



## The Influence of Peer Groups on the Islamic Personality of Female Students at the State Islamic University of Madura

<sup>1\*</sup>Siti Fatima, <sup>2</sup>Abd. Mannan

<sup>1\*2</sup> Universitas Islam Negeri Madura, Indonesia

\*Corresponding E-mail: [fatima.azh03@gmail.com](mailto:fatima.azh03@gmail.com)

### Abstract

This study aims to analyze the relationship and contribution of peer groups to the formation of Islamic personality (*syakhshiyah Islamiyah*) among female students at Universitas Islam Negeri (UIN) Madura. Islamic personality is formed through the integration of Islamic thinking patterns (*aqliyah Islamiyah*) and Islamic behavioral patterns (*nafsiyah Islamiyah*). The research problem is based on the phenomenon that although peer groups on an Islamic campus have a religious atmosphere, the Islamic personality of female students has not been fully, completely, and consistently. The research uses a quantitative approach with a correlational method. The respondents were female students of the Faculty of Tarbiyah from the 2022–2025 cohorts at Universitas Islam Negeri Madura. Data analysis techniques included correlation testing and simple regression analysis. The analysis results indicate a positive correlation between peer groups and Islamic personality, with a correlation coefficient of 0.405, which falls into the moderate category. However, the coefficient of determination ( $R^2$ ) value of 0.164 shows that peer groups contribute only 16.4% to the formation of Islamic personality. This finding indicates that peer groups have a positive influence on Islamic personality, although their contribution is relatively limited.

**Keywords:** *female students, islamic personality, peer groups.*

**How to Cite:** Fatima, S., & Mannan, A. (2026). The Influence of Peer Groups on the Islamic Personality of Female Students at the State Islamic University of Madura. *Tarbiyah wa Ta'lim: Jurnal Penelitian Pendidikan dan Pembelajaran*, 13(1) 69-84. doi: <https://doi.org/10.21093/twt.v13i1.12555>



<https://doi.org/10.21093/twt.v13i1.12555>

Copyright© 2026, Fatima, S. & Mannan, A.

This is an open-access article under the [CC-BY License](#).



## INTRODUCTION

Peer groups do not always align with Islamic values. In practice, there are still female students who despite being in an Islamic university environment, show a tendency to think in ways that are not entirely based on Islamic values. This thinking patterns is reflected in the way female students assess success in life, which is more oriented towards academic achievement, popularity, or lifestyle, while Islamic values are not yet fully used as a basis for thinking and decision-making (Genç et al., 2025). This condition shows a discrepancy between the Islamic educational environment and the reality of female students' thinking patterns.

The behavioral patterns of female students in their daily activities are not yet fully in line with Islamic values (Hammad et al., 2022). There are still attitudes of being

less selective in socializing, low concern for worship obligations, and a tendency to follow popular culture that is not always in line with Islamic teachings (Jensen, 2021). One particularly prominent behavior is dating, which is viewed as normal among friends, even though it has the potential to blur the boundaries of social interaction according to Islamic values (Husna et al., 2025). Peer groups often function only as spaces for social togetherness and behavioral legitimization, rather than as means of mutual reminders, control, and reinforcement of Islamic values in daily behavioral patterns.

The condition of thinking patterns and behavioral patterns that are not fully grounded in these Islamic values has a direct impact on the formation of the Islamic personality of the female students. When the thinking pattern still prioritizes academic benefits and separates the view of religion from life, and the behavioral pattern does not fully reflect Islamic values, the Islamic personality that is formed tends to be partial and incomplete. This condition cannot be separated from the strong influence of foreign cultures, modernization, and a social environment that does not support the application of Islamic teachings in daily life (Dworska, 2022). This reality shows a gap between Islamic understanding and its application in behavior, indicating that the internalization of Islamic values through peer groups has not been optimal in shaping the Islamic personality of female students (Lellya et al., 2026).

This problem is even more pronounced among female students because, psychologically, women have more intense emotional attachments in friendships (Pearce et al., 2021) and demonstrate a stronger relational need in social interactions (Dahlan, 2022). These characteristics make peer groups potentially significant in influencing the internalization of Islamic values, even more so than the formal influence of the academic environment. When the values that develop in peer groups are not fully in line with Islamic principles, the integration of Islamic thinking patterns (*aqliyah Islamiyah*) and Islamic behavioral patterns (*nafsiyah Islamiyah*) in female students can be hindered, so that the process of forming an Islamic personality does not take place optimally. The issue examined in this study is the extent to which peer groups influence the Islamic personality of female students at the State Islamic University of Madura

Previous studies have shown that peers and social interactions play an important role in shaping the character and morals of students, including Islamic character (Muhibbi et al., 2025; Alda et al., 2025; Nada et al., 2025; Purwaningsih & Syamsudin, 2022; Astuti, 2024). For example, (Desiani, (2020) found that the influence of peer groups on the character formation of students reached 32.8%. Other findings reinforce that peer groups act as agents of socialization that can strengthen or weaken students' religious commitment and influence the internalization of Islamic values (Lih et al., 2024; Sutiono et al., 2022). Several studies also emphasize that the friendship environment contributes significantly to the formation of Islamic personality in female students and the increase in religiosity among students and adolescents (Munjiat et al., 2025; Umaira et al., 2025; Patel et al., 2018; Shen et al., 2023; Afifah et al., 2025; Fajrani & Sulaiman, 2023; Fadilah & Gunawan, 2024; Andriati et al., 2024). Although family remains a more consistent influence in the formation of moral values, the dynamic interaction between family and peer groups accelerates the internalization of religious values and habits, while the intensity of peer group interaction often produces a stronger influence than the residential environment (Tajuddin et al., 2025; Ott et al., 2025; Wulandari & Mu'tasim, 2023).

These studies have not specifically examined how peer groups can shape an integrated Islamic personality (*syakhshiyah Islamiyah*) from Islamic thinking patterns (*aqliyah Islamiyah*) and Islamic behavioral patterns (*nafsiyah Islamiyah*). The novelty of this study also lies in its focus on female students at Islamic universities, who psychosocially have more intense friendship dynamics and a strong influence on the process of internalizing Islamic values in the formation of Islamic personality. Studies specifically examining this issue are still limited, requiring further research to strengthen understanding.

As an Islamic educational institution, the Madura State Islamic University (UIN) campus makes a strategic contribution to creating an environment conducive to the formation of Islamic personalities among female students. Strengthening the Islamic-oriented academic and non-academic ecosystem can form peer groups based on Islamic values. The campus is not merely a place for the transfer of knowledge, but also a social environment that shapes Islamic thinking patterns (*aqliyah Islamiyah*) and Islamic behavioral patterns (*nafsiyah Islamiyah*) through campus culture, the exemplary behavior of the academic community, and student activities aimed at internalizing Islamic values (Pribadi & Makmur, 2025). This strategy aligns with the view of Sheikh Taqiyuddin An-Nabhani that Islamic personality is formed through the integration of Islamic thinking patterns (*aqliyah Islamiyah*) and Islamic behavioral patterns (*nafsiyah Islamiyah*), which are instilled through habit formation, learning, and the internalization of Islamic values in various aspects of life (El-Haq & Iwandi, 2019; Suryadi & Sukanto, 2020).

Based on the explanation above, this study aims to analyze and determine the level of contribution of peer groups to the Islamic personality of female students at the State Islamic University (UIN) Madura. This study focuses on examining the role of peer groups as the closest social environment in shaping the Islamic personality of female students, which reflects the integration between Islamic thinking patterns (*aqliyah Islamiyah*) and Islamic behavioral patterns (*nafsiyah Islamiyah*). Thus, the research question to be answered is: Do peer groups have a significant influence on the Islamic personality of female students? Based on this theoretical foundation, the hypothesis is proposed that peer groups have a significant influence on the Islamic personality of female students, which will then be tested to determine the level of contribution.

## RESEARCH METHODOLOGY

This study applies a quantitative approach with a correlational method to determine the relationship between variables through numerical data collection, which is then processed using statistical techniques to test hypotheses in a measurable, objective, and systematic manner (Sulistyo & Haritanto, 2022). The correlational method is used to determine the relationship and level of association between peer group variables and the formation of Islamic personality, which is the result of the integration of Islamic thinking patterns (*aqliyah Islamiyah*) and Islamic behavioral patterns (*nafsiyah Islamiyah*) (Hasbi et al., 2023).

The research was conducted at the Tarbiyah Faculty of the State Islamic University (UIN) Madura, Jl. Raya Panglegur Km. 4, Pamekasan, East Java. The research period was during the even semester from July to December 2025. The research population consisted of all female students in semesters 1, 3, 5, and 7 at the Faculty of Tarbiyah, State Islamic University (UIN) Madura, totaling 2,263 people. The

sample of this study was determined using *probability sampling* techniques with the *simple random sampling* method, so that every active female student had an equal chance of being selected as a respondent. The sample calculation was determined based on the Slovin formula with a margin of error of 10% (Santoso, 2023):

$$n = \frac{N}{1 + N (e)^2}$$

Through these calculations, a sample of 96 respondents was obtained, which was then increased to 110 female students to account for incomplete data. The research data were obtained using a closed-ended five-point Likert scale questionnaire designed to measure peer group variables and Islamic personality. The questionnaire is a research instrument. The instrument was developed based on peer group variable indicators measured using 17 statement items, while the Islamic personality variable was measured using 16 statement items. The research instrument was developed based on relevant theoretical foundations. The peer group variable was compiled based on the theory of adolescent development proposed by (Santrock, 2019), while the Islamic personality variable was compiled based on the concept of *syakhshiyah Islamiyah* proposed by Sheikh Taqiyuddin An-Nabhani, which states that Islamic personality (*syakhshiyah Islamiyah*) is formed from Islamic thinking patterns (*aqliyah Islamiyah*) and Islamic behavioral patterns (*nafsiyah Islamiyah*) (Ilyas & Maharani, 2019).

Before conducting empirical validity testing, the research instrument was first tested through expert judgment to assess the suitability of the indicators with the theoretical constructs being measured. The assessment was carried out by Islamic education lecturers to ensure clarity of wording, relevance of items, and suitability with the concepts used. After going through the expert validation stage (*expert judgment*), the research instrument was empirically tested using a validity test to confirm that each statement item accurately assessed the indicators relevant to the research variables using Pearson Product Moment correlation (Utami et al., 2023), and a reliability test to assess the stability of the instrument using Cronbach's Alpha coefficient with a benchmark value of  $\geq 0.70$  (Darma, 2021). All tests were conducted using the JASP program.

The research procedure was carried out by distributing questionnaires directly (offline) on campus and online via Google Forms to female students of the Tarbiyah Faculty. To prevent multiple responses, respondents were limited to filling out the questionnaire once using their email account and were not required to provide their personal identity. Information regarding the purpose of the research and a statement of informed consent were provided to respondents before they answered the questionnaire. The collected data were statistically analyzed using the JASP program. Data analysis techniques included prerequisite analysis tests (normality and linearity tests), simple linear regression analysis, t-tests, and determination coefficients to determine the direction, strength, and magnitude of the influence of peer groups on the Islamic personality of female students. The interpretation of the coefficient of determination refers to the category of influence level with a value range of 0.00-1.00 (Sugiyono, 2024).

**Table 1. Interpretation of the Coefficient of Determination Value**

Value	Description
0.00 - 0.19	Very Low
0.20 - 0.39	Low
0.40 - 0.59	Medium
0.60 - 0.79	Strong
0.80 - 1.00	Very Strong

## RESULTS

**Table 2. Validity and Reliability Test Results**

Variable	Number of Items	Validity Test Results	Cronbach's Alpha	Description
Peer Groups (X)	17	All items valid (calculated $r > r$ table; $p < 0,05$ )	0,917	Reliable
Islamic personality (Y)	16	All items valid (calculated $> r$ table; $p < 0,05$ )	0,946	Reliable

The  $r$  table value is determined by considering the degree of freedom, which is calculated using the formula  $df = N - 2$ , with a total of 110 respondents, resulting in  $df = 108$ . At a significance level of 0.05 for a two-tailed test, the  $r$  table value used is 0.187. The validity testing criteria stipulate that a statement item is proven valid if the calculated  $r$  value is greater than the table  $r$  value and the significance value  $p < 0.05$ . Based on the test results, each item in the peer groups variable (17 items) was declared valid. In the Islamic personality variable, all 16 items also met the validity criteria, consisting of 7 items in the Islamic thinking patterns dimension and 9 items in the Islamic behavioral patterns dimension. The reliability test results show that the peer groups variable obtained a Cronbach's Alpha value of 0.917. The Islamic personality variable as a whole obtained a Cronbach's Alpha value of 0.946. When viewed per dimension, the reliability value for the Islamic thinking patterns dimension was 0.887, and for the Islamic behavioral patterns dimension was 0.925. All of these values exceeded the minimum reliability coefficient, proving that the research instrument was reliable and suitable for use as a data collection instrument.

**Table 3. Statistical Description of Research Variables**

Variable	Mean	Std. Deviation	Minimum	Maximum
Peer groups	60,36	10,38	26,00	85,00
Islamic personality	67,57	9,935	16,00	80,00

**Table 4. Statistical Description of Islamic Personality Dimensions**

Dimension	Mean	Std. Deviation	Minimum	Maximum
Islamic thinking patterns ( <i>aqliyah Islamiyah</i> )	29,22	4,200	7,000	35,00
Islamic behavioral patterns ( <i>nafsiyah Islamiyah</i> )	38,35	5,784	9,000	45,00

Based on the table above, the peer group variable shows an average of 60.36 with a standard deviation of 10.38. The minimum value obtained is 26.00, and the maximum is 85.00. The Islamic personality variable shows an average of 67.57 with a standard deviation of 9.935, a minimum value of 16.00, and a maximum of 80.00. When viewed based on its dimensions, Islamic thinking patterns (*aqliyah Islamiyah*) have an average value of 29.22 with a standard deviation of 4.200. Meanwhile, Islamic behavioral patterns (*nafsiyah Islamiyah*) have an average value of 38.35 with a standard deviation of 5.784. This shows that these two dimensions form the overall construct of Islamic personality.

**Table 5. Percentage of Responses to the Islamic Personality Questionnaire**

Indikator	Sub Indikator	Butir Item	STS	TS	N	S	SS
Islamic thinking patterns ( <i>aqliyah Islamiyah</i> )	Aqidah as the foundation of thinking	18	0,9%	1,8%	20,9%	42,7%	33,6%
	Filtering information based on Islamic principles	19, 32	0,9%	1,4%	5,5%	25,5%	66,8%
	Decision-making based on Islamic values	20, 31	1,4%	0,9%	14%	50,5%	33,2%
	Consistency in the Islamic thinking pattern	21, 33	1,4%	3,2%	16,4%	41,8%	37,3%
Islamic behavioral patterns ( <i>nafsiyah Islamiyah</i> )	Maintaining social interaction and personal modesty	22, 23	0,9%	1,4%	13,6%	40,9%	43,2%
	Avoiding deviant behavior	24, 25	2,7%	4%	29%	30%	34%
	Consistency in worship	26, 28	0,9%	0,5%	8,2%	33,2%	57,3%
	Moral conduct in social interactions	27, 29, 30	0,6%	0%	8,5%	37,3%	53,6%

Based on Table 5, the percentage of respondents' answers to the Islamic personality questionnaire shows a positive trend in both indicators studied. On the indicator of Islamic thinking patterns (*aqliyah Islamiyah*), which was measured through items 18, 19, 20, 21, 31, 32, and 33, the majority of respondents answered strongly agree (SS) and agree (S). The highest percentage was seen in the sub-indicator of filtering information based on Islamic principles, with a strongly agree category of 66.8%, followed by the sub-indicator of decision-making based on Islamic values with an

agree category of 50.5%. On the indicator of Islamic behavioral patterns (*nafsiyah Islamiyah*), which was measured through items 22, 23, 24, 25, 26, 27, 28, 29, and 30, the percentage of respondents' answers was also dominated by positive answers, namely strongly agree (SS) and agree (S). The highest percentage was found in the sub-indicator of consistency in worship, with 57.3% strongly agreeing, followed by morals conduct in social interactions, at 53.6%. The findings show that the majority of respondents demonstrate thinking patterns and behavioral patterns aligned with Islamic values.

After the research instrument was found to be valid and reliable, a prerequisite analysis test was conducted as a requirement before performing simple linear regression. The prerequisite analysis test in this study consisted of a normality test and a linearity test.

### Normality Test

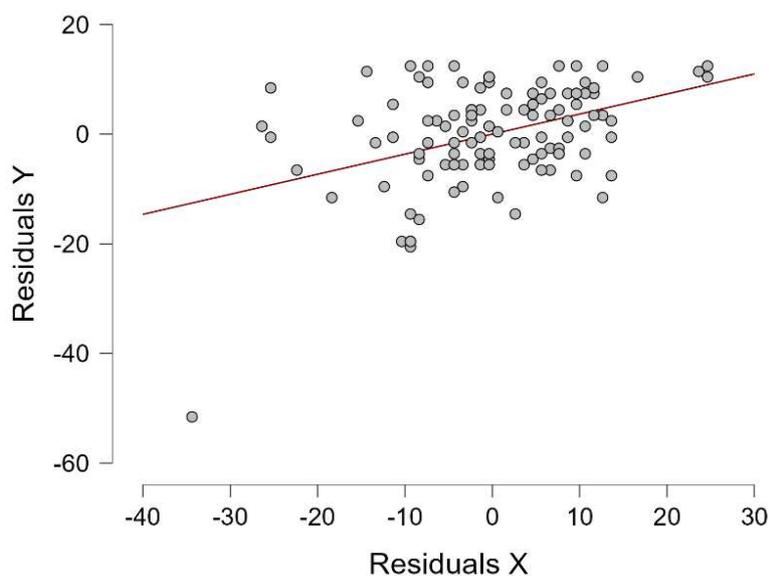
Normality testing was conducted to ensure that the research data had a near-normal distribution as a prerequisite for regression analysis. Normality testing in this study applied the *Kolmogorov-Smirnov* method because the number of respondents exceeded 50 people, with the help of the JASP program. The testing criteria were determined based on the significance value (Sig.), namely, the data was considered to be normally distributed if Sig. > 0.05, and conversely, it was considered to be non-ly distributed if Sig. < 0.05 (Nugraha, 2022). The normality test indicates that the peer groups variable has a significance value of 0.752 and the Islamic personality variable has a significance value of 0.288, both of which are greater than 0.05. These findings indicate that the data distribution meets the normality assumption, so regression analysis can be performed.

**Table 6. Results of the *Kolmogorov-Smirnov* Normality Test**

Variable	n	Statistic <i>Kolmogorov-Smirnov</i>	Significance (p-value)	Description
Peer groups (X)	110	0,064	0,752	Normal
Islamic personality (Y)	110	0,094	0,288	Normal

### Linearity Test

Linearity testing was applied to ensure that the correlation between peer group variables and Islamic personality followed a linear relationship pattern (Nugraha, 2022). The assumption of linearity is one of the prerequisites for simple linear regression analysis. Linearity testing in this study was applied by observing the graph of the relationship between predicted values and residuals using the JASP program. The test results indicate that the relationship between variables X and Y tends to be linear, and the residuals are randomly distributed without showing a specific pattern. The test results show that the relationship pattern between X and Y variables tends to form a straight line, and the residual distribution is random without forming a specific pattern. The analysis results show that the relationship between peer group and Islamic personality is linear, so the linearity assumption in this study is fulfilled, and the regression analysis can be continued.



**Figure 1. Partial Regression Plot Graph (Y vs X)**

### Simple Linear Regression Analysis

Simple linear regression analysis was applied to determine the relationship between the influence and contribution of peer group variables on the Islamic personality of female students. This analysis was conducted after the data met the classical assumptions, so that the regression results could be interpreted correctly. Simple linear regression was also applied to analyze the significance level of the influence of variable X on variable Y. Decision making in simple linear regression is based on the significance value (Sig.), where a value of  $< 0.05$  indicates that peer groups have a significant influence on Islamic personality, whereas a Sig. A value of  $> 0.05$  indicates that the influence is insignificant (Nurhaswinda et al., 2025).

**Table 7. Model Summary: Simple Linear Regression Analysis**

Model	R	R <sup>2</sup>	Adjusted R <sup>2</sup>	RMSE
M <sub>1</sub>	0,405	0,164	0,156	8,632

From the data in Table 4, the R-value of 0.405 shows a positive relationship between peer groups and Islamic personality among female students in the regression model constructed. This value indicates that an increase in the quality of peer groups tends to be followed by an increase in Islamic personality. Based on the interpretation of the correlation coefficient, the R value of 0.405 falls into the moderate correlation category. This finding shows that peer groups have a significant correlation with the Islamic personality of female students, although it is not the only influencing factor.

### T-test (Partial Effect)

The t-test is used to measure the significant effect of X on variable Y separately. This test aims to answer the research hypothesis regarding the statistical existence or absence of the influence of peer groups on Islamic personality. The t-test decision is determined by rejecting  $H_0$  and accepting  $H_a$  if the t-count is greater than the t-table. In other words, peer groups have a significant effect on the Islamic personality of female students. Conversely, if the t-count is equal to or smaller than the t-table,  $H_0$  and accepting  $H_a$  is rejected, indicating that there is no significant (Setyaedhi et al., 2025).

**Table 8. Results of the T-test and Regression Coefficients**

Variabel	Coefficient(B)	Std. Error	Beta	t	Sig
Constant	45,488	4,874	-	9,332	< 0,001
Peer groups (X)	0,366	0,080	0,405	4,597	< 0,001

Based on Table 8, the peer groups variable produced a t-value of 4.597 with a significance of  $p < 0.001$ , which is smaller than  $\alpha = 0.05$ . The value is also greater than the t-table value of 1.982 ( $df = 108$ ;  $\alpha = 0.05$ ). This finding shows that peer groups significantly influence the Islamic personality of female students. Therefore, the research hypothesis proposing the influence of peer groups on Islamic personality is accepted.

Based on this test, the following regression equation was obtained:  $Y = 45.488 + 0.366X$ . This equation indicates that each increase of one level in the quality of the peer groups variable has the potential to increase Islamic personality by 0.366 units. The positive regression coefficient indicates that the better the quality of the peer groups that female students have, the better their Islamic personality will be.

#### **Coefficient of Determination**

The coefficient of determination is used to explain the proportion of variation in the dependent variable that is influenced by the independent variable. This value shows how much the independent variables contribute to explaining the variation in the dependent variables. According to Sugiyono (2024) the coefficient of determination is calculated using  $KD = r^2 \times 100\%$ , where  $r$  is the correlation coefficient. Based on Table 7, the regression analysis produced  $R^2 = 0.164$ . The coefficient of determination (KD) value shows that groups contributed  $0.164 \times 100\% = 16.4\%$  to the variable under study. Based on the interpretation of the coefficient of determination, this value falls within the interval of 0.00-0.19, which is classified as a very low influence. This indicates that peer groups are statistically significant but practically contribute relatively little to influencing the formation of Islamic personality (*syakhshiyah Islamiyah*), while 83.6% is influenced by other determinants outside the peer groups research variable.

## **DISCUSSION**

The findings of simple linear regression presented in Table 7 show a correlation coefficient ( $R$ ) of 0.405, indicating a positive correlation between peer groups and the Islamic personality of female students at the State Islamic University (UIN) Madura. This value falls into the moderate relationship category, meaning that an increase in the quality of peer groups tends to be followed by an increase in Islamic personality.

This finding is consistent with previous research (Shen et al., 2023) that showed that the quality of peer relationships is positively correlated with religiosity and religious coping strategies in Muslim adolescents, indicating that social interaction plays a crucial role in the internalization of religious values. Azzahro' et al. (2025) also showed that peer social support is positively related to religious behavior and social ethics in college students. These studies reinforce the findings of this study that the quality of peer groups plays a role in shaping Islamic personality, although its contribution is not dominant because religious personality is a multidimensional construct and is influenced by various other factors.

The t-test results in Table 7 indicate a t-value of 4.597 with a significance level of  $p < 0.001$ . This value lowers the significance level of 0.05 but exceeds the t-table value of 1.982, so the hypothesis that peer groups have an influence on Islamic

personality is accepted. Thus, statistically, these findings confirm that peer groups have a positive and significant influence on the formation of Islamic personality among female students.

The regression coefficient of 0.366 indicates that each one-level increase in peer group quality has the potential to increase Islamic personality scores by 0.366 units. This finding indicates that the dynamics of interaction within peer groups have a real contribution to the process of forming an integrated Islamic personality (*syakhshiyah Islamiyah*) from Islamic thinking patterns and Islamic behavioral patterns. Referring to Table 6, the coefficient of determination ( $R^2$ ) value of 0.164 shows that peer groups contribute 16.4% to the variation in the Islamic personality of female students, while the remaining 83.6% is likely influenced by other factors. Based on the coefficient of determination interpretation category, this figure falls within the 0.00-0.19 interval, which is classified as very low. Therefore, although statistically significant, its contribution is relatively limited.

These conditions indicate that the formation of Islamic personality is not only influenced by one social factor, but is the result of the interaction of various environments and individual experiences. Several studies show that student religiosity is influenced by various factors such as family, school, community, and campus life experiences that help shape religious behavior and identity (Syukri et al., 2026; Nuraeni, 2025). A systematic literature review also confirms that various social determinants work together simultaneously to strengthen an individual's religiosity (Muntaqo et al., 2024). Research (Sözer & Eskin, 2023) shows that religiosity is related to the development of identity and psychological well-being of students. Thus, although peer groups play a role in the socialization of religious values, their contribution in this study is not dominant because Islamic personality is formed through the interaction of various interrelated factors.

In this study, peer groups serve as one of the social environments that enable mutual influence in the way people think and behave. Daily interactions with the environment determine a person's way of thinking (Kolik, 2025) and interactions within peer groups can be a medium for the exchange of values through discussion and role modeling in everyday life. Substantively, these results indicate that the formation of an Islamic personality is a complex and multidimensional process. An Islamic personality is not only influenced by interactions within peer groups, but also by variables outside the scope of this study. Therefore, although peer groups play a role as the closest social environment that can strengthen the internalization of Islamic values, this factor is not the only major determinant in the formation of Islamic personality, which will later give rise to Islamic mindsets and attitudes. These findings emphasize that strategies for shaping Islamic personality require a more comprehensive and integrated approach.

This finding is in line with the concept of Islamic personality (*syakhshiyah Islamiyah*) as expressed by Sheikh Taqiyuddin an-Nabhani. *Syakhshiyah* (personality) is a comprehensive description of a person that is formed from thinking patterns (*aqliyah*) and behavior patterns (*nafsiyah*). Personality arises from the way individuals interpret reality and fulfill their needs based on certain standards. If the standards used are Islamic beliefs, then formed Islamic thinking patterns and Islamic behavioral patterns, giving rise to an Islamic personality (*syakhshiyah Islamiyah*) (An-Nabhani, 2016).

Previous research by (Afifah et al., 2025) found that the contribution of peer religiosity to worship behavior is 26.6%, while research by (Sutiono, 2022) shows that the contribution of peer interaction to moral development is 28.4%. Compared to these findings, the level of contribution in this study is relatively lower. This difference can be understood because this study measures Islamic personality as an integrative construct, covering Islamic thinking patterns (*aqliyah Islamiyah*) and Islamic behavioral patterns (*nafsiyah Islamiyah*), not just behavior that can be observed operationally. A more comprehensive construct is generally influenced by various factors, so that the contribution of a single variable tends not to be dominant.

Based on the data description, the Islamic thinking patterns dimension (*aqliyah Islamiyah*) consists of 7 items with a total average of 29.11, while the Islamic behavioral dimension (*nafsiyah Islamiyah*) consists of 9 items with a total average of 38.41. Because the number of items is different, the comparison is based on the average per item. The results show that the average per item in the Islamic thinking patterns dimension is around 4.16, while in the Islamic behavioral patterns dimension, it is around 4.27. Both values are in the high category, indicating that the students have a good level of understanding and religious attitude. The relatively small difference in the average between the two dimensions indicates that the aspects of Islamic thinking and behavior in Islamic personality are relatively balanced. However, the high scores on both dimensions are not sufficient to explain all the variations in Islamic personality among respondents.

Based on Table 5, the inclination toward Islamic personality in the indicator of Islamic thinking patterns (*aqliyah Islamiyah*) can be observed through several measured sub-indicators. The majority of respondents agreed that faith serves as the foundation of thinking and that information must be filtered based on Islamic principles before acceptance. This is evident from the high percentage of agreement on the sub-indicator of filtering information based on Islamic principles, with a "strongly agree" response reaching 66.8%, the highest percentage for this indicator. Respondents also demonstrated a tendency to make decisions based on Islamic values and maintain consistency in thinking patterns grounded in Islamic teachings. These findings indicate that Islamic values have become a crucial consideration in how respondents understand and evaluate the realities they face.

Regarding the Islamic behavioral patterns indicator (*nafsiyah Islamiyah*), respondents' approval tendencies were also evident across all sub-indicators measured. Respondents demonstrated maintaining social interaction and personal modesty, avoiding deviant behavior, and moral conduct in social interactions. The highest percentage of approval for this indicator was seen in the sub-indicator of consistency in worship, with a response of 57.3% strongly agreeing. The high percentage of approval for the sub-indicator of morals in social interactions also indicates that behavior reflecting Islamic values is relatively strong in respondents' social lives.

The findings from statistical descriptions and response distributions indicate that the Islamic personality of the respondents is reflected in both the dimensions of Islamic thinking patterns and Islamic behavioral patterns. Islamic values are not only understood as the foundation of thinking but also manifested in daily behavior. The relatively balanced results between these two dimensions suggest that the formation of an Islamic personality in female students involves the integration of Islamic thinking patterns and Islamic behavioral patterns. However, the relatively small

differences between the two dimensions also indicate that the development of an Islamic personality is influenced by various factors beyond the scope of this study.

The respondents were female students in Islamic higher education institutions, which institutionally have a relatively conducive academic and religious atmosphere. Islamic campuses generally provide various forms of religious guidance, whether through the curriculum, student activities, or a religiously oriented academic culture. However, the existence of a religious environment does not automatically guarantee the optimal formation of an Islamic personality (*syakhshiyah Islamiyah*) in every individual. In this study, Islamic personality is understood as a unity between Islamic thinking patterns and Islamic behavioral patterns. These two dimensions are not positioned as independent variables, but rather as elements that are integrated in forming a complete Islamic personality. Therefore, this study focuses on Islamic personality as a construct that reflects the integration between the *aqliyah Islamiyah* and *nafsiyah Islamiyah* dimensions.

These findings imply that the formation of Islamic personality in higher education institutions cannot rely solely on peer dynamics but needs to be strengthened through structured and continuous guidance. Campuses can optimize the role of peer groups through Islamic mentoring programs, community-based coaching, and the incorporation of Islamic values into the academic system and student activities. Through a more integrated approach, the social environment and education system can support each other in shaping Islamic personality more totally.

Referring to the results of the analysis, this study found that peer groups have a positive and significant influence on the Islamic personality of female students at the State Islamic University (UIN) Madura. Although its contribution is relatively limited, these findings confirm that friendship dynamics remain one of the social factors in shaping Islamic personality. Thus, the research objective of determining the influence of peer groups on Islamic personality has been answered empirically.

## CONCLUSION AND RECOMMENDATIONS

This study indicates that peer groups have a positive and significant influence on the Islamic personality (*syakhshiyah Islamiyah*) of female students at the State Islamic University (UIN) Madura. The contribution is 16.4%, which shows that peer groups play a role in explaining variations in Islamic personality, even though the influence is relatively low. These results can also be seen from the indicators used in Islamic thinking patterns and Islamic behavioral patterns, where interaction with peers can influence how female students view things based on Islamic values and encourage the formation of attitudes that are more in line with Islamic teachings in daily life.

This study has several limitations, namely the use of simple linear regression that only includes one independent variable, the use of self-report instruments, and the limited scope of the study to one institution. These findings imply that a positive friendship environment can be one of the supporting factors in strengthening the Islamic personality of female students. Further research is recommended to develop an analytical model involving more than one variable to obtain a more comprehensive explanation of other factors that influence Islamic personality.

## REFERENCES

Afifah, N., Charisma, B., Rezeki Padila, A., & Zahrani, B. (2025). Pengaruh Teman Sebaya yang Religius Terhadap Perilaku Ibadah Mahasiswa Pendidikan Agama Islam. *Mesada: Journal of Innovative Research*, 2(2), 697–705.

- <https://doi.org/10.61253/33TXA173>
- Alda, A., Ismail, I., Yuniar, F. D., & Karadona, R. I. (2025). The Role of Peers in Shaping Sanguine Personality in Islamic Guidance and Counseling Students at STAI Al Furqan Makassar. *Edusoshum: Journal of Islamic Education and Social Humanities*, 5(2), 272–281. <https://doi.org/10.52366/edusoshum.v5i2.188>
- An-Nabhani, T. (2016). *Pilar-pilar Pengokoh Nafsiyah Islamiyah*. Fikrul Islam.
- Andriati, A., Darmayanti, N., & Fadillah, R. (2024). The Influence Of Peer Group And Religius On Adolescent Delinquency In Students Of Madrasah Aliyah Alwashliyah Tebing Tinggi City. *International Journal of Educational Research & Social Sciences*, 5(4), 598–610. <https://doi.org/10.51601/IJERSC.V5I4.853>
- Astuti, M. (2024). Dampak Lingkaran (Circle) Pertemanan Terhadap Moral dan Karakteristik Mahasiswa. *Indo-MathEdu Intellectuals Journal*, 5(2), 1369–1383. <https://doi.org/10.54373/imeij.v5i2.582>
- Azzahro', A. B., Wahyuni, E. N., & Sudirman. (2025). The Relationship between Religiosity and Peer Social Support with Student Courtesy Behavior. *ISLAMIKA*, 7(3), 418–432. <https://doi.org/https://doi.org/10.36088/islamika.v7i3.5729>
- Dahlan, A. (2022). *Kenali Watak Agar Jiwa Tenang*. Pustaka Elmadina. <https://sanampanbook.id/kenali-watak-agar-jiwa-tenang>
- Desiani, T. (2020). Pengaruh Pergaulan Teman Sebaya Terhadap Pembentukan Karakter Siswa Kelas VIII MTs Negeri 3 Kabupaten Tangerang. *JM2PI: Jurnal Mediakarya Mahasiswa Pendidikan Islam*, 1(1), 47–68. <https://doi.org/10.33853/jm2pi.v1i1.70>
- Dworska, Z. (2022). How do Sisters in Islam struggle with perception of Muslim women in Malaysian society? *Review of Nationalities*, 12(1), 79–89. <https://doi.org/10.2478/PN-2022-0007>
- El-Haq, G. D., & Iwandi. (2019). Metode Pembentukan Kepribadian Islami Menurut Syaikh Taqiyuddin An-Nabhani. *Al-Fikra: Jurnal Ilmiah Keislaman*, 17(2), 279–323. <https://doi.org/10.24014/AF.V17I2.6350>
- Fadilah, N., & Gunawan, M. R. (2024). Peran Circle Pertemanan Sebaya Seorang Muslim Terhadap Pembentukan Akhlakul Karimah. *Darul Ilmi: Jurnal Ilmu Kependidikan dan Keislaman*, 11(2), 270–281. <https://doi.org/10.24952/di.v11i2.10470>
- Fajrani, A., & Sulaiman. (2023). Pengaruh Interaksi Teman Sebaya Terhadap Perilaku Keagamaan Remaja di Korong Batiah-Bataiah, Nagasai Gadur, Kecamatan Enam Lingsung. *Attaqwa: Jurnal Ilmu Pendidikan Islam*, 19(1), 87. <https://doi.org/https://doi.org/10.54069/attaqwa.v19i1.251>
- Genç, M. F., Okur, H., & Vurgun, L. (2025). Relationship Between Secularization and the Level of Perceiving Religious Influence Among Individuals Receiving Higher Religious Education. *Religions*, 16(7), 934. <https://doi.org/10.3390/REL16070934>
- Hammad, H., Elbarazi, I., Bendak, M., Obaideen, K., Amanatullah, A., Khan, B. S. B., Ismail, L., Kieu, A., & AB Khan, M. (2022). Influence of Religiosity on Youths' Attitudes Towards People with Disabilities in the United Arab Emirates. *Journal of Religion and Health*, 63(3), 1. <https://doi.org/10.1007/S10943-022-01646-X>
- Hasbi, A. Z. El, Damayanti, R., Hermina, D., & Mizani, H. (2023). Penelitian Korelasional (Metodologi Penelitian Pendidikan). *Al-Furqan: Jurnal Agama*,

- Sosial, dan Budaya*, 2(6), 784–808. <https://publisherqu.com/index.php/Al-Furqan/article/view/771>
- Husna, A., Asyla Nasution, R., Khairunnisa, S., Zahwa, S. A., & Siregar, H. L. (2025). Pengaruh Lingkungan Kampus, Media Sosial, dan Pendidikan Akhlak terhadap Fenomena Pacaran Mahasiswa Muslim. *Jurnal Pendidikan Tambusai*, 9(3), 39764–39769. <https://jptam.org/index.php/jptam/article/view/35104>
- Ilyas, M., & Maharani, D. A. (2019). Konsep Kepribadian Islam Menurut Syaikh Taqiyuddin an Nabhani. *Jurnal Islamika*, 2(2), 132–143, <https://ejurnal.umri.ac.id/index.php/JSI/article/view/1642>
- Jensen, L. A. (2021). The Cultural Psychology of Religiosity, Spirituality, and Secularism in Adolescence. *Adolescent Research Review*, 6(3), 277. <https://doi.org/10.1007/S40894-020-00143-0>
- Kolik, A. (2025). Pengembangan Pribadi Islami dalam Pendidikan Kewirausahaan di SD Islamic Center Samarinda. *Tarbiyah Wa Ta'lim: Jurnal Penelitian Pendidikan dan Pembelajaran*, 12(1), 139–145. <https://doi.org/https://doi.org/10.21093/twt.v12i1.10406>
- Lellya, I., Syahbudin, A., Juairiah, J., & Zahra, F. A. (2026). The Role of the Campus Environment in the Formation of Islamic Education Values. *Tafkir: Interdisciplinary Journal of Islamic Education*, 7(1), 63–79. <https://doi.org/10.31538/TIJIE.V7I1.2351>
- Lih, J. W., Kim, Y. K., & Conn, C. A. (2024). Spirituality and Religiosity Among International College Students in the United States: The Benefits and Predictors. *Journal of Underrepresented and Minority Progress*, 8(1), 98–127. <https://doi.org/10.32674/jump.v8i1.5091>
- Muhibbi, M. S., Rohmatulloh, U. A. N., Hamid, A., Nur, B., & Salsabila, S. (2025). The Influence of Friendship and Religious Commitment on Islamic Character Among Students at Universiti Utara Malaysia. *Edukasi Islami: Jurnal Pendidikan Islam*, 14(04), 71–86. <https://doi.org/10.30868/ei.v14i001.9113>
- Munjiat, S. M., Rifa'i, A., & Saidah, Z. (2025). Exploring the Influence of Peer Group Interaction on Learning Motivation in Islamic Religious Education. *Tafkir: Interdisciplinary Journal of Islamic Education*, 6(2), 381–401. <https://doi.org/10.31538/tijie.v6i2.1747>
- Muntaqo, L., Hidayah, A., Kaukab, M. E., & Jusoh, W. N. H. W. (2024). A Systematic Literature Review on Religiosity: the Social and Economic Determinants of Religious Intensification. *Journal of Religious Lectures*, 22(2), 629–658. <https://doi.org/https://doi.org/10.31291/jlka.v22i2.1314>
- Nada, F. Q., Lateh, M., & Hermawan, Z. (2025). Shaping Student Religiosity: The Combined Effect of Peer Interaction and Akidah Akhlak. *Educazione: Journal of Education and Learning*, 2(2), 108–120. <https://doi.org/10.61987/educazione.v2i2.599>
- Nugraha, B. (2022). *Pengembangan Uji Statistik: Implementasi Metode Regresi Linier Berganda dengan Pertimbangan Uji Asumsi Klasik*. Penerbit CV Pradina Pustaka.
- Nuraeni, H. A. (2025). Pola Religiusitas dan Tingkat Spiritualitas Mahasiswa di Era Modern. *JiIP - Jurnal Ilmiah Ilmu Pendidikan*, 8(4), 4179–4189. <https://doi.org/10.54371/jiip.v8i4.7298>
- Nurhaswinda, N., Egistin, D. P., Rauza, M. Y., Rahma, R., Ramadhan, R. H., Ramadani, S., & Wahyuni, W. (2025). Analisis Regresi Linier Sederhana dan Penerapannya. *Jurnal Cahaya Nusantara*, 1(2), 69–78.

- <https://jurnal.cahaya publikasi.com/index.php/jcn/article/view/29>
- Ott, J., Vonk, J., & Yeater, D. (2025). Faith in Transition: The Complex Interplay of Parent and Peer Influences on Catholic Value Internalization Among College Students. *Journal for the Scientific Study of Religion*. <https://doi.org/https://doi.org/10.1111/jssr.70006>
- Patel, A., Hartberg, Y., & Klemm, W. R. (2018). Influences of Large State Research University on Student Religious Beliefs and Practices. *Religion and Education*, 45(2), 129–154. <https://doi.org/10.1080/15507394.2018.1462645>
- Pearce, E., Machin, A., & Dunbar, R. I. M. (2021). Sex Differences in Intimacy Levels in Best Friendships and Romantic Partnerships. *Adaptive Human Behavior and Physiology*, 7(1), 1–16. <https://doi.org/https://doi.org/10.1007/s40750-020-00155-z>
- Pribadi, I., & Makmur. (2025). Nilai Pendidikan Islam Dalam Sistem Perkaderan Lembaga Kemahasiswaan Intra Kampus. *Jurnal Pendidikan Islam Al-Ilmi*, 8(1), 22–34. <https://doi.org/10.32529/AL-ILMI.V8I1.3573>
- Purwaningsih, C., & Syamsudin, A. (2022). Pengaruh Perhatian Orang Tua, Budaya Sekolah, dan Teman Sebaya Terhadap Karakter Religius Anak. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 6(4), 2439–2452. <https://doi.org/10.31004/obsesi.v6i4.2051>
- Santoso, A. (2023). Rumus Slovin : Panacea Masalah Ukuran Sampel ? *Suksma: Jurnal Psikologi Universitas Sanata Dharma*, 4(2), 24–43. <https://doi.org/10.24071/SUKSMA.V4I2.6434>
- Santrock, J. W. (2019). *Adolescence*. McGraw-Hill Education.
- Setyaedhi, H. S., Rusijono, & Ardianik. (2025). *Uji T: Uji Komparatif Dua Parameter Rata-Rata (Perhitungan Manual dan SPSS)*. PT Nas Media Indonesia.
- Shen, M., DeLay, D., Purwono, U., & French, D. C. (2023). Peer Relationships and Indonesian Muslim Adolescents' Religiosity and Religious Coping: Selection and Influence. *Journal of research on adolescence : the official journal of the Society for Research on Adolescence*, 33(1), 127–140. <https://doi.org/10.1111/JORA.12787>
- Sözer, Ö. T., & Eskin, M. (2023). Religiosity, Identity Confusion, and Psychological Well-Being in Turkish University Students: The Moderating Role of Religious Orientation. *Journal of religion and health*, 62(2), 984–1006. <https://doi.org/10.1007/s10943-022-01625-2>
- Sugiyono. (2017). *Metode Penelitian Kebijakan*. Alfabeta.
- Sugiyono. (2024). *Metodologi Penelitian Kuantitatif, Kualitatif dan R & D*. Penerbit Alfabeta.
- Sulistyo, A., & Haritanto, W. (2022). *Metode Penelitian Kuantitatif dengan Pendekatan Statistika (Teori, Implementasi dan Praktik dengan SPSS)*. Penerbit ANDI. [https://books.google.co.id/books?id=8H6REAAAQBAJ&printsec=frontcover&hl=id&source=gbs\\_ge\\_summary\\_r&cad=0#v=onepage&q&f=false](https://books.google.co.id/books?id=8H6REAAAQBAJ&printsec=frontcover&hl=id&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false)
- Suryadi, & Sukamto. (2020). Konsep Pemikiran Taqiyuddin An Nabhani Tentang Kepribadian Islam dan Implikasinya terhadap Bimbingan dan Konseling Islam. *Jurnal Bimbingan Penyuluhan Islam*, 2(1), 65–90. <https://doi.org/10.32332/JBPI.V2I1.2062>
- Sutiono, A. (2022). *Hubungan Religiusitas dan Interaksi Teman Sebaya dengan Perkembangan Moral Siswa di SMA Tarbiyah Islamiah Hamperan Perak [Universitas Medan Area]*.

- <https://repositori.uma.ac.id/handle/123456789/17248>
- Sutiono, A., Aini, N., & Parinduri, A. (2022). Hubungan Religiusitas dan Interaksi Teman Sebaya dengan Perkembangan Moral Siswa Sekolah Menengah Atas Tarbiyah Islamiah Hamparan Perak. *Journal of Education, Humaniora and Social Sciences (JEHSS)*, 5(1), 27–35. <https://doi.org/10.34007/jehss.v5i1.1058>
- Syukri, M., Ulfah, A., Nurhidayani, & Majid, M. S. (2026). The Influence of Family, School, and Community Environments on Students ' Religious and Social Behavior. *PPSDP International Journal of Education*, 5(1), 87–107. <https://doi.org/https://doi.org/10.59175/pijed.v5i1.682>
- Tajuddin, N. H. A., Mohamed, W. N. W., & Din, N. M. N. (2025). Influence of Family and Peers towards Youth Religious Practice and Moral Values. *International Journal of Research and Innovation in Social Science (IJRISS)*, 9(1), 3104–3114, <https://dx.doi.org/10.47772/IJRISS.2025.9010252>
- Umaira, I. R., Fatah, R. A., Ibtisamah, S. S., & Roziq, M. F. (2025). Pengaruh Circle Pertemanan Terhadap Kerpibadian Siswa Kelas 12 di MA Mahasina Bekasi. *Jurnal Media Akademik (JMA)*, 3(7), 1–16. <https://doi.org/https://doi.org/10.62281/v3i7.2503>
- Wulandari, I., & Mu'tasim, A. Al. (2023). Pengaruh Lingkungan Tempat Tinggal Dan Circle Pertemanan Terhadap Perilaku Religius Siswa Kelas XI SMAN I Ngoro Mojokerto. *Amaliyatu Tadris (AMYTA)*, 2(1), 11–20. <https://ejournal.uluwiyah.ac.id/index.php/amyta/article/view/211>