

# The Development Policy of Ruhul Islam and the Religiosity Improvement

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**Abstract**—This study examines the policies of UNISBA in the development of the Islamic teaching and the improvement of religiosity. The research focus on starting the management of foundation as well as the university leaders to the level of Head of Field. The aim is to explore and analyze the consistency of the rules as UNISBA's formal decisions in the development of the Islamic teaching and the improvement of religiosity as the main reference for the academic community, especially the lecturers and staffs. The urgency, which is given the vision, mission and goals of UNISBA policy, is directed at institutional behavior in creating Islamic values for the academic community. The development of Islamic spirituality and the improvement of religiosity have an interdependence relationship. Both of them will be carried out effectively if guided by institutional policies that are consistent, adaptive and interpretive. Besides that, this issue has not been done much by previous researchers.

**Keywords**—policy; religiosity; Islamic teaching

## I. INTRODUCTION

Human life in the global era will be faced two tremendous surprises, namely a surprise that has physical and psychological dimensions. A surprise psychological dimension can threaten the continuity of human civilization [1]. This ultimate therapy applies when humans are psychologically threatened, in fact he needs a spiritual touch through religious messages [2]. The more advanced civilization achieved by humans, at same time, he needs and depends on the touch of religion. The existence of Islamic institutions is very important, because from Islamic point of view such as universities are the heart of civilization which is expected to be able to develop the Islamic teaching through the organization of higher education such as *tridharma*.

The values of Islamic teaching in Islamic higher education should motivate the direction of its education, the foundation in all activities, supporting knowledge, and soft skills as well. Thus, Islam spreads its messages to every dimension of life [3],

through interacting, shaping, coloring culture, and Islamize the framework of basic principles, and the worldview of everything [4]. In other word, the teaching of Islam is internalizing the individual and social behavior with the values of Islam.

The level of religiosity should be developed by Ruhul Islam because both of them have an interdependence relationship [5]. Thus, the policy of developing the Islamic teaching will increase the religiosity in directly proportional [6]. The problem is how to make them integrated while the UNISBA's policies in the development of the Islamic spirit can increase the religiosity among the lecturers and staffs.

Policy, is the rules that were written as a formal decision of a certain organization. Its goal is to regulate the society behavior in creating new values in the organization [7]. This formal decision will be the main reference for organizational members to behave. Therefore, the policy is a projected program of goals, values, and practices (a program to achieve goals, values and directed practices) [7]. As a formal decision of the organization, the policy process is formulated through: (a) Preparation of an agenda or agenda setting, (b) Policy formulation, (c) Policy making or decision making, (d) Implementation of policies, (e) Policy evaluation [7].

In its implementation, a common 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 certain looking at the compatibility between the application of policy and design, so that it has a positive impact [7]. At least there are 4 (four) important variables are 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 structure [8].

The term religiosity means diversity (obedience to religion) [9], taken from the word religious (= religious in nature) [10], derived from the word religion (Latin: religio, religare or religere [11], which is often interpreted by religion (Sanskerta) and dien (Arabic). From this understanding of language it can be understood that religiosity is a religious commitment that can be seen in the form of individual behavior in religion.

In connection with the above understanding, Rodney Stark and Charles Y. Glock [12], 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 Consequential Dimension)".

The religiosities dimensions, according to Ancok, can be equated with the concept of Islam even though it is not entirely the same [13]. The ideological dimension, can be equated with the faith. The ritual dimension, can be equated with syari'ah or worship. The experiential dimension, can be equated with mysticism, and the intellectual dimension (knowledge) in Islam has a very important role to perfection the implementation of other dimensions. Finally, the consequential dimension has the same meaning with Islam, that is to unity the *aqidah*, syari'ah and akhlak as the core embodiment of Islamic teachings. Thus, according to the Islamic perspective that religiosity is a comprehensive and complete nature. This is in line with the call of Allah SWT, to the believers to do obedience in Islam "kaffah".

Therefore, Neil C. Warren states that the religiosity dimensions of Stark & Glock, are a fairly detailed and comprehensive category that can be used to explain the characteristics and qualities of other religiosity [14]. How fixed and appropriated the implementation of worship (ritual), how deeply appreciation of the religion they embrace, how much knowledge they have, and how strongly a person's behavior that is motivated by religious teachings are. Also these contains the aspect of intrinsic, extrinsic, social intrinsic, and extrinsic social as well. Thus, religiosity encompasses all dimensions of all aspects of life, both visible and visible to the visible or invisible that occur in the human heart [13]. Religiosity in this study shows the quality or condition of a person in understanding, living and practicing the religious rules he adheres to and shown by obedience. So, achieving maturity of one's religious awareness depends on intelligence, feelings, motivation, life experiences, and socio-cultural conditions. Thus, the level of religiosity is the level or level of human attachment to religion. Someone who has a relatively high attachment to religiosity tends to carry out the rules and obligations and duties properly [15]. The level of religiosity positions adherents of religion to be religious people.

The word *ruh* in the quran is referred to as twenty-four times with various contexts and meanings and not all related to humans [16]. The word *ruh* related to humans is explained in

the context of the prophet Adam's creation, who has a tendency to noble qualities and follow the truth [17]. In this study, the purpose of the Islamic teaching is more concerning on the level of its application which is parallel to the attitude of the *ukhuwah* or brotherhood [18]. Ruhul Islam is 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 an agent to dynamite all community activities,

The aim is to explore and analyze the consistency of the rules as UNISBA's formal decisions in the development of the Islamic teaching and the improvement of religiosity as the main reference for the academic community, especially the lecturers and staffs.

## II. METHODS

This study used a qualitative approach with phenomenological, interpretive, and descriptive methods [19, 20]. The data collected are primary data obtained from the field directly and combined with document data including from various previous studies. The techniques of data collection were carried out through participant observation, forum group discussion, in-depth interviews, and document review and literature. In order to be perfected, the findings also used "data triangulation". While data analysis is done through: (1) The process of interpretation, (2) Internal coherence, (3) Comparative, and (4) Heuristics method.

## III. RESULTS AND DISCUSSION

### A. Basic Policy Principles

Based on research findings, UNISBA's policies are related to the development of Islamic teaching which the rules are written in the UNISBA's formal decisions that are binding in regulating the institutional behavior of UNISBA, such as functions, duties, positions and management, where the formal decision involve in creating Islamic values for the UNISBA's academic community. The policy said in the Statute, on Civil Service Regulations, and at the same time, the strategic plans of UNISBA as a basic reference in developing the quality of Islamic teaching is given in order to anticipate and solve the problems to achieve UNISBA's goals and objectives.

Historical facts reveal that UNISBA's policies were aligned with the expectation of the implementation of Islamic teachings in the broadest sense, especially in the preparation of educated Indonesian people, responsibly for the nation, the state and the humanity which refer to the attainment of the pleasure of Allah. This policy is based on the desire to uphold and develop the Islamic teaching. Based on the findings of the study in the field and such kind of these were written, UNISBA's policies regard that the development of Islamic teaching can be said to be consistent, committed, and more adaptive.

### B. Policy Process

Historical facts also reveal that the Islamic teaching which was used as the basis for the implementation of education that is built in two stages, the first stage, the establishment of Islamic teaching starting from 1957 to 2000, and the second

stage is the development of the Islamic teaching starting from 2000 to 2025.

The stages of enforcing the Islamic teaching periodically carried out in the period 1957-1970 including the policies on the management of UNISBA which were colored by the track of jihad. In this period, the UNISBA truly reflected the teaching of jihad, such as lecturers were not paid and students did not pay a tuition. This intuition strives to implement Islamic teachings in the broadest sense through the preparation of Indonesian people who are honorable. Then, in the period of 1970-1985, the UNISBA spread its wings as a modern university. It was beginning to stretch the networking with the umaro and the ulama as well as the ummah, in order to answer to solve the positioning of it that belongs to the institution of ummah. The UNISBA started to be as a pioneer in the renewal of Private Islamic higher Education (PTIS) by establishing a Private Islamic Higher Education Cooperation Agency (BKSPPTIS). In the period 1986-1995, UNISBA was began initiating to have program for the boarding undergraduate and lecturers. And then, in period 1996-2000, UNISBA started initiating to organize the praying of Eid al-Fitr gathering institutionally. Thus, it is found in the prospective Islamic boarding schools where was begun to take place for new student involving in boarding school program. The Islamic teaching is increasingly being developed by issuing a circular number 306 / F.04 / I / 2002 concerning dress manners, where it helps to increase the capacity of worship for lecturers and staffs through the program of *Umrah* and *Hajj*. (8) Also it is solved the question to how maintain this institution to be as an Islamic campus through several steps, to disseminate and revive the greetings in the campus, to be familiarity dressing politely and Islamic, to maintain the atmosphere of worshiping at the campus, to be more practicing praying gathering at the campus, and to make habitual practicing with reading the Qur'an before starting presentation the lecture.

While the stages of developing Islamic teaching were carried out from 2000 onwards (2025) which were characterized by; first, Improving the status of circulars with the Rector's decree or Pector's regulations. Second, Re-evaluating the implementation of Islamic education for staffs and lecturers. Third, Strict selection of employees and lecturers in the field of Islam. last, Increased the commitment hoe to maintain the teaching of Islam in the life of the college.

Thus, the Islamic teaching in UNISBA is used as a direction and target for the development of the academic community. The Islamic teaching is used as the foundation in all the activities of the tertiary of tridharma mission. The Islamic teaching is used to a support for knowledge and soft skills. All UNISBA's components agree that the Islamic teaching is very important to be as platform for commitment of the UNISBA academic community that be transferred and internalized to all students so that UNISBA's vision, mission and goals can be achieved effectively.

### C. Policy Implementation

The policy of developing the teaching of Islam is regulated through the tri dharma of college activities that are the Dharma Education and Teaching. First, is to produce qualified and

competitive graduates where there is a balance between intellectual, emotional and social competencies and responsiveness changing in knowledge, especially how to solve a solution to the issues in the complex global world ( Mujahid); second is to produce thoughts, ideas, theories and technology in the learning process based on Islamic values (= Mujtahid); last, is to create a new and adaptable learning system and environment, constantly updating learning documents (curriculum, syllabus, and Lecture Implementation Plans), with the contextual learning methods and techniques based on Islamic values (Mujaddid).

The Research Dharma is to produce a quality and international standard research. Then, the contribute to various policies internally and externally for the interests of institutions and government are based on Islamic values (Mujahid); to discover new concepts, models, paradigms and theories based on Islamic values (Mujtahid). To develop the concept of religion, education, social sciences, exact sciences, technology, health sciences, in order to build new knowledge are based on Islamic values. To be able to overcome various problems that arise with new thoughts based on Islamic values. (Mujaddid).

The Dharma of Community Service is to help the improving the quality of community welfare based on Islamic values. Using the science of religion, education, social sciences, exact sciences, technology, health sciences in formulating people's needs are 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 are based on Islamic values. Fostering professionally the academic community are based on Islamic values (Mujahid). To Continue exploring and developing the ideological, political, economic, social and cultural potential that exist in society are based on Islamic values (Mujtahid). Trying to change the paradigm and mindset of a rational and realistic society in accordance with Islamic values. Realizing a respectable global academic community in accordance with Islamic values (Mujaddid).

In order to the implementation of UNISBA's policies is to increase religiosity more effective in the campus environment, the UNISBA's Rector issued a regulation number 428 / C.12 / Rek.XII / 2014, concerning the Guidelines for Improving and Developing Islamic teaching regarding a quality and technical guidelines how to improve and develop the quality of Islamic teaching at UNISBA as well. While the institution responsibility for management are coordinated by the Institute for Islamic Studies and Personality Development (LSI-PK). At this level LSIPK of UNISBA is seen as a strategic and prestigious institution in managing the improvement of religiosity and development of the Islamic teaching at UNISBA.

Based on the results of a one-day workshop held in Bandung on August 21, 2008 with reference to the Sixth Statute of UNISBA, article 59 paragraph (1) and (5), the Institute for Islamic Studies (LSI) is now namely LSIPK (Institute for Islamic Studies and Personality Development) has the function for developing Islamic concepts. LSI-PK is an extension of the stretch of the tradition for religious scientific meetings at UNISBA, both are the form of rigorous academic

textual theoretical studies on the development of Islamic Sciences and Basic Sciences and the form of contextual Islamic practical thinking both internally and externally. LSI-PK is seen as an institution of dialogical, prestigious, total, integral, and holistic nuances in platform of Islamic framework. LSI-PK is a religious think tank paradigmatically to be a place of religious study that is contextual, textual, academic, open, and universal. Ideally LSIPK can play a role in improving the quality of understanding, and practicing Islamic teachings and values in the fields of economics, politics, law, social, culture, art, science, technology, education, and religiosity itself. Therefore, the breath of LSI-PK's vision, mission and goals are based on Islam itself.

Thus, LSIPK has a function to develop concepts and studies of Islam and to manage Islamic Religious Education and Personality Development Sciences. For this reason LSIPK is institutionally equipped with fields: (a) Islamic Religious Education (PAI) and Islamic Boarding Schools; (b) Personality Development Courses; and (c) Fatwa, Islamic Studies and Management of Mosques.

#### IV. CONCLUSIONS AND SUGGESTIONS

Based on data obtained from both historical facts, Statutes, Manuals, Chancellor performance reports, Forum Group Discussion (FGD) at the University level, participant observation and in-depth interviews, showed that UNISBA's policy on developing the quality of Islamic teaching since its beginning in 1957 is to study all these things that were done in 2018 which is relatively consistent, committed and accommodated.

The policy process is generally pursued through the formulation of agenda settings, policy formulation, decision making, policy implementation, and policy evaluation. The policy process is generally pursued through the formulation of agenda settings, policy formulation, decision making, policy implementation, and policy evaluation, which are formulated hierarchically from the UNISBA's Statute, Civil Service Regulations, University Regulations, Chancellor Regulations, Faculty Regulations, Dean Regulations and Director of Postgraduate regulation.

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