

 — FAI UNISMUH MAKASSAR —	International Conference on Actual Islamic Studies		
	Vol. 3, No. 1	Agustus 2024	e-ISSN: 2988-7925

The Influence of Islamic Education in Family and School Religious Culture on the Spiritual Intelligence of Students (Case Study of SMK IT. Attaqwa 9 Ujung Harapan)

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Abstrak

Kata Kunci:

Pendidikan Agama Islam dalam Keluarga; Budaya Religius; Kecerdasan Spiritual

Kecerdasan spiritual (SQ) dapat diartikan sebagai kemampuan seseorang untuk memahami keyakinan, menuju pribadi yang sempurna (hanif) serta mempunyai cara berpikir dan prinsip tauhid. Sehingga penelitian ini bertujuan untuk (1) Untuk menganalisis Pengaruh Pendidikan Agama Islam dalam Keluarga terhadap Kecerdasan Spiritual Peserta Didik di SMK IT. Attaqwa 9. (2) Untuk menganalisis Pengaruh Budaya Religius Sekolah terhadap Kecerdasan Spiritual Peserta Didik di SMK IT. Attaqwa 9. (3) Untuk menganalisis Pengaruh Pendidikan Agama Islam dalam Keluarga Dan Budaya Religius Sekolah terhadap Kecerdasan Spiritual Peserta Didik di SMK IT. Attaqwa 9. Metode: pendekatan kuantitatif yaitu deskriptif korelasional yaitu mencari hubungan dan pengaruh variabel independen pendidikan agama Islam dalam keluarga (X1), budaya religius sekolah (X2) dengan variabel dependen kecerdasan Spiritual (Y), baik secara sendiri-sendiri maupun bersama-sama. Hasil: variable independen dan variabel dependen memiliki korelasi positif dan pengaruh cukup signifikan yaitu pendidikan Islam dalam keluarga (0,455) dan budaya religius sekolah (0,374). Secara bersama-sama terdapat hubungan yang signifikan antara pendidikan agama Islam dalam keluarga dengan budaya religius sekolah dengan kecerdasan spiritual peserta didik dengan nilai R sebesar 0,494, R² sebesar 0,244. Persentase sumbangan pengaruh variable independen (pendidikan agama Islam dalam keluarga dan budaya religius sekolah) terhadap variable dependen (kecerdasan spiritual peserta didik) sebesar 24,8 %.

Abstract

Keywords: Islamic Religious Education in the Family; Religious Culture;

Spiritual intelligence (SQ) can be interpreted as a person's ability to understand beliefs, towards a perfect person (hanif) and have a way of thinking and the principle of tawhid. So this study aims to (1) To analyse the effect of Islamic

Spiritual Intelligence.

Religious Education in the Family on the Spiritual Intelligence of Students at SMK IT. (2) To analyse the Effect of School Religious Culture on the Spiritual Intelligence of Students at SMK IT. (3) To analyse the effect of Islamic Religious Education in the Family and School Religious Culture on the Spiritual Intelligence of Students at SMK IT. Method: quantitative approach, namely descriptive correlation, namely looking for the relationship and influence of the independent variable of Islamic religious education in the family (X1), school religious culture (X2) with the dependent variable of Spiritual intelligence (Y), either individually or together. Results: the independent variable and the dependent variable have a positive correlation and a significant influence, namely Islamic education in the family (0.455) and school religious culture (0.374). Together there is a significant relationship between Islamic education in the family and the religious culture of the school with the spiritual intelligence of students with an R value of 0.494, R² of 0.244. The percentage contribution of the influence of independent variables (Islamic religious education in the family and school religious culture) on the dependent variable (spiritual intelligence of students) is 24.8%.

INTRODUCTION

The function of Islamic education is among others to guide and direct humans to be able to develop the mandate from Allah, namely carrying out their life duties on earth both as 'abdullah (servants of Allah who must submit and obey all His rules and will and serve Him) and as the caliph of God on earth, which concerns the duties of the Caliphate towards themselves, in the family, in society and the duty of the Caliphate towards nature. (Romlah & Rusdi, 2023)

Through this creation, students will be presented with the example of the principal and teachers in practicing the values of faith, and one of the most important things is to make that example as an encouragement to imitate

and practice it both inside and outside school.(Zufani et al., 2017) The attitude of learners will more or less definitely be affected by the surrounding environment. Therefore, in addition to the role of religious education in the family, spiritual intelligence is also possible to be trained through the creation of religious culture in schools.(Ahmad Fahrissi S.Pd, 2020)

This is interesting to be investigated more in relation to its influence on the spiritual intelligence of students, namely with the title Research on the Influence of Islamic Education in Family and School Religious Culture on the Spiritual Intelligence of Students in SMK IT. Attaqwa 9.

RESEARCH METHODS

This research was conducted with a quantitative approach. Quantitative research is a process of finding knowledge that uses data in the form of numbers as a tool to find information about what researchers want to know. (Shahputri et al., 2023) The figures collected as a result of the study can then be analyzed using statistical methods. (Akbar et al., 2024)

Based on the objectives and problems studied, this study includes correlational research, because in this study the influence of one variable with another variable is discussed, namely to find out how the influence of the three variables, namely the influence of Islamic education in the family and school religious culture on the spiritual intelligence of students at SMK IT. Attaqwa 9.

In addition, the author uses a quantitative approach with a descriptive study method, which is a method directed to solve problems by describing research results. The author uses a sampling technique with random sampling, namely by giving equal opportunities to each subject.

RESULTS AND DISCUSSION

Spiritual Intelligence

Human beings, as bidimensional beings, need to achieve harmony between the needs of the world and the afterlife. Therefore, a good understanding of the worldly dimension

is needed, including emotional sensitivity and intelligence (EQ and IQ), as well as the importance of mastering the spiritual dimension or spiritual quotient (SQ). (FITRIA, 2020)

Some experts come up with definitions of spiritual intelligence (SQ) based on their background. According to Danah Zohar and Ian Marshall, SQ is the ability to face and solve challenges related to meaning and value. It includes the intelligence to place human actions and lives in the context of broader and valuable meanings, as well as the ability to judge that an action or way of life has a deeper meaning compared to other options. (Gani, 2020)

The goals of SQ can be divided into two categories, namely general goals and specific goals. The general objectives of SQ include improving relations with Allah Almighty as God as well as improving relationships with fellow humans (*hablun minallah hablun minan nas*). Meanwhile, the specific purpose of SQ is related to the development of individual personality, so that every human being becomes pious, believer, alim, muqarrib, servant, proficient in charity, always praying, tawakkal, aware of his limits, and trying to make all his activities and thoughts valuable Worship to Allah Almighty. (FITRIA, 2020)

Based on some of the opinions above, it can be concluded that spiritual intelligence (SQ) is the ability to give meaning to various aspects of life. SQ serves as an integrator between IQ and EQ with the primary goal of creating an

integrally complete human being, having complete thinking, and achieving lasting happiness. SQ emphasizes giving meaning to the heart, forming a clean soul through obedience and godly deeds in various aspects of life, including vertical (with God) and horizontal (with fellow human beings) relationships. The overall human achievement, whether in the family, society, or in other fields, is influenced by conscience and success comes from the exercise and development of SQ potential.

Islamic Education in the Family

This discussion focuses on how the picture of religious education in the family in terms of definition, role and method as well as material, which is the starting and main point for child development. (Ramayulis, 2019)

In general, education is often interpreted as conscious guidance by educators on the physical and spiritual development of students towards the formation of the main personality. (Romlah & Rusdi, 2023) Education is an effort to change individual behavior in their personal lives or community life and life in the surrounding nature. (Hanani & Hamidi, 2019)

According to Abu Bakr Muhammad in his book *Education and Teaching Guidelines*, Education is the provision of influence with various kinds of influences, which we deliberately choose to help children, to develop their physical, intellect, and morals, so that little by little, to the limit

of maximum perfection that he can achieve, so that he is happy in his life as an individual and in social life (social) and every action out of it, becomes more perfect, more appropriate and better for society. (Setyawati & A. Mufrod Teguh Mulyo, 2022)

Education is given by parents to children to develop their potential into adult human beings, who can carry out the responsibilities imposed on them, and from each individual will differ the level of development of his potential, to what extent he understands the differences in his life, so that the strength of his potential will affect all aspects of his life. (Nawawi & Iskandar, 2019)

Religious education is more directing concrete and operational things, namely "more special efforts are emphasized to develop the religious nature of the subject of education in order to be better able to understand, live and practice the teachings of Islam". (Muthoharoh, 2019)

From some of the understandings above, it can be underlined that Religious Education in the Family contains two important things that must be done, namely providing guidance to children and the results of guidance lead to their conformity with religious teachings.

As for Zakiyah Daradjat, the guidance carried out is active guidance which includes developing potentials that are experiencing a week, providing knowledge, and generating children's motivation. (Irawan, 2022)

Meanwhile, to complete the content of Religious Education in the second family is the direction of guidance through religious teachings, where according to Abuddin Nata the material of Religious Education includes three main things, namely learning qidah, morals, and worship. (Tafsir et al., 2020) This theoretical basis is the benchmark for the preparation of research instrument grids.

School Religious Culture

Religious culture is one of the comprehensive methods of value education. Therefore, it can be said that realizing religious culture in schools is one of the efforts to internalize religious values into students. (Hilyah Ashoumi, 2019)

Zamroni said that culture is a view of life that is recognized jointly by a community group that includes ways of thinking, behavior, attitudes, values that are reflected both in physical and abstract forms. The school is the main institution designed to facilitate the process of cultural transmission between generations. (Muliastri et al., 2022)

Students' values, morals, attitudes, and behaviors develop during their time at school, and their development is inevitable from the influence and structure of school culture, as well as by their interaction with aspects and components of the

school, such as the principal, teachers, subject matter, and among students themselves. (Setyawati & A. Mufrod Teguh Mulyo, 2022)

The creation of a religious atmosphere means the creation of an atmosphere or climate of a religious school. In the context of Islamic religious education in schools and madrasahs means the creation of an atmosphere or climate of religious life whose impact is the development of a view of life that breathes or is animated by Islamic religious teachings and values, which is manifested in life attitudes and life skills by school or madrasah residents. (Silkyanti, 2019)

A religious-nuanced learning environment at school is very important, because with a religious-nuanced learning environment at school, it will be able to support the success of achieving educational goals. (Mahabu et al., 2023)

Research Results

In this study there are three variables, namely Islamic religious education in the family, school religious culture and spiritual intelligence. The description of the distribution of respondents' answers to the three variables is seen from the average value (mean). (Shahputri et al., 2023) The results of tabulating questionnaire answers from variables can be seen in:

Table 1. Tabulation of Answer Results from Students' Questionnaire on Islamic religious education in the family

Item (Question)	Skor 1		Keywords:		Skor 3		Keywords:	
	F	%	F	%	F	%	F	%
Q17	2	1,7%	2	1,7%	63	54,8%	48	41,7%
Q18	2	1,7%	2	1,7%	16	13,9%	95	82,6%
Q19	2	1,7%	15	13,0%	68	59,1	30	26,1%
Q20	1	0,9%	18	15,7%	54	47,0%	42	36,5%
Q21	2	1,7%	Item (Question)	0,0%	Score 1	42,6%	Score 2	55,7%
Score 3	3	Score 4	13	F	%	F	%	F
%	F	%	Q17	2	1,7%	2	1,7%	63
54,8%	48	41,7%	Q18	2	1,7%	2	1,7%	16
13,9%	95	82,6%	Q19	2	1,7%	15	13,0%	68
59,1	30	26,1%	Q20	1	0,9%	18	15,7%	54
47,0%	42	36,5%	Q21	2	1,7%	0	0,0%	49
42,6%	64	55,7%	Q22	3	2,6%	13	11,3%	60
52,2%	39	33,9%	Q23	0	0,0%	9	7,8%	40

Furthermore, to see the highest and lowest scores on Islamic religious education instruments in the student's family is carried out in the following way. First, look at the highest score which is 4 and multiply by the number of items which is 29 so that the result is $4 \times 29 = 116$. Second, look at the lowest score of 29 so that the result is $4 \times 29 = 116$. Second, look at the lowest score

which is 1 and multiply by the number of items which is 29 so that the result is $1 \times 29 = 29$. Then to obtain the highest criterion is by means of the highest score minus the lowest score and the result divided by 3, then the result becomes $(116-29): 3 = 29$. Thus, to determine the criteria based on the classification of these scores using an interval of 29 as follows;

Table 2. Frequency Distribution of Level of Islamic Education in the Families of IT Vocational School Students. Attaqwa 9

34,8%	68	57,4%	Q24
4	3,5%	18	15,7%
50	43,5%	43	37,4%
Q25	4	3,5%	3
	40	34,8%	68

From the table above, it can be seen that the highest level of Islamic religious education in student families is

in the good category, which is 89.57% with 103 respondents, followed by Islamic religious education in student

families in the sufficient category of 10.43% with 12 respondents. Explanation of the level of Islamic religious education in the families of SMK IT students. Attaqwa 9 was also assisted by descriptive statistical analysis of the SPSS program to find the mean, highest and lowest values processed from the raw data of 115

respondents. The highest value is 116 and the minimum value is 29 (SPSS data output attached). This indicates that the average level of Islamic religious education in students' families is good. Based on the table above, respondents' responses to variable items of school religious culture can be described as follows:

Table 3. Tabulation of Answer Results from School Religious Culture Questionnaire students

59,1% (Question)		0,0%		1,7%		21,7%		76,5%	
		%		%		%		%	
0		2		25		88			
Q27	0	1	0,9%	21	18,3%	93	80,9%	Q28	
4	3,5%	3,5%	30	26,1%	77	67,0%	Q29	4	
3,5%	5	22	19,1%	84	73%	34,8%	74	64,3%	
Q4	0	0,0%	1	No	Category	Frequency	Percentage	1	
Good	103	2	Enough	12	10,43 %	3	Less	0	
0%	0	115	100%	0,0%	19	16,5%	96	83,5%	
Q7	Items	F	Score 1	F	Score 2	F	Score 3	F	
Score 4	Q1	1,7%	0,0%	0	0,0%	29	25,2%	86	
74,8%	Q2	2,6%	0,0%	1	0,9%	27	23,5%	87	
75,7%	Q3	0,0%	0,0%	1	0,9%	40	34,8%	74	
64,3%	Q4	0,0%	0,0%	1	0,9%	35	30,4%	79	
68,7%	Q5	7,8%	3,5%	26	22,6%	74	64,3%	11	
9,6%	Q6	0,0%	0,0%	0	0,0%	19	16,5%	96	
83,5%	Q7	0,0%	0,0%	0	0,0%	43	37,4%	72	
62,6%	Q8	3,5%	1,7%	4	3,5%	59	51,3%	50	
43,5%	Q9	0,9%	2,6%	21	18,3%	63	54,8%	28	
24,3%	Q10	0,9%	0,0%	0	0,0%	43	37,4%	72	
62,6%	0	7,8%	0,0%	10	8,7%	72	62,6%	33	
28,7%	9	4,3%	7,8%	35	30,4%	54	47,0%	17	

Furthermore, to see the highest and lowest scores on religious cultural instruments in schools is done in the following way. First, look at the highest score which is 4 and multiply by the

number of items which is 19 so that the result is $4 \times 19 = 76$. Second, look at the lowest score which is 1 and multiply by the number of items which is 19 so that the result is $1 \times 19 = 19$. Then to obtain

the highest criterion is by means of the highest score minus the lowest score and the result divided by 3, then the result becomes $(7619) : 3 = 19$.

Table 4. Frequency Distribution of School Religious Culture Levels

14,8%	Q13	0	Persentase
0,0%	3	2,6%	57
49,6%	55	47,8%	Q14
0	Kurang	0,0%	3
	50	43,5%	62

It can be seen that the highest level of religious culture in schools is in the good category, which is 84.35% with 97 respondents, followed by religious culture in students' schools in the sufficient category of 15.65% with 18 respondents. As for based on descriptive statistical analysis on SPSS, with the highest value of 75 and the lowest value of 19 (SPSS data output attached). This indicates that the average level of religious culture of the school students is good. Based on table 4, respondents' responses to variable items of religious discipline can be described as follows

Table 5. Tabulation of Results from Spiritual Intelligence Questionnaire Answers

Q15	Skor 2	3,5%	16
66	57,4%	29	Q16 % 1 % 0,9%
2,6%	38	33,0%	73
2	1,7%	68	59,1%
7,8%	31	27,0%	48
5	4,3%	5	4,3%
Q5	1	0,9%	4
1	Good	97	84,3 %
Less	0	0%	4
Q8	0	0,0%	1
Score 1	8	Score	Score
Q10	F	F	%
4	3,4%	25	21,7%
6	5,2%	31	26,9%
9	7,8%	23	20,0%
6	5,2%	28	24,3%
4	3,4%	16	13,9%
5	4,3%	26	22,6%
			Total
			115
			100%
			72
			62,6%
			36
			31,3%
			78
			67,8%
			34
			(Question)
			F
			%
			Q1
			2
			1,7%
			Q2
			4
			3,4%
			Q3
			7
			6,0%
			Q4
			3
			2,6%
			Q5
			1
			0,9%
			Q6
			2
			1,7%
			Q7
			6
			5,2%

4	3,4%	33	28,8%	72	62,6%	Q8	0	0,0%
1	0,9%	36	31,3%	78	67,8%	Q9	8	6,9%

Furthermore, to see the highest and lowest scores on religious discipline instruments is carried out in the following way. First, look at the highest score which is 4 and multiplied by the number of items which is 29 so that the result is $4 \times 18 = 72$. Second, look at the

lowest score which is 1 and multiply by the number of items which is 18 so that the result is $1 \times 18 = 18$. Then to obtain the highest criterion is by means of the highest score minus the lowest score and the result is divided by 3, then the result becomes $(72-18): 3 = 18$.

Table 6. Frequency Distribution of Spiritual Intelligence Levels

6	5,2%	34	29,5%
67	58,2%	Q10	6
5,2%	3	2,6%	27
23,4%	79	68,6%	Q11
	1,7%	3	2,6%

From the table above, it can be seen that the highest level of spiritual intelligence is in the good category, which is 95.7% with 110 respondents, followed by the sufficient category of 4.3% with 5 respondents. The explanation of spiritual intelligence was also assisted by descriptive statistical

analysis of the SPSS program to find the highest value and the lowest value processed from the raw data of 115 respondents. The highest value is 72 and the minimum value is 18 (SPSS data output attached). This indicates that the average level of spiritual intelligence of students is good.

Table 7. Normality Test Results with Kolmogorov-Smirnov

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistics	Df	Sig.	Statistics	Df	Sig.
Islamic education in family	.076	115	.100	.973	115	.019
School Religious Culture	.067	115	.200*	.991	115	.690

Spiritual Intelligence

It can be seen in the *Kolmogorov-Smirnov* column and it can be seen that the significance value for Islamic religious education in the family is 0.151; for school religious culture is 0.100; and for spiritual intelligence is 0.200. Since the

significance for all variables is greater than 0.05, it can be concluded that the data on the variables of Islamic religious education in the family, school religious culture and spiritual intelligence are normally distributed.

Table 8. Multicollinearity Test Results

.807	1.240	
	6,0%	VIF
26		
1 Islamic education in family	22,0%	1.240
School Religious Culture	67,8%	1.240

From the results above, it can be seen that the inflation factor (VIF) value of the two variables, namely Islamic religious education in the family and school religious

culture is 1.240, which means it is smaller than 5. Thus, it can be said that between independent variables there is no problem of multicollinearity.

Table 9. Heteroscedasticity Test Results Lnei2 with LnX1

Type	Unstandardized Coefficients		Standardized	t	Sig.
		.739			
	2	1,7%	4		
1	29,5%	75	65,2%	3	
LNx1	-.067	1.793	Q14	-.037	2,6%
					.970

Table 10. Lnei2 with LnX2 heteroscedasticity test results

Type	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	,2%	27	23,4%		
Q15 LNx2	1	0,9%		3,4%	31
				15	13,%
	1.023	1.862	4		

From the output results above it can be seen that the calculated t values are - 0.037 and 549. While the value of t table is 1.981. Because the value of tcount (-1.037) is in $-t_{table} \leq t_{count} \leq t_{table}$.

table, then H_0 is accepted means that testing between Lnei2 with LnX1 and Lnei2 with LnX2 there are no symptoms of heteroscedasticity in the regression model

Table 11. Durbin-Watson Test Results

21	18,3%	23	20,0%	56	48,7%
			R Square	Estimate	
Q17	0	, 0%	1	0,9%	38

The output above shows that the DW number is 1.877, and this means that

there is no autocorrelation in the regression model

CONCLUSION

The conclusions obtained are; (1) there is a significant influence from the results of student questionnaires between Islamic religious education in the family on the spiritual intelligence of students in vocational schools. IT. Attaqwa 9 which means that the variable of Islamic religious education in the family affects spiritual

intelligence by 20.8%, (2) there is a significant influence between school religious culture on the spiritual intelligence of students in vocational schools. IT. Attaqwa 9. Which means that the school's religious culture variable affects spiritual intelligence by 13.9%. (3) there is a significant influence jointly between Islamic religious education in the family and school religious culture on the spiritual intelligence of students in vocational

schools. IT. Attaqwa 9. The percentage of contribution of the influence of the independent variable (Islamic religious education in the family and school religious culture) on the dependent variable (spiritual intelligence) was 24.5%. While the remaining 75.5% was influenced or explained by other variables not discussed in this study.

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