

## EXPLORING THE IMPACT OF MUSLIM STUDENTS' RELIGIOSITY ON INDONESIAN LOCAL WISDOM

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**Abstract:** *The research aims to explore the influence of Muslim students' religiosity on local wisdom in Indonesia. Employing a quantitative approach, the study distributed questionnaires to 1026 students. The sample was selected using purposive sampling, specifically targeting Muslim students practicing moderate Islamic teachings. Five dimensions of religiosity were assessed: spirituality (X1), ideological (X2), intellectual (X3), experiential (X4), and consequential (X5). Multiple linear regression was utilized to estimate the impact of these dimensions. Findings indicated a positive correlation between students' religiosity and Indonesian local wisdom. Empirical evidence revealed that only three dimensions of religiosity—ideological, intellectual, and consequential—significantly and positively influenced local wisdom. Among these, the consequential dimension exhibited the highest impact, with a regression coefficient of 2.13. Conversely, spirituality and experiential dimensions showed positive but statistically insignificant effects. The implication is that Muslim students with open-minded and flexible attitudes represent valuable social assets in preserving Indonesia's local wisdom values.*

**Keywords:** *Indonesian Local Wisdom, Muslim Students' Religiosity, Dimensions of Religiosity.*

### INTRODUCTION

Local wisdom is an expression of a rich cultural heritage that is reflected in everyday life. The influence of various traditions indirectly or directly helps shape and strengthen local wisdom which is then applied by local communities in all aspects of their lives. In accordance with the regulations of Law No. 32/2009 on Environmental Protection and Management, local wisdom is explained as moral principles that are practiced by the community to maintain and care for the environment in a sustainable manner. Regional cultures inherited by ethnic groups in Indonesia show variations, characteristics,



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languages, values, and symbols derived from the social life of the people. Indonesia's enduring cultural diversity has been formed through a long evolutionary process<sup>1</sup>.

However, this variety can lead to disputes between members of society who hold different views. Indonesia's cultural diversity, which includes a population of diverse ethnicities, beliefs and cultural backgrounds, makes the country vulnerable to conflict<sup>2</sup>. A similar document states that Indonesia is prone to inter-group conflicts rooted in ethnic, religious, racial and class differences<sup>3</sup>. Examples of this are the increase in drug abuse across Indonesia and the rise in terrorism cases that use religion as a pretext in various parts of the country. However, such criminal and violent behavior is contrary to Indonesia's traditional values and cultural heritage that advocate respect and humanitarian principles. Indonesia's local wisdom teaches its people to act in a friendly manner, collaborate, behave politely, be ready to sacrifice, demonstrate a positive work ethic, respect each other, and uphold tolerance.

Unfortunately, today it seems that these principles are less effective. There is a downward trend in social morality in Indonesian society. Every day, the mass media, including television and newspapers<sup>4</sup>, are full of news about crime, fights and other violence. Indonesia's young generation seems to have lost their understanding of local wisdom values. Their interest in their heritage is minimal. Those who grow up in the modern era tend to live a more individualistic life, often forgetting the traditions of their ancestors<sup>5</sup>.

The inevitable development of science and technology requires the Indonesian government to care for local wisdom so that it is preserved, sustainable, developed, and can adapt to the rapid progress of the times<sup>6</sup>. Preserving traditional values passed down by our ancestors is one method to prevent social conflict. In fact, reinvigorating local values can dispel radicalism rooted in religion, where one of the root causes of radicalism is the loss of traditional values in the younger generation. When noble values practiced

<sup>1</sup> A. Safril Mubah & Sarah Anabarja, "Globalization, national identity and citizenship: Dilemma of Chinese Indonesians in Indonesian nation-building", *Tamkang Journal of International Affairs*, 2020, [https://doi.org/10.6185/TJIA.V.202001\\_23\(3\).0002](https://doi.org/10.6185/TJIA.V.202001_23(3).0002).

<sup>2</sup> Luh Suryatni & Dewa Ketut Kerta Widana, "Perception and Appreciation of The Indonesian Plural Society Toward Cultural Diversity", *Technium Social Sciences Journal*, 2023, <https://doi.org/10.47577/tssj.v43i1.8768>.

<sup>3</sup> Mohammad Takdir, M. Mushthafa, & Rozinah AS, "The Dynamics of Religious Conflict in Indonesia: Contestation and Resolution of Religious Conflicts in The New Order Age", *Al-Adyan: Journal of Religious Studies*, 2021, <https://doi.org/10.15548/al-adyan.v2i2.3184>.

<sup>4</sup> Nanang Krisdinanto, "When advertisements are disguised as news: the ethics problem in Indonesian mass media", *Jurnal Studi Komunikasi (Indonesian Journal of Communications Studies)*, 2021, <https://doi.org/10.25139/jsk.v5i2.3527>.

<sup>5</sup> Peter Somlai, "6.3 Growing up in Europe. Contemporary Horizons in Childhood and Youth Studies. L. Chisholm, P. Büchner, H.-H. Krüger and M. du Bois-Reymond (eds.). Berlin, New York: de Gruyter, 1996", *Intercultural Reconstruction*, 2023, <https://doi.org/10.1515/9783112696385-039>.

<sup>6</sup> Sidik R. Usop & Ismi Rajiani, "Indigenous Indonesian Dayak Traditional Wisdom in Reducing Deforestation", *Indonesian Journal of Geography*, 2021, <https://doi.org/10.22146/IJG.43546>.



and cherished by the younger generation fade, it makes them vulnerable to radical ideologies<sup>7</sup>.

Traditional values rooted in the lives of Indonesian people play a crucial role in resolving conflicts between groups. This phenomenon is reflected in a number of cases in various regions in Indonesia that show the success of local values in handling these conflicts. Therefore, steps need to be taken to raise the awareness of Indonesia's next generation to the heritage of local values. While maintaining cultural diversity, it is also important to transfer values and knowledge from one generation to the next. A release published by the United Nations (UN) in 2013 emphasized that transferring cultural values to the younger generation is a step that strengthens respect for cultural diversity, which in turn can help create an atmosphere of peace indirectly<sup>8</sup>.

Therefore, there is a need for integration between religious values and local wisdom. This research provides concrete evidence through the use of quantitative data and statistical analysis to show the relationship between the level of religiosity of Islamic university students as a representation of Indonesian youth and their views on Indonesian local wisdom values. The level of religiosity commitment of university students, measured through five dimensions in the expression of religious practice, was introduced by Glock in 1962. These dimensions include aspects of spirituality or practice, ideological or religious belief, intellectual or knowledge, experience or emotion, and consequence or attitude<sup>9</sup>.

In recent decades, there have been many studies exploring cultural and religious diversity<sup>10</sup>. Islamic religious education that carries the principle of pluralism is considered an educational model that respects diversity. In addition to discussing religious values in depth, this model also aims to preserve local wisdom<sup>11</sup>. Religious values that can embrace cultural diversity in Indonesia's diverse society are believed to preserve local wisdom. As a result, an inclusive culture derived from religious teachings emerges that is able to maintain unity, promote balanced social relations, and integrate religion and culture, especially in the context of Indonesia's cultural diversity<sup>12</sup>.

<sup>7</sup> Sri Dewi Ariyani, "Is Moral Education Effective in Preventing Radicalism and Terrorism?", *Indonesian Journal of Counter Terrorism and National Security*, 2023, <https://doi.org/10.15294/ijctns.v2i1.66161>.

<sup>8</sup> Stella Aririguzoh, "Communication competencies, culture and SDGs: effective processes to cross-cultural communication", *Humanities and Social Sciences Communications*, 2022, <https://doi.org/10.1057/s41599-022-01109-4>.

<sup>9</sup> Vassilis Saroglou و.آ., "Believing, Bonding, Behaving, and Belonging: The Cognitive, Emotional, Moral, and Social Dimensions of Religiousness across Cultures", *Journal of Cross-Cultural Psychology*, 2020, <https://doi.org/10.1177/0022022120946488>.

<sup>10</sup> Michael J. Cuyjet و.آ., *MULTICULTURALISM ON CAMPUS: Theory, Models, and Practices for Understanding Diversity and Creating Inclusion*, *Multiculturalism on Campus: Theory, Models, and Practices for Understanding Diversity and Creating Inclusion*, 2023, <https://doi.org/10.4324/9781003446101>.

<sup>11</sup> Hadi Pajarianto, Imam Pribadi, و Puspita Sari, "Tolerance between religions through the role of local wisdom and religious moderation", *HTS Teologiese Studies / Theological Studies*, 2022, <https://doi.org/10.4102/hts.v78i4.7043>.

<sup>12</sup> Rifky Serva Tuju, Babang Robandi, و Donna Crosnoy Sinaga, "Internalisasi Moderasi Beragama dalam Kurikulum Sekolah Tinggi Teologi di Indonesia", *Jurnal Teologi Berita Hidup*, 2022, <https://doi.org/10.38189/jtbh.v4i2.240>.



## RESEARCH METHODS

This study utilizes quantitative methods to explore the relationship between the level of religiosity among university students and local wisdom in Indonesia. The research tool used was a questionnaire survey, which was distributed to 1026 Muslim youth. The sample was randomly selected through an online survey. The questionnaire was distributed between September 10-15, 2024. The distribution process was managed by a survey institution under the auspices of UNZAH Genggong. The location of this research was at one of the Islamic universities in East Java, Indonesia. It should be noted that all survey participants were university students representing Indonesia's younger generation. Although the sample was randomly selected, this study applied a purposive sampling technique, where the selection of the sample was based on specific considerations. The criteria used were Muslim students who follow moderate Islam and apply it in their daily lives, due to their reputation for inclusive and flexible thinking.

In order to identify the relationship between students' level of religiosity and local wisdom, this study utilizes a multiple linear regression approach, where one variable serves as the dependent variable (Y) and five other variables serve as independent variables (X). Each statement in the questionnaire, which represents both types of variables, is scored using a Likert scale from 1 to 5. Low scores indicate strong disagreement, while high scores indicate great agreement. In this study, 20 statements were used to measure the dependent variable (Y), while 15 statements were used to measure the independent variable. Given that there are five indicators on the independent variable, each indicator is measured using three statements.

In this study, the variable of focus is the attitudes and actions of Muslim students towards the diversity of local wisdom values in Indonesia. To measure this variable, indicators of local wisdom that have been published by the data and statistics institute under the Ministry of Education and Culture are used. Two main aspects of local wisdom, namely tangible and intangible, are the basis for the preparation of this research measurement tool. On the other hand, the independent variables in this study consist of five dimensions of religiosity, namely ritual (X1), ideological (X2), intellectual (X3), experiential (X4) and consequential (X5) aspects.

Since this study analyzes the five dimensions of religiosity and their impact on local wisdom in Indonesia, hypotheses are proposed as a first step. To evaluate these hypotheses and conclude the research results, the multiple linear regression method was used with the help of SPSS software. Next, the hypotheses proposed in this study will be elaborated.

### *Hypothesis 1*

H0: The spirituality dimension does not exert a notable impact on local wisdom.

H1: There is a noteworthy effect of the spirituality dimension on local wisdom.

### *Hypothesis 2*

H0: There is no significant influence from the ideological dimension on local wisdom



H1: There is a significant influence from the ideological dimension to local wisdom

#### *Hypothesis 3*

H0: There is no significant influence from the intellectual dimension on local wisdom

H1: there is a significant influence from the intellectual dimension to local wisdom

#### *Hypothesis 4*

H0: There is no significant influence from the experiential dimension on local wisdom

H1: There is a significant influence from the experiential dimension to local wisdom

#### *Hypothesis 5*

H0: There is no significant influence from the consequential dimension on local wisdom

H1: There is a significant influence from the consequential dimension to local wisdom

## **RESEARCH RESULTS**

The general description of the respondents who are part of the sample in this study is as follows. The average age of Muslim students is 20 years with a standard deviation of 1 year. The age range of respondents varied from 16 years as the youngest to 27 years as the oldest. The majority of respondents were female, reaching 74.00% compared to 28.00% male respondents. A total of 38.20% of respondents were in their third year of study, followed by 35.40% who were in their first year. In the context of religious learning experience at boarding schools, 39.70% of respondents stated that they had attended religious education at boarding schools, while 62.20% stated otherwise. Islamic boarding schools are known as places where Muslims study religious knowledge, which can encourage the spirit of multiculturalism among Muslim communities<sup>13</sup>.

Before conducting data analysis using statistical methods, it is important to test the research instruments. Two instrument tests that are commonly conducted to ensure that data from questionnaires can be used for further statistical analysis include validity and reliability tests. Typically, product moment correlation coefficient and *Cronbach Alpha* value are used to evaluate the validity and reliability of an instrument. The validity of a statement is considered statistically significant if the significance value is less than 0.05. Meanwhile, the reliability of a research instrument is considered good if the *Cronbach Alpha* value exceeds 0.7. The results of the dependent variable (Y) validity test can be seen in Table I.

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<sup>13</sup> Hatta Hatta وآخ., "MULTICULTURAL EDUCATION TO BUILD THE MODERATE-RELIGIOUS CHARACTER AT BAITUL ARQAM ISLAMIC BOARDING SCHOOL", *Fenomena*, 2022, <https://doi.org/10.35719/fenomena.v21i2.131>.



**Table I. Validity Test of Dependent Variable**

Items	Coefficients	Sig.
Y1	0.39	0.00
Y2	0.44	0.00
Y3	0.45	0.00
Y4	0.52	0.00
Y5	0.57	0.00
Y6	0.56	0.00
Y7	0.56	0.00
Y8	0.55	0.00
Y9	0.67	0.00
Y10	0.72	0.00
Y11	0.56	0.00
Y12	0.67	0.00
Y13	0.72	0.00
Y14	0.61	0.00
Y15	0.56	0.00
Y16	0.65	0.00
Y17	0.56	0.00
Y18	0.53	0.00
Y19	0.52	0.00
Y20	0.55	0.00

Dalam Tabel I, lambang Y1 hingga Y20 merujuk pada pernyataan-pernyataan dari satu hingga dua puluh. Koefisien-koefisien ini mencerminkan koefisien korelasi product moment yang dihasilkan dari output SPSS. Sementara itu, nilai "sig." menunjukkan signifikansi atau nilai p dari analisis koefisien korelasi, yang digunakan untuk menentukan validitas suatu pernyataan. Semua nilai p pada Tabel I adalah 0,00, yang kurang dari 0,05. Hal ini mengindikasikan bahwa instrumen penelitian yang digunakan untuk mengukur variabel dependen (Y) valid secara statistik. Selanjutnya, Tabel 2 memperlihatkan hasil uji validitas variabel independen (X). Untuk mempermudah, kelima dimensi religiusitas telah digabungkan menjadi satu.

**Table 2. Validity Test of the Independent Variable**

Items	Coefficients	Sig.
X12	0.72	0.00
X13	0.73	0.00
X14	0.84	0.00
X22	0.86	0.00
X23	0.96	0.00
X24	0.95	0.00
X32	0.82	0.00
X33	0.83	0.00
X34	0.88	0.00
X42	0.97	0.00
X43	0.82	0.00
X44	0.83	0.00
X51	0.86	0.00
X52	0.96	0.00
X53	0.82	0.00

According to Table 2, the symbols X12 to X14 refer to the statements measuring the first independent variable (X1), the spirituality dimension. The symbols X22 to X24 refer to the second independent variable (X2), the ideological dimension. The symbols X32 to X34 identify the third independent variable (X3), namely the intellectual dimension. Meanwhile, symbols X42 to X44 indicate the fourth independent variable (X4), namely the experiential dimension. Furthermore, symbols X52 to X54 describe the fifth independent variable (X5), namely the consequential dimension. Table 2 confirms that the instruments used to measure the independent variables are statistically valid, with all p-values at 0.00 for all statements. Table 3 then displays the results of the instrument reliability tests for the independent and dependent variables.

**Table 3. Reliability Tests**

Variables	Cronbach's Alpha	N of Items
Independent (X)	0.88	15
Dependent (Y)	0.89	20

Table 3 shows that all statements in the research tool used to assess the reliability of the independent and dependent variables proved to be statistically reliable. This is



reinforced by Cronbach Alpha values that exceed 0.71 for both variables. From Table 3, it can be seen that these two variables have Cronbach Alpha values of 0.88 and 0.89, respectively.

Therefore, as the research tools have passed the validity and reliability tests successfully, the collected data can be subjected to further statistical analysis to confirm the previously proposed hypotheses. Table 4 summarizes the multiple regression analysis aimed at finding correlations between the five dimensions of religiosity and local wisdom values among Muslim university students in Indonesia.

**Table 4. Model Summary**

<b>Model</b>	<b>R</b>	<b>R square</b>	<b>Adjusted R Square</b>	<b>Std. Error of the Estimate</b>
I	0.45	0.19	0.19	9.49
<i>a. Predictors: (Constant), X1, X2, X3, X4, X5</i>				

From the data in Table 4, it can be concluded that all the independent variables or predictor factors used in this study, such as ritual (X1), ideological (X2), intellectual (X3), experiential (X4), and consequential (X5) aspects, show a positive correlation. Table 5 shows the regression estimation results that reflect the regression coefficients and their significance.

**Table 5. Coefficients**

<b>Model</b>		<b>Unstandardized Coefficients</b>		<b>Standardized Coefficients</b>	<b>t</b>	<b>Sig.</b>
		<b>B</b>	<b>Std. Error</b>	<b>Beta</b>		
1	(Constant)	39.83	6.59		6.04	0.00
	Rituality (X <sub>1</sub> )	0.04	0.18	0.01	0.20	0.84
	Ideological (X <sub>2</sub> )	0.94	0.44	0.06	2.16	0.03
	intellectual (X <sub>3</sub> )	0.63	0.16	0.15	3.96	0.00
	Experiential (X <sub>4</sub> )	0.27	0.22	0.05	1.23	0.22
	Consequential (X <sub>5</sub> )	1.54	0.22	0.28	6.87	0.00
<i>a. Dependent Variable: Local Wisdom</i>						

Analysis of Table 5 confirms that the regression coefficients (B) for all independent variables are positive. This indicates that each dimension of religiosity has a positive influence on local wisdom values. In addition, the analysis also shows that the standard errors for all independent variables are relatively small, with an average of 0.24. This low standard error value indicates a high level of accuracy in the analysis.

## DISCUSSION OF RESEARCH FINDINGS

This section reviews in detail the results of the analysis related to the impact of student religiosity on local wisdom in Indonesia. The focus of this study is limited to students who adhere to moderate Islam, so the discussion also highlights the relationship between the dimensions of religiosity derived from this teaching.

Overall, the analysis shows a positive relationship between the five dimensions of religiosity and local wisdom. This is reflected in the correlation coefficient (R) in Table 4 which shows a positive value of 0.44. This figure also shows that the relationship between religiosity and local wisdom is relatively strong. Although the correlation is not very strong, this result has important relevance that should not be ignored<sup>14</sup>. Even small efforts to maintain local wisdom values among Indonesia's younger generation should be taken seriously. This is due to their declining awareness of preserving the cultural heritage of their ancestors that has been an integral part of Indonesian life for centuries.

When students' religiosity levels in these five dimensions increase, their attitudes and actions towards local wisdom values passed down from their ancestors also increase. Thus, student religiosity plays an important role in maintaining and preserving local wisdom values that are unique to Indonesia. This result is in line with previous research that confirms that religion and local wisdom are not conflicting concepts, but rather support each other. Muslim students' behavior towards local wisdom is directly related to their level of religiosity. As both are fundamental aspects of human life, they are inseparable in the daily lives of Muslim teenagers in Indonesia<sup>15</sup>.

To evaluate the influence of each religiosity dimension, hypothesis 1 tries to find out whether the spirituality dimension has a significant impact on local wisdom. From Table 5, it can be seen that the regression coefficient (B) for this dimension (X) yields a p-value of 0.20. Therefore, it can be concluded that, although the spirituality dimension has a positive impact, it does not have a significant impact on local wisdom. This is due to the p-value exceeding the set significance level (0.05).

Hypothesis 2 asks whether the ideology dimension (X2) has a significant influence on local wisdom. Analysis from Table 5 shows that there is a positive and significant effect, as seen from the regression coefficient (B) of 0.94 and p-value of 0.03. Thus, every one unit increase in this dimension is associated with a 0.94 unit increase in the value of local wisdom. Hypothesis 3 investigates whether the intellectual dimension (X3) has a significant influence on local wisdom. The results of the analysis in Table 5 show a positive and significant correlation between the two variables. The regression coefficient and p-value are 0.63 and 0.00 respectively. Thus, each one-point increase in the intellectual dimension is anticipated to result in a 0.63-point increase in the local wisdom score.

Hypothesis 4 evaluates whether the experiential dimension (X4) has a significant effect on local wisdom. Table 5 confirms that this dimension has a positive but insignificant impact on local wisdom, as the p-value exceeds 0.05. Finally, the last hypothesis tests

<sup>14</sup> Ahmad Tohari وآخ., "The urgency of Sasak local wisdom-based character education for elementary school in East Lombok, Indonesia", *International Journal of Evaluation and Research in Education*, 2022, <https://doi.org/10.11591/ijere.v1i1i1.21869>.

<sup>15</sup> S S Rizal وآخ., "Social Interaction Patterns Among Young People of Various Religions: Research in Multicultural Class of SMK Bakti Karya Parigi, Pangandaran, Indonesia", *Religious Studies: An ...*, 2022.



whether the consequential dimension (X5) has a significant influence on local wisdom. From the data in Table 5, it appears that this dimension is positively and significantly correlated with local wisdom, with a regression coefficient and significance value of 1.64 and 0.00 respectively. Thus, every one-point increase in this variable is also predicted to increase the value of local wisdom by 1.54 points.

Thus, the research results based on this hypothesis show that there is empirical evidence confirming that the five dimensions of religiosity have a positive impact on local wisdom, as reflected by the positive value of the regression coefficient (B). However, based on the p-values in Table 5, it is also evident that not all dimensions have a statistically significant influence on local wisdom. It is important to note that statistical significance in the relationship between two variables occurs when the p-value is less than 0.05, indicating a significant relationship.

The empirical results from Table 5 show that only three dimensions of religiosity have a positive and significant influence on local wisdom. These three dimensions are the ideological, intellectual and consequential dimensions. On the other hand, despite having a positive impact, the other two dimensions, namely the spirituality and experiential dimensions, do not have a statistically significant effect. Table 5 also indicates that the consequential dimension has the greatest impact on local wisdom, with a regression coefficient (B) of 1.54. Meanwhile, the spirituality dimension shows the lowest effect, at only 0.04. Furthermore, of the three dimensions of religiosity that have a positive and significant impact, the intellectual dimension is recorded to have the smallest influence on local wisdom.

Not surprisingly, the consequential dimension has the greatest impact on Muslim students' attitudes towards local wisdom. This is due to the close relationship of this dimension with the commitment of religious believers in practicing God's teachings in daily life. The consequential aspect of religiosity emphasizes horizontal human relationships. In contrast to the ritualistic aspect, which is more focused on religious actions based on worship of God<sup>16</sup>. Examples of the consequential dimension include helping others, acting honestly, and sharing. These dimensions are in line with the moderate teachings of Islam, which emphasize tolerance and harmonious living between individuals (Ministry of Religious Affairs of the Republic of Indonesia, 2019). Therefore, it is expected that Muslim students who have a strong religious commitment will show a better attitude towards local wisdom. The implication is that students who follow moderate Islamic teachings are more likely to support the preservation of the noble values inherited by their ancestors.

Other empirical evidence from Table 5 shows a positive and significant impact of the ideology dimension on local wisdom. This dimension reflects adherents' belief in religious teachings, including associated beliefs and doctrines. In the context of Islam, examples of this aspect include belief in the existence of God, angels, demons, heaven, hell, and so on. Therefore, Muslim students who strengthen their belief in religious teachings or doctrines are more likely to support the preservation of local culture. In

<sup>16</sup> Patty Van Cappellen & Megan E. Edwards, "The Embodiment of Worship: Relations Among Postural, Psychological, and Physiological Aspects of Religious Practice", *Journal for the Cognitive Science of Religion*, 2021, <https://doi.org/10.1558/jcsr.38683>.



addition, the empirical evidence in this study also shows a positive and significant impact of the intellectual dimension on local wisdom. This dimension refers to the religious knowledge possessed by adherents<sup>17</sup>. Thus, Muslim youth who have a better understanding of their religious teachings are believed to be more likely to support the preservation of local wisdom values.

In conclusion, Muslim students' religious piety has a positive correlation with local wisdom. These two things are closely interrelated. Diverse cultural heritage, which is also the hallmark of Indonesia, can be well preserved when the young generation of Indonesia has an awareness of the noble values of the culture. This will encourage them to be actively involved in maintaining and preserving the values of existing local wisdom. In the context of Islamic teachings, many studies show that Islam is in line with Indonesian local wisdom values. This is reflected in the harmonization between Islamic teachings and local culture without significant conflict<sup>18</sup>. Moderate Islam supports Indonesian local wisdom by respecting the traditions of the community which are the heritage of the ancestors<sup>19</sup>. Therefore, Muslim students as the future heirs of the Indonesian nation are expected to have a deep understanding of cultural values and local wisdom. They need to realize the importance of these values as part of the identity and characteristics of the Indonesian nation.

The findings of this study are also in line with the results of previous research. There is a close relationship between religion and culture, where both influence each other. This close relationship shows that religion is influenced by culture while religion also influences culture<sup>20</sup>. Religion, culture and human rights are inseparable. They interact with each other, both positively and negatively. However, generally these interactions are positive and can help in the understanding and support of religious freedom<sup>21</sup>.

Local wisdom values play an important role in shaping religiously and ethnically diverse societies that live in harmony. They also play a crucial role in resolving social conflicts and helping people become kinder and more tolerant in coping with life's challenges. Therefore, young people are expected to have a good understanding of their country's diversity, including its history, culture, cuisine, music and dance, language, religion, and contemporary issues<sup>22</sup>.

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<sup>17</sup> Muhammad Sholihin وآخ., "The effect of religiosity on life satisfaction: A meta-analysis", *HTS Teologiese Studies / Theological Studies*, 2022, <https://doi.org/10.4102/hts.v78i4.7172>.

<sup>18</sup> Muhammad Shuhufi و Arip Purkon, "Harmonization of Islamic Law and Local Culture: A Study of Indonesian Sundanese Ethnic Culture", *Jurnal Ilmiah Al-Syir'ah*, 2023, <https://doi.org/10.30984/jis.v2i1i.1870>.

<sup>19</sup> Pajarianto, Pribadi, و Sari, "Tolerance between religions through the role of local wisdom and religious moderation".

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<sup>21</sup> Pajarianto, Pribadi, و Sari, "Tolerance between religions through the role of local wisdom and religious moderation".

<sup>22</sup> Endang Fatmawati, "Strategies to grow a proud attitude towards Indonesian cultural diversity", *Linguistics and Culture Review*, 2021, <https://doi.org/10.21744/lingcure.v5ns1.1465>.



## CONCLUSION

This study attempts to investigate the impact of Muslim students' religiosity level on local wisdom derived from the traditions of their ancestors. Five aspects of religiosity are used as independent factors in measuring the level of religiosity of Muslim students. The religious perspective is based on moderate Islamic teachings that emphasize inclusiveness and tolerance. Through the use of multiple regression method, the study attempts to analyze the estimated regression coefficients to identify the influence of each religiosity dimension.

The results of the analysis indicate a positive correlation between the level of religiosity of Muslim students and local wisdom. The empirical findings confirm that three dimensions of religiosity, namely ideological, intellectual, and consequential, have a positive and significant impact on the acceptance of local wisdom. Meanwhile, the ritual and experiential dimensions also show a positive influence, although not statistically significant. Thus, Muslim students who follow moderate Islamic teachings tend to be more sensitive to Indonesian local wisdom, which in turn encourages them to preserve and maintain the diversity of these traditional values.

A comprehensive study exploring the intimate connection between indigenous wisdom and religion should be approached from a fresh angle. One approach could involve contrasting student perspectives influenced by varying religious ideologies, such as fundamentalist Islam and progressive Islam.

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