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The Role of Religious Wisdom in Shaping Academic Culture among Indonesian University Students: A Descriptive Study with MANOVA Analysis

Alfaiz Alfaiz[1*], Muthahharah Thahir[2], Ryan Hidayat Rafiola[3], Tiara Anggraeni[4], Aulia Asyifani Putri[5], Putri Apriliyanti[6], Asitah Nurul Inayah[7], Muhammad Khafiyyan Elsyad[8], Iredho Fani Reza[9], Augusto Da Costa[10]

[1,2,4,5,6,7,8]Department of Guidance and Counseling, Faculty of Teacher Training and Education, Ma'soem University
[3]Department of Guidance and Counseling, Faculty of Teacher Training and Education, Gorontalo State University
[9]Department of Islamic Psychology, State Islamic University of Raden Fatah Palembang
[10]Instituto Superior Cristal Dili, Timor Leste
Corresponding Author*: alfaiz.science.icp@gmail.com

Article Info	ABSTRACT
	Technological advancements are reshaping various social and educational dimensions, significantly influencing Islamic values and religious wisdom—particularly in areas related to mental health and personality within academic behavior. This study aimed to explore how religious wisdom informs students' attitudes, ethics, and behavioral patterns in academic settings. Using a convenience sampling method, data were collected from 1,010 university students across West Sumatra, West Java, and Gorontalo between 2023 and 2024. A quantitative, exploratory approach was adopted, utilizing descriptive statistics and MANOVA analysis to examine the variables. Findings revealed that a majority of students demonstrated limited awareness and application of Islamic values in language and behavioral ethics. Specifically, 73% exhibited negative social behavior and communication patterns, while only 1.58% recognized the importance of religious wisdom and Islamic values. Furthermore, 4.95% reported self-protection through those values, 5.94% showed awareness of negative social tendencies, and 8.11% expressed willingness to adjust their behavior. MANOVA results indicated that students' perception of religion significantly influenced attitudes and ethical conduct ($F = 28.237$, $p < 0.01$). Gender differences were also significant across perception ($F = 20.323$, $p = 0.02$), attitude ($F = 21.235$, $p < 0.01$), and behavioral ethics ($F = 19.356$, $p < 0.01$). These findings underscore the crucial role of religious wisdom as a value that today's university students must cultivate.

INTRODUCTION

Wisdom, particularly in educational institutions, is a fundamental value embraced by societies around the world. It is deeply intertwined with moral values rooted in cultural norms and religious or spiritual traditions (Kadafi et al., 2021; Alfaiz et al., 2019a). Classical philosophical perspectives emphasize that the development of moral virtues in individuals depends on conscious discovery and cultivation—a responsibility aligned with the natural order of human life (Syahrivar, 2021).

Previous studies have identified significant moral deficiencies among Indonesian adolescents and adults (Robinson, 2021; Nucci et al., 2008), underscoring that morality is closely linked to

religiosity and spirituality within communities (Kadafi et al., 2021; Alfaiz et al., 2019a; Ikhwan et al., 2022). Globalization and digitalization have profoundly shaped educational processes and behavioral tendencies—particularly in developing nations such as Indonesia (Cauce et al., 2017; Julius et al., 2022b). Within ASEAN, digital advancements have increased both competition and collaboration among nations (Wicaksono, 2015; Chirkov et al., 2011; Chongvilaivan, 2016).

Generation Z, marked by distinct behavioral patterns and emotional vulnerabilities, often emphasizes outcomes over processes. This tendency contributes to underdeveloped moral reasoning and a diminished focus on ethics, spirituality, and wisdom (Sarnoto et al., 2022; Dillah et al., 2023). As a result, behavioral and ethical challenges within Indonesia's educational system are increasingly apparent (Julius et al., 2022a), posing both a challenge and an opportunity for educators and counselors (Boeree, 2008).

Despite the negative effects of technology, it also offers potential for good. Take for an example, Islamic charities have effectively used social media to amplify their impact (Kailani et al., 2019), demonstrating how digital tools can serve altruistic purposes. When grounded in spiritual and moral values, such technologies can enhance human character development.

Several studies emphasize the relevance of spiritual approaches and wisdom-based strategies in addressing the behavioral issues of contemporary youth (Alfaiz et al., 2021, 2017b, 2019c, 2020). Technological innovation and human cognitive advancement have led to shifting values and ethics (Alfaiz et al., 2023; Suriasumantri, 1985), sometimes weakening traditional wisdom and spiritual foundations (Husin et al., 2023). The Spiritual Cognitive Behavior Technique (SCoBeT) is one model exploring how cognitive processes can be aligned with spiritual guidance (Alfaiz et al., 2017b, 2019a, 2019b). Spirituality, in this context, refers to transcendent human experiences and problem-solving through faith (Shorrock, 2008; Rumakey et al., 2020; Suriasumantri, 2009). Wisdom offers a life philosophy for discerning good and evil, truth and falsehood, and ethical versus non-ethical behavior (Piaget, 1932; Robinson, 2011; Suriasumantri, 2009).

While prior research supports the importance of spiritual and moral values in young adulthood, there is limited investigation into how these values evolve in the context of the Fourth Industrial Revolution and Society 5.0 (Alfaiz et al., 2023). This study explores gender-based differences in academic environments concerning self-perception, spirituality, wisdom, social and personal attitudes, and behavioral ethics. By doing so, it aims to provide an original contribution to education and counseling practices. The study uses descriptive statistics and multivariate analysis to examine value orientations among Indonesian youth in the Society 5.0 era.

METHODS

Research Design

This research employed a descriptive design, utilizing multivariate analysis of variance (MANOVA) to examine issues related to wisdom values and spiritual behaviors within academic settings (Creswell, 2007, 2009, 2015). Data were collected through an open-access online survey distributed via Google Forms.

Participants

Participants were selected using a convenience sampling approach. Inclusion criteria (Creswell, 2007) required participants to (1) provide informed consent and (2) be enrolled as active

students at an Indonesian higher education institution. A total of 1,010 students participated, comprising 418 males (41.38%) and 592 females (58.61%) from various regions across Indonesia.

Research Instrument

The study employed the Wisdom Behavioral Orientation Scale 20 V.1 (SOPK 20 V.1), developed by integrating Lawrence Kohlberg's (1958) moral development theory with Larry Nucci's (2014) moral education framework. The instrument demonstrated strong content validity (interrater agreement scores of 0.89) and high reliability (Cronbach's alpha = 0.834). Construct validity was established through Pearson's correlation, resulting in 20 valid items. The survey was administered online and disseminated via Google Forms and WhatsApp in collaboration with department heads and university lecturers.

Data Analysis

Data analysis was carried out using descriptive statistics through percentages in each aspect of the wisdom value orientation (WiVO) perception variable and expanded with multivariate analysis to test how significant differences between the aspects in terms of gender. To test the hypothesis of the influence of perception on attitude and ethical behavior using multivariate analysis, the F-count value was compared to the F-table value, the significance value must be at the level of 0.05 (p <0.05) (Creswell, 2015). Testing H_0 against H_1 for the variable of religious perception (RP) can be formulated as follows:

$$H_0 (RP): \begin{bmatrix} \mu\ (RP)\ Lk \\ \mu\ (RP)\ Pp \end{bmatrix} = 0, \text{ against}$$

$$H_1 (RP): \begin{bmatrix} \mu\ (RP)\ Lk \\ \mu\ (RP)\ Pp \end{bmatrix} \neq 0$$

Testing H_0 against H_1 for the attitude in social (AS) variable can be formulated as follows:

$$H_0 (AS): \begin{bmatrix} \mu\ (AS)\ Lk \\ \mu\ (AS)\ Pp \end{bmatrix} = 0, \text{ against}$$

$$H_1 (AS): \begin{bmatrix} \mu\ (AS)\ Lk \\ \mu\ (AS)\ Pp \end{bmatrix} \neq 0$$

Testing H_0 against H_1 for the personal behavior ethic (PBE) variable can be formulated as follows:

$$H_0 (PBE): \begin{bmatrix} \mu\ (PBE)\ Lk \\ \mu\ (PBE)\ Pp \end{bmatrix} = 0, \text{ against}$$

$$H_1 (PBE): \begin{bmatrix} \mu\ (PBE)\ Lk \\ \mu\ (PBE)\ Pp \end{bmatrix} \neq 0$$

To test the three hypotheses, the F test is used through a one-way multivariate analysis of variance (MANOVA). The multivariate test will show the influence of differences in religious perception and attitude on the social and personal behavioral ethic of respondents seen from gender.

This test used Wilks Lambda with a significant number less than 0.05 meaning H0 was rejected, which meant there were differences in variables between gender groups (Creswell, 2015, 2007). To facilitate the analysis process, researchers used the SPSS-PC 15.0 for Windows application.

RESULTS AND DISCUSSION

Sample Demographics

A total of 1010 participants responded to this study. Detailed demographics of the participants are shown in the Table below. This demographic of respondents was collected from classification, gender, age range, year of college entry class, and geographical location of the several universities. Details can be seen in the table below:

Table 1. Demographic Table of Participants from All Universities in Indonesia

Classification	Category	Number of Student Participants	Percentage
Gender	Female	592	58,61%
	Male	418	41,38%
Age Range	20-25 years (Young Adult)	676	66,93%
	26-35 years (Adult)	334	33%
Year of College Entry Class	2017	0	0%
	2018	0	0%
	2019	39	3,86%
	2020	104	10,29%
	2021	229	22,67%
	2022	218	21,58%
	2023	420	41,58%
Geographical location of the University	West Java	459	45%
	West Sumatera	287	29%
	Pontianak / Kalimantan	234	22%
	Gorontalo / Sulawesi	30	2%

Based on the data in the Table above, the majority of participants were female (58.61%). The survey on wisdom orientation values in several Universities in Indonesia included young adults, aged 20-25 years, accounting for 66.93%. Most participants (41.58%) were active college students in their academic and social lives class of 2023, representing various universities.

Descriptive Result

Based on the results of descriptive data distribution using the hypothetic score formula (Guilford, 1950), in the table below, the discretionary behavior score conditions were mostly at the fair level. This score was at the low classification criteria with a total of 398 participants, accounting for 39.40%. Based on the SOPK 20 V.1 instrument, policy behavior consists of several aspects/sub-indicators, namely: (a) Perception of religious wisdom and ethical values; (b) Attitudes of social ethical values and wisdom; (c) Ethical and policy behavior and tendencies in society

Table 2. Description of Participants' Wisdom Value Orientation from SOPK 20 V.1

Classification	Score Interval	Frequency	%
Very Good	>80	189	19
Good	79 – 60	238	23,56
Enough	59 – 40	398	39,40

Very Bad	<39	185	18,31	
	Total	1010	100	

The table below shows the syntax and descriptor in SOPK 20 V.1, consisting of items and sub-indicators.

Table 3. Syntax and Descriptor in SOPK 20 V.1

Variable	Sub-Indicator	Descriptor	
Wisdom Value Oriented (WiVO) Behavior	Perception of religion, ethical values , and wisdom	a.	Primary realism over abstract wisdom/ethics
		b.	Wisdom's essential rationality
		c.	Times change and wisdom also changes
		d.	Ethical values and wisdom remain but human meaning changes
		e.	The need for understanding the younger generation
	Attitudes of religión, ethical values , and wisdom	a.	Follow the flow of changing values
		b.	Deciding to limit myself to digital media
		c.	Freedom of opinion on digital social media
		d.	Limit yourself and protect yourself with the value of wisdom
	Ethical and policy behavior and tendencies in society	a.	Be careful
		b.	Choose not to be socially involved
		c.	Helpful tendencies
		d.	Behavioral adjustments

Table above explains the construct of SOPK V.1 (Wisdom and Behavior Oriented Scale V.1) that was developed from Piaget (1932) & Nucci et al (2008), and combined with conceptual theory from Spiritual Cognitive-Behavioral Technique (SCoBeT) from Alfaiz et al (2023). Validity and Reliability have been tested with a significant value of 0,873 with 150 respondents as a try-out sample.

Result of Sub-Indicator Data

Based on the table below, the study described and analyzed three sub-indicators by collecting data from 1010 participants, namely:

1. For the sub-indicator of perception of values and wisdom, 100 participants agreed to pass on the values of wisdom and ethics to the younger generation in the education process. The remainder realized that the values of wisdom and ethics were the same, but human thinking was shifted.

2. In the second sub-indicator, namely the attitude of ethical values of wisdom, participants felt that information flows freely with the development of digitalization technology. Furthermore, the free flow of information can become a forum for opinion, and the majority follow the changes in communication values.

3. For the behavior and ethical tendencies of wisdom, the average was in behavioral adjustments. The results show the importance of promoting ethical wisdom values in social and academic contexts in the presence of ongoing change and adaptation.

Table 4. Descriptive Statistic for Sub-Indicator Aspect

Variable	Sub-Indicator	Descriptor		Frequency	%
Wisdom Value Oriented (WiVO) Behavior	Perception of religion, ethical values, and wisdom	a.	Primary realism over abstract religious wisdom/ethics	16	1,58%
		b.	Wisdom's essential rationality	60	5,94%
		c.	Times change and wisdom also changes	86	8,51%
		d.	Ethical values and wisdom remain but human meaning changes	97	9,60%
		e.	The need for understanding the younger generation	100	9,90%

Attitudes of religión, ethical values, and wisdom	a.	Follow the flow of changing values	110	10,89%
	b.	Deciding to limit myself to digital media	69	6,83%
	c.	Freedom of opinion on digital social media	145	14,35%
	d.	Limit yourself and protect yourself with the value of wisdom and religion	50	4,95%
Ethical and policy behavior and tendencies in society	a.	Be careful	60	5,94%
	b.	Choose not to be socially involved	78	7,72%
	c.	Helpful tendencies	57	5,64%
	d.	Behavioral adjustments	82	8,11%
Total			1010	100%

Result of Participants' Location

The survey's descriptive statistical tests compared responses based on the geographical location of islands in Indonesia. Table 5 shows the disparities in responses and behaviors between the majority and the highest percentage of participants.

Table 5. Analysis of the Geographical Location of Universities

Statement	JAVA (N=459)	SUMATRA (N=287)	KALIMANTAN (N=234)	SULAWESI (N=30)
View of Perception about Value and Wisdom Ethic:				
Realistic is Important than Value and Wisdom Ethic	32.9% Agree	50.8% Strongly Disagree	29.6% Strongly Disagree	28.8% Strongly agree
The value of Ethics and Wisdom never Change but Human thought makes the Difference/Change	38.5% Disagree	42.5% Strongly agree	29.6% Disagree	49.1% Disagree
View of Attitude and Wisdom Ethics:				
Following a change of value	32% Strongly agree	41.5% Strongly agree	28.8% Strongly agree	46.4% Strongly agree
Free to comment and argue on digital social media	40% Strongly agree	38.3% Strongly agree	38.7% Strongly agree	69.2% Strongly agree
Has limited for personal value	32% Strongly Disagree	40.2% Strongly agree	30.3% Strongly agree	57.6% Agree
Types and Tendency in Wisdom and Ethic Behavior:				
Awareness in Behaving	37.4% Strongly Disagree	42.7% Strongly agree	31.9% Strongly agree	40.1% Agree
Choosing not to participate in social	39.3% Strongly Disagree	46.7% Strongly Disagree	34.9% Strongly Disagree	46.4% Strongly agree
Tendency for helping	33.6% Strongly agree	48.1% Strongly agree	40.5% Strongly agree	36.6% Strongly agree
Adaptative Behavior	37.2% Strongly agree	46.3% Strongly agree	46.4% Strongly agree	49.6% Strongly agree

Based on the data in the Table above, the comparison of the perception of their value and demographic data on the area of domiciles in Indonesia includes and explains that:

1. The majority of participants from Java (n=459) disputed the constancy of values and wisdom, showing that these principles evolve with advancements in human behavior and technology. In Sumatra (n=287), most participants prioritized values and wisdom over realism, showing the importance of considering behavior in life. The majority in both Sulawesi and Sumatra

agreed that values and wisdom remain unchanged, despite human adaptation to technological progress. Participants from other regions exhibited varied responses and paradigms.

2. The majority of participants showed that attitudes and wisdom should adapt to changing social and cultural contexts. This adaptation supports freedom of expression on social media, while also showing the necessity of limitations on sharing personal activities online. This result described that the development of technology and assimilation in culture contributed to changes in human attitudes and wisdom values.

3. Types and Tendencies in Wisdom and Ethic Behavior: The majority of participants strongly agree on indicators of awareness, helpfulness, and adaptability in wise and ethical behavior. However, there were varying responses on non-participation in social activities and unbounded social media engagement. Participants from Java, Sumatra, and Kalimantan expressed strong disagreement, while the majority in Sulawesi showed strong agreement.

Multivariate Analysis

Based on the multivariate analysis, in general, there were differences between groups of dependent variables measured in terms of gender. The result showed that the F value was 20.323 in sig. 0.02 for religious perception (RP) for male and female gender groups, an F value of 21.235 for attitude in social and religion (AS) in sig. 0.01 and then, F value in 19.356 sig at 0.01 for a personal behavior ethic (PBE).

According to the result above we know that perception in religion is the key to how humans behave and act in terms of ethics and communication behavior and so on. This can be seen from the results of the gender group. There are differences between gender groups in terms of religious perception, attitudes, and ethics. This means that the better the religious perception determines the extent to which attitudes and ethics behave in their social lives. This determined the extent to which the value of Islamic religious wisdom formed moral values and wisdom in educational values that shape educational institutions in behavior and ethics also the lives of today's young generation.

DISCUSSION

Wisdom Profiles

The analysis using an ex post facto method revealed that the values of wisdom and ethics among Indonesia's younger generation in the era of Technology 4.0 demand adaptability and effective use of digital tools. However, this reliance on technology often leads to diminished ethical sensitivity and weakened social and academic behavior (Fazny et al., 2024; Tarip et al., 2023; Turiel, 2002). With insights drawn from 1,010 participants, this finding highlights an urgent need for reform in Indonesia's educational system to mitigate the adverse social impacts of excessive digital interaction.

This phenomenon is not unique to Indonesia. In many developed nations, youth engagement with digital media and social platforms has disrupted the transmission of ethical, religious, and moral values (Bandura, 1985; Brammer et al., 1982; Kadafi et al., 2021). Additional qualitative data collected through snowball sampling across Java, Sumatra, Kalimantan, and Sulawesi reinforce this conclusion. The findings suggest that while traditional wisdom values remain foundational, their interpretation and perceived relevance have shifted across generations (Cottone, 2012; Corey, 2009). Generational social interaction, influenced by conformity and shared cognitive frameworks, has led to evolving ethical perspectives (Bandura, 1985; Alfaiz et al., 2019a).

Changing Ethics and Wisdom

This research, grounded in both ex post facto and constructivist approaches, identifies evolving ethical values among Indonesian youth. Contributing factors are outlined below:

1. **Anthropological Perspective**: Ethics, norms, and values are social constructs developed by communities to address specific needs and cultural dynamics (Rumakey et al., 2020; Robinson, 2011; Nucci et al., 2008). These constructs inevitably shift over time. The effectiveness with which these changes are communicated through education and social institutions plays a critical role in ensuring ethical continuity.

2. **Sociological Perspective**: Social interaction, religiosity, and ethical values are dynamic. As societal engagement with global ideas and technologies intensifies, so too does the complexity of value transformation (Cauce et al., 2017; Kadafi et al., 2021). These findings underscore the need for a redefined ethical policy framework.

3. **Psychological and Educational Perspective**: Human development extends beyond cultural imitation—it is also shaped by personal learning and innovation (Bandura, 1985; Boeree, 2008). As cognitive capacities evolve, so too does the capacity for ethical decision-making and wisdom (Alfaiz et al., 2019a, 2019c, 2017b).

Contradictions in Society 5.0

The Society 5.0 paradigm merges digital transformation with social integration, transforming education, social behavior, and cultural norms. In Indonesia, widespread access to digital tools has not always translated to intelligent or ethical use. Instead, there is growing concern about declining character development among youth, leading to debates about the education system's effectiveness in cultivating ethical and moral behavior.

This contradiction provides a strong foundation for the development of the Wisdom-Oriented Counseling Approach (WoCA), designed to realign education with ethical and spiritual values. Drawing on frameworks proposed by Nucci (2008, 2014) and Davidson (2014), WoCA seeks to bridge ethical knowledge and behavioral expression through character-based counseling. Educational institutions must play a greater role in nurturing values-driven development in youth (Julius et al., 2022a).

Gender Comparison on Religious Wisdom Values

MANOVA results confirm earlier descriptive findings: perceptions of morality and wisdom among youth today are deeply tied to individual cognition and personal belief systems (Bandura, 2016; Nucci, 2008). What was once considered taboo or culturally inappropriate is now increasingly normalized, signaling a generational shift in value perception. This shift necessitates a reevaluation of ethical boundaries in social interaction. Educators and social scholars must help redefine the line between acceptable and unacceptable conduct by providing guidance rooted in cultural context and spiritual wisdom (Alfaiz et al., 2019c).

CONCLUSION

In conclusion, this study had three basic aspects, namely perception, attitude, and behavior. The empirical evidence showed the need to investigate the far-reaching consequences of technological digitalization on human perception, attitude, and behavior within social and academic settings. This phenomenon had implications for ethical and wisdom values, resulting in significant shifts in human behavior. These wisdom values are about perceptions of religious spiritual values, attitudes of wisdom, and ethical behavior in society. This research found that religious wisdom is a value that must be earned by college students nowadays. Future studies were needed to develop specialized Guidance and Counselling methods that foster and safeguard ethical and wisdom values in the Indonesian context. This study has limitations because it is only a survey study and uses descriptive statistics on aspects of educational cultural behavior: whether religious wisdom values still exist or are destroyed, which is based on the lack of ethics, emotional control, and mental health of generation Z.

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