



## Religion and Politics: The Effect of Religiosity Towards Political Behaviour on Female Moslem Adolescent

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### Abstract

This study examines how religiosity influences the political behavior of adolescent females. Females usually tend to involve less than men in politics, especially when they are adolescents. However, this study shows a different phenomenon. This method of this research is quantitative, using simple linear regression analysis techniques to see the influence between two or more variables. The population in this study was 156 women students and the sample was 61 students. The sampling technique used in this research is a stratified random sampling technique, that is, the population does not have homogeneous characteristics because the characteristics are various. Data collection techniques in this research used a questionnaire with a Likert scale model. The scale instrument has 29 items and 32 valid items. This instrument has been tested for validity and reliability with a standard of 0.361 and the instrument reliability test uses Cronbach's alpha formula with a significance level of 0.05. Based on the research results, it was found that there is a significant influence of female adolescents on their political behavior and preferences, namely being in a good category with a percentage of 80.26%, which means that the majority of female adolescents have an interest in being involved in the political process, especially in politics that are played by religion of Islam. From this study, it can be concluded that the more religious female students are, the higher involvement they are in political participation.

**Keywords:** Political behavior · Religiosity · Female moslem adolescent

### BACKGROUND

Religion and politics are two forces that are often intertwined and historically converge. Both of them have a profound impact on the lives of individuals and societies. The relationship between religion and politics is dynamic (Achilov et al., 2017). Religion at one point, is often used as a political instrument in obtaining and mobilizing the masses. Politics

itself is influenced by religion as a fundamental part of society. Through the religiosity, then it can be seen how the political behavior.

Religiosity refers to a person's level of spiritual involvement, beliefs, and practices in the context of a particular religion (Fajarini, 2018; Japar & Purwati, 2014). It encompasses various aspects of a person's spiritual experience, including belief in the existence of the divine, worship practices, participation in religious rituals, and involvement in religious communities.

Religiosity can be seen as a dimension of a person's life that encompasses his or her relationship with the divine or with things considered sacred within a particular religion. It can include prayer, meditation, devotion, adherence to religious teachings, and moral and ethical attitudes

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based on religious principles. A person's level of religiosity can vary widely, ranging from individuals who are deeply religious and actively involved in their religious practices to individuals who are less religious or not religious at all. Religiosity can also be influenced by factors such as culture, social environment, education, and personal experience.

In the context of female adolescents, the level of religiosity and political behavior are two interrelated aspects in shaping the identity and worldview of the younger generation. Religiosity refers to the tendency of individuals to practice religion and integrate religious values into their daily lives (Kalbuadi, 2021). On the other hand, youth political behavior includes activities and participation in the political sphere, such as voting, campaigning, or advocating for social and political issues.

In this context, adolescents' level of religiosity may influence their political behavior. Adolescents with high levels of religiosity tend to reflect religious values in their political views. They may be more inclined toward moral and social issues that are in line with their religious teachings, and they may be part of political movements or parties that have platforms that are in line with these values. However, the influence of religiosity on youth political behavior is not uniform. There are various factors that influence the relationship between the two, such as social context, culture, and individuals' interpretation of their religious teachings. Some youth may choose to engage in political activities that are not directly related to their religion, while others may choose to stay away from politics altogether.

In addition, factors such as education, personal experiences, and influences from the social environment can also play an important role in shaping teenagers' political behavior. It has complex and complicated factors in shaping political behavior (Raihani & Atkinson, 2023). Teenagers who have access to an inclusive education and exposure to different perspectives tend to have more diverse political views, regardless of their level of religiosity.

It is important to remember that teenagers are a heterogeneous group, and it is impossible to generalize the influence of religiosity on their political behavior. Nevertheless, understanding the relationship between these two factors can help in designing more effective approaches to support sustained and inclusive political participation among young people. It is also possible to establish

a better dialogue between civil society, educational institutions and religious institutions in order to create a supportive environment for the holistic development of youth in the areas of religion and politics. Thus, based on the the context of youth/teenager, politis and religion described above, the focus of this research will specifically explore the effect of religiosity on political behavior in female Muslim adolescents. The option of female because female, as well as, women in general, tends to be less involved in politics (Eto, 2020). However, it is not that they are apolitical, rather, the general socio-cultural system makes them more likely to be apolitical. This study will discuss this case by measuring the influence of religion on their political preferences and attitudes.

## METHODS

The method used in this research is quantitative, with the type of simple linear regression which is used to see the effect between two or more variables. Simple linear regression is based on a functional or causal relationship between an independent variable and the dependent variable.

In this study, there are two variables, namely the independent variable X, is religiosity. And the dependent variable Y, is political behavior. The authors intend to see how much influence the variable religiosity has on the variable political behavior. Based on the data collected, the population taken in this study is all female moslem adolescents in Padang City. The author then takes the senior high school student because at this level they are politically eligible to actively participate in politics and by that ages, they are categorized as adolescents. There are two types of sampling techniques used, they are probabilistic and non-probabilistic sampling techniques. In this study, the sampling technique used is probability sampling, that provides equal opportunities for each element or member of the population to be selected as a sample member.

In this quantitative research, the sample size affects the research results that can be generalized. Therefore, the sample size must be adequate. The minimum size for the number of research samples is not set absolutely because it depends on the factors owned by the researcher, the size of the population is quite large, and given the time constraints. In order to determine the sample size, the sampling technique used is the Slovin formula. Data analysis was conducted to examine the hypothesis in order to draw conclusions to achieve the research objectives.

## RESULTS AND DISCUSSION

In developing countries, the level of political participation of female adolescent is lower than that of men. This is because women prefer to be involved in domestic affairs rather than political affairs (Runyan, 2018; Tas, 2021). Female adolescent political participation is a voluntary activity of women from various activities such as political observers, lecturers, women activists, members of parliament and so on. So that female adolescents are actively involved in the political field, either directly or indirectly involved in the process of politics. In general, female adolescents have the right to be able to participate actively in society, including in the political field, which has a very great influence on the creation of a policy production.

Philips (2011) stated that women's political participation is not just a battle of ideas, but must be interpreted more broadly and that women's participation in politics has its own meaning. If political participation is defined as the presence of political actors, the concept of women's representation is an important thing to discuss. The principle of representation is not only about representing certain groups, but the concept of representation is also about issues of responsiveness and accountability. There are at least two factors behind the unfulfilled 30% quota for women's representation in the legislature, they are religious and cultural constructions.

The lack of contribution of women in politics is also found in the factor of religion, because many people, especially men, look cynically at the advancement of women in politics. Furthermore, if this situation is found in married women, it will be more very difficult to enter the political arena because for married women, the duty as a wife is to serve the husband both outwardly and inwardly. It is considered that women will not be able to last long in the political field because people think that women are weak creatures, so if they are in the political field, they will lose to men.

Women are not dominant political actors in the field of national politics in different countries. This is evidenced by the fact that for the period 2019-2024, only 120 women out of a total of 560 were able to occupy parliamentary seats in the House of Representative (Moerdijat, 2014). This number shows that the representation of women in parliamentary seats is still far from being sufficient to fight for and raise women's issues in the parliamentary sphere. Women's representation

plays an important role in managing and improving the quality of women's issues in politics.

In addition to efforts to increase women's representation in parliament, there are various forms of intrinsic barriers that exist within women that prevent women from striving more in their political roles. The barriers that women face in fulfilling their roles are social and cultural barriers, psychological barriers, and economic barriers (Eto, 2020). The social and cultural barrier in question is the view of the community, which still believes that women should not be involved in political affairs and should only manage family domestic affairs. As the result, women are not supported in the various steps they take to enter politics. It is also a factor in the low support for female candidates because they are considered unfit for leadership.

Psychological barriers that exist among women include low self-confidence in competing with men in politics (Bos & Kinnard, 2020). This is also related to the existing cultural barriers that strongly influence women to have this mindset. This low self-confidence makes women reluctant to continue their political process and leads to a lack of women in politics. Economic barriers also play a major role because elections are not cheap activities (Bos & Kinnard, 2020). Low economic capital means that women are less likely to win in the campaign aspect, especially compared to men who usually have higher economic capital. This economic barrier also makes women reluctant to try because there is no guarantee that the money spent will be returned in the end. The above barriers are just a few of the many problems women face in overcoming the current political reality. The key to success in increasing women's representation in parliament is for women in general to support each other. Only then will women have more opportunities to successfully occupy parliamentary seats and bring about much-needed change.

### Political behavior and female muslim adolescents

In the literature of voting behavior in Indonesia since democratization from the 1999 election to the 2014 election shows that voters in Indonesia tend to be more rational in choosing political parties, candidates, and presidents (Romli, 2020; Jati, 2021). They use cost-benefit calculations. They do not vote on the basis of primordial reasons, as the general public and academics have perceived. Religion, ethnicity and social class are not the most important factors for voters in deciding which elite should lead them. Although the majority of voters are Muslims, the vote totals of Islamic parties do not

reflect this majority. The number of Muslims who vote for Islamic parties is decreasing from election to election.

This is evidenced by the fact that the total vote share of all Islamic parties peaked at 44% in the 1955 election, the first democratic election in Indonesia. In 2009, the Democratic Party (Partai Demokrat) emerged as the most prominent party with a total of 20.85% of the votes. In 2014, the Indonesian Democratic Party of Struggle (Partai Demokrasi Indonesia Perjuangan or PDIP) took the lead with a total of 18.95% of the votes. In 2019, PDIP once again became the most prominent party with a total of 19.33% of the votes. On the other hand, the most prominent Islamic political parties during the same three periods were the United Development Party (Partai Persatuan Pembangunan, or PPP) with a total of 5.32% of the votes in 2009, the Prosperous Justice Party (Partai Keadilan Sejahtera, or PKS) with a total of 6.79% of the votes in 2014 and the National Awakening Party (Partai Kebangkitan Bangsa or PKB) with a total of 9.69% of the votes in 2019 (Fernando et al., 2023)

The increasingly rational state of Muslim voters in their political choices occurs in the midst of their growing religious devotion. Recent anthropological study who make up the majority of voters in Indonesia, are increasingly santri rather than abangan. Santri is a devout Muslim who fulfills religious obligations. Abangans are nominal Muslims who do not fulfill their religious obligations. The more devout Muslims can be seen in the increasing number of women wearing hijab, the increasing number of religious programs on television, the proliferation of mosques and prayer rooms in government or private offices, and others.

Furthermore, Pepinsky et al., (2018) explains the number of pious Muslim voters is increasing, but their support for Islamic political parties and Santri candidates is decreasing. Muslims are increasingly religious in their social behavior, but not in their voting behavior. Muslim voters tend to be religious in religion but secular in politics. This shows that Muslim voters who are increasingly religious can act rationally in politics. This study finds out the consequences of increasing Muslim devotion in Indonesia, which is undergoing a democratization process.

Contrary to the common assumption that piety naturally tends to undermine modernity, democracy, and cosmopolitanism, study of Pepinsky et al., (2018) discusses complex relationship between religious belief and political belief in a Muslim country undergoing democratic transition, such as Indonesia. Their conclusion is

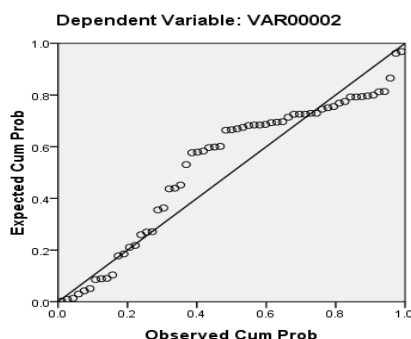
that Muslim voters in Indonesia, who are increasingly religiously devout, tend to be politically rational. In the context of political behavior, most Muslim voters, who are increasingly Santri, prefer secular political parties to Islamic political parties. They also tend to vote for presidents who are less Santri than those who are more Santri. In this context, there is no systematic relationship between individual piety and political preferences.

Religiosity is a person's level of knowledge about his or her religion and a comprehensive level of understanding of his or her religion (Fajarini, 2018; Holman & Podrazik, 2018; Powell, 2020; Kumar, 2022). Religiosity includes all relationships and consequences of relationships between people and their creator and others in everyday life. The aspects of religiosity are beliefs, practices, experiences, knowledge and consequences. Factors that influence religiosity are the influence of education and teaching, different experiences experienced, and factors arising from needs and thinking or intellectual processes (Japar & Purwati, 2014).

The evidence from this research, the variable consists of two variables, namely the religiosity variable (variable X) and political behavior (variable Y). Religiosity is the independent or unrelated variable (influencing), while political behavior is the dependent or related variable (affected). The description of the research data is presented as an overview of the research data.

The normality test is used to test whether the distribution of the data being analyzed is normal or not. If the data is normally distributed, it can be said that the conclusions drawn from the research sample can be generalized to the research population. In the Normality Test with Normal Probability Paper, the response distribution is said to be normal if the data distribution is close to the diagonal line on the graph. Using SPSS 16.0 for Windows with a sample of 61 respondents and 61 questions, the following graph is obtained.

Normal P-P Plot of Regression Standardized Residual



From that figure, we can see that all the points are close to and follow the diagonal line, which means that the sample is normally distributed. In other words, the conclusions drawn from the research sample can be generalized to the population. The linearity test is a prerequisite test that can be performed a correlation analysis. The linearity test aims to determine whether or not the two research variables have a significant linear relationship. Both variables are said to be linear if they have a significance level less than 0.05 ( $P < 0.05$ ). The linearity test in SPSS version 16.0 for Windows used the linearity test, which was obtained as follows

Based on the research conducted by using simple regression analysis, the results of data processing through SPSS can be found in the regression equation  $Y = 20.405 + 0.881 X$ . Based on this equation and hypothesis testing that has been analyzed, conclusions can be drawn to determine the effect of religiosity on political behavior of female adolescents in Padang City. The results of hypothesis testing show that the effects caused by religiosity on political behavior are very significant. This can be seen in the t-test, which shows that the t-value of 4.053 is greater than the t-table of 2.390, which means that religiosity has a significant effect on the political behavior of female adolescents. With a coefficient of determination ( $R^2$ ) of 0.218, it shows that the change in religiosity is 21.8% and the rest is influenced by other variables not included in this study. The conclusion is religiosity has an influence on improving the understanding and preference in politics.

In general, Indonesian women's participation in parliament is still very low (Davies & Idrus, 2018; Supraja, 2018; Agasya, 2019; Ruriana et al., 2023). According to data from the World Bank (2019), Indonesia ranks is in 7<sup>th</sup> in Southeast Asia in terms of women's representation in Parliament. The low representation of women in Parliament has more or less affected political behavior related to gender

equality and has not been able to address the main issues facing women. It is important to increase women's participation from female adolescent so that political decisions are more responsive and substantive. In addition, strengthening democracy always provides ideas related to pro-women and pro-female adolescents legislation in the public sphere. Political education is very important for people to know politics in general. This can be done since teenagers have entered adolescence.

### Adolescents and political socialization

Indonesia is a country with a dynamic and complex political environment. In recent years, Indonesia has experienced significant political changes, ranging from general elections to changes in government. This has affected various aspects of people's lives, including education. Political socialization must be seen as a process of a person acquiring knowledge that includes political values in a society (Haryanto, 2018). In addition, it is also referred to as the process by which people acquire knowledge, values and attitudes towards the political system in the community (Haryanto, 2018). The scope of politics here includes the state, power, politics, decision-making, and the distribution of power or institutions.

The perception that politics in Indonesia is less than optimal can affect people's political participation. Therefore, political socialization is needed in all elements of society, including female adolescents, youth, and adults. Political socialization plays a very important role in shaping people's political perceptions and attitudes. Through political socialization, people can gain a broader knowledge and understanding of politics, both in terms of political processes and in terms of values and norms related to politics. The process of political socialization enables a person to find knowledge and skills that can be used for guidance in carrying out his political role, especially those related to his personal interests or the interests of others.

Through political socialization, it is expected to introduce the state, power, policy, decision-making, and distribution of power or institutions that have previously conducted interviews in advance to find out how much knowledge the community has related to politics. In addition, the existence of political socialization also provides knowledge and skills regarding the importance of the socialization process and community participation, especially those related to common interests and politics. Therefore, political socialization needs to be taught from the level of female adolescents and

adolescents to adulthood so that there is no negative stigma from society regarding politics, especially in the millennial generation.

Politics must be instilled from an early age. This is because at that age, the mind has begun to develop. Although sociologically, female adolescents are still bound to their environment, such as family. The family is the smallest organization in society that has a unified political mindset (see [Haryanto, 2018](#)). Thus, the formation of political thinking begins in the family environment and continues in the school environment. There are five aspects that obtained from the research conducted to female adolescents in relation to religious and politics they are state, power, politics, decision-making, and the distribution of power.

In addition, the aspect of power is the ability of a person to influence others to do something as desired by the ruler ([Haugard, 2022](#)). The form of implementation is that female adolescents have recognized the existence of the biggest controllers in their family environment, such as mothers, siblings, and other family members who have great influence in the family and teachers at school.

Adolescence is a time when individuals form intense relationships with their social groups. So here, political socialization emphasizes more emotional development so that adolescents can gain political knowledge in accordance with what is felt in their lives. At this time, the social group is the party that does more political socialization ([Habashi, 2017](#)). The scope of political discussion consists of five aspects, namely the state, power, policy, decision making, and the distribution of power or institutions. Based on the results of interviews conducted with female adolescents, shows that adolescents have carried out political socialization related to the above five aspects and it align with their religiosity. The agents of political socialization ([Haryanto, 2018](#)) are family, school, and social groups in the form of learning representatives.

In the aspect of the state, adolescents have been introduced to the characteristics of the state, which is important so that they can understand the real context of the state well. Then, in the aspect of power, adolescents have received socialization related to this aspect. Adolescents also recognize the existence of power in relationships, organizations, or extracurricular activities that are followed by powerful parties such as influential friends and leaders of religion. The next aspect is the policy aspect, this aspect was introduced to the adolescents with the existence of rules or regulations. Adolescents are required to participate

in the election according to the existing procedures. In the family environment, adolescents also recognize the existence of policies related to playtime and religious teaching. Then, adolescents also know about the aspects of decision making. Adolescents have received socialization related to these aspects.

The last aspect is the aspect of power distribution. Adolescents are given political socialization through the division of class schedules carried out by their teachers, given material about the duties and powers of state institutions. When adolescents participate in organizations both at school and in the community, they will provide knowledge about the division of tasks in them as a form of power distribution. The political socialization received by adolescents, especially for female, already includes five aspects that included in the scope of politics.

This socialization includes, carried out, through direct methods of political education, political experience, and indirect methods of teaching. The implementation of education however is inseparable from political aspects ([Habashi, 2017](#)). The implementation of education requires political arrangements, just as politics requires means of socialization through educational institutions. Schools become one of the most important agents of political socialization. Political socialization activities are expected to foster political awareness and understanding for female adolescents as the successors of the nation. Some reasons for schools to be an important agent in political socialization are: first, schools can provide knowledge about ideology or the basis of the state through the teaching and learning process in the classroom. Then, it can be concluded that political socialization activities by the religion give significant impacts which can be seen from the relation between religiosity of female adolescents and their political preferences and behaviors.

## CONCLUSION

Based on the results of the study, it can be understood that there is a significant influence of religiosity on political behavior, which can be seen in the research results chapter through simple regression analysis and processed by SPSS 16.0 program. It is known that the regression equation  $Y = 20.405 + 0.881 X$ . This indicates that hypothesis testing between the influence of religiosity on political behavior is very significant, which can be seen in the t-test showing the t-value of 4.053 is greater than the t-table of 2.390. By obtaining the coefficient of determination ( $R^2$ ) of 0.218 which

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shows the effect of religiosity of 21.8% on political behavior, and the rest is influenced by other variables. Then, religiosity has a great influence on political behavior. "The more religious female students are, the higher involvement they are in political participation."

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