# RELIGIOSITY IMPROVEMENT AND DEVELOPMENT OF ISLAMIC SPIRIT: CASE STUDY OF LECTURERS AND EDUCATION PERSONNEL IN UNIVERSITAS ISLAM BANDUNG

## *Peningkatan Religiousitas dan Pengembangan Mutu Ruhul Keislaman: Studi Kasus Dosen dan Tenaga Kependidikan di Universitas Islam Bandung*

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## Abstract

This study examines the development of the quality of Islamic spirituality and the improvement of religiosity especially for lecturers and education personnel at Universitas Islam Bandung (UNISBA). The aim is to explore and analyze the level of bound of lecturers and educational personnel to the development of Islamic spirituality as meaning systems that are seen through individual behavior based on religious motivation. The development of Islamic spirituality and the improvement of religiosity have an interdependence relationship. The approach used in this study is a qualitative approach combined with a quantitative approach (mixing) with phenomenology methods. Data collection techniques were carried out through participant observation, literature review/ documentation, in-depth interviews, and FGD (= Focus Group Discussion) which were followed by UNISBA leaders from the foundation leadership, Chancellor and Vice Chancellors, Deans and Chairpersons to the level of Chair of the Study Program and Head of Division. To complete this study also used historical analysis, comparison, and heuristics. The results achieved were the formulation of a model for increasing the religiosity and development of the Islamic spirit in UNISBA, and in turn it was expected to be used as a model by other Islamic universities.

Keywords: policy, religiosity, Islamic spirit.

**Abstrak**

Penelitian ini mengkaji tentang pengembangan mutu ruhul Islam dan peningkatan religiositas khususnya bagi dosen dan tenaga kependidikan di Universitas Islam Bandung (UNISBA). Tujuannya ingin menggali dan menganalisis tentang tingkat keterikatan dosen dan tenaga kependidikan terhadap pengembangan ruhul Islam sebagai meaning system yang dilihat melalui perilaku individu yang didasari motivasi agama.  Pengembangan ruhul Islam dan peningkatan religiusitas memiliki hubungan saling mempengaruhi. Pendekatan yang digunakan dalam kajian ini adalah pendekatan kualitatif yang dipadukan dengan pendekatan kuantitatif (mixing) dengan metode fenomenologi. Teknik pengumpulan data dilakukan melalui observasi partisipan, kajian pustaka/dokumentasi, wawancara mendalam, dan *Fokus Group Discussion* yang diikuti oleh para pimpinan UNISBA dari mulai pimpinan yayasan, Rektor dan para Wakil Rektor, para Dekan dan Ketua Lembaga sampai kepada tingkat Ketua Program studi dan Kepala Bidang. Untuk melengkapi kajian ini digunakan pula analisis historis, komparasi, dan heuristik. Hasil yang dicapai adalah terrumuskannya model peningkatan religiousitas dan pengembangan ruhul Islam di UNISBA, dan pada gilirannya diharapkan dapat dijadikan model oleh perguruan tinggi Islam lainnya.

Kata kunci: kebijakan, religiositas, ruhul Islam.

**INTRODUCTION**

Humans who live in the millennium era will be faced with two very powerful surprises, namely surprises that have physical /body dimensions and surprises that have psychological/ mental dimensions. Surprises that have physical /body dimensions can be detected by science and technology and the effects can help in developing and increasing the productivity of human activities in life. While surprises that have psychological /mental dimensions are very dangerous and can threaten the continuity of human civilization (Toffler, 1965 in Mohd Noor, Othman, Mustafa, Ahmad Sabri & Ali, 2019). The ultimate therapy when humans are psychologically threatened is a spiritual touch through religious messages (Naisbitt & Abuderne, 2000 in Zulkifli, 2007). The more advanced civilization achieved by humans tends to be  higher the human need and dependence on religion. The existence of Islamic University as the heart of civilization is expected to be able to develop the values of Islamic teachings through the activities of the tertiary tridharma.

The values of Islamic teachings should be the spirit in Islamic University which moves the direction of education, foundation in all activities, supporting knowledge and soft skills. The values of Islamic teachings become the most important aspect of culture, penetrate every dimension of life (Malefijt, 1968).  Forming and coloring culture, providing a framework to see all reality, providing a comprehensive picture of the basic principles,

worldview in life (Geertz, 1973a: 90-93). Individual and social behavior is driven by the strength of the values of Islamic teachings that are internalized within and then emerge in the form of akhlaqul karimah consistently.

Islamic spirit will be developed if it is supported by a relatively high level of religiosity, because the development of the Islamic spirit and the increase of religiosity have an interdependence relationship (Dadang Kahmad, 2000: 54). The higher the level of religiosity a person tends to be, the stronger the motivation to develop the spirit of Islam, at the same time will consistently produce *akhlakul karimah* "... *every devotional service will affect the formation of morality and cleanliness of the soul .......* " The effectiveness of the program to increase the religiosity of lecturers and education personnel has become very important. Because lecturers and education personnel are the most important component in the implementation of education, the front guard in serving students and community. Thus, the policy of increasing religiosity and the development of the Islamic spirit in Islamic University became a necessity.

## LITERATURE REVIEW
Based on the description above, there are three important variables that need to be explained theoretically in this study, namely:

### Policy
Policy, is a written rule as a formal decision of an organization that is binding. The goal is to regulate behavior in creating new values in the organization, then become the main reference for members to behave. Policy is a projected program of goals, values, and practices (a program to achieve goals, values and directed practices). "As a formal decision of the organization, the policy process is formulated through: (a) Agenda setting, (b) Policy formulation, (c) Policy making (decision making). (d) Implementation of policies, (e) Policy evaluation.

In its implementation, similarity of view is needed on the goals to be achieved and the commitment of all parties to provide support. The success of policy implementation is measured by looking at the compatibility between the application of policy and design, so that it has a positive impact. At least there are 4 (four) important variables needed in policy implementation: (a) Communication (communication channeling, communication consistency, and communication clarity), (b) Resources, (human resources, information, authority, facilities and infrastructure, funding, and loyalty of all parties involved), (c) Disposition, and (d) bureaucratic structures (Merilee, 1980; Morsing & Beckmann, 2006 in Mohd Noor, 2013). Therefore, policy is a series of concepts and principles that become an outline of the plan in the implementation of a job, leadership in the organization, statement of ideals, goals, principles, guidelines in achieving goals.

**Religion / Dien**

The discussion of religiosity is closely related to the terms religion/dien. Because linguistically, the term religiosity (in English) is taken from the word religious (religious nature inherent in a person). (Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa Depdikbud, 1997). The word religious comes from the Latin religio taken from the root of the Latin verb religare or religere (Lorens Bagus, 1966: 12) which is interpreted by religion (in Sanskrit) and dien (in Arabic). The concept of religion as understood in Western history has a limited scope, as explained by the Khurshid Ahmad: "... *confining its scope to the private life of man*."(Ahmad, 1982: 37) Thus the concept of religion limits its scope, especially in matters of human personality. The substance of religion is described in the Western understanding of Christianity as: "... a sector or segment of life, regulates a number of things, while others are excluded; therefore, the concept of religion contains a limited understanding (Lewis (1976: 11). The limitations of the religion concept can also be understood from the formulation of Geertz (1973a), as "*a system of symbols to create a strong mood and motivation, all-encompassing and long-lasting in humans*." In this case Geertz (1973a) interpreted religion as a system of symbols and solely relating to individuals or human persons. Religion in Geertz's view plays a role only in humans. Geertz (1973b), views that the ultimate certainty given by religion will be evident when humans are in chaotic or chaotic atmosphere. It seems that Geertz (1973b) understands religion as something that is very closely related to the psychological aspects of human beings as a person, in Western history the emphasis is on personal matters. (Graudy, 1982:86). Whereas the term religion (sankskerta) starts from a concept whose connotation is closer to Hinduism and Buddhism, but in Indonesian society it develops and is used as a general term for all religions. In the General Dictionary of Indonesian means: "*all beliefs* (to God, Gods and so on) or teachings and obligations related to that belief" (Poerwadarminto, 1966:21). This formula is more focused on the relationship between humans and God. According to Rasjidi: "highlights the human bond with the group beside the god." (Rasjidi, 1977:15).

As for the word dien (plural Arabic *adyan*), in English it is called a religion, plural religions have a general understanding (all religions), as expressed in the Qur'an, surah Al-Kaafirun verse six:

$$﴿ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝ ﴾$$

The word dien (a religion) is distinguished by the word al-dien (= the religion) which is defined as "Islamic Religion", as expressed in al-Qur'an Surat Ali Imran (3) verse: 19 which reads:

$$إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَـٰمُ$$

"*Surely the religion (which is blessed) by Allah is only Islam ...*"

In the above verse it is shown that in front of the word dien there is a definite article "al" or "the" (in English), this word is interpreted as "Islamic religion." (Tahir Azhary, 1992:13) Thus, the word al-dien ( Islam) implies that religion is the ultimate concern, something very basic in human life. Religion provides a framework for seeing all reality (Geertz, 1973a: 90-93). Religion is a teaching about philosophy and way of life that provides a comprehensive picture, basic principles or worldview about life that is used as a guide or a handle by individuals and society in living life. According to Islam religion serves as a guiding pathway for followers to achieve peace of life and happiness in the world and in the hereafter. For humans religion functions as: *hifzdu al-jasad* (maintaining the safety of bodies), *hifzdu an-Nafs* (maintaining psychological safety), *hifzdu al-Mal* (safeguarding the safety of property), *hifzdu al-Nasal* (guarding offspring), *hifzdu al-Aql* (guarding reason), *hifzdu al-Din* (maintaining the authenticity of religion), *hifzdu al-ummah* (ie guarding the ummah), *hifzdu al-alam* (guarding and saving nature).

## Religiosity
Referring to the explanation of religion, and dien above, the term religiosity (= diversity) is an aspect that has been lived out by the individual in the heart, the vibration of personal conscience and personal attitude. It is a religious commitment that relates to religion or beliefs that can be seen through individual activities or behavior. Glock and Stark (1968:11-19) formulated five dimensions of diversity: "Five such dimensions can be distinguished; within one or another of them all of the many and various religious prescriptions of different religions of the world can be classified. We shall call these dimensions: (a) belief (The Ideological Dimension), (b) practice (The Ritualistic Dimension) (c) knowledge (The Intellectual Dimension), (4) experience (The Experimental Dimension), and (5) consequences (The Consecquential Dimension)".

The dimensions of religiosity from Glock and Stark (1968) according to Ancok (1994: 80), can be equated with the concept of Islamic even though it is not entirely the same. The *ideological* dimension, can be equated with *akidah*/ faith. the *ritual* dimension, can be equated with *syari'ah* and or worship, the *experiential* dimension, can be equated with tasawuf/ mysticism, the *intellectual* dimension (knowledge) has a very important role to perfection in the implementation of other dimensions. Finally, the *consequential* dimension is unity between aqeedah, shari'ah and akhlak as the core embodiment of Islamic teachings perfectly. In the Islamic perspective, religiosity is a comprehensive and intact religious character and attitude in line with the call of Allah SWT, to believers to do obedience in Islam "kaffah" (al-Qur'an, 2: 208). Warren (1977) states that the dimensions of diversity of Glock & Stark (1968) are quite detailed and comprehensive categories that can be used to explain the characteristics and qualities of one's religiosity.

The level of religiosity is the level of human bond to the religion they embrace. Someone who has a relatively high attachment to religiosity tends to carry out the rules and obligations and duties properly (Aninur Rokhim, 2005). The level of religiosity positions adherents of religion to be religious people: (1) **Religious Belief** (*The Ideological Dimension*), the degree to which a person accepts dogmatic things in his/her religion. The doctrine of trust is the most basic that can distinguish one religion from another. (2) **Religious Practice** (*The Ritualistic Dimension*), the degree to which a person performs ritual obligations in his religion. Such as the procedures for worship and special rituals both on holy days or religious holidays. (3) **Religious Feeling** (*The Experiential Dimension*), the level of feelings or religious experiences that have been experienced and felt by someone, in terms of Psychology is called a religious experience (Daradjat: 1993). (4) **Religious Knowledge** (*The Intellectual Dimension*), the level of knowledge possessed about the teachings of the religion that he adheres to complete knowledge of the Al-Qur'an and various ritual practices or worship and muamalah, as well as Islamic civilization. (5) **Religious Effect** (The Consecquental Dimension), the degree to which a person's behavior is motivated by religious teachings. (Glock & Stark, 1968:11-19).

### Islamic Spirit
The word *spirit* in the quran is referred twenty-four times (Muhammad Fu'ad Abdul Baaqy, t.t), with various contexts and various meanings and not all related to humans. The word spirit related to humans is explained in Adam's creation. who have a tendency to noble qualities and follow the truth. While the word Islam, *etymologically*, is built from the word "*aslama*" which is interpreted as submission and or surrender. Derived from the *Salima* root which means "*feel safe, intact, integral, peaceful, and or sentosa.*"

In this study, the meaning of the Islamic spirit is parallel to the attitude of *ukhuwah* or relationship (*muakhot*), (Al-Waahidi (1415 H./1994M./II: 480), as the identity (*sibghah*) or characteristic of an Islamic institution. The value of *shari'ah* and *tamaddun* that have taken root in the midst of society will encourage and stimulate a force of motivation, even as a activator to dynamize all community activities, including the nature and habits of developing productive, efficient, futuristic, networking with thecommunity.

### RESEARCH METHODS
This study used a qualitative approach taken form "*Qualitative Inquiry and Research Design* (Lewis, 2015), combined with quantitative (mixing) with *phenomenological methods* (Bogdan & Taylor, 1995). That intends to understand the phenomenon of what is experienced by the subject of research such as behavior, perceptions, motivations, actions, etc., in a holistic manner, and by way of descriptions in the form of words and language, in a special natural context and by utilizing various natural methods. In the qualitative research, the researcher is a key instrument, sampling data sources is done by purposive and snowball, data collection techniques with triangulation (combined), data

analysis is inductive/qualitative, and the results of research emphasize the meaning rather than generalization (Sugiyono, 2013: 15). Regulation, work plan, and manuals, as well as periodic reports of the Rector of Universitas Islam Bandung including from various research conducted by researchers. Data collection techniques are conducted through the observation of participation, Focus Group Discussion (FGD), consisting of leaders of the foundation, Rector, representatives of the Rector, the dean, the leaders of institutions, the leaders of the study Program, and the head of field at the university level. To complete the data is also conducted in-depth interviews. To improve the research findings used also "data triangulation". Data analysis is conducted through: (1) interpretation process; (2) Internal coherence; (3) comparison; and (4) heuristics.

## DISCUSSIONS
### Islamic Spirit Development Policy
UNISBA's policy on developing Islamic spirituality is written rules as a formal decision by UNISBA are binding to regulate organizational behavior in creating Islamic values for the academic community of UNISBA. UNISBA's policies are stated in the Statute, Civil Service Regulations, and UNISBA Strategic Plans as a basic reference in planning the development of the quality of the Islamic ruhul in order to achieve UNISBA's goals and objectives.

Based on the historical facts of UNISBA's policy, it hopes that the implementation of Islamic teachings in the broadest sense, especially in the preparation of highly educated Indonesian people, responsible to the nation, state and humanity which refers to the attainment of the sincere of Allah. In other words, the UNISBA' policy is based on the desire to uphold and develop the Islamic spirit. Then the intention to develop the Islamic spirit was carried out consistently, committed, and adaptively and interpretively through the tri activities of higher education as follows:

*Dharma Education and Teaching*: Produce qualified and competitive graduates and there is a balance between intellectual, emotional and social competencies and responsiveness to changes in knowledge, complex global world conditions based on Islamic values (*Mujahid*); Produce thoughts, ideas, theories and technology in the learning process based on Islamic values (*Mujtahid*); Creating a new and adaptable learning system and environment, constantly updating learning documents (curriculum, syllabi, and lecture implementation plans), contextual learning methods and techniques based on Islamic values (*Mujaddid*).

*Research Dharma*: Producing quality and international standard research. Contributing to various policies internally and externally for the interests of institutions and government

based on Islamic values (*Mujahid*); Discover new concepts, models, paradigms and theories based on Islamic values (*Mujtahid*). Developing the concept of religion, education, social sciences, exact sciences, technology, and health sciences to build new knowledge based on Islamic values. Able to overcome various problems that arise with new thoughts based on Islamic values (*Mujaddid*).

*Dharma of Community Service*: Helps improve the quality of people's welfare based on Islamic values. Using the science of religion, education, social sciences, exact sciences, technology, health sciences in formulating people's needs based on Islamic values. Building a network of cooperation with various institutions in the fields of religion, education, social sciences, exact sciences, technology, and health sciences based on Islamic values. Fostering a professional academic community based on Islamic values (*Mujahid*). Trying to explore and develop the ideological, political, economic, social and cultural potential that exists in society based on Islamic values (*Mujtahid*). Attempting to change the paradigm / mindset of a rational and realistic society in accordance with Islamic values. Realizing a respectable global academic community in accordance with Islamic values (*Mujaddid*). Historical facts also inform that the Islamic Ruhul as the basis for the implementation of education was built in two stages, (1) the stages of the establishment of Islamic spirit (1957-2000), and (2) the stages of the development of Islamic spirit (2000-2025).

Periodically the stages of enforcing the Islamic spirit were carried out in: the **period 1957-1970**: (1) The management of UNISBA was colored by the scent of jihad. (2) UNISBA truly reflects the spirit of jihad (lecturers are not paid, students do not pay tuition). (3) UNISBA seeks to implement Islamic teachings in the broadest sense through the preparation of Indonesian human beings who are virtuous. **Period 1970-1985**: (1) UNISBA as a modern university. (2) Start stretching the network of friendship with umara' and ulama /ummah. (3) As a trust institution of the ummah in resolving the problem of publicity. (4) As a pioneer of Private Islamic College renewal by establishing BKSPTIS. **Period 1986-1995**: (1) Undergraduate Pesantren and lecturer boarding schools. (2) Reaffirmation that UNISBA is a campus of struggle. **1996-2000**: Institutional Eid Silaturrahim. (4) Prospective Islamic boarding schools begin to be implemented. (5) New student boarding schools. (6) The appearance of the Islamic spirituality was increasingly developed by issuing a decree **no: 306 / F.04 / I / 2002** concerning dress manners. (7) Helping to increase the capacity of worship with Umrah and Hajj. (8) Maintain an Islamic campus with steps, broadcast and revive greetings in the campus environment, dress politely and Islamic, maintain Islamic association, maintain an atmosphere of worship on campus, pray before and after college, if necessary, read the Qur'an.

While the stages of developing Islamic Ruhul were carried out from **2000 onwards (2025)** which were characterized by: (1) Improving the status of circulars with the rector's decree

or the rector's regulations. (2) Conducting a re-evaluation of the implementation of Islamic education on education personnel and lecturers. (3) Strict selection of employees and lecturers in the field of Islam. (4) Increased commitment to maintain Islamic campus life. Thus, the Islamic spirit in UNISBA was used as the direction and target of the academic community. Islamic spirit is used as the foundation in all the tri dharma activities of University. Islamic spirit is used as a support for *knowledge* and *soft skills*. Although at the practical level it still continues to proceed towards improvement. But all components of UNISBA agree that the Islamic spirit must always be a commitment of the UNISBA academic community to then be transferred and internalized to all students so that the vision, mission and goals of UNISBA can be achieved effectively.

## Effectiveness of Management of the Development of Islamic Spirit Quality and Increased Religiosity

The development of Islamic spirituality is a commitment of UNISBA in providing good services to students and to the wider community. UNISBA states that "religion (Islam)" becomes as "the ultimate concern" and as a "way of life" in activities, in accordance with the purpose of conducting education UNISBA wants to give birth to graduates who are morally virtuous. UNISBA also believes that *akhlaqul karimah* will be born from the understanding of the Shari'ah of Islam that is strong, deep, and broad which is internalized in the soul of each individual.

The concept of religiosity refers to the quality or condition of a person in understanding, living, and practicing the rules of his/her religion and displayed in total obedience. Someone who has a high level of religiosity tends to carry out the rules and obligations in their entirety and carry out their duties well. In the context of Lecturers and Education Personnel, religiosity is a religious commitment that contains the following meanings: (a) how firm their beliefs are, (b) how fixed and appropriate the worship (ritual) they do, (c) how deep is their religion , (d) how much knowledge of religion they have, and (e) how strong religious teachings can motivate their behavior.

UNISBA's commitment in making the Islamic spirit as the basis for carrying out daily activities, in line with the expectations of the establishment of UNISBA, will implement Islamic teachings in the broadest sense, especially in preparing Indonesian educated people who are responsible for the nation, state and humanity refers to the achievement of the ridha of Allah. UNISBA continues to work with clear and definite parameters and is managed professionally and institutionally. For this reason, the UNISBA RETAIL issued a regulation No : 428 / C.12 / Rek.XII / 2014, concerning the Guidelines for Improving and Developing the Quality of Islamic spirit and technical guidelines for the improvement and development of the quality of Islamic spirit in UNISBA. Those responsible for conducting Islamic coaching are coordinated by the UNISBA Institute for Islamic Studies and

Personality Development (LSI-PK). Therefore, the UNISBA LSIPK is expected to be a strategic and prestigious institution in managing the improvement of religiosity and development of the Islamic spirit in UNISBA.

In a one-day workshop held in Bandung on August 21, 2008 with reference to the Sixth Section of the UNISBA Statute, article 59 paragraph (1) and (5), LSI (now LSIPK) has the function of developing Islamic concepts. In addition, LSI-PK is an extension of the stretch of the tradition of UNISBA religious scientific meetings, both in the form of rigorous academic textual theoretical studies on the development of Islamic Sciences and Basic Sciences and in the form of practical thinking concerning contextual Islam internally and externally. LSI-PK emerged from the hope of becoming an institution of dialogue, prestigious, total, integral, and holistic nuances in normative Islam and historical Islam. LSI-PK, a religious think tank (place of thought), paradigmatically wants to be a place of religious study that is contextual, textual, academic, open, and universal. Furthermore, this institution plays a role in improving the quality of understanding, appreciation, and practice of Islamic teachings and values in the fields of economics, politics, law, social, culture, art, science, technology, education, and religious life itself, and therefore, the breath of the vision, mission, and purpose of LSI-PK is based on Islam itself, namely: Vision, excels in the study of science and technology and IMTAQ; Mission: a) Studying Islamic scientific thought, b) Synergizing Islamic concepts with the sciences developed at UNISBA universally, c) Producing monumental works that have the unique characteristics of UNISBA in adding to the scientific treasures in society. Goals: a) Establishment of a forum for the development of new ideas that are in line with the *Aqeedah* of Islam, b) The birth of constructive and productive thoughts for the progress of science and technology that are in line with Islamic *Aqeedah*, c) The development of the spirit of deepening the teachings of Islam through the expertise stages of dialogue, comparability, and integration of science; d) Widespread results of studies for the progress  and welfare of individuals, families, communities, nations, and countries, e) Preservation of faith, shari'ah, and morals, both individuals, families, society, nation, andcountry.

LSIPK functions to develop concepts and studies of Islam and to manage Islamic Religious Education and Personality Development Sciences. To implement the function of LSIPK equipped with three areas of activity, namely: (a) Field of Islamic Religious Education (PAI) and Islamic Boarding Schools; (b) Personality Development Fields; and (c) Field of Fatwa, Islamic Studies,  and Management of Mosques.

**Supporting factors and inhibiting factors**
Supporting factors in the development of the Islamic Ruhul and increased religiosity at UNISBA is the existence of UNISBA leadership policies as outlined in a clear UNISBA management system (Statutes, Civil Service Regulations, and UNISBA Work Plans) supported by sufficient available facilities. While the most important

inhibiting factor is not yet the full growth of brotherhood from each of the managers of UNISBA. Besides that the interest in the development of science (religion) is relatively still need to be improved with a sufficient level of welfare obtained from UNISBA.

## CONCLUSIONS AND RECOMMENDATIONS

From the results of data acquisition both literature review/ documentation and field data relating to the development of the Islamic spirit and the increase in religiosity can be summarized as follows:

a.  UNISBA's policy in implementing regulations to improve and develop the Islamic Ruhul remains consistent, committed and accommodating.
b.  The UNISBA education staff lecturers totaling around 511 people are all Muslims. But the level of religiosity is relatively varied and still needs to be greatly improved.
c.  Supporting factors in the development of the Islamic Ruhul at UNISBA is the existence of UNISBA leadership policies as outlined in the UNISBA management system consistently with the available facilities that are sufficient. While the most important inhibiting factor is the relative attitude of *ukhuwwah* still not fully embedded.

Theoretically, the phenomenon of the religiosity of lecturers and education personnel of UNISBA is a reality of research that is very rich, interesting and complex with various dynamics. Religiosity research can be used to enrich religious studies and can contribute to other established disciplines. Religious Studies, Anthropology of Religion and Sociology of Religion. Therefore, research on religiosity should be able to be further developed through the cultural themes of society. In order to expand the knowledge of Religion it is necessary to have a collaborative and interdisciplinary study in order to produce a more comprehensive and in-depth study on the religiosity of the UNISBA community as a whole (Students, Lecturers, and Education Personnel). To the UNISBA leadership so that they always carry out monitoring and evaluation relating to the improvement of the quality of the development of Islamic ruhul at UNISBA through religious guidance. To the researchers in order to continue and deepen similar research about the relationship between religiosity and the quality of performance in the UNISBA environment. Because this kind of research is very important, given the social phenomena that develop in the global era tend to only prioritize desires based on their respective egos. The UNISBA lecturers should be oriented towards the vision, mission and objectives of UNISBA integrally. Religion practitioners are expected to be able to help improve and develop the quality of diversity of the community.

## ACKNOWLEDGEMENTS

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