

The Effect of Religious Culture Implementation on Students' Moral Values at MTs Islamiyah Tanjung Raja, North Lampung

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ABSTRACT

This research was conducted to determine whether the application of religious culture has an effect on the moral values of students at MTs Islamiyah Tanjung Raja Lampung Utara. This study is an ex post facto study using quantitative research methods. The research data was obtained using questionnaires, observations, and documentation. The sample in this study consisted of 30 students obtained through simple random sampling. The data analysis technique used in this study was simple regression testing. The results showed that there was a significant effect of the application of religious culture on the moral values of students at MTs Islamiyah Tanjung Raja Lampung Utara. This is evidenced by the results of the simple regression test, namely the result of F_{count} of 14.098 and the result of F_{table} of 4.196, which means that $F_{count} > F_{table}$ or $14.098 > 4.196$. According to these calculation results, H_a is accepted and H_o is rejected, meaning that there is an influence of the application of religious culture on the moral values of students at MTs Islamiyah Tanjung Raja Lampung Utara

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Introduction

In the increasingly modern era, Islamic Religious Education faces significant moral challenges and exerts a dual impact on adolescents' lives, both positive and negative (Asy'arie et al., 2023, p. 155). Technological advancement, globalization, and the rapid flow of accessible information provide positive impacts in the form of enhanced learning opportunities, improved communication, and the development of intellectual abilities. However, these developments also pose serious challenges in fostering students' moral character. Issues such as juvenile delinquency, disrespectful behavior toward teachers and parents, lack of discipline in learning, and declining interest in religious activities have become common phenomena in today's educational environment. These conditions indicate that education should not only focus on academic achievement, but must also place greater emphasis on instilling moral values, character formation, and religious ethics.

Adolescents who behave in accordance with the norms and values upheld in their social environment are considered to possess good moral character. Conversely, adolescents who act contrary to these norms and values are categorized as engaging in immoral behavior. In this context, Islamic Religious Education plays a strategic role as the foundation for developing students' religious character. Islamic Religious Education is not only responsible for delivering religious

material but also for shaping morally upright personalities through the internalization of the values of faith, sharia, and ihsan. In fostering such morality, the religious culture implemented within the school environment becomes an essential medium for instilling religious values through teachers' exemplary conduct. Terminologically, *religious culture* refers to a set of religious values that underlie the behaviors, traditions, habits, and symbols consistently practiced by members of a community (Rachman, 2022, p. 102). Religious culture represents an effort to cultivate a religious atmosphere within school activities through habituation, teachers' exemplary behavior, institutional regulations, and routine spiritual practices carried out in a continuous manner. Thus, the religious culture of a school essentially refers to the embodiment of religious teachings and values as traditions that guide behavior and shape the organizational culture adhered to by all school members. By making religion a school tradition, consciously or unconsciously, school members who engage in these established practices are effectively implementing religious teachings. When religious culture is consistently applied, Islamic values are not merely learned but are also internalized and practiced in students' daily lives. In other words, religious culture is not merely a set of religious lessons; it represents the institutionalization of religion as a "way of life" within the school, ensuring that religious values become an integral part of everyday life in the school environment (Khadavi, 2023).

The implementation of religious culture in schools serves as an educational strategy that positions religious values not merely as instructional material but as a way of life manifested through the behaviors, policies, and routines of all school members. The application of Islamic religious culture in the school environment aims to strengthen faith, cultivate religious awareness, and develop students with noble character (Abdul Manan, 2019, pp. 95–96).

The primary objective of religious culture is to strengthen students' faith so that they do not merely understand Islamic teachings cognitively, but also internalize these teachings in their hearts and apply them in their actions. Religious activities such as congregational prayer, reciting supplications before lessons, Qur'anic recitation (*tadarus*), and daily *dhikr* practices serve as effective means for instilling profound spiritual values. Through structured worship routines, students' faith develops continuously as they become accustomed to interacting with divine values in their daily lives. This aligns with the understanding that strengthening faith cannot be achieved solely through theoretical instruction, but must be nurtured through consistent and well-directed spiritual habituation with in the educational environment. In addition to strengthening faith, religious culture also aims to cultivate students' religious awareness, namely their ability to practice Islamic teachings based on intrinsic motivation rather than coercion or mere routine. This awareness emerges when students understand the meaning of worship, the value of goodness, and the moral purpose behind every action. Practices such as smiling, greeting, showing courtesy (the 5S), demonstrating respect toward teachers, maintaining punctuality, and behaving appreciatively toward others represent forms of internalizing religious values that gradually build students' religious consciousness (Sumiati, 2023). When religious values are not only taught but also exemplified through teachers' role modeling and a supportive environment, students develop an understanding that religion is not merely a set of rituals, but a moral guide for everyday life.

One of the implementations of Islamic Religious Education through religious culture in schools is the 5S practice (Smile, Greet, Salute, Courtesy, and Respect). In Islam, offering greetings to others is highly encouraged through the expression of *salam*. The greeting of *salam* not only serves as a prayer for others but also represents a form of brotherhood among human beings. Sociologically, greetings and salutations enhance interpersonal interactions and foster a sense of respect, thereby creating an environment where individuals value and honor one another. From a cultural perspective, the practices of smiling, greeting, offering *salam*, being courteous, and showing respect reflect a community characterized by peace, kindness, empathy, tolerance, and mutual respect. These values are commonly abbreviated as 5S (Smile, Greet, Salute, Courtesy, and Respect). The elements of respect and tolerance among students are reflected in showing

deference to elders, respecting differences in religious understanding, and even maintaining mutual respect among individuals of different faiths (Putra, 2021).

Another equally important objective of implementing religious culture is to cultivate noble character (*akhlāq al-karīmah*) within students. Noble character is reflected in honesty, responsibility, politeness, social empathy, and environmental awareness. Religious culture serves as the foundation for character formation because all school activities are directed toward practicing Islamic moral values in concrete actions. When students become accustomed to performing worship, maintaining proper manners in speech, respecting teachers, and helping one another, religious character does not only develop within the school context but is also carried into their social lives. Thus, religious culture does not merely aim to increase students' religious knowledge; it fosters Muslim individuals who consistently demonstrate good behavior in various aspects of life (Umi Nasikhah, Zulkifli, 2021).

The development of religious culture in schools is closely related to efforts to internalize religious values within the school environment. Essentially, religious culture in schools refers to the creation of a religious atmosphere that becomes a habitual pattern of behavior. When such habits are formed, students whether consciously or unconsciously are already practicing the teachings of Islam (Asania et al., 2022, p. 58).

The realization of religious culture is influenced by various factors, including the school's management capacity, the policies implemented, and the active participation of all school members in habituating students to behave religiously, both outwardly and inwardly. This goal becomes easier to achieve when supported by an educational environment that carries a strong religious atmosphere, as the environment plays a crucial role in shaping students' moral character (Sutarto, 2022, p. 2802).

The establishment of religious culture in schools does not emerge instantaneously; rather, it is influenced by various interrelated factors. One of the main factors is the school's managerial capacity in designing, organizing, and supervising the implementation of religious programs to ensure their consistency. Schools with strong management are able to formulate religious habituation policies such as schedules for congregational prayer, Qur'anic recitation (*tadarus*), and greeting routines that are integrated into daily activities. According to (Sutarto, 2022), the success of religious culture largely depends on a school management system capable of creating policy directions and structured governance for religious development, ensuring that religious values are not only taught but also brought to life in students' daily practices. In addition to management, school policies hold an essential role in shaping religious culture. Supportive policies—such as Islamic dress codes, regulations for worship activities, and the integration of religious values into the curriculum—significantly influence the behavioral patterns of all school members. Religious policies serve as the normative foundation for shaping school culture because they establish religious values as the standards for students' attitudes and behavior (Ismail, 2018). Without proper regulations and collective agreement, religious habituation risks becoming merely ceremonial activities that fail to develop students' character in a meaningful way.

Furthermore, the formation of religious culture greatly depends on the active involvement of all school members, particularly teachers, who serve as moral and spiritual role models for students. Teachers' exemplary behavior in worship, manners, and speech provides concrete examples that are easily emulated by learners. The internalization of religious values becomes effective when teachers embody religious conduct that students can imitate both outwardly and inwardly (Nafilah et al., 2025). Thus, the success of religious culture does not depend solely on the religious material taught, but also on the quality of moral exemplification within the school environment.

The final factor that strengthens the implementation of religious culture is the presence of a conducive and Islamic-oriented educational environment. A religiously oriented environment provides a spiritual atmosphere that encourages students to habitually behave in accordance with Islamic values. Supporting physical facilities such as prayer rooms (*mushala*), worship facilities, and

religious-themed decorations help create an atmosphere that promotes the habituation of religious behavior. The environment plays a crucial role in shaping students' character and morality, as habits are formed through repeated interactions with the same values on a daily basis (Silkyanti, 2019). The stronger the religious atmosphere created by the school, the greater the likelihood that students will grow into individuals with noble character and a high level of spiritual awareness. The formation of moral character is a systematic and planned process aimed at instilling religious values in all school members. This process does not focus solely on religious knowledge, but also encompasses several important aspects, namely:

1. Development of intelligence, which refers to efforts to enhance students' understanding of religious teachings, including rules, worship procedures, and commendable behavior. With adequate religious understanding, students are able to distinguish between what is right and wrong according to Islamic guidance.
2. Formation of awareness, which involves fostering students' internal awareness to practice religious values without coercion. This awareness enables students to understand the importance of exhibiting good moral conduct.
3. Cultivation of willingness, which refers to building intrinsic motivation within students to behave in accordance with Islamic teachings. This willingness encourages them to perform good deeds voluntarily.
4. Habituation of actions, which involves making good behavior a daily practice—such as maintaining discipline, honesty, politeness, and diligence in worship. Through consistent and continuous actions, moral values become deeply embedded within the students' character (Asania et al., 2022, p. 59). By incorporating these aspects, the formation of moral character in schools through religious culture is expected to produce students who not only understand religious teachings but also manifest them in real behavior. This means that the Islamic values acquired by students do not remain at the cognitive level as theoretical knowledge, but are internalized into character, daily habits, and moral responses in various situations. Students who consistently engage in religious practices such as performing congregational prayers, reciting the Qur'an, demonstrating courtesy, and avoiding immoral actions will develop consistent behavioral patterns that reflect noble character. At this stage, religious culture is no longer seen merely as a routine activity, but as a character education mechanism that fosters an awareness to act virtuously without being commanded. Thus, religious culture serves as a bridge between religious knowledge and the implementation of Islamic morality in students' daily lives—whether at school, at home, or within the broader social environment. The strategies employed by the school principal in developing religious culture can be carried out through (Rachman, 2022, p. 102):
 - a. Power Strategy, which refers to a strategy for cultivating religious values in schools by utilizing authority or "people's power," in which the principal's leadership and authority play a dominant role in initiating change.
 - b. Persuasive Strategy, which is carried out through shaping opinions and perspectives among the school community.
 - c. Normative Re-educative Strategy, in which norms represent rules that apply within society. These societal norms are reinforced through education. The normative component is combined with re-education to instill and replace the school community's old ways of thinking with new paradigms. The first strategy is developed through an approach based on commands and prohibitions, or reward and punishment. Meanwhile, the second and third strategies are implemented through habituation, exemplary conduct, and a persuasive approach by inviting school members in a gentle manner, supported with logical reasons and positive prospects that can convince them. The concept of developing religious culture includes (Rachman, 2022, p. 102):

a. Vision. To possess a strong and progressive vision, a school or madrasah principal must have an open mindset, enabling them to accept new ideas that may differ from their previous beliefs or practices.

b. Courage. Principals who genuinely love their work tend to demonstrate strong courage because such affection implies that they perform their duties wholeheartedly. Through their dedication and bravery, principals can inspire their subordinates by offering clear direction and becoming exemplary role models.

c. Reality. Principals must be able to distinguish between opinion and fact. They must be capable of responding to real conditions within the school. When resources are limited, the principal should be able to optimize the available facilities to ensure the continuity of educational programs.

d. Ethics. Principals must operate based on noble human values, instilling these values within the school and enforcing consequences for those who violate them. The cultivation of ethical values within the school environment contributes to improved productivity and institutional effectiveness.

Recognizing the importance of character formation, MTs Islamiyah Tanjung Raja implements various daily activities as part of its religious culture approach, which serves as a spiritually grounded character education model. This is evident in the school's routine practices, such as the implementation of the 3S (smile, greet, salute) principle aimed at fostering friendliness, courtesy, and mutual respect. Although simple, this consistent habit becomes a foundational step in shaping students' social character, helping them develop positive behavioral patterns in daily interactions.

Additionally, the habituation of Qur'anic recitation (*tadarus*) before lessons and *Tahsin al-Qur'an* strengthens students' religious values by promoting discipline in worship and enhancing their understanding of the Qur'an. These activities not only improve students' recitation skills but also cultivate love and spiritual attachment to the holy scripture. At the same time, the practice of congregational *dhuha* prayer and the recitation of *Asma'ul Husna* before lessons function as spiritual training that nurtures internal religious awareness. Regular congregational worship trains students in discipline, focus, orderly conduct, and time management.

Religious programs are implemented not only on a daily basis but also on specific occasions, such as the "Friday Charity" (*sedekah Jumat*) initiative, which aims to cultivate social concern and generosity. Through this program, students not only learn about the concepts of almsgiving, *infaq*, and charity but also practice them directly, enabling stronger internalization of moral and social values. These activities demonstrate that character formation at MTs Islamiyah Tanjung Raja is not abstract; rather, it is manifested in concrete, repetitive actions that develop habitual religious behavior.

Thus, the implementation of religious culture at MTs Islamiyah Tanjung Raja plays an essential role in shaping students into religious, well-mannered, and self-disciplined individuals. Consistent religious habituation offers an effective method for integrating Islamic values into students' daily lives so that character does not remain merely theoretical knowledge but becomes an intrinsic component of their identity—carried beyond school into their homes and communities. Through such direct practice, the internalization of Islamic values occurs naturally and continuously, positioning the school not merely as a place of knowledge transmission but as a center for developing the moral foundation of future Muslim generations.

Although the implementation of religious culture at MTs Islamiyah Tanjung Raja has been well structured—through daily programs such as Qur'anic recitation, congregational *dhuha* prayer, the recitation of *Asma'ul Husna*, the 5S (smile, greet, salute, polite, courteous), *Tahsin al-Qur'an*, and Friday Charity—the empirical effectiveness of these practices in shaping students' character has not yet been fully confirmed. Observations in the field indicate that some students still lack consistency in applying moral values in their daily lives, such as unstable learning discipline, insufficient politeness toward peers and teachers, and behavior that does not fully reflect Islamic noble character (*akhlakul karimah*). This suggests a gap between the implementation of religious

programs and the expected outcomes; although religious habituation has been conducted, its impact is not yet fully reflected in the attitudes and behaviors of all students.

Previous studies have indicated that the implementation of religious culture significantly influences students' character formation. A study by (Sumiyati Elis, 2020) at SMA Plus Permata Insani found that religious culture contributed 18.7% to students' moral character development, demonstrating that religious routines foster courtesy, discipline, and spiritual character among learners (Sumiyati Elis, 2020). Another study by Salma (2022) at the elementary school level reported a higher effect of 62.3%, indicating that religious habituation activities—such as performing congregational prayers and reciting the Qur'an—significantly influence the development of students' religious attitudes and moral behavior. Furthermore, a study conducted by Hasanah (2020) at MTs Al-Baqiyatush Shalihah affirmed that a religious school culture positively contributes to students' character formation, particularly in aspects of responsibility, integrity, and respect for others. In addition, research conducted by Rahman (2023) at SMP NU Shofiyatul Huda Cianjur concluded that religious culture not only enhances students' moral character but also plays an essential role in strengthening their emotional intelligence (Latifah et al., 2022). Based on these various findings, it can be understood that religious culture has been proven to influence the development of students' moral character, although the magnitude of its influence differs across educational institutions due to variations in implementation, teacher exemplification, and the learning environment.

Previous studies on religious culture have predominantly focused on program implementation or descriptive accounts of religious activities; however, only a few have specifically examined the direct relationship between religious culture and students' moral values in the context of MTs Islamiyah Tanjung Raja. This indicates the need for research that explores more deeply the extent to which religious culture is not merely practiced as a school routine, but also exerts a significant impact on shaping students' moral behavior. Therefore, this study is essential in addressing this gap and providing empirical evidence regarding the role of religious culture in influencing moral character development within the madrasa environment.

The purpose of this study is to identify and analyze how religious culture is implemented at MTs Islamiyah Tanjung Raja, North Lampung, and to examine the extent to which its implementation affects the formation of students' moral values. Through this research, the author seeks to describe the forms of religious activities practiced in the school, including the habituation of Qur'an recitation (*tadarus*), *dhuha* prayer, the recitation of *Asmaul Husna*, the implementation of the 3S (*smile, greeting, salutation*), Qur'an reading improvement (*Tahsin*), and Friday charity as manifestations of religious culture. This study also aims to assess the moral condition of students after participating in these activities, thereby determining the relationship between religious culture and changes in students' behavior in daily life. Accordingly, this research is expected to provide a comprehensive understanding of the effectiveness of religious culture in shaping students who are well-mannered, disciplined, and possess noble character (*akhlakul karimah*) in accordance with Islamic values.

Method

This study employs an *ex post facto* research design, which involves observing existing outcomes and identifying the factors that may have caused them (Karimuddin Abdullah, Misbahul Jannah, Ummul Aiman, Suryadin Hasda, Zahara Fadilla, Taqwin, Masita, Ketut Ngurah Ardiawan, 2022). According to the position of the variables, this study employs a simple regression test. In principle, simple regression analysis is conducted to examine the causal relationship between variable X and variable Y. In this context, it aims to analyze the influence of the implementation of religious culture on students' moral values at MTs Islamiyah Tanjung Raja, North Lampung.

The data collection techniques used in this study include questionnaires and observations. The questionnaire consists of 25 items. The scoring system is based on four response options:

Strongly Appropriate (SS), Appropriate (S), Inappropriate (TS), and Strongly Inappropriate (STS). For positive statements, the scoring scale used is 4, 3, 2, 1, while for negative statements, the scale is reversed to 1, 2, 3, 4. Observation was conducted to determine the intensity of the implementation of religious culture in relation to students' moral values at MTs Islamiyah Tanjung Raja, North Lampung, serving as supporting data to strengthen the information obtained through the questionnaire.

Result

1. Population and Sample

The population in this study consists of all students of MTs Islamiyah Tanjung Raja, North Lampung, totaling 113 students, with the following distribution:

Population Data Table		
NO	GRADE	Number of Students
1	VII	28
2	VIII	25
3	IX	60
TOTAL		113

The sampling technique used in this study is a non-probability sampling method with purposive sampling. According to Arikunto, if the population is large or exceeds 100 individuals, the sample may be taken at a proportion of 10–15%, 20–25%, or more of the total population. Fauzia Ramadhanti Azahrah, Rolly Afrinaldi, dan Fahrudin, "Keterlaksanaan Pembelajaran Bola Voli Secara Daring Pada SMA Kelas X Se-Kecamatan Majalaya", *Jurnal Ilmiah Wahana Pendidikan*, Vol. 7, No. 4 (2021), hal. 531–538. The researcher determined 30 out of 113 students of MTs Islamiyah Tanjung Raja, North Lampung, as the sample for this study.

1. Research Data Description
 - a. Implementation of Religious Culture

Based on the results of data analysis, the implementation of religious culture at MTs Islamiyah Tanjung Raja is categorized as follows:

Table. TSR Category of Religious Culture Implementation at MTs Islamiyah Tanjung Raja

No	Category	Frequency	Percentage
1	High	4	13,3 %
2	Moderate	26	86,7 %
3	Low	-	-
Total		30	100%

Based on the TSR category calculation of the implementation of religious culture at MTs Islamiyah Tanjung Raja, it is found that the implementation of religious culture falls into the **moderate category**, with a percentage of **86.7%**.

- b. Students' Moral Values

The categorization of students' moral values is presented as follows:

Table. TSR Category of Students' Moral Values

No	Category	Frequency	Percentage
1	High	-	-

2	Moderate	30	100 %
3	Low	-	-
Total		30	100%

According to the TSR category calculation, the students' moral values are classified into the moderate category, with a percentage of 100%.

1. Hypothesis Formulation

Based on the theoretical foundation previously explained, the researcher formulated the following hypotheses:

- Ho : There is no significant influence of the implementation of religious culture on the moral values of students at MTs Islamiyah Tanjung Raja, North Lampung.
- Ha : There is a **significant influence** of the implementation of religious culture on the moral values of students at MTs Islamiyah Tanjung Raja, North Lampung.

2. Research Findings

The results of the data analysis indicate that the implementation of religious culture has a significant influence on the moral values of students at MTs Islamiyah Tanjung Raja, North Lampung. This finding is supported by hypothesis testing using simple regression analysis, which shows an F-calculated value of 14.098 and an F-table value of 4.196. Since $F_{\text{calculated}} > F_{\text{table}}$ ($14.098 > 4.196$), H_1 is accepted and H_0 is rejected.

Discussion

The results of the data analysis indicate that the implementation of religious culture has a significant influence on the moral values of students at MTs Islamiyah Tanjung Raja, North Lampung. This is evidenced by the hypothesis testing using simple regression analysis, which shows an F-calculated value of 14.098, while the F-table value is 4.196. Since $F_{\text{calculated}} > F_{\text{table}}$ ($14.098 > 4.196$), H_a is accepted and H_0 is rejected.

Conclusion

Based on the results of the data analysis, there is a significant influence of the implementation of religious culture on the moral values of students at MTs Islamiyah Tanjung Raja, North Lampung. This finding is supported by the hypothesis testing using simple regression analysis, which shows that the calculated F value is **14.098**, while the F-table value is **4.196**. Since **$F_{\text{calculated}} > F_{\text{table}}$** ($14.098 > 4.196$), **H_a is accepted and H_0 is rejected**, indicating that the implementation of religious culture significantly affects students' moral values at MTs Islamiyah Tanjung Raja.

Religious culture plays a crucial role in shaping students' moral character at the MTs level, particularly amid the growing moral challenges brought about by modern societal developments. The implementation of religious culture within the school environment creates a consistently Islamic atmosphere, serving as an effective medium for instilling religious values through habituation and role modeling.

Through a religious culture, students not only gain knowledge about Islamic teachings but are also guided to internalize and practice these values in their daily behavior. The process of moral

development encompasses the formation of intellectual, emotional, and behavioral dimensions, all of which can develop optimally when supported by a religious school environment.

Based on the findings of this study, several recommendations can be proposed. Students are encouraged to consistently adhere to the rules and practices of the school's religious culture; teachers are expected to provide motivation and serve as role models in fostering the implementation of these practices; and future researchers may use this study as a reference for further exploration of theoretical or empirical aspects related to religious culture and moral development.

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