

The Influence of Islamic Religious Education in Family and School Religious Culture on Students' Religious Discipline

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ABSTRACT

The rise of moral decline (multi-dimensional crisis) and generally also occurs among students, makes Islamic Education (PAI) considered unsuccessful in embodying its universal values. This study aims to determine whether Islamic religious education in the family affects students' religious discipline, and whether the religious culture of the school influences students' religious discipline. This study uses a correlational descriptive quantitative approach. The results showed that each independent variable and dependent variable had a positive correlation and a significant influence, where Islamic religious education in the family was 0.456, and the religious culture of the school was 0.373, which had an effect on students' religious discipline. Meanwhile, together, there is a significant relationship between Islamic religious education in the family and the religious culture of the school, which is marked by R-value of 0.495 and R² of 0.245. This means that the percentage of the influence of the independent variable (Islamic religious education in the family and school religious culture) on the dependent variable (students' religious discipline) is 24.5%, which affects students' religious discipline.

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1. INTRODUCTION

The history of education spans back to the earliest periods of human civilization, indicating that the emergence of education is intrinsically linked to the advent of humanity. The interdependence of the two entities precludes their isolation, as they mutually enhance and support one other. The presence of humans is essential for education to hold significance, as they serve as both the subjects and objects of the educational process. The absence of education hinders the optimal development of human beings. Education can be understood as a process that aims to enhance, fortify, and refine the entirety of human potential, with the ultimate goal of cultivating individuals who possess intellectual, moral, and spiritual intelligence (Diajeng, 2021). Education is regarded as a means of instilling religious ideals

and fostering the religious character and culture of students, with the aim of moulding their character and personality in accordance with Islamic principles. Aligned with this perspective, education plays a pivotal role in cultivating individuals of high calibre, equipped with a profound understanding and adherence to principles rooted in faith and piety. (Arsyad, Sulfemi, & Fajartriani, 2020) .

The first educational environment for every child is the family environment, because it is in this environment that children first receive education and guidance from their parents. Not only that, children often follow the track record of every activity carried out in the family environment. Providing religious education in the family affects children's religious discipline (from early childhood to adolescence and adulthood) (Mulyo, 2022) . Sometimes there are many children who experience various problems at school or have difficulty controlling themselves and their moods, where which can endanger the child's self and even other people. This is where the important role of parents is in helping, educating and guiding them from actions that are prohibited by religion, society and the state. Religious education in the family includes faith, worship and morals education. It is important that parents instill a creed from an early age so that when children reach adulthood, they have a solid foundation of faith.

Parents impart religious education to their children in order to instill a sense of discipline in their worship practises, regardless of the time or place. Furthermore, it is imperative to provide children with moral education in order to cultivate their ability to serve as exemplars for both themselves and their peers (Yonas, 2016). The indicators of Islamic religious education within the family encompass two main aspects. Firstly, Worship Education entails the practise of essential religious rituals, such as performing the five daily prayers, observing fasting during the holy month of Ramadan, and engaging in the recitation of at least two pages of the Qur'an on a daily basis. Secondly, Moral Education involves instilling ethical values in children, which includes commencing activities with the basmalah (the phrase "In the

Apart from the family environment, one of the things that can be done is to create a religious culture in schools. Creating a religious atmosphere or culture means creating an atmosphere or climate of religious life, which in the sense of the word, creation is done by means of practice, invitation (persuasion) and habituation of a religious attitude in a good way vertically (*habluminallah*) and horizontally (*habluminannas*) in the school environment. An understanding of PAI in schools can be seen from two perspectives, namely PAI as an activity and PAI as a phenomenon. PAI as an activity means an effort that is consciously designed to help a person or group of people in developing a view of life (how people will live and make use of life and their lives), attitudes to life, and life skills, both manual (practical instructions) and mental and social life that breathes or is imbued with Islamic teachings and values.

Such an understanding contains the essence that PAI has an important role in forming a personality that is in line with Islamic teachings and values, including in the formation of high emotional intelligence. It seems that this role collides with the opposite reality, namely the increasing prevalence of moral decline (multi-dimensional crisis) and generally also occurs among students, so that PAI is considered not successful in embodying its universal values. Indeed, it is better not to rush to conclude that the moral or moral crisis is simply a mistake in religious education, because starting from the view that educational activities are a process of instilling and developing a set of values and norms that are implicit in every field of study as well as the teacher, the task of educating morals is Noble is actually not only the responsibility of religious teachers but a collective task. Efforts that can be made by madrasas/schools in the context of instilling discipline in students, one of which can be through the conditions of the madrasah environment in such a way as a conducive environment, behavior and attitudes that are far from reprehensible even as a teacher can be a role model in religious discipline. Students will not have religious discipline when they see their own teacher is also not disciplined in worship. Discipline that is applied should be socialized consistently by teachers to students by providing an understanding of the importance of discipline in learning to achieve optimal results, through coaching and, more importantly through exemplary (Iskandar, 2019).

Some of the results of research on Islamic religious education in families and school religious culture on students' religious discipline reveal that there is a positive and significant influence of Islamic religious education in families and school religious culture together on religious discipline with a coefficient of determination (R^2) of 29.8 % (M, Wahidin, & Aryani, 2022) . In addition, Nawawi's research explained that there was a positive and very significant effect of Islamic religious education in the family on religious discipline with a coefficient of determination (R^2) = 0.746, which means that Islamic religious education in the family can affect religious discipline by 74.6% (Nawawi & Iskandar, 2019) , a significance value of 0.00 and a magnitude of 0.619 (61.90%) (Bustami, 2022) . Religious culture is not formed instantly but through the process of implementing Islamic educational values (Rahmah & Prasetyo, 2022) . The development of religious cultural behavior is expected so that students do not get involved in deviant behavior because students personally are new humans who are growing and developing and entering a vulnerable period (Salabi, 2021) . So it is necessary to cultivate a religion that can bind students so that they become polite and moral individuals (Mutohar, 2016) . For the effective development of religious culture, it is imperative to employ various strategies. These strategies encompass setting a positive example, fostering a habit of engaging in virtuous actions, implementing disciplinary measures, offering motivation and encouragement, utilising primarily psychological rewards, employing appropriate forms of punishment within the context of discipline, and nurturing religious beliefs that shape the growth of children (Siswanto, 2019).

Based on the aforementioned studies, it has been observed that there is a lack of study investigating the impact of Islamic religious education within the home and the religious culture of schools on the religious discipline of students. This particular aspect represents an innovation within the scope of this investigation. The objective of this study is to examine the extent to which Islamic religious education impacts the religious culture within families and schools, specifically in relation to students' religious discipline. This research aims to explore the potential implications of Islamic religious education in both family and school settings. It emphasises the importance of fostering collaboration between schools and families to cultivate religious discipline in children. By implementing religious cultural programmes within schools, it is anticipated that children will develop a disciplined personality rooted in their religious beliefs.

2. METHODS

This study uses a quantitative approach with survey research methods. Survey research is a causal relationship where there is causation, there are independent variables (variables that influence) and dependent (variables that are influenced) (Sugiyono, 2015) . In this case, the researcher compiles questions that are relevant to the research. Then give a set of questions or written statements to the respondent to answer. The data collection techniques used include questionnaires or questionnaires. The questionnaire method is a data collection technique that is carried out by giving a set of questions or written statements to respondents to answer (Sugiyono, 2013) . While the research instruments are interviews, observations, or a list of questions prepared to obtain information from respondents. In this study, researchers used the main instrument in the form of a Likert scale questionnaire to collect data on Islamic religious education in families, school religious culture, and students' religious discipline. This questionnaire is closed in nature where the answers have been provided so that the respondent has to choose.

The population in this study were students of class X, XI, and XII SMP Al-Husna Marendal Pasar 3 Patumbak. In this study, the sample to be examined was 25% of the 461 students, namely around 115 students. The sampling technique used is by providing equal opportunity to each subject to be selected as a member of the sample (Arikunto, 2010) .

3. FINDINGS AND DISCUSSION

3.1 The Effect of Islamic Religious Education in the Family on Discipline Religion

This analysis was carried out based on the results of the tabulation, which showed that the variable education religion Islam in the family is at an area very positive or the answer interval between appropriate and very appropriate. This shows that respondents students and parent evaluate statements about variable education religion Islam in family, which consists of religious education, education morals and religion have had a strong influence on shaping children's discipline in religion.

In the following, the results of the multicollinearity test for Islamic religious education in the family and school religious culture will be presented using a multiple linear regression test which can be seen in the *Tolerance* and VIF values below.

Table 1. Multicollinearity Test Results

Model	Coefficients*		Collinearity Statistics	
			tolerance	VIF
1 (Constant)				
Islamic religious education in the family			0.507	3,774
School Religious Culture			0.507	3,774

a. Dependent Variable: Students' Religious Discipline

Table 2. Results of the heteroscedasticity test of Islamic religious education data in the family

Model	Coefficients*				
	Unstandardized Coefficients B	Standardized Coefficients Betas	t	Sig	
1 (Constant)	3,243		1,213	0.189	
Islamic religious education in the family	-0.074	-0.127	0.783	0.834	

a. Dependent Variable: AbsRes

The findings from the data analysis presented in Table 1 indicate that there is no strong or significant correlation between the independent variables, namely the data on Islamic religious education in the family and the religious culture in schools. This is evident from the tolerance value of 0.507, which exceeds the threshold of 0.10, and the VIF value of 3.774, which is below the threshold of 10. However, Table 2 presents the research findings pertaining to the variable of Islamic religious education inside the family. It is observed that there is a lack of variance and residual inequality across different observations, indicating the absence of heteroscedasticity issues in the data. This is supported by the obtained significance level of 0.834, which is greater than the predetermined threshold of 0.05.

Then a t-test analysis was carried out, to determine the partial effect of Islamic religious education in the family on students' religious discipline using multiple linear regression.

Table 3. The results of the t-test influence of Islamic religious education in the family on students' religious discipline

Model	Coefficients*				
	Unstandardized Coefficients B	Standardized Coefficients Betas	t	Sig	
1 (Constant)	0.203		0.077	0.859	
Islamic religious education in the family	0.784	0.847	7,027	0.000	

Source: Data that has been processed

The table above shows that there is a positive and significant influence between Islamic religious education in the family on students' religious discipline which has been proven true with a t count of $7.027 > t_{table}$ of 1.982 and a significance value (p value) of $0.000 < 0.05$. This can be interpreted that the better the Islamic religious education in the family, the more religious discipline of students will increase, and vice versa, the worse Islamic religious education in the family, the lower the student's religious discipline.

From the results of the data processing above, it can be interpreted that the first and most important education for children is Islamic religious education in the family. This is because children will start their development starting from within the family first. For this reason, the role of parents is very large in educating children regarding religious education with the aim of forming a religious child's personality when he grows up. The most important role of the family in education for children is in instilling attitudes and values in life, developing talents and interests, and personality development. Indirectly, religious education given by parents to children in the family will form self-discipline that is inherent in the child. So, if a child has religious discipline, then the child will worship anything without coercion and become a better generation.

3.2 Influence Culture Religious Schools to Discipline Religious Student

The variable pertaining to religious culture inside schools demonstrates a consistently positive correlation within a specific range or timeframe. The subject matter at hand This finding also indicates that participants or students evaluate comments regarding the religious atmosphere of the educational institution, encompassing the interactions between individuals and their beliefs in a higher power, as well as the interpersonal ties among students. The present analysis was conducted utilising the tabulated findings, which indicated that the variable of school religious culture falls inside the positive range or the answer interval that lies between appropriate and very suitable. This study demonstrates that individuals, including students and adults, assess the correlation between the religious culture present in schools and its impact on the religious upbringing and behaviour of children. In the following, the results of the multicollinearity test for the variable religious culture of the school will be presented on student discipline using multiple linear regression tests which can be seen in the *Tolerance* and VIF values below.

Table 4. Multicollinearity Test Results

Model	Coefficients*	
	Collinearity Statistics tolerance	VIF
1 (Constant)		
Islamic religious education in the family	0.507	3,774
School Religious Culture	0.507	3,774

a. Dependent Variable: Students' Religious Discipline

Table 5. Heteroscedasticity Test Results of School Religious Culture data

Model	Coefficients*				
	Unstandardized Coefficients	Standardized Coefficients		t	Sig
		B	std. Error		
1 (Constant)	3,471	2,479		1.153	0.197
School Religious Culture	0.056	0.048	0.147	0.735	0.374

a. Dependent Variable: AbsRes

Results analysis show that At the level of school religious culture, there is no variance and residual inequality from one observation to another or the data does not have heteroscedasticity problems. This is evidenced by the obtained sig. $0.374 > 0.05$. Then a t-test analysis was carried out, to determine the

partial effect of the school's religious culture on students' religious discipline using multiple linear regression.

Table 6. Results of the t-test on the influence of school religious culture on students' religious discipline

Model		Coefficients*			t	Sig
		Unstandardized Coefficients	Standardized Coefficients			
		B	std. Error	Betas		
1	(Constant)	0.208	3,695		0.044	0.756
	School religious culture	0.340	0.108	0.287	6,527	0.001

Source: Data that has been processed

Table 6 above reveals that there is a positive and significant influence between the school's religious culture on students' religious discipline which can be verified with a t count of $6.527 > t_{table}$ of 1.982 and a significance value (p value) of $0.001 < 0.05$. This can be interpreted that the better and more appropriate the child's school religious culture that has been implemented, the more religious discipline of the student will increase, and vice versa the worse and less appropriate the school's religious culture applied by a child, the lower the student's religious discipline. This is in line with Muhaimin's opinion, that this religious atmosphere is carried out by means of practice, solicitation (persuasive) and habituation of religious attitudes both vertically (*habluminallah*) and horizontally (*habluminanas*) within the school environment (Muhaimin, 2012). Thus it can be concluded that the formation of a religious school culture is able to influence the character and formation of student personality including increasing student discipline in worship (JL Fua et al., 2018). Religious culture greatly influences good religious (religious) character (Rahmawati, Afifulloh, & Sulistiono, 2020).

3.3 The Influence of Islamic Religious Education in Family and Culture Religious School kindly Together to Discipline Religious Student

To test whether there is an influence of Islamic religious education in the family and school religious culture together on students' religious discipline, an F test is carried out. Below will be presented the results of data processing using the F test.

Table 7. Simultaneous Test Results (F Test) The Effect of PAI in the Family and School Religious Culture Jointly Against Student Religious Discipline

ANOVA ^b						
Model		Sum of Squares	df	MeanSquare	F	Sig.
1	Regression	3214053	2	1709631	147,225	.000 ^b
	residual	1628056	110	13,762		
	Total	4842.109	112			

a. Dependent Variable: Students' Religious Discipline

b. Predictors: (Constant), School Religious Culture, Islamic Religious Education in family

The table above shows that the calculated F value is $147.225 > F_{table}$ (3.08) and the sig. 0.000. This shows $F_{count} > F_{table}$ and sig value. < 0.05 so that it can be concluded that Islamic religious education in the family and school religious culture has a positive and significant influence in improving students' religious discipline. Departing from the results of the data processing above, Islamic religious education in the family and school religious culture is able to influence students' religious discipline.

Table 8. Determination Coefficient Test Results
Summary models

Model	R	R Square	Adjusted R Square	std. Error of the Estimate
1	0.720 ^a	0.758	0.753	3.43823

b. Predictors: (Constant), School Religious Culture, Islamic Religious Education in the Family

From table 8 above, an *R-Square value* of 0.758 or 75.8% is obtained. Based on the acquisition of data on the tavel, the ability of the Islamic religious education variable in the family and school religious culture detects variations in the student's religious discipline variable of 75.8%, of which 24.2% is still left from other variables.

Analysis descriptive also explained that the level of religious discipline of students who most tall is at on category Enough, that is 4.3% with 9 respondent, next with discipline religious student on good category of 95.7% with 101 respondents. This marks that average level of religious discipline student belong well and shows respondent or student, person old, Teacher evaluate statement about discipline religious Which consists from discipline apply education faith, discipline apply education morals, and discipline in worship obligatory 5 fardhu.

Discussion

Education started from family, next in school then applied in public. Development morals (including emotion) starting from the time the child was born, where all the experiences he went through start a learning process in construction her emotions. Moreover, Islamic religious education in the family has an important role in every aspect of a child's life. Of course, this will also have an impact on the development and discipline of children in any case. If religion does not enter in coaching personal, so knowledge religion Which achieved won't be able to control Acts in demand And attitudes in everyday life. For this reason, the role of parents, in this case, is very necessary where the function of an Islamic family is to provide support, guidance and direction to children so that they develop optimally in accordance with the demands of Islamic teachings. In line with this, the best moral education comes from religion which needs to be carried out from the time a child is born (at home) until he is in school and in the community environment where he lives (Daradjat, n.d.).

With regard to the above, this study illustrates that there is a positive and significant influence between the school's religious culture on students' religious discipline which can be verified with a $t_{count} = 6.527 > t_{table} = 1.982$ and a significance value (p-value) of $0.001 < 0.05$. This can be interpreted that the better and more appropriate the child's school religious culture that has been implemented, the more the student's religious discipline will increase, and vice versa the worse and less appropriate the school's religious culture applied by a child, the lower the student's religious discipline

Not only that, even a positive and clean school culture will also affect the child's personal discipline. Other factors that influence the strength of children's religious discipline include parental support, discipline exemplified by parents, teacher professionalism, and the example of the teacher at school. This is confirmed by Hoy and Miskel, where a positive school culture has been shown to have a strong influence not only on achieving academic results, but also a contribution to non-academic outcomes such as the formation of self-concept, self-confidence and aspirations (Hoy & Miskel, nd). It was also emphasized in Erhansyah's research that religious culture is one of the main elements in efforts to bring children towards religious education, and that education starts from the family, so that family, especially religious education, will also be the key in the formation of religious culture in children or students (Erhansyah. In accordance with the results of research that has been done, it is certain that children who are accustomed to living with a religious culture both in the family and in the school and community environment will have good morals. In terms of speech, respect for older people and even their peers will show a clear difference from children who live in negative environments or are accustomed to non-religious cultures.

In the sense of the word, the creation of a religious atmosphere is carried out by means of practice, invitation (persuasive) and habituation of religious attitudes both vertically (*habluminallah*) and horizontally (*habluminannas*) within the school environment. Through this creation, students will be presented with the example of the principal and teachers in practising the values of faith, and one of the most important things is to make that example an encouragement to imitate and practice it both inside and outside school. The attitude of students will more or less be influenced by the surrounding environment. Thus, the existence of religious culture and Islamic religious education in families with greater family influence than teacher influence is interesting to examine more in relation to its influence on students' religious discipline (copas/not yet paraphrased).

4. CONCLUSION

There is a positive and significant influence between education religion Islam in family to discipline religion of students whose truth has been proven with a $t_{\text{count}} \text{ of } 7.027 > t_{\text{table}} \text{ of } 1.982$ and a significance value (p -value) of $0.000 < 0.05$. This can be interpreted that the better the Islamic religious education in the family, the more religious discipline of students will increase, and vice versa, the worse Islamic religious education in the family, the lower the student's religious discipline. The next hypothesis reveals that there is influence positive and significant between culture religious school on students' religious discipline which can be verified with a $t_{\text{count}} \text{ of } 6.527 > t_{\text{table}} \text{ of } 1.982$ and a significance value (p value) of $0.001 < 0.05$. In addition, based on the results of data acquisition, it was revealed that there was an influence positive and significant together between education religion Islam in family And culture religious school against students' religious discipline with **an F count** of $147.225 > F_{\text{table}} (3.08)$ and a sig. 0.000 . This shows $F_{\text{count}} > F_{\text{table}}$ and sig value. < 0.05 . The percentage of contributions to the influence of the independent variable (education religion Islam in family And culture religious school) to the dependent variable (student religious discipline) of 75.8%, while the remaining 24.2% is influenced by other variables not discussed in the study This.

Based on the results of this study, this research should have implications for Islamic religious education in the family to be further optimized. Collaboration is needed between schools and students' families to foster a good culture of students in religion. The researcher also recommends for further research in the form of further research on Islamic Religious Education in the family.

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