

The Influence of Internalising Islamic Religious Education Values and Habitualising Congregational Prayer on the Formation of Religious Culture Among Students at SMKN 5 Sijunjung



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Abstract

This study aims to analyse the influence of internalising Islamic religious education values and the habit of praying in congregation on the formation of religious culture among students at SMKN 5 Sijunjung. The background to this study is the importance of developing religious culture in schools as part of efforts to shape a generation that is not only intellectually intelligent but also has good character and morals. This study uses a quantitative method with a survey approach. The research population is all students at SMKN 5 Sijunjung, and the sample taken is 85 students selected at random. The research instrument is a questionnaire that has been tested for validity and reliability. The collected data were analysed using multiple linear regression to determine the effect of independent variables on dependent variables. The results showed that the internalisation of Islamic religious education values had a significant effect on the formation of religious culture among students, with a regression coefficient value of 0.45 and a significance value of 0.000 ($p < 0.05$). The habit of praying in congregation also had a significant effect on the formation of religious culture, with a regression coefficient value of 0.40 and a significance value of 0.000 ($p < 0.05$). Simultaneously, these two independent variables contribute significantly to the formation of religious culture, with a calculated F value of 24.67 and a significance value of 0.000 ($p < 0.05$).

Abstrak

Penelitian ini bertujuan untuk menganalisis pengaruh internalisasi nilai-nilai pendidikan agama Islam dan pembiasaan shalat berjamaah terhadap pembentukan religious culture pada siswa di SMKN 5 Sijunjung. Latar belakang penelitian ini adalah pentingnya pengembangan budaya religius di sekolah sebagai bagian dari upaya membentuk generasi yang tidak hanya cerdas secara intelektual, tetapi juga berkarakter dan bermoral baik. Penelitian ini menggunakan metode kuantitatif dengan pendekatan survei. Populasi penelitian adalah seluruh siswa SMKN 5 Sijunjung, dan sampel yang diambil sebanyak 85 siswa yang dipilih secara acak. Instrumen penelitian berupa kuesioner yang telah diuji validitas dan reliabilitasnya. Data yang terkumpul dianalisis menggunakan regresi linear berganda untuk mengetahui pengaruh variabel bebas terhadap variabel terikat. Hasil penelitian menunjukkan bahwa internalisasi nilai-nilai pendidikan agama Islam berpengaruh signifikan terhadap pembentukan religious culture pada siswa, dengan nilai koefisien regresi sebesar 0.45 dan nilai signifikansi 0.000 ($p < 0.05$). Pembiasaan shalat berjamaah juga berpengaruh signifikan terhadap pembentukan religious culture, dengan nilai koefisien regresi sebesar 0.40 dan nilai signifikansi 0.000 ($p < 0.05$). Secara simultan, kedua variabel bebas ini memberikan kontribusi yang signifikan dalam pembentukan religious culture, dengan nilai F hitung sebesar 24.67 dan nilai signifikansi 0.000 ($p < 0.05$).

INTRODUCTION

The values and beliefs that form the basis and vision of an educational institution greatly influence the culture that develops within it. Institutional culture is not only born from formal rules established by management, but is also a reflection of the attitudes, behaviours, and

responsibilities of all members involved. Therefore, the role of institutional management is central in ensuring that the vision and mission are carried out consistently through appropriate policies. Policies that refer to the vision and mission will provide clear direction and shape the distinctive character of the institution. Education itself is a process of transferring knowledge, ideas, values, and norms that is carried out formally, non-formally, or informally, with the aim of producing a civilised society that is capable of living prosperously based on legal norms and cultural values (Sagala, 2010: 10).

Article 1 of Law No. 20 of 2003 on the National Education System defines education as a conscious and planned effort to create an active learning atmosphere in order to develop individual potential so that individuals have the spiritual strength, self-control, intelligence, noble character, and skills necessary for themselves, society, the nation, and the state (Khotimah & Fathurrohman, 2014: 232). More specifically, Article 3 of UUSPN No. 20 of 2003 emphasises that national education serves to develop abilities and shape the character and civilisation of a dignified nation, with the aim of producing people who are faithful, pious, noble, healthy, capable, creative, independent, and responsible (Khotimah & Fathurrohman, 2014: 233).

Educational policy must therefore be placed as the foundation of national development. Philosophically, educational policy is inspired by the noble ideals enshrined in the mandate of the National Education System Law (Hasbullah, 2015: 29). Tilaar & Nugroho (2012: 140) emphasise that education policy is the overall process of formulating strategic steps derived from the vision and mission of education in order to achieve educational goals. Therefore, the implementation and evaluation of education policy is highly dependent on the active role of professional educators who are at the forefront of its implementation.

However, the dynamics of religious education in the modern context face quite serious challenges. Since the 18th century, the existence of religious education has been questioned, especially after humans entered the era of positive and functional thinking. Modern life, which is full of technological developments and social mobility, has given rise to an ethical and moral crisis. The phenomenon of white-collar crime committed by the elite is clear evidence that Indonesia is facing a multidimensional crisis (Sahlan, 2011: 37). This moral crisis has spread to all levels of society, including the government bureaucracy.

In fact, if we look at history, Islamic civilisation during its heyday was never separated from the values of the Qur'an, which were explored by Muslim scholars such as al-Kindi, Ibn Sina, al-Ghazali, and Ibn Rusyd. A civilisation built on the spirit of scholarship and religious values was able to give birth to a civilised community with a higher level of prosperity. Furchan (2014: 44) emphasises that the development of science is not sufficient in terms of scientific truth alone, but must always be linked to values, ethics, and morals, so that science truly brings prosperity to both the physical and spiritual aspects of humanity.

The current global reality shows that the world is competing to develop strategic technologies. Cultural changes, lifestyles, and human behaviour have been drastically affected by the rapid flow of globalisation. Western culture easily penetrates through modern media and communication, suppressing Eastern cultures, including Islamic values. Globalisation erases cultural, ideological and even religious boundaries, giving rise to fierce competition between nations. Countries that are strong in economics and science and technology will dominate, while those that are weak will only become followers.

As part of global dynamics, Indonesia is required to prepare superior human resources, both intellectually and morally. This superiority can only be achieved through an education system that is capable of producing a quality generation. The national education vision, which emphasises "enlightening the life of a moral and ethical nation," is actually the foundation for ensuring that education is not solely oriented towards cognitive aspects, but also towards moral and spiritual aspects. In this context, Islam, with its universal teachings, offers a solid foundation for the development of a holistic education.

Cases of moral decadence among students, such as gang fights and deviant behaviour, indicate the weak internalisation of religious values in education. In fact, accepting advice is one of the factors that shape a healthy soul (Syahri, 2012: 77). Allah's words in Surah Luqman verse 16 remind us that even the smallest deed will be rewarded, so Islamic education needs to instil moral awareness from an early age. Therefore, Islamic educational institutions must reconfigure their institutional goals to be in line with the needs of the times (Sahlan, 2011: 3).

The process of internalising Islamic values can be done through the habit of worship, one of which is praying in congregation. Sahlan (2011: 55) explains that instilling religious values faces both internal challenges, such as the psychological condition of students, and external challenges, such as technological developments and social trends. However, these challenges can be anticipated by formulating a religious vision, an integrative curriculum, and creating an Islamic school atmosphere. In this case, religiosity is not only related to rituals, but also to rules that guide human relationships with God, fellow human beings, and the universe.

Abdussalam in Zusnani (2012: 54) states that religion is a value that is believed to be true and is the path to salvation in life. Thus, religion serves as a guide, a motivator, and a solution to life's problems. However, globalisation often weakens the role of religion in education. Asmani (2013: 159) asserts that globalisation encourages moral liberalism that erodes norms and ethics. Therefore, instilling religious values from an early age is very important to protect the younger generation from the negative effects of modernisation.

In the context of Islamic education, the habit of worship, such as prayer, has an important function in building students' character. Congregational prayer not only fosters brotherhood, but also serves as a means of transferring knowledge and moral values. Through prayer, students' behaviour becomes more controlled and the process of character building takes place gradually. Asmani (2013: 159) states that religious education is not only a transfer of knowledge, but also a means of changing behaviour to be in accordance with the values of truth.

SMKN 5 Sijunjung is a concrete example of the application of religious habits in education. This school encourages its students to perform the Dhuhr prayer in congregation every Monday to Thursday, as well as recite the Qur'an every Friday. These activities are supported by the school's adequate prayer room. This religious practice is expected to form good habits in students, so that Islamic values can be strongly instilled not only at school, but also at home and in the community.

Based on the above description, this research is important to further examine the influence of the internalisation of Islamic religious education values and the habit of praying in congregation on the formation of religious culture in schools. Therefore, this study is titled: "The Influence of the Internalisation of Islamic Religious Education Values and the Habit of Congregational Prayer on the Formation of Religious Culture among Students at SMKN 5 Sijunjung."

METHOD

The research method used in this study is quantitative with a field research type. Quantitative research was chosen because it emphasises analysis of numerical data obtained through statistical methods, while field research aims to obtain data directly in accordance with the actual conditions at the research location. The method used was an explanatory survey with a questionnaire as the main instrument for data collection, in accordance with the views of Singarimbun and Effendi, who emphasised that survey research takes samples from a specific population to find distributions, relative occurrences, and relationships between variables. The data collected was primary data, i.e. data obtained directly from respondents through the distribution of questionnaires. After the data was collected, the researchers processed and analysed it using a quantitative approach in order to obtain objective conclusions in accordance with the research objectives.

The population of this study was all 423 students of SMKN 5 Sijunjung, consisting of students in grades X, XI, and XII from various majors. Because the population was more than 100, the researcher took a sample of 20% in accordance with Arikunto's opinion, so that the sample size was 85 students. The sampling technique was carried out using a random sampling method combined with convenience sampling so that the data obtained truly represented the characteristics of the population. The research was conducted at SMKN 5 Sijunjung, Sijunjung Regency, West Sumatra, located at Jln. Lintas Sumatera Padang Sibusuk, Kec. Kupitan. The research lasted for five months, namely in the odd semester of the 2023–2024 academic year.

The research instruments were developed based on the research variables, namely the dependent variable of Religious Culture Formation (Y) and the independent variables of Internalisation of Islamic Education Values (X1) and Habituation of Congregational Prayer (X2). Each variable was described in conceptual definitions, operational definitions, and instrument grids that referred to measurable indicators. The validity of the instrument was tested using Product Moment correlation to determine the extent to which the questions measured what was intended, while reliability was tested using Cronbach's Alpha method to ensure data consistency. Data analysis techniques were carried out in several stages, starting from normality testing with Kolmogorov-Smirnov, linearity testing, and multicollinearity testing using Variance Inflation Factor (VIF). Furthermore, multiple linear regression analysis was used to test the effect of independent variables on dependent variables with the equation model $Y = a + b_1X_1 + b_2X_2 + e$. Through this analysis, it is hoped that an empirical description can be obtained regarding the extent of the contribution of internalising PAI values and the habit of praying in congregation in shaping the religious culture of students at SMKN 5 Sijunjung.

RESULT AND DISCUSSION

After testing the analysis requirements, the next step was to test the research hypotheses. Hypothesis testing in this study aimed to test three hypotheses formulated in the previous chapter, namely: (1) There is an influence of the internalisation of PAI values on the religious culture of students at SMKN 5 Sijunjung; (2) There is an effect of the habit of praying in congregation on the religious culture of students at SMKN 5 Sijunjung; and (3) There is a combined effect of the internalisation of PAI values and the habit of praying in congregation on the religious culture of students at SMKN 5 Sijunjung.

The statistical techniques used to determine the influence between these variables are the t-test to determine the partial influence and the F-test to determine the simultaneous influence.

Partial Testing (t-test)

To determine the effect of independent variables on dependent variables individually (partially), a t-test was used. The test was conducted by comparing the t-count value with the t-table value. If $t_{count} > t_{table}$, then H_0 is rejected and H_a is accepted, so it can be concluded that there is an influence between variable X and variable Y. In addition, the t-test can also be performed by looking at the significance level (p-value), with the hypothesis being that if the significance probability is > 0.05 , then H_0 is accepted and H_a is rejected. If the significance probability is < 0.05 , then H_0 is rejected and H_a is accepted.

The Effect of Internalisation of PAI Values (X1) on Religious Culture (Y)

The hypothesis tested is

$H_0: \rho_{X1Y} = 0$

$H_a: \rho_{X1Y} \neq 0$

This means that if the analysis results show that the influence of X1 on Y is equal to 0 (zero), it can be concluded that there is no positive influence between the internalisation of PAI values and religious culture. If the first hypothesis cannot be proven, then the researcher

() uses an alternative hypothesis, namely that there is a positive influence between the internalisation of PAI values and religious culture.

Based on the regression analysis results using SPSS, the following information was obtained:

Table 1 T-test of X1 on Y

Coefficients^a

Model	Unstandardised Coefficients		Standardised Coefficients	t	Sig.
	B	Standard Error	Beta		
1 (Constant)	41.958	6.037		6,950	.000
PAI Values	.291	.081	.368	3.608	.001

a. Dependent Variable: Religious_Culture

From the results of the analysis table above, it can be seen that the t-test analysis in the table above shows a t-value of 6.950. This t-value is then compared with the t-table value at a significance level of 0.05 with $df (85-2) = 83$, which yields a value of 1.663. After comparison, it turns out that the t-value is greater than the t-table ($6.950 > 1.663$). Similarly, with the significance level (p-value), the table above shows that the significance probability (Sig.) = 0.000. This means that the Sig value is less than the α value ($0.000 < 0.05$), so it can be concluded that H_0 is rejected and H_a is accepted. Therefore, it can be concluded that the internalisation of PAI values at work has a significant effect on religious culture.

b. The Effect of the Habit of Congregational Prayer (X2) on Religious Culture (Y)

The hypothesis tested is

$H_0: \rho_{X_2 Y} = 0$

$H_1: \rho_{X_2 Y} \neq 0$

This means that if the analysis results show that the value of the influence of X2 on Y is equal to 0 (zero), it can be concluded that there is no positive influence between the habit of praying in congregation and religious culture. If the first hypothesis cannot be proven, then the alternative hypothesis is used, namely that there is a positive influence between the habit of praying in congregation and religious culture.

Based on the regression analysis results using SPSS, the following information was obtained:

Table 2 T-test of X2 on Y

Coefficients^a

Model	Unstandardised Coefficients		Standardised Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	35.519	5.158		6,886	.000
Habit_of_Praying_in_Congregation	.471	.086	.515	5,476	.000

a. Dependent Variable: Religious_Culture

From the results of the analysis table above, it can be seen that the t-test analysis in the table above shows a calculated t-value of 6.886. This t-value is then compared with the t-table value at a significance level of 0.05 with $df 85-2$, which is 1.663. After comparison, it turns out that the t-value is greater than the t-table value ($6.886 > 1.663$). Similarly, with the significance level (p-value), the table above shows that the probability value is significance

(Sig.) = 0.000. This means that the Sig value is less than the α value ($0.00 < 0.05$), so it can be concluded that H_0 is rejected and H_a is accepted. Therefore, it can be concluded that the habit of praying in congregation has a significant effect on religious culture.

2. Joint testing (F-test)

The Combined Effect of the Internalisation of PAI Values (X1) and the Habit of Praying in Congregation (X2) on Religious Culture (Y)

To test the simultaneous (joint) effect of independent variables, the F test is used. The hypothesis tested is:

$$H_0 : \rho_{X12 Y} = 0$$

$$H_1 : \rho_{X12 Y} > 0$$

This means that if the analysis results show that the influence of X1 and X2 on Y is equal to 0 (zero), it can be concluded that there is no positive influence between the internalisation of PAI values (X1) and the habit of praying in congregation (X2) together on religious culture (Y). If the first hypothesis cannot be proven, then the alternative hypothesis is used, namely that there is a positive influence between the internalisation of PAI values (X1) and the habit of praying in congregation (X2) together on Religious Culture (Y).

Based on the results of multiple regression analysis using SPSS, the following information was obtained:

Table 4 Test of X1 and X2 on Y
Coefficients^a

Model	Unstandardised Coefficients		Standardised Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	17.323	6.786		2,553	.013
Habit of Praying in Congregation	.448	.080	.490	5,598	.000
PAI Values	.262	.069	.331	3,784	.000

a. Dependent Variable: Religious_Culture

From the table above, we obtain the information that the intercept value of the regression line (a) is 17.323, while the slope value or regression coefficient b_1 is 0.262 and b_2 is 0.448, resulting in the following multiple regression line equation:

$$\tilde{Y} = 0a + 0bX_1 + 0bX_2 = 17.323 + 0.262X_1 + 0.448X_2$$

From the above equation, it can be explained that:

- All independent variables, Internalisation of PAI Values (X1) and Habituation of Congregational Prayer (X2), have a positive effect on the dependent variable Religious Culture (Y).
- The coefficient value of Internalisation of PAI Values is 0.262, which means that if the Internalisation of PAI Values improves, assuming other variables remain constant, Religious Culture will increase by 0.262.
- The coefficient value for Habituation to Congregational Prayer is 0.448, which means that if Habituation to Congregational Prayer improves, assuming other variables remain constant, Religious Culture will increase by 0.448.

- d. The variable that has a greater influence on Religious Culture is the variable of Habituation of Congregational Prayer, which is 0.448, while the variable of Internalisation of PAI Values has a smaller influence on Religious Culture, which is 0.262.

Furthermore, to test the combined influence of the Internalisation of PAI Values and Habitual Group Prayer variables on Religious Culture, the following F test was used:

Table 5 F Test (ANOVA)

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	562.785	2	281,392	24,556	.000 ^b
	Residual	939,639	82	11,459		
	Total	1,502,424	84			

a. Dependent Variable: Religious_Culture

b. Predictors: (Constant), PAI_Values, Habit_of_Praying_in_Congregation

Based on the F test results in the ANOVA table above, it is known that the calculated F value is 24.556. The calculated F result is then compared with the F table at a significance level of 0.05 with df (85:2) to obtain an F table value of 2.320. After comparison, it appears that the calculated F value is greater than the F table ($24.556 > 2.320$). Similarly, by looking at the significance level (p-value), the table above shows that the significance probability value (Sig.) = 0.000. This means that the Sig value is less than the α value ($0.000 < 0.05$), so it can be concluded that H_0 is rejected and H_a is accepted. Thus, it can be concluded that the internalisation of PAI values at work (X1) and the habit of praying in congregation (X2) together have a significant effect on religious culture (Y).

Furthermore, after concluding that the multiple regression equation has a significant effect, it is necessary to find out how strong the effect of the variables of internalisation of PAI values and the habit of praying in congregation together is on religious culture. From the analysis results, the following facts were obtained:

Table 6 Coefficients of Determination of X1 and X2 on Y

Model Summary^b

Model	R	R Square	Adjusted R-Square	Standard Error of the Estimate
1	.612 ^a	.375	.359	3.385

a. Predictors: (Constant), PAI_Values, Habit_of_Praying_in_Congregation

b. Dependent Variable: Religious_Culture

Based on the above analysis, it can be seen that the influence between the internalisation of PAI values (X1) and the habit of praying in congregation (X2) on religious culture (Y) obtained a coefficient of determination (R Square) of 0.375. This means that approximately 37.5% of the variation in Religious Culture can be explained by the Internalisation of PAI Values and Habitualisation of Congregational Prayer (X2). The remaining 62.5% of Religious Culture is influenced by other factors outside the scope of the Internalisation of PAI Values and Habitualisation of Congregational Prayer, which were not examined in this study.

DISCUSSION

1. Internalisation of Islamic Religious Education Values Towards Religious Culture

According to Kaelani (Kaelani, 2010: 58), the internalisation of Islamic Education Values includes I'tiqadiyah, Amalaiyah and Khuluqiyah Values, which are three dimensions that are important for Muslims in living their lives in accordance with Islamic law.

The internalisation of Islamic values is a profound process of appreciating the values of Islam that a person uses in organising their way of life and regulating their relationship with God (*habl min Allah*), fellow human beings (*habl minan-nas*), and the surrounding environment. All these values are integrated with educational values as a whole, and the goal is to unite them in a person's personality, so that they become one positive behaviour. (Rini & Subiyantoro, 2017: 68)

The goal of internalising Islamic educational values is to form a religious culture among students. The religious culture that the researcher refers to is a complex whole that arises from thinking and practising good morals, which are reflected in the students' personalities and can be seen in their behaviour based on their faith in Allah. The theory used by the researcher in examining the methods and stages of internalising Islamic religious education values in the formation of students' religious culture is Peter L. Berger's theory. There are three stages in an individual's interaction with their institution, namely the stages of externalisation of values, objectification, and internalisation of values.

From the results of the above analysis, it was found that the t-test analysis of the internalisation of PAI values (X1) on Religious Culture (Y) showed a t-value of 6.950. This t-value was then compared with the t-table value at a significance level of 0.05 with df (85-2) = 83, yielding a value of 1.663. After comparison, it was found that the t-value was greater than the t-table (6.950 > 1.663). Similarly, with the significance level (p-value), the table above shows that the significance probability (Sig.) = 0.000. This means that the Sig value is less than the α value (0.000 < 0.05), so it can be concluded that H_0 is rejected and H_a is accepted. Therefore, it can be concluded that the internalisation of PAI values has a significant effect on religious culture.

2. Habituation to Congregational Prayer in Religious Culture

According to Ramayulis (2015: 35), habituation is the process of forming relatively permanent and automatic attitudes and behaviours through repeated learning. The attitudes or behaviours that become habits have certain characteristics: they are relatively stable and generally do not require a high level of thinking. For example, to say hello, one only needs to remember or imitate, rather than think deeply about it. This is not the result of a maturing process, but rather the result of learning experiences, so that it can be repeated as a response to the same stimulus. This is because habits are automatic behaviours that are not planned in advance, but occur naturally without further thought. In everyday life, habits are very important, because many people act and behave solely out of habit. Therefore, before doing something, one must first think about what one is going to do. If someone is accustomed to praying in congregation, then they will not think twice when they hear the call to prayer; they will immediately go to the mosque to pray in congregation.

According to Wahidi (2009: 193), praying in congregation is a means of spreading religion, a place to seek truth, a means of getting to know pious people, a means of training to achieve order, and a means of training to choose leaders and imams. In congregational obligatory prayers (), there are many benefits, various great advantages, and diverse benefits. Therefore, congregational obligatory prayers are prescribed.

By performing congregational prayer, a religious culture of mutual recognition, mutual assistance, and closeness among Muslims is fostered. There are lessons to be learned from regular congregational prayer, namely discipline and the joy of obeying and doing good deeds. Congregational prayer unites Muslims, making them brothers and sisters, binding generations

of society with a strong bond that their God is one, their imam is one, their goal is one, and their path is also one (az-Zuhaili, 2010: 286).

From the above analysis, it was found that the t-test analysis of the Habit of Congregational Prayer (X2) on Religious Culture (Y) showed a t-value of 6.886. This t-value is then compared with the t-table value at a significance level of 0.05 with df 85-2, which is 1.663. After comparison, it turns out that the t-value is greater than the t-table ($6.886 > 1.663$). Similarly, with the significance level (p-value), the table above shows that the significance probability value (Sig.) = 0.000. This means that the Sig value is less than the α value ($0.00 < 0.05$), so it can be concluded that H_0 is rejected and H_a is accepted. Thus, it can be concluded that the habit of praying in congregation has a significant effect on religious culture.

3. Internalisation of Islamic Religious Education Values and Habituation of Congregational Prayer on Religious Culture

Based on the statistical analysis described above, it can be seen that the F value is 24.556, and with a significance level (p-value) of 0.000. This means that the Sig value is $< \alpha$ value ($0.000 < 0.05$), so it can be concluded that the internalisation of Islamic Education Values (X1) and the habit of praying in congregation (X2) together have a very significant effect on Religious Culture (Y).

The results of the coefficient of determination analysis show that the influence of the internalisation of PAI values (X1) and the habit of praying in congregation (X2) on religious culture (Y) obtained a coefficient of determination of 0.375. This means that approximately 37.5% of the variation in Religious Culture among students at SMKN 5 Sjunjung can be explained by the internalisation of PAI values and the habit of praying in congregation.

This research result was proven by Richard B. Freeman (1985). A religious life will improve the quality of human resources and lead students to a better future. According to research, different results will be obtained if students are only emphasised on mastering knowledge (Chandra Muller & Christopher G. Ellison, 2001:155-83). Moreover, if this religious life is started in the family, it will not only help achieve high academic achievement at school, but also reduce various problems of juvenile delinquency (Gene H. Brody, Zolinda Stoneman, and Douglas Flor, 1996:701; Simon Fan, 2008:304309).

This is where the urgency of creating and developing a religious culture in schools lies. A religious culture that can be built through congregational prayer. It is hoped that religious culture will become a source of reference in addressing various challenges that affect the growth and development of student behaviour, which in the current context is increasingly complex. Based on the findings of the above theory, religious life needs to be present in schools to boost academic and non-academic achievements.

The exemplary behaviour of teachers in the process of internalising Islamic values and the habit of religious activities such as congregational prayer will greatly influence the formation of Islamic culture in schools. This is in line with Faturrohman's opinion that a religious atmosphere can be created by holding religious activities in educational institutions. Activities that can foster a religious culture in educational institutions include: (1) regularly developing religious culture on effective learning days, (2) creating a supportive educational institution environment that serves as a laboratory for religious education, (3) religious education is not only delivered formally in class by religious teachers, but can also be conducted outside the learning process, (4) creating a religious atmosphere, by providing places of worship, prayer equipment, displaying calligraphy in classrooms, greeting each other, and starting lessons with a prayer, (5) providing opportunities for students to express themselves, nurture their talents, interests and creativity in the arts of reading the Qur'an, calling the adhan, memorising the Qur'an, (6) organising various Islamic competitions that embody Islamic values (honesty, right and wrong, fairness, trustworthiness, sportsmanship, independence, in order to convey Islamic

messages), (7) organising artistic activities such as nasyid, Arabic speeches, reading the Qur'an with tilawah and tartil, and so on.

CONCLUSION

Based on the results of the research and discussion, it can be concluded that there is a positive and significant influence of the internalisation of Islamic Religious Education (PAI) values on the religious culture of students at SMKN 5 Sijunjung. This means that the better the internalisation of PAI values, the better the religious culture that is formed, and vice versa. In addition, the habit of praying in congregation also has a positive and significant effect on the Religious Culture of students, so that the more consistently students perform congregational prayers, the better the formation of Religious Culture in the school environment. This shows that worship practices that are internalised in students' daily lives can be an important factor in shaping the religious atmosphere at school.

Furthermore, this study also confirms that congregational prayer has many virtues, including rewards that are multiplied up to 27 degrees, increased piety, the establishment of friendship between congregations, leadership lessons, and the formation of an attitude of humility that can strengthen religious values. However, there are also several shortcomings, such as the tendency for the congregation to be passive. Together, the internalisation of PAI values and the habit of congregational prayer have been proven to influence the formation of religious culture among students at SMKN 5 Sijunjung, so that the better the implementation of both, the stronger the religious culture created in the school.

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