

Teacher efforts in enhancing religious behavior among secondary school students

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DOI:10.18326/attarbiyah.v10i1.19-31

Submitted:
27 September 2024

Accepted:
30 May 2025

Published:
30 June 2025

Abstract

Religious behavior shapes attitudes, values, and practices within educational environments. This study investigates the efforts of teachers to enhance the religious behavior of Mattayom students at Solihuddin School. The research aims to understand student religious behavior, teacher efforts to improve it, and the inhibiting and supporting factors involved. A qualitative approach with a case study method was used, employing observation, interviews, and documentation, and analyzed using triangulation techniques. This study found that most mattayom students at Solihuddin School demonstrate generally positive religious behavior, although differences remain in understanding and participation. Teachers play a key role through modeling, personal guidance, and active engagement strategies. The effectiveness of these efforts is influenced by inhibiting factors, such as low student motivation and unsupportive environments, as well as supporting factors, including strong school policies, parental involvement, and proactive teaching. These findings highlight the importance of an integrated and collaborative approach to fostering students' religious development.

Keywords: Religious behavior, students, efforts of teacher

INTRODUCTION

In modern society, which is heavily influenced by globalization, various shifts have emerged in the practice and understanding of religion, particularly among the younger generation. Phenomena such as declining participation in religious activities, a tendency toward formalized rituals without deep meaning, and the influence of social media on religious expression indicate serious challenges in shaping authentic religious behavior.

Religious behavior plays a central role in shaping and influencing individual attitudes, values, and practices within an educational environment. Education serves as a foundation through which individuals gain an understanding of religious teachings, moral values, and practical skills required to practice their religion correctly. It is within the context of educational institutions, religious schools, religious organizations, and structured curricula that religious behaviors are taught, encouraged, and integrated into daily life.

The role of religion in education extends far beyond simply imparting knowledge. It is an essential aspect of character formation and moral development. Through religious education, students are expected to understand religious teachings and internalize them in ways that influence their actions and daily behavior. Religious practices, therefore, become not just personal rituals but part of the broader social fabric, contributing to the construction of a more harmonious society. Furthermore, religion serves as a guiding framework for achieving broader societal goals. In many cultures, religion is viewed as a pathway to personal and collective fulfillment, guiding individuals toward ethical living and meaningful contributions to society. As a result, religion remains a vital element of life, shaping individual and community identities and influencing cultural and social structures (Azis, 2018).

Religion also acts as a source of inspiration, motivating individuals and communities to strive for justice, peace, and solidarity. Through religious practices, individuals cultivate virtues such as empathy, social responsibility, and a commitment to the well-being of others. When integrated into the education system, religious behavior fosters a sense of duty and collective welfare, promoting a society grounded in moral values and social cohesion. However, in pluralistic societies, the expression of religious behavior must be approached with sensitivity and respect for diversity. While religion can be a unifying force, it is equally important to recognize and respect the multiplicity of beliefs and religious expressions within any given society. The challenge for educators, therefore, is to instill strong religious values in their students while also promoting tolerance, respect, and inclusivity toward other beliefs.

Thailand offers a compelling case study for examining the role of religious education in shaping religious behavior. Thailand is predominantly a Buddhist nation known for its rich cultural and religious heritage, with Theravada Buddhism recognized as the state religion. Despite this, the country is home to a diverse population that includes religious minorities, particularly Muslims, Christians, Hindus, and Sikhs.

The Muslim population in Thailand is relatively small but significant, constituting about 5.4% of the total population according to a 2022 report by The Royal Islamic Strategic Studies Centre (RISSC). The Muslim community is primarily concentrated in the southern provinces of Pattani, Narathiwat, Yala, and Songkhla, where Islam plays a vital role in the lives of the local population. In these regions, religious education, particularly Islamic education, is a key factor in shaping the religious identity and behavior of the community.

Despite the importance of religion in the lives of southern Thailand's Muslim population, they face considerable challenges in accessing religious education. Unlike in Indonesia, where religious education and infrastructure for *da'wah* (Islamic propagation) are well-supported by the government, Muslims in Thailand have more limited access to religious resources. This limitation affects not only the religious education of the community but also the broader development of religious understanding and practice, especially in more remote areas (Mania, 2019).

The historical context of southern Thailand further complicates the situation. The region has a long and complex history of conflict, which has contributed to the marginalization of the Muslim population. The government's approach to education in southern Thailand has often been seen as discriminatory, with policies that are perceived to favor the majority Buddhist population while neglecting the needs of the Muslim minority. This has directly impacted the availability and quality of Islamic education in the region. In the early 20th century, for example, the Thai government implemented policies aimed at promoting nationalism and Buddhist values, often at the expense of Islamic institutions. Many Islamic schools were closed, and those that remained open were required to incorporate nationalist and Buddhist teachings into their curricula. In some cases, Muslim students were required to participate in activities contrary to their religious beliefs, such as singing Buddhist hymns and showing reverence to Buddhist symbols (Yuliani & Purwanto, 2020).

These policies have left a lasting impact on the educational landscape in southern Thailand. Even today, Islamic schools in the region face significant challenges in providing quality education to their students. Many schools lack adequate resources, trained teachers, and government support. This has contributed to a sense of educational inequality, with Muslim students in southern Thailand often receiving a lower standard of education compared to their peers in other parts of the country.

One school that exemplifies the challenges and opportunities of Islamic education in southern Thailand is Solihuddin School, located in the Chana District of Songkhla Province. Solihuddin School plays a central role in educating Muslim students in the region and providing academic and religious instruction. The school's curriculum includes subjects such as the Quran, Hadith, Fiqh (Islamic jurisprudence), and Akhlaq (Islamic ethics), to shape students into knowledgeable and practicing Muslims.

Despite its important role in the community, Solihuddin School faces many of the same challenges as other Islamic schools in southern Thailand. Based on initial observations conducted by the researcher, it was found that some students at the school are reluctant to participate in religious practices, such as daily prayers and Quranic recitation. This reluctance suggests that there are underlying issues that need to be addressed in order to strengthen the religious behavior of students.

The role of teachers is crucial in addressing these issues. Teachers serve not only as educators but also as role models for their students. They are responsible for creating a learning environment that inspires students to engage with their religious practices and internalize Islamic values. Teachers must also work to address the unique challenges students face in southern Thailand, where the intersection of religious, cultural, and political factors creates a complex educational landscape.

In shaping the religious behavior of students, teachers must engage with all aspects of the educational process cognitive, affective, and psychomotor. This includes not only teaching religious knowledge but also guiding students in how to live out their faith in practical ways. Teachers must be able to address the spiritual, intellectual, and emotional needs of their students, helping them to develop a well-rounded religious identity (Sihono & Hamami, 2025).

Observations at Solihuddin School have highlighted the importance of teacher involvement in promoting religious behavior. For example, each morning, teachers oversee the performance of the Duha prayer, ensuring that students participate properly and adhere to the expected religious practices. Teachers also monitor student behavior, ensuring they are respectful and attentive during religious activities.

In conclusion, the role of religious education in shaping students' religious behavior cannot be overstated. Schools like Solihuddin School are crucial in providing Islamic education and fostering religious behavior in their students. However, the challenges faced by Muslim communities in southern Thailand, particularly in accessing quality education, highlight the need for continued efforts to support Islamic schools and improve educational outcomes for Muslim students.

METHOD

This study adopts a qualitative approach using the case study method. The case study research method in a qualitative context allows researcher to obtain natural and in-depth data. This enables researcher to better understand the context and complexity of the phenomenon being studied, as well as to develop new theories or gain deeper insights into existing phenomena. The method involves collecting data through direct observation and interviews at Solihuddin School, Southern Thailand, focusing on teachers' efforts to enhance students' religious behavior. The study was conducted from July 2023 to April 2024. Primary data was obtained through interviews with the school principal, religious teachers, and students, while secondary data included relevant documentation. Data collection techniques involved observation, structured interviews, and documentation. Triangulation was used to ensure data validity, employing technical, source, and time triangulation. Data analysis was conducted using Miles and Huberman's interactive model, which involved four steps: (1) data collection through interviews and field notes; (2) data reduction by selecting, focusing, and simplifying relevant information; (3) data display in the form of matrices and narrative descriptions; and (4) drawing conclusions and verifying findings throughout the research process.

RESULT AND DISCUSSION

Solihuddin School, also known as Sassanabamrung, is located at 10 M.2 SOI Masjid Solihuddin, Banna Subdistrict (Tambon), Chana District (Amphoe), Songkhla Province (Changwat), Thailand. The school's position is at the geographical coordinates of approximately 6.9150003 latitude and 100.7451731 longitude. The first number, 6.9150003, represents the latitude, while the second number, 100.7451731, represents the longitude. Thus, geographically, Solihuddin School is located at approximately 6.915 degrees north latitude and 100.745 degrees east longitude.

The vision of Solihuddin School is to cultivate students with strong faith and good morals, excel academically, continue their education at prestigious universities, and integrate well into society. The school's mission includes developing education to enhance students' abilities, improving teachers' and staff's mastery of technology, creating an effective learning environment, fostering faith and moral character in students, prioritizing physical and spiritual health, improving good educational management, and creating a conducive learning atmosphere both inside and outside the classroom.

This research has presented data on the efforts of teachers to improve the religious behavior of mattayom students at Solihuddin School in Southern Thailand. Discussing the research findings will explain the results using related theories or relevant previous studies.

Religious Behavior of Mattayom Students at Solihuddin School, Southern Thailand

Students are individuals who are officially registered in school or formal educational institutions to participate in the learning process. This study discusses the religious behavior of mattayom students at Solihuddin School in Southern Thailand, with several key findings as follows:

First, the majority of students demonstrate good religious behavior. Their knowledge of Islamic teachings encourages the practice of religious behaviors in their daily lives, particularly in the school environment. This harmonizes with the educational significance that emphasizes the importance of the conscious and planned effort to create the learning environment so that students can actively develop their potential for religious, spiritual strength, self-control, personality, intelligence, good morality, and the skills necessary for them, society, nation and state (Suryani, 2024).

Second, there is variation in the students' understanding and awareness of religious values. Although some students require further guidance to fully comprehend and internalize religious values, the majority possess a sound understanding in this regard. Their awareness is reflected in their consistent practice of modest dress (covering aurat) for both males and females during school activities. In this context, students in Islam are seen as individuals who undergo continuous development throughout their lives, both as individuals and within groups, and education must encompass the development of moral and spiritual intelligence (Ismail & Sinen, 2017).

Third, student participation in religious activities organized by the school varies. Most students are enthusiastic, especially during celebrations of significant Islamic events such as Eid al-Adha and Ashura. These activities are not only acts of worship but also part of the educational process, inspiring students to become better individuals. As explained by Oemar Hamalik, students are elements within the education system who become quality individuals in accordance with educational goals (Machali & Hidayat, 2018). Overall, the religious behavior of students at Solihuddin School reflects the institution's success in instilling Islamic values in the students' daily lives through a holistic and integrated approach.

Efforts of Teachers to Improve the Religious Behavior of Mattayom Students at Solihuddin School, Southern Thailand

The teacher is someone who imparts knowledge to students." Therefore, a teacher's efforts are the actions or initiatives an educator takes to achieve specific educational goals or improve conditions in the educational field to align with the desired outcomes, whether planned individually, by a group of teachers, or collectively (Djamarah, 2014). The discussion of research findings regarding the efforts of teachers in enhancing the religious behavior of mattayom students at Solihuddin School, Southern Thailand, is as follows:

Firstly, teachers play a crucial role in modeling positive religious behavior. Teachers at Solihuddin School consistently strive to exemplify good behavior in accordance with Islamic teachings in their daily interactions with students. This is in line with the views of, who emphasizes that Islam highly respects teachers as individuals with vast knowledge, viewing them as the inheritors of prophetic wisdom. In Islam, teachers are regarded as pious individuals who serve as role models for the community (Sa'diyah, 2018).

Secondly, providing personal attention and strong motivation is essential in fostering students' spiritual growth. The close relationship between teachers and students is vital in the educational process. At Solihuddin School, teachers frequently offer personal guidance and positive encouragement during lessons such as Qur'an studies, fiqh, aqidah, and other religious subjects. This approach aligns with the perspective of Azyumardi Azra, who highlights that a teacher's role is not only to transmit knowledge but also to shape students' character, emotional, and spiritual maturity, guiding them to become responsible individuals (Abdurrohman et al., 2023).

Thirdly, involving students in religious activities reinforces their understanding of Islamic teachings. At Solihuddin School, teachers actively involve students in religious events, such as collaborating on Islamic holiday celebrations and leading congregational prayers as muezzins or imams. This aligns with A. Mursal H.M. Taher's definition of religious behavior includes both outward religious rituals and internal spiritual actions driven by a belief in a higher power (Zulkarnain & Haq, 2020).

Fourth, fostering collaboration among teachers enhances the quality of education. At Solihuddin School, teamwork among teachers is evident in daily interactions and during teacher meetings. This cooperation allows teachers to exchange ideas and experiences, which leads to more effective teaching practices and better student outcomes. Vangrieken et al. emphasize that teacher collaboration involves fair distribution of responsibilities, innovation, and effective communication, allowing for the sharing of knowledge and skills (Kasmawati, 2020).

Finally, creating a conducive learning environment is crucial to the educational process. At Solihuddin School, integrating Islamic values into school programs and consistent teacher guidance contribute to fostering a positive atmosphere that encourages students to live according to Islamic principles. This is consistent with theories that stress the importance of teachers' professional abilities in creating supportive classroom environments, providing feedback, and continually improving teaching methods (Roqib & Nurfuadi, 2020).

In conclusion, the efforts of teachers at Solihuddin School have played a significant role in enhancing the religious behavior of their students, through modeling good behavior, providing personal guidance, engaging students in religious activities, collaborating with fellow teachers, and creating a supportive learning environment.

Inhibiting and Supporting Factors in Teachers' Efforts to Improve the Religious Behavior of Mattayom Students at Solihuddin School, Southern Thailand

In this case, the discussion of the research findings regarding the inhibiting and supporting factors of teachers' efforts to improve the religious behavior of mattayom students at Solihuddin School, Southern Thailand, is as follows:

The first inhibiting factor is the lack of student enthusiasm. Engaging in religious behavior requires motivation, and students' lack of enthusiasm for religious activities can hinder teachers' efforts to enhance students' religious behavior. This is evident in the routine religious activities at Solihuddin School, such as congregational prayers, communal Quran recitation, and other activities, where some students still lack motivation to practice religious behavior. The understanding of this lack of student enthusiasm aligns with Zakiah Darajat's opinion, which explains that religious consciousness is a mental aspect of religious practice present in an individual's mind and can be examined through introspection. Meanwhile, religious experience is the emotional aspect of religious consciousness, which results in beliefs reflected in real actions (Iswati & Kuliyatun, 2018).

The second factor is an unsupportive environment, which is significant for individuals, especially students. An unsupportive environment can lead to students being less motivated to practice religious behavior and internalize religious values. This can be seen in the surroundings of Solihuddin School, where there are still places that do not align with Islamic teachings, as most of Thailand's population practices Buddhism.

The third factor is the absence of teachers, who play a crucial role in education, particularly in shaping students' religious behavior. The absence of teachers, either physically or in their role as mentors, can lead to a lack of guidance for students in practicing religious behavior. This is still observed among some teachers at Solihuddin School, who may have excessive workloads or lack commitment. This is in line with Jalaludin Rakhmat's view that internal factors in forming religious behavior include biological and sociopsychological factors. Biological factors refer to the physical and biological aspects of humans that interact with sociopsychological factors in daily life. The sociopsychological factors, as social beings, influence behavior through three main components: cognitive, affective, and psychomotor. External factors also play an important role in shaping religious behavior, such as the interactions between individuals and groups that influence attitudes and actions in daily life (Puspitasari, 2019).

The fourth factor is the lack of role modeling from senior students, who are important figures as role models for their juniors. When the role modeling from senior students is lacking, it can negatively impact the juniors in improving their religious behavior. This is still observed among a minority of senior students at Solihuddin School, who do not exhibit proper religious behavior, thus becoming an obstacle in enhancing the overall religious behavior of matayom students. Understanding this lack of role modeling from senior students is consistent with Bimo Walgito's opinion, which explains that behavior can be formed through three main mechanisms. First, behavior can be formed through habituation, where individuals consistently act until it becomes a habit. Second, behavior can arise from understanding or insight, where comprehension of a behavior influences individuals to adopt it. Third, behavior can be formed through imitation or modeling, where individuals imitate or follow the behavior of others considered as role models (Putri et al., 2020).

Meanwhile, the supporting factors include the school's support in helping teachers perform their duties well and motivating students to improve their religious behavior. This is demonstrated by Solihuddin School providing material and non-material support to students and teachers, such as providing religious facilities and recognizing teachers who perform extra tasks. The understanding of the importance of school support aligns with the concept that in the context of educational organizations, there are two main factors that influence individual behavior: internal and external factors. Internal factors include genetic inheritance from parents, which can influence the individual's physical structure and traits. External factors involve environmental influences, life experiences, and the education received by the individual (Rodiah et al., 2022).

The second supporting factor is parental involvement, as parents play a central role in the education and development of their children or students. Parental involvement can be seen through communication between the school and the parents of students, especially those living near Solihuddin School. In this context, it aligns with Ahmad Tafsir et al.'s theory, which states that the primary party responsible for the development and education of children or students at school is not the teacher but the parents at home. This is because the direct blood relationship significantly influences the future of the child or student (Tsani & Sauri, 2024).

The third supporting factor is the proactive approach of teachers, which is crucial in shaping and reinforcing students' religious behavior. Proactive teachers do not wait for students to ask questions or show interest but actively seek ways to engage students in religious activities, provide consistent guidance, and address any challenges or obstacles the students may face. This is reflected in the harmonious relationships between teachers and students in their daily religious activities at Solihuddin School. This aligns with previous relevant studies showing that Islamic Education teachers implement various methods to enhance students' attitudes toward religious moderation. These studies indicate that diverse and proactive approaches by teachers can effectively help students develop moderate and balanced religious attitudes and behavior (Murti & Mufidah, 2020).

The fourth supporting factor is the importance of religious activities at school as an effort to shape students' behavior according to religious values. Through congregational prayers, Quran recitation, and commemorating Islamic holidays, Solihuddin School demonstrates a strong commitment to supporting students in improving their religious behavior. This is consistent with previous relevant research findings, which show that the religious atmosphere and extracurricular activities at school influence students' religious behavior. In this context, the religious atmosphere and extracurricular activities represent the religious activities at Solihuddin School (Albania et al., 2020).

CONCLUSION

This study explored the religious behavior of mattayom students at Solihuddin School, identified the strategies used by teachers to foster that behavior, and analyzed the internal and external factors influencing these efforts. The findings show that most students exhibit positive religious behavior, such as participating in worship activities, dressing modestly, and engaging in Islamic events, although variations in understanding and consistency remain. Teachers support this development by serving as role models, providing personal guidance, involving students in religious activities, collaborating with colleagues, and creating a conducive learning environment. These strategies are effective when supported by school policies and community involvement. Factors that hinder progress include low student motivation, unsupportive environments, and inconsistent teacher presence while supporting factors include school infrastructure, parental involvement, proactive teaching, and peer role

Models. Overall, improving students' religious behavior at Solihuddin School requires a holistic and collaborative approach that integrates teacher efforts, institutional support, family participation, and a strong religious school culture.

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