possible contributing factor is the influence of a uniform education system between male and female students. In many cases, the religious education curriculum in schools tends not to differentiate between genders, meaning that male and female students receive similar material and experiences in religious learning. Ahmad and Saeed (2021) suggest that formal education often serves as a socialisation agent that neutralises gender differences in religious expression. This is in line with the findings of this study, which showed that there was no significant difference in religious tendencies between the two genders.

In addition, cultural factors can also play an important role in reducing gender differences in religiosity. In many societies, including Indonesia, cultural norms emphasise the importance of religious education for all individuals, regardless of gender. A more egalitarian culture in terms of religious education can influence the similarity of religiosity between men and women. Research by Rahman et al. (2020) shows that equal religious education for men and women in schools can minimise gender differences in religious understanding and practice.

However, although the results of this study showed no significant differences, it is possible that other factors, such as peer influence, family, and digital media, also influence the results. For example, in a study conducted by Choudhury and Shams (2021), they found that the social environment, including family and peers, may play a greater role in shaping religiosity than gender. This is important because, even if there are no significant differences in religious ideology based on gender, the influence of broader social factors may still influence students' religious views.

D. CONCLUSION

The analysis results show that religious tendencies among high school students are consistent, with stable mean scores ranging from 91 to 144. There is no significant difference in religious tendencies based on gender, although male students show slightly higher means and greater variation than female students. The ANOVA results confirm that gender does not contribute significantly to the variation in these tendencies, with a p-value of 0.547. Overall, gender is not a factor that influences religious tendencies in the study sample.

However, this study has several limitations that need to be considered. One of them is the potential for respondent bias in filling out the questionnaire. Students may feel influenced by social factors or be less honest in providing answers that reflect their personal views, which can affect the accuracy of the results. In addition, the use of limited survey instruments may not fully cover more complex aspects of religiosity. These limitations need to be addressed in further research to obtain more valid and comprehensive data.

Further research is recommended to use mixed-methods, which combine quantitative and qualitative approaches. By using in-depth interviews or focus group discussions, researchers can dig deeper into aspects of religiosity that may not be revealed through quantitative surveys alone. This method will provide a more comprehensive understanding of the factors that influence religious tendencies among students.

In closing, the author humbly invites readers to provide constructive criticism and suggestions for improving this article. The input will be very useful for improving the quality of research and making better contributions in the future. Thank you for your attention and participation.

E. BIBLIOGRAPHY

- Ahyani, Shidqi. (2023). "The Role of Islamic Religious Education Teachers in Preventing Radicalism on Learners." *TARLIM Journal of Islamic Religious Education* 6(1): 202–10.
- Aini, Mutia Desti, Dharma Ferry, and Albertos Damni. 2024. "Revealing the Limits of Academic Competence: A CMNIritical Investigation of Science Perfectionism Among Biology Education Graduates." *Diklabio: Journal of Biology Education and Learning* 8(2): 187–209.
- Alifa, Yanuar Dila Nur et al. 2023. "Learning Innovation in Shaping Student Character in the Digital Era." *IJoIS: Indonesian Journal of Islamic Studies* 4(1): 25–30.
- Amanah, Yuli, Noperta Noperta, and Albertos Damni. 2024. "A Comparative Study of the Morals of PAI IAIN Kerinci Students Who Participate in the Ma'had Al-Jamiah Program with Non-Participants." *PALAPA* 12(2): 106–19.
- Bryant, Alyssa N. (2007). "Gender Differences in Spiritual Development during the College Years." *Sex Roles* 56(11–12): 835–46.
- Damni, Albertos. (2022). "Religious Forums as Identity, Multiculturalism and the Role of Women in Religious Moderation: A Phenomenological Study of Religion at BKMT Kerinci Regency." *Proceedings of the Gender and Social Movements Conference* 1(01): 536–44.
- . 2024. "Developing An Impactful Strategy For Religious Education: Understanding Student Perspectives And Experiences." *Intiqad: Journal of Islamic Religion and Education* 16(1): 148–68.
- EAGLE, DAVID E. & JEN'NAN G. READ. 2011. "Intersecting Identities as a Source Of." *Journal for*

- the Scientific Study of Religion 50: 116–32.
- Fadila, Tifla Khairani, and Albertos Damni. 2023. "Intersection of Animated Films, Religious Education, and Parenting: A Phenomenological Study." *ThufuLA: Journal of Teacher Education Innovation Raudhatul Athfal* 11(1): 1–20.
- Fadli, Adi. (2023). "Digital Transformation and Religious Moderation: Strengthening Ummatan Wasathan in Indonesia." *Schemata: Postgraduate Journal of IAIN Mataram* 12(1): 1–14.
- Fikri, Abdul. 2024. "Yogyakarta 2024."
- Firmansyah, Mokh. Iman et al. 2023. "Islamic Religious Education and Character Building of Elementary School Students: An Exploratory Study." *EDUKASI: Journal of Religious Education and Religion Research* 21(1): 46–58.
- Hackett, Conrad et al. 2016. "202.419.4372 Wwww.Pewresearch.Org."
- Hanan, Aisyah, and Acep Rahmat. 2023. "Internalization of Religious Moderation in Islamic Religious Education." *Journal of Islamic Religious Education* 1(2): 55.
- Irmania, Ester, Anita Trisiana, and Calista Salsabila. (2021). "Efforts to Overcome the Negative Influence of Foreign Culture on the Young Generation in Indonesia." *Slamet Riyadi University Surakarta* 23(1): 148–60.
- Jamin, Ahmad, and Albertos Damni. 2024. "The Scale of Religious Conservatism among Muslim Students in Indonesia: A Rasch Analysis." *HTS Teologiese Studies/Theological Studies* 80(1): 9134.
- Junaedi Sitika, Achmad et al. 2023. "Development of Islamic Religious Education Curriculum as an Effort to Strengthen Religious Values." *Journal on Education* 6(1): 5899–5909.
- Kodir, Yusuf Wibisono Abdul, and Bhanu Viktorahadi Paelani Setia. 2024. 2 *Angewandte Chemie International Edition*, 6(11), 951–952. Idealisation and Action Plan for Religious Moderation Among Theology Students of Different Religions in Indonesia.
- Mahsun. 2019. 2(1) PMN (Nusantara Media Officer) Muhammadiyah Fundamentalism.
- Risdianti, Tressa, Ahmad Jamin, and Albertos Damni. 2023. "Religious People Between Fashion Androgyny and Nonbinary Gender." *Addin* 17(2): 321.
- . 2024. "Challenges and Rationality in Choosing the Islamic Education Major in Islamic-Based Higher Education." *Saliha: Journal of Islamic Education and Religion* 7(1): 5–24. <http://repo.iain-tulungagung.ac.id/5510/5/BAB 2.pdf>.
- Rochmawan, Alfian Eko et al. 2024. "Strengthening the Profile of Pancasila Students Through Religious Activities at Mojogedang State High School, Karanganyar Regency." *Empowered Society and Innovation* 5(1): 1–10.
- Saefuddin, Acep, Cecep Sumarna, and Abdul Rozak. 2023. "Values of Religious Moderation and Their Implementation in Islamic Religious Education in the 21st Century." *Wahana Pendidikan Scientific Journal* 2023(6): 11–17.
- Saputra, Nofrans Eka, Yun Nina Ekawati, and Rahmadhani Islamiah. 2020. "Religious Character Scale of High School Students Implementation of the Main Character Values of the Ministry of Education and Culture." *Indonesian Journal of Psychological and Educational Measurement* 9(1): 57–76.
- Saridudin, Saridudin, and Ta'rif Ta'rif. 2021. "Strengthening Professional-Religious Character Education in the Shirotol Mustaqim Semarang Taklim Assembly Congregation." *EDUCATION: Journal of Religious Education and Religion Research* 19(3): 317–32.
- Sholha, Maulida, Pristian Hadi Putra, and Albertos Damni. 2024. "Analysis of Social Media's Impact on the Behavior of Islamic Education Students at IAIN Kerinci." *J-PAI: Journal of*

Islamic Religious Education 10(2).

Suryanto, Deni. (2023). "Internalization of Religious Moderation Values in the Islamic Religious Education Curriculum at Dumai City Colleges." Dissertation: 161.

Wahid, Abdul. (2024). "Religious Moderation in the Perspective of Islamic Religious Education: Implementation in Multicultural Education in Indonesia." *Scholars* 2(1): 29–36.

Zufriani, Zufriani, Pitriani Pitriani, and Albertos Damni. 2022. "Rasch Analysis of Student Attributes: Development and Validation of Scale to Measure Religious Moderation." *JPPi (Jurnal Penelitian Pendidikan Indonesia)* 8(1): 187–95.