

Implementation of Religious Culture and Its Implications for Students' Religious Development in Junior High School 10 Bandung

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Abstract: This research aims to describe the development of students' religion at SMP Negeri 10 Bandung. This research was motivated by the large number of immoral cases committed by the younger generation, such as drug cases, free sex, and so on. These various problems cannot be solved, but by returning to religious teachings, one way is by making religious education more effective in schools, one of which is through religious culture. This research is a type of qualitative research. The research approach used is phenomenological (meaning of existence). The informants for this research consisted of the school principal, all Islamic religious education teachers, several teachers other than Islamic religious education teachers, and students. The results of the research show that the implementation of student religious formation through religious culture at SMP Negeri 10 Bandung has gone well and is programmed, and carried out by the school as a complete educational institution with lessons related to the development of religious culture in schools and community activities carried out by Rohis (Islamic Spirituality) as an extracurricular activity at a special shade school. This success can be achieved because of the efforts of the principal and the support of the entire school community by showing commitment, each of which occurs together and supports each other.

Keywords: Religious Culture; Religious Development; Student

Abstrak: Tujuan dari penelitian ini adalah untuk menggambarkan perkembangan agama siswa di SMP Negeri 10 Bandung. Penelitian ini dilatar belakangi oleh banyaknya kasus-kasus amoral yang dilakukan oleh generasi muda, seperti kasus narkoba, seks bebas dan lain-lain. Berbagai problema tersebut tidak dapat terpecahkan, melainkan dengan cara kembali kepada ajaran agama yang salah satu caranya dengan mengefektifkan pendidikan agama di sekolah salah satunya melalui budaya agama. Penelitian ini merupakan jenis penelitian kualitatif. Pendekatan penelitian yang digunakan adalah pendekatan fenomenologis (arti keberadaan). Adapun informan penelitian ini terdiri dari kepala sekolah, seluruh guru pendidikan agama Islam, beberapa guru selain guru pendidikan agama Islam, dan siswa. Hasil penelitian menunjukkan bahwa pelaksanaan pembinaan keagamaan siswa melalui budaya keagamaan di SMP Negeri 10 Bandung telah berjalan dengan baik dan terprogram, baik yang dilakukan oleh sekolah sebagai lembaga pendidikan yang utuh dengan hikmah yang berkaitan dengan perkembangan budaya keagamaan di sekolah dan kegiatan masyarakat yang dilakukan oleh Rohis (Spiritual Islam) sebagai kegiatan ekstrakurikuler sekolah khusus keteduhan. Keberhasilan ini dapat dicapai karena upaya kepala sekolah dan dukungan dari seluruh komunitas sekolah dengan menunjukkan komitmen yang masing-masing terjadi bersama dan saling mendukung.

Kata Kunci: Budaya Agama; Perkembangan Agama; Peserta Didik

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INTRODUCTION

Education is an effort based on awareness and planning to create a learning process and learning atmosphere. So that students can actively develop their potential to gain the skills, noble character, intelligence, personality, self-control, and religious-spiritual strength needed by themselves and society (Kajian et al., 2684).

Education is a conscious effort carried out by the government, through guidance, teaching, and/or training activities that take place at school and outside school throughout life, to prepare students to be able to play roles in various living environments appropriately in the future (Yudabangsa, 2020).

The awareness of the great influence of religion on increasing faith and piety as well as the moral formation of citizens has made religious education a compulsory subject for all levels of education, from basic education to higher education (Azqia Mupidah & Taupikkurahman, 2022). The existence of religious education as a subject is supported by the 1945 Constitution and Pancasila as the basis of the state. (Suryana et al., 2013)

Religious education has a very big role because religious education is intended to shape students into people who believe and are devoted to God Almighty and have noble morals (Yusuf Prasetiawan & Ma`rifatani, 2021). So the hope that arises is that religious education will become the foundation for forming the morality and personality of religious citizens (Laili et al., 2020).

Nowadays, the issue of morality among the younger generation, especially pupils and students, is a big problem (Nurmalisa, 2017). The young generation is a national asset that will determine the future of the nation. In reality, now, pupils and students as an educated generation are easily provoked, causing brawls to occur in various schools and colleges (R. Ismail, 2018). There are many immoral cases committed by the younger generation, such as drug cases, free sex, pregnancy out of wedlock, abortion, and so on. These various problems cannot be solved, but by returning to religious teachings, one way is by making religious education more effective in schools (Listari, 2021).

The formation of a moral and religious personality or a person who is religious (religiosity) is not enough to rely on religious education subjects which are only allocated two or three hours of lesson time each week (S, 2019). Moreover, the growing stigma that the success of students' religious education is the responsibility of religious teachers adds to the problems in the world of Islamic religious education in schools (R. Ismail, 2018).

Islamic religious education must cover three aspects in an integrated manner, namely: (1) *knowing*, namely so that students can know and understand religious teachings and values; (2) *doing*, namely so that students can practice religious teachings and values, and (3) *being*, namely so that students can live their lives by religious values and teachings (Ishak, 2021). Considering the

importance of religious education, educational activities must be able to equip students with life skills (life skills or life competency) that are appropriate to the environment and students' needs (Frimayanti, 2017).

Developing students' religious diversity through religious culture in the school environment is an effort to instill religious teaching values in students to strengthen their faith and become individuals who have religious awareness and noble morals (Azqia Mupidah & Taupikkurahman, 2022). This is very important because this activity is a series of activities that support the achievement of national education goals and can influence students' attitudes, traits, and actions indirectly.

The development of religious culture in the school environment has a solid foundation both normatively religiously and constitutionally, so there is no longer any reason for schools to evade these efforts (Muhaimin, 2006). Religiously normative, religious culture can be understood from the words of Allah SWT. in QS. al-Baqarah: 208 which means: O you who believe, enter into Islam (peace) completely (Tsaniyatus Sa'diyah, 2022).

The constitutional basis is stated in Permendiknas number 22 concerning Content Standards in competency standards and basic competencies in Islamic Religious Education (PAI) subjects that PAI at both primary and secondary education levels, among other things, aims to create Indonesian people who are religiously devout and have noble morals, namely human beings. who is knowledgeable, diligent in worship, intelligent, productive, honest, fair, ethical, disciplined, and tolerant (tasamuh) maintains personal and social harmony, and develops religious culture in the school community (Ma'rufah, 2020).

One of the junior high schools in Bandung that has responded well to this policy is SMPN 10 in Bandung. This school was chosen as the focus of the research because this school is a public school which is usually dry and the religious atmosphere is not visible at this school. This school also has students with diverse religions but is still able to develop a religious atmosphere quite well. At this school, symptoms were found that tended to be positive.

Based on the results of the initial observations made, it was found that on the side of SMPN 10 Bandung students, the success of the school in creating a religious culture with a conducive religious atmosphere is quite good, especially it can be seen in the first few things, during break time there are quite a lot of students who perform the Dhuha prayer. Second, students perform the obligatory prayer at school in congregation, according to the prayer time that takes place during school hours. Third, in general, students already have a good enough religious attitude, this can be seen by the respect and politeness of students towards teachers, employees, and guests present at school. Fourth,

there have been quite a few students who wear Muslim clothing with their awareness, even if it is not on the day that is required for that.

On the teacher's side, there are symptoms including the following. First, in the learning process, religious teachers do not seem to be too focused on completing the curriculum but have a desire to provide more religious experiences to students. Second, it seems that religious education is not secondary and is not only the responsibility of religious teachers because other teachers and employees seem to have responded positively to all the religious activities carried out. This research problem focuses on how to develop student diversity through religious culture at SMPN 10 in Bandung.

RESEARCH METHODS

This research is a type of qualitative research. The research approach used is phenomenological (meaning of existence), namely an approach to gaining knowledge about something (object) as it appears and becomes our conscious experience (Sugiyono, 2011). The use of this approach is adapted to the main aim of the research, namely to describe the development of student diversity through religious culture at SMPN 10 in Bandung.

The informants for this research consisted of the school principal, all teachers who took care of Islamic religious education subjects, several teachers other than Islamic religious education teachers, and students who were determined later according to the needs and objectives of the research. The informants were selected based on their assignment and relationship to the research theme, using the "snowball" principle, namely determining research informants whose number was initially small, but over time became large (Arikunto, 2010). To comprehensively collect all the research data needed in this research, the researcher used three types of data collection techniques, namely: interviews, observation, and documentation. Furthermore, the data that has been collected is analyzed qualitatively by following the data analysis techniques proposed by Miles and Huberman, through three activity flows carried out sequentially, namely; (1) data reduction, (2) data display, and (3) conclusion drawing/verification carried out continuously throughout the research process (Miles, 1992)

RESEARCH RESULTS AND DISCUSSION

Research Result

Implementation of Student Religious Development at SMPN 10 Bandung

Based on direct observations and interviews with the school principal, religious teachers, supervisors, and students, it is known that the religious development carried out by SMPN 10 Bandung is by carrying out various religious activities

which must be carried out and participated in by the entire school academic community, especially students who are Muslim.

Religious activities carried out in schools to develop student diversity are carried out through two groups implementing religious activities, namely schools as complete educational institutions with policies related to religious culture in the school community and Rohis (Islamic spirituality) as a special type of school extracurricular activity. shelter other religious activities.

Religious activities carried out by the school as an institution committed to developing religious culture in schools which must be participated in by all school members are carried out in the form of:

- a. Ta'lim Council, with sub-activities; halaqoh, religious mentoring, and recitation of the Koran
- b. Read the Koran for 10 minutes in the first lesson
- c. Read surah Yasin on Friday
- d. Midday prayer in the congregation
- e. Dhuha prayer together
- f. Implementation of Islamic Holiday Celebrations (PHBI)
- g. Flash Islamic boarding school in the month of Ramadan
- h. Baksos (Social Service)
- i. Islamic Competitions
- j. Shake hands with the teacher before entering the school
- k. Nasyid preached media through tone and poetry
- l. Muslim school clothes for Muslim women, during the month of Ramadan and mandatory on Fridays

To develop the religious diversity of students at SMP Negeri 10 Bandung, apart from various religious activities carried out by the school which all students must participate in, this school also carries out religious activities through Rohis (Rohani Islam), which is a student extracurricular organization which deals with religious activities. The activities carried out by Rohis are mandatory for students who join the Rohis organization at SMP Negeri 10 Bandung. are as follows:

- a. Mabit (night of building faith and piety) with taujih activities, qiyamul lail, reading the Qur'an, meditation, congregational prayer, etc.
- b. Have fun, visit historical places and other things as part of i'tibar
- c. Riadhoh and Dauroh, sports and training activities in the context of deepening organizational and religious competencies
- d. Mukayyam, a camping activity to train independence with Islamic activities
- e. Islamic studies and Muslim studies
- f. Outbound
- g. Indoor activities

The various religious activities mentioned above, both those carried out by schools as educational institutions and those carried out by Rohis as school extracurricular organizations, are expected to be a way to create mental attitudes and develop positive potential in students so that they can trigger students' obedience to religious teachings. Islam and used as a guide in everyday life.

School Principal's Efforts in Developing Religious Culture

The religious culture that exists at SMP Negeri 10 Bandung is the idea of the school principal, this is intended so that schools that are generally public can be on par with madrasas and even better in terms of developing Islamic religious values. In developing religious culture in this school, the principal is the first figure to provide an example to all school members.

According to the principal, religious culture itself means the behavior of a person who has the value of worship as a foundation and as one of the foundations for practicing the Islamic religion, because Islamic religious culture is the foundation and basis for practicing the Islamic religion, it is important that this religious culture is implemented, developed and maintained in In this school, the religious culture that the principal initiated and has been implemented by all school members is wearing the hijab, wearing Muslim clothing in the month of Ramadan and other months, providing the art of reading the Koran in first grade and tafsir in second grade.

Practical development is carried out directly by students and school residents during Islamic holidays, students are also invited directly to the field to hold social activities such as going to orphanages, and social service by giving donations to the poor as a means for them to experience the value of is in it and makes students grateful, for the funds supported by the school.

In developing religious culture at SMP Negeri 10 Bandung, the principal uses several strategies for developing religious culture. Among the efforts to develop religious culture carried out by school principals are planning programs, providing examples to teachers, students, employees, and all communities in the school, school principals always taking part in religious activities, and evaluating programs that are carried out both in a structured and conditional (Meinura, 2022).

Discussion

Religious development at SMPN 10 Bandung

Religiousness comes from the word "religion" which means living an orderly life, not chaotic, meaning that it is always in the direction or orderly. 1 This means that religious people certainly have guidelines that can make their lives orderly and not chaotic (Dan et al., 2021).

Asmaul Sahlan explained that religiosity is a person's attitude or awareness of carrying out religious teachings based on belief or belief. Ahmad Tafsir revealed that the essence of religion is a religious attitude. In the Islamic context, religious attitude is essentially faith. So that religiosity can be interpreted as a condition or characteristic of religious people, who have the enthusiasm and level of obedience to carry out the teachings of the religion they adhere to well in everyday life (Basri & Suhartini, 2023)

For a Muslim, religiousness can be seen from how deep one's beliefs are, how much knowledge there is, how consistent the implementation of religious rituals is, how deep one's appreciation of the Islamic religion is, and how far the implications of religion are reflected in one's behavior. In Islam, religiousness will be broader and deeper if one can feel how deep a person's religious appreciation is (I. Ismail & Fahmi, 2017).

Religious attitudes are internal states or conditions that still exist within humans. This internal state causes readiness to respond or behave according to the religious teachings that one believes in. Religious attitudes are formed due to a complex integration between strong belief in religious teachings (cognitive component), feelings of enjoyment towards religion (effective component), and behavior that is by religious teachings (conative component) (Agama et al., 2018).

The religious development of students referred to here is a systematically planned effort in the form of guidance, providing information, supervision, and control to improve the quality of students, especially in religious matters in creating a mental attitude and developing positive potential so that good religious formation is formed in students. (Fadhilah, 2022).

Religious activities carried out in schools to develop student diversity are carried out through two groups implementing religious activities, namely schools as complete educational institutions with policies related to religious culture in the school community and Rohis (Islamic spirituality) as a special type of school extracurricular activity. overshadow other religious activities (Noer et al., 2017).

To support the creation of an Islamic atmosphere and comfort in the teaching and learning process, every teacher and student (especially those who are Muslim) must always wear Muslim/Muslim clothing, as stated by the Principal: Every day students wear clothes that cover their private parts and for female students who Muslims wear the Hijab. All of this is done to create an Islamic environment, and discipline, get students used to covering their private parts, and create comfort in the teaching and learning process in class (Buchori et al., 2021).

The annual religious activity is the Implementation of Islamic Holiday Celebrations (PHBI). This activity includes student religious activities that have been well programmed because these religious activities are carried out

routinely every year (Noer et al., 2017). According to the Student Representative, he stated that: Every Islamic Holiday Celebration (PHBI) at school or outside school is arranged on a certain schedule by mutual agreement. Islamic holidays that are always held are the Birthday of the Prophet Muhammad Saw., Isra'Mi'raj, Muharram Expo, Nuzul Qur'an, and Pesantren Kilat which are held several days, where students will be on the committee which is coordinated by teachers who have been appointed based on mutual agreement.

The momentum for implementing the PHBI is also usually enlivened with several other activities such as social service, and Islamic competitions such as madding, nasyid, da'i/da'iyah, calligraphy, and others. Thus, PHBI activities, in addition to increasing the religious awareness of the school community, are expected to strengthen the cohesiveness and togetherness of the school community as a community that works together to achieve school goals.

School Community Support in Developing Student Diversity through Religious Culture

To be able to create a good culture in the school that is by the school's vision and mission, the school indirectly needs support from all existing components, especially the school community which includes the principal, teachers, students, and school employees. In management language, they are referred to as internal educational customers (Participant & Di, 2022). All of these types of customers are important things that must be recognized by educational institutions or school principals for cooperation between supervisors and educational customers to produce graduates who can satisfy educational customers. For the quality of education to be improved, it is necessary to optimally involve all of these components (Muhaimin, 2009).

Total involvement means fully involving all school components, both internal and external components. The aim is none other than that the quality of the school can be continuously improved (Agama et al., 2018). In this case, this involvement aims to create and improve religious culture in schools. In developing religious culture at SMP Negeri 10 Bandung, the school community responded positively to the principal's policies in developing religious culture, including several religious cultures that already existed at SMP Negeri 10 Bandung. such as wearing the hijab and wearing Muslim clothing during Ramadan and Fridays, praying in congregation, saying hello, and being active in Commemorating Islamic Holidays (PHBI), and other religious activities under the auspices of Rohis (Rohani Islam).

The school community's support for the development of religious culture can be seen from several aspects such as the participation of all school members in implementing the regulations and policies made by the school principal regarding the development of religious culture at SMP Negeri 10 Bandung. The

support attitudes of teachers and students in developing religious culture are somewhat different, the differences are not many, they only differ in a few things. Teachers in support of religious culture are more about the desire and hope that students can carry out and implement religious culture well and give more points to students who carry out religious culture at school well and consistently (Fadjar, 2005).

Meanwhile, for students, visible support is when students can carry out and implement religious culture well, comply with existing regulations, and be role models for their fellow students (Setiawan et al., 2020). The areas of difference in school community support for the development of religious culture at SMP Negeri 10 Bandung can be seen from the results of the researcher's interview with the extracurricular coordinator and supervisor from Rohis (Rohani Islam), he revealed that: "School community support for the development of religious culture can be seen from various aspects, including: from the aspect of support from the school principal, from the aspect of support from fellow teachers, support from fellow students and support from all employees. However, all the school residents here support religious culture and I think the religious culture in this school is running very optimally."

a. Principal Support

The school principal's support for the development of religious culture can be felt by all school members, and the principal in developing religious culture is very consistent. In developing a religious culture, school principals always look to future success by innovating programs and policies that they feel need to be updated.

The school principal's support in developing religious culture can be seen from the principal's attitude which looks like there is an effort to develop religious culture, the principal's efforts to maintain a religious culture, and the principal's efforts to make the school an Islamic atmosphere through the religious culture that exists in State Middle Schools. 10 Bandung.

In the researcher's interview with the school principal when the researcher asked about the principal's support for the development of religious culture, he revealed that: "To develop and implement a religious culture, I admit it is difficult, it all requires a process, but I am sure that if we try it will be successful, I "Remain optimistic that the development of religious culture in this school will experience significant changes year after year, especially in students' moral behavior, they will reflect Islamic values, and they will be able to implement Islamic teachings and Shari'a well."

The school principal's support for religious culture can also be seen in loyalty, enthusiasm, and daily behavior as well as reminding each other and giving each other input to teachers regarding the religious culture in this school.

b. Support from Fellow Teachers

In their support for the development of religious culture at SMP Negeri 10 Bandung, teachers have high support. This can be seen from the expression of one of the Islamic religious education teachers, who stated: "There is a high emotional bond between fellow teachers here, in controlling students and developing this institution. "In the field of developing religious culture, what teachers usually do as a form of support is always providing motivation to students, and reprimanding each other as well as reminding fellow teachers when one of us has deviated a little from developing religious culture."

The form of teacher support in supporting the development of religious culture can also be seen in teachers who provide direct input to the school principal and the wakas regarding the development of religious culture. Support for students in developing religious culture can be seen in giving grades and prizes to students who dare to carry out religious culture well and dare to monitor their fellow students outside of school (in boarding houses). This is by the results of the researcher's interview with PAI teachers, stating that: "In supporting religious culture in schools, the teachers are very supportive, namely by carrying out the same action, my children and other teachers give awards to students who truly really behave well, I will announce to other friends, for example, A, A, is good, etc. Indirectly, other students compete to be the best. "At the beginning before carrying out the learning, the first thing I gave was motivation"

From the results of the interviews mentioned above, it can be understood that in developing religious culture, all the teachers in this school are very supportive and the form of support carried out is by creating a high emotional connection to the existing religious culture and providing its value for students who practice it. religious culture both at school and outside school.

c. Support Fellow Students

In supporting religious culture at school, what students do is build a shared commitment, between fellow students reminding each other if someone violates it (Azqia Mupidah & Taupikkurahman, 2022). This is to the explanation of one third-grade student named Andin, who revealed that: "We school members remind each other if our friends violate the rules and regulations that have been implemented. For example: during Friday prayers, someone didn't immediately go to the prayer room, we gently reprimanded him and invited him, and finally, my friend agreed and immediately went to the prayer room."

Andin's statement was also the same as the statement of one of the first-grade students named Kharisma, he also revealed that: "We, fellow girls, remind each other and try to carry out the culture that exists at this school, for example on Fridays all the girls are asked to take part in additional activities, namely princess, this activity is intended so that the female students at SMP Negeri 10

Bandung have a Muslim personality as a woman who has a motherly personality."

From the results of the researcher's interview with Zunaedi, one of his second-grade students also revealed that: "Our fellow students, both second grade and even first grade, even third grade, are encouraged to remind each other. "Moreover, regarding prayer, when the time for dhuhur comes, we go to the prayer room together to perform midday prayers together, we also remind each other when someone doesn't say hello when we meet, we always remind them by starting by saying hello and spreading a smile."

In implementing religious culture at SMP Negeri 10 Bandung, this religious culture has been instilled from the start when students were in first grade. Through the example of upperclassmen in carrying out student orientation, the seniors have instilled smiles and greetings when meeting all the school members at this junior high school.

It can be understood that the support of the school community in this case has been visible since the beginning when new students started joining as members of SMP Negeri 10 Bandung, this is directly a form of support given by students for the development of religious culture at SMP Negeri 10 Bandung.

The final support that researchers can observe is that students at SMP Negeri 10 Bandung always implement and develop religious culture at school well. The support that they appear to be carrying out together is complying with the principal's policy in developing this religious culture, such as students wearing proper Muslim clothing on Fridays and Ramadan, always praying in congregation, cultivating a friendly smile, being active in religious activities and attending Tarawih in congregation at school.

From the expression above, it can be seen that one of the student's support for the development of religious culture is by implementing the provisions that already exist and are implemented at school, such as saying hello, greeting each other, participating in religious activities as a form of students' support for cultural development. religion at SMP Negeri 10 Bandung.

d. Support from Fellow Employees

All employees at SMP Negeri 10 Bandung are very supportive of the development of a religious culture that is being carried out, visible support is first, reminding students if there are students who violate. Second, provide a report to the teacher if the student who is warned does not pay attention. Third, employees also implement the religious culture that exists at SMP Negeri 10 Bandung.

This is the explanation of the security guard at this school, in the researcher's interview he revealed that: One of my supports for the religious culture in the school, is that I dedicate myself and work well, I will monitor the behavior of children outside the classroom who are still within the scope of the

school. "When there are children who violate existing norms, I immediately reprimand them and if there are students who don't pay attention, then I write down their names and report them to the school, both teachers and BP."

In implementing religious culture, employee support for the development of religious culture is very high. This was proven when researchers on Friday attended Yasinan held by the school. What can be seen from the researcher's observations is that cleaning services, security guards, and some TU employees are also still at the school to contribute indirectly to the yasinan activities.

Employee support for the development of religious culture can also be seen from behavior that respects and respects all people who visit the school and all school residents. This is following the results of the researcher's interview with the computer laboratory coordinator, Beliu revealed that: "The attitude of mutual respect and respect that we carry out at school is a form of our desire to support the school principal's program and more importantly we can carry out all the regulations not based on coercion but our own awareness and I think this is following the religious culture initiated by the principal which has subsequently been implemented by all school members"

The results of the interviews show that employee support for the development of religious culture is through behavior that is following the norms that apply in the school and that students always work together with the school to monitor student behavior in the school environment every day.

CONCLUSIONS AND IMPLICATIONS

The knot

Based on the results of the discussion in this research, it can be concluded that the implementation of developing student diversity through religious culture at SMP Negeri 10 Bandung has gone well and is programmed, both implemented by the school as a complete educational institution with policies related to religious culture in the school community and activities carried out by Rohis (Rohani Islam) as a type of school extracurricular activity which specifically covers other religious activities. This success can be achieved because of the efforts of the school principal and the support of the entire school community by showing their respective commitments which take place together and mutually support each other.

Implications

The discussion about the religious development of junior high school students is very broad and comprehensive. Researchers only analyzed perhaps only a small part because it was only at one research locus at SMPN 10 Bandung. This research has implications for the treasures of Islamic education and for schools to always be consistent in implementing religious culture in schools. Hopefully this

research will also have implications for other authors to further develop this research.

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