

Sociology of Religious Activities at Madrasah Aliyah NU 1 Kemranjen: Collective Rituals, Student Solidarity, and School Culture

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ABSTRACT. This study examines the role of religious activities in forming social and religious cultural solidarity in Madrasah Aliyah NU 1 Kemranjen. The focus of the research is directed at the implementation of religious activities in schools and their influence on social relations and the formation of students' religious character. The purpose of this research is to describe the forms of religious activities carried out in schools, analyze the social interactions formed through shared religious activities, and explain the contribution of these activities to Islamic school culture. This research also uses a qualitative approach with a direct research method in the field or what is called field research, namely with data collection techniques carried out through observation, interviews, and documentation. Observations were made on various religious activities, such as the recitation of Asmaul Husna, congregational dhuha prayers, recitals of the Qur'an, Friday infak, religious studies, Friday prayers, and Clean Friday activities. Interviews were conducted with teachers and students to obtain in-depth information about the implementation and impact of the activity. The results of the study show that religious activities carried out regularly are able to form a disciplined attitude, increase a sense of togetherness, and strengthen social solidarity between students and school residents. In addition, the religious Friday program is an important part of the formation of a religious and harmonious school culture. This study can also conclude that religious activities not only function as worship activities, but also as a medium for the formation of school culture and positive social relationships.

Keywords: sociology of education, religious activities, collective rituals, student solidarity, school culture

INTRODUCTION

Religious activities in the school environment have an important role in the process of forming the character of students, especially in Islamic-based educational institutions such as madrasas (Wibowo, 2018). Religious activities carried out in schools are not only understood as a form of worship, but also as a means of instilling social values, such as discipline, responsibility, care, and togetherness between students. The implementation of religious activities together is able to create harmonious social relations while building a religious and conducive school environment. In the study of the sociology of education, religious activities in schools can be understood as a form of social interaction that affects the formation of social solidarity among students. The religious culture applied in the school environment also influences the social behavior patterns of students in daily life. The habituation of religious activities carried out in a sustainable manner can form a positive character while strengthening social relations between school residents (Amin, 2019). Several previous studies have explained that religious activities that are carried out regularly are able to improve discipline and build the social character of students (Rahmawati, 2020). In addition, religious rituals carried out collectively are also considered to strengthen a sense of unity and create more harmonious social relationships in the educational environment (Hidayat, 2021). Therefore, religious activities in schools not

only have a spiritual dimension, but also serve as a medium for the formation of school culture that emphasizes the value of togetherness and positive social life. Although much research has been done on religious activities in schools, most previous research has focused more on aspects of character formation, moral improvement, and student discipline. These studies generally view religious activities as a means of fostering individual behavior, so they have not specifically examined religious activities as a social process that is able to form solidarity between students. In addition, previous research also still uses more character education approaches than educational sociology approaches, so the relationship between school religious rituals and the formation of socio-religious culture in the madrasah environment has not been explained in depth. In previous research, there were also weaknesses in researching the implementation of collective religious rituals in the daily lives of students in madrasas. Some studies have focused only on the outcomes or impact of religious activities on student behavior without elaborating on how the process of social interaction is formed through shared religious activities. In addition, the use of ethnographic approaches in research on religious activities in schools is still rare, even though this approach is important for understanding students' social experiences, interaction patterns, and the meaning of religious culture that develops in the school environment. Thus, there is still room for research that needs to be developed, especially related to the relationship between religious activities, student social solidarity, and the formation of religious school culture in madrasas.

Based on these conditions, the research carried out with this has a new contribution by placing religious activities as a form of social interaction, using the field research method where in this study the researcher collects data directly from the research location by interviewing teachers, students so that this research is able to find out the social solidarity of students and the religious culture of the school. This research not only discusses religious activities in terms of individual moral formation, but also examines how collective religious rituals are able to create a sense of togetherness, social concern, and harmonious social relations in the madrasah environment. This approach is expected to complement previous research that is still limited to the study of character education and has not highlighted much of the social dimension in school religious activities. The results of initial observations show that Madrasah Aliyah NU 1 Kemranjen has various religious programs that are carried out regularly before learning activities begin. The program includes congregational dhuha prayers, recitation of Asmaul Husna, joint prayers, and recitals of the Qur'an. In addition to daily activities, the school also carries out weekly religious programs every Friday, such as Clean Friday, Infak Friday, Healthy Friday, and other religious activities (Sumiati, 2023). The implementation of the program shows that there is a religious culture that is applied consistently in the school environment. Collective rituals carried out together are a means to foster a sense of togetherness, increase social awareness, and strengthen solidarity between students. Based on this background, this research is focused on the implementation of religious activities at Madrasah Aliyah NU 1 Kemranjen, its influence on students' social solidarity, and its role in shaping religious school culture. This study uses a type of field research by collecting data and information on school rituals to understand the forms of social interaction that arise through religious activities in the madrasah environment. The purpose of this study is to describe the implementation of religious activities in schools, analyze its influence on students' social solidarity, and explain the role of religious activities in shaping Islamic school culture in Madrasah Aliyah NU 1 Kemranjen. This research is expected to contribute to the development of the study of the sociology of education, especially regarding the role of religious activities in creating a religious, disciplined, and harmonious educational environment.

METHOD

This study uses a qualitative approach with the type of field research. The qualitative approach was chosen because this research aims to understand in depth the socio-religious phenomena that occur in the school environment, especially those related to collective rituals, student social solidarity, and religious school culture (Creswell, 2016). Through field research, researchers can obtain direct data from the real situation that takes place in the madrasah environment so that the social process in religious activities can be understood more deeply. The research was carried out at Madrasah Aliyah NU 1 Kemranjen. The

selection of the research location was based on the consideration that the school has various religious activity programs that are carried out regularly and in a structured manner, such as congregational dhuha prayers, Qur'an tadarus, Asmaul Husna readings, and religious Friday programs that include Clean Friday, Infak Friday, and Healthy Friday (Sugiyono, 2022). The focus of the research is directed at the implementation of religious activities in schools and their influence on the formation of social and religious cultural solidarity among students. The subjects in this study consist of madrasah heads, Islamic Religious Education (PAI) teachers, school religious organization coaches, students, and guardians of students who are considered to know and are directly involved in the implementation of religious activities in schools (Arikunto, 2019). The determination of informants is carried out using *the purposive sampling technique*, which is the selection of informants based on certain considerations according to research needs. This technique is used so that the data obtained really comes from parties who understand the implementation of religious activities in the madrasah environment. In addition, in the research process, *the snowball sampling* technique is also used if additional informants recommended by previous informants are needed to obtain more complete data. The number of informants in this study is 7 people consisting of madrasah heads, PAI teachers, student council/Rohis coaches, students, and parents. The details of the research informants are presented in the following table:

Table 1. Research Information

No	Information	Quantity
1	Principal	1 Person
2.	Islamic Religious Education Teacher	1 Person
3.	Student Council Supervisor / Rohis	1 Person
4.	Students	2 People
5.	Guardian of Pupils	2 People
	Total	7 People

The data collection techniques in this study were carried out through observation, interviews, and documentation. Observation is used to directly observe the implementation of religious activities and social interactions that occur in the school environment. Interviews were conducted in depth with research informants to obtain information related to the implementation of religious activities and their influence on students' social solidarity. Meanwhile, documentation is used to complete research data in the form of photos of activities, religious program schedules, school archives, and other supporting documents. To maintain the validity of the data, this study uses source triangulation techniques and triangulation techniques (Tawabie & Amin, 2024). Source triangulation is carried out by comparing information obtained from several informants, such as principals, teachers, students, and guardians. Meanwhile, technical triangulation was carried out by comparing data from observations, interviews, and documentation. In addition to triangulation, the validity test of data is also carried out through increasing the researcher's diligence in the observation process and re-checking the data to informants so that the information obtained has a better level of validity (Sugiyono, 2022). This research was carried out for one month. Research activities include the preparation stage, data collection in the field, data analysis, and the preparation of research reports. The data analysis technique in this study uses the Miles and Huberman analysis model which consists of three stages, namely data reduction, data presentation, and conclusion drawn. Data reduction is carried out by selecting data that is important and in accordance with the focus of the research, so that unrelated data can be simplified. After that, the data is presented in the form of a descriptive description to make it easier to understand and analyze. The last stage is drawing conclusions, which is the process of understanding and concluding research results based on the data that has been obtained during the research activities.

2.1 Data collection techniques

Data collection techniques are carried out through observation, interviews, and documentation (Sugiyono, 2022). Observation is carried out by directly observing various religious activities carried out at school, such as congregational dhuha prayers, Qur'anic tadarus, Friday infaq, religious studies, Friday prayers, cults, and clean Friday activities. In the observation process, the researcher recorded the involvement of students and teachers, the atmosphere of togetherness formed, the division of roles in the activity, and the religious symbols that appeared during the activity (Moleong, 2018). Interviews were conducted in depth with school principals, PAI teachers, student organization coaches, parents, and students (Creswell, 2016). The interview aims to obtain information about the purpose of religious activities, the implementation process, the form of student participation, and the impact of activities on the social and religious life of students (Sugiyono, 2022). In addition, interviews were also used to find out the informant's views on the role of religious Friday activities in shaping positive habits and Islamic school culture. Documentation is used as data to support research (Arikunto, 2019). The documents collected include schedules of religious activities, school archives, photos of activities, and other documents related to religious programs at the school. Documentation data is used to strengthen the results of observations and interviews so that research data becomes more complete and valid.

2.2 Data Analysis Techniques

The research data was analyzed using qualitative data analysis techniques which included data reduction, data presentation, and conclusion drawn. Data reduction is carried out by selecting and simplifying data that is relevant to the focus of the research. Furthermore, the data is presented in the form of a descriptive description so that it is easy to understand and analyze. The last stage is carried out by drawing conclusions based on research findings obtained in the field. The analysis process is carried out continuously from the beginning of data collection until the research is completed. Through this analysis technique, this research is expected to be able to provide an in-depth picture of the role of religious activities in forming collective rituals, student solidarity, and religious school culture at Madrasah Aliyah NU 1 Kemranjen.

2.3 Research Steps Chart

The following describes the stages of research carried out from preparation to drawing research conclusions. Identification of Research Problems, Preliminary Studies and Preliminary Observations, Location and Research Informants, Data Collection (Observations, Interviews, Documentation), Data Validity Tests (Triangulation of Sources and Techniques), Data Analysis (Data Reduction, Data Presentation, Drawing of Conclusions) and Preparation of Research Reports.

RESULT AND DISCUSSION

Result

3.1 Implementation of Religious Activities at MA NU 1 Kemranjen

The results of the study show that religious activities at Madrasah Aliyah NU 1 Kemranjen have become an important part of the school culture which is carried out regularly and organized. Based on the results of observations and interviews, religious activities were carried out before learning activities began, such as joint prayer, recitation of Asmaul Husna, congregational dhuha prayer, Qur'anic tadarus, and congregational dhuhur prayer. In addition to daily activities, the madrasah also organizes weekly religious activities, including yasinan, tahlil, istighotsah, alms. In this Observation, the researcher found that all students simultaneously participated in morning activities in the school hall and mosque accompanied by picket teachers. The atmosphere of the activity took place in an orderly manner, starting with the teacher's instructions and ending with a joint prayer. The implementation of this activity involved all school residents, including students, teachers, and education staff. The activity was carried out based on a schedule that had

been set with the assistance of teachers and student organization administrators so that the implementation took place in an orderly and conducive manner. Based on the results of interviews with Islamic Religious Education teachers, he said that: "This activity has become a habit of schools. The goal is not only worship, but also to form discipline and togetherness of students." So religious activities in schools are not only directed to improve students' understanding of Islam, but also aim to instill an attitude of discipline, responsibility, and mutual respect between students. The findings of this study show that religious activities are not only ceremonial, but have been institutionalized into school culture. Nevertheless, the reliance on schedules and teacher control suggests that the internalization of religious values is not yet fully self-sufficient in all students. according to the opinion (Muhaimin, 2019). which explains that religious culture in schools can be built through the habituation of religious activities in a sustainable manner. This habit makes religious values not stop at the theoretical aspect, but also applied in the daily behavior of students (Royyan & Widodo, 2024). The results of this study also strengthen the findings (Rahmawati, 2020) which states that religious activities in the educational environment have an effect on character formation and improvement of student discipline. Overall, the implementation of religious activities at MA NU 1 Kemranjen has a positive impact on social life at school. Religious activities that are carried out consistently are able to create a more orderly, harmonious, and religious learning atmosphere. From the perspective of the sociology of education, the results of this study show that religious activities can function as a medium for the formation of school culture as well as strengthening the social character of students (Ibrahim, 2021). Carry out this activity: School Program Planning, Daily & Weekly Activity Schedule, Implementation (Students + Teachers), Teacher/Student Council Assistance and Religious Cultural Habituation.

3.2 Collective Rituals in the Social Life of Students

The results of the study show that religious rituals carried out together have a great contribution to the social life of students in the school environment. The collective rituals in this study include joint prayer, congregational prayers, recitation of Surah Yasin, tahlil, istighotsah, and various other religious activities that are participated by all school residents (Romdhoni et al., 2022). Based on the results of observations, the implementation of these activities encourages more intense social interaction between students, students can also form small groups during the preparation of activities and help each other in tidying up the saf before congregational prayers. Students seem to find it easier to work together, help each other, and maintain good relationships with their peers. This condition shows that religious activities not only have spiritual value, but also function as a medium for the formation of positive social relationships in schools. Therefore, students stated that: "In carrying out activities carried out with eCooperation, it becomes more familiar, more fun and so it is not awkward with other friends". So in religious activities in schools, it can provide a lot of learning to students. In sociology studies, collective rituals are also understood as social activities that are able to strengthen group solidarity (Durkheim, 1995) explaining that religious activities carried out together can give birth to collective consciousness (*collective consciousness*) which strengthens the sense of unity within a social group. This concept can be seen in the social life of students at MA NU 1 Kemranjen, where religious activities carried out regularly build a sense of togetherness, kinship, and solidarity between students. The findings of this study are also in line with Hidayat's (2021) research which explains that collective religious activities in schools are able to increase students' social solidarity through habituation of joint activities. Nonetheless, this study differs from previous research because it not only addresses the level of religiosity of students, but also places collective rituals as part of school culture that play a role in shaping patterns of social interaction in a sustainable manner. The implications of this study suggest that collective rituals in the school environment not only build togetherness, but also create spaces for repetitive social interaction. However, this interaction is still dominant in the context of formal activities, so it needs to be strengthened so that solidarity can also be carried out outside school activities can be used as a means of strengthening the social character of students. Through joint activities, students learn to respect others, build cooperation, and create harmonious social relationships in daily educational life (Tawabie & Amin, 2024). The process of collective rituals: Joint Religious Activities, Interaction Between Students, Cooperation & Communication, Sense of Togetherness and Social Solidarity.

3.3 Students' Social Solidarity through Religious Activities

The results of the study show that religious activities that are carried out regularly at MA NU 1 Kemranjen have an effect on the formation of student social solidarity. This solidarity can be seen from the development of an attitude of togetherness, social concern, cooperation, and harmonious relationships between students in daily life. The teacher said: "Students become more concerned, if there are friends who do not participate in activities, they are usually immediately asked." Students also declare that: "After religious activities, the students help friends more often and are more compact." Based on the results of interviews with teachers and students, social solidarity activities such as congregational prayers, Qur'an recitals, Friday alms, and other religious social activities make it easier for students to interact and foster a sense of care for their peers. In addition, the habit of participating in religious activities also encourages students to have a better attitude of discipline and responsibility. From a sociological perspective, it is explained that social solidarity is formed through the sharing of values, experiences, and activities carried out together by members of social groups. Religious activities at MA NU 1 Kemranjen are a forum that brings students together in the same social experience so that a sense of unity and togetherness is created in the school environment. Religious activities carried out collectively not only strengthen social relationships, but also build mutual awareness in maintaining harmony between school residents, (Durkheim, 1995). The findings of the study show that there is a habit of students reminding each other to participate in activities without harsh coercion from teachers. This supports the results of research (Aminah & Fauzi, 2021), which states that religious activities in schools have a role in strengthening social relationships as well as shaping the character of students. However, this study found that the formation of social solidarity is not only influenced by religious activities themselves, but also by the consistency of program implementation and the involvement of all school residents. The support of school principals, teachers, and student organizations is an important factor in maintaining religious culture in madrasas. Practically, the results of this study show that religious activities can be used as an educational strategy in creating a harmonious and characterful school environment. Religious activities not only function to increase students' spirituality, but also strengthen social relationships and build an orderly and conducive school atmosphere (Waskito, 2020). The solidarity that is formed tends to be strong in the internal environment of the classroom and activity groups, but it has not fully extended to the entire school community equally. Formation of Social Solidarity: Religious Activities, Routine Social Interaction, Mutual Care, Cooperation and Student Solidarity.

3.4 Religious School Culture in MA NU 1 Kemranjen

The results of the study show that the culture of religious schools in MA NU 1 Kemranjen is formed through habituation of religious activities that are carried out consistently and sustainably. This religious culture is seen in various daily activities of students, such as praying before learning, congregational prayers, recitation of Asmaul Husna, yasinan, tahlil, and other religious activities that have become part of daily school life. Based on the results of the researcher's observations, there was a religious atmosphere such as the sound of murattal, the recitation of Asmaul Husna before the lesson started and the habit of students greeting the teacher., religious culture in madrasahs has developed into a school identity that is accepted and run jointly by all school residents. Religious values are not only conveyed through the formal learning process in the classroom, but are also applied in daily behavior and habits in the madrasah environment. This condition shows that religious school culture is formed through a process of habituation that is carried out continuously so that religious values become part of the social life of students. In this case, the researcher also asked the head of the madrasah to strengthen the information. The head of the madrasah stated that: "We build this religious culture so that students are not only smart, but also moral and accustomed to religious values." So in the perspective of the sociology of religion, Geertz (1973) also explained that religion is a value system that influences the pattern of human behavior in social life. This concept can be seen in the religious culture at MA NU 1 Kemranjen, where religious values are manifested through students' social behavior in daily life. In addition, (Durkheim, 2020). states that religion has a social function as an adhesive of solidarity in society. This can be seen in the implementation of religious activities in schools that are able to build a sense of togetherness and strengthen social relationships between students.

The findings of this study support previous research that states that religious culture in schools contributes to the formation of students' character and the creation of a harmonious educational environment. However, this study shows that religious culture is not only related to strengthening students' spirituality, but also functions in building social solidarity and student discipline. Theoretically, the results of this study show that religious school culture can be understood as a social system formed through collective religious interaction and habituation (Romdhoni et al., 2022). Religious culture has been formed as a school identity, but it still depends on the habituation system. The main challenge is to maintain consistency when teacher supervision is reduced. Practically, religious culture in schools can be used as an educational strategy in shaping the character of students who are disciplined, responsible, and have high social concerns. The results of this study also strengthen the findings of Royyan and Widodo (2024) who stated that the habituation of religious activities plays a role in strengthening students' character and creating a harmonious school atmosphere. In addition, it is explained that collective religious activities can be a good learning medium (Tawabie & Amin2024). Formation of Religious School Culture: Recurring Religious Activities, Internalization of Religious Values, Student Habits, Socio-Religious Interaction, Islamic School Culture.

Discussion

The findings indicate that religious activities at MA NU 1 Kemranjen have become an integral component of school culture through systematic and continuous implementation. Daily activities such as congregational prayers, Qur'anic recitation, Asmaul Husna, and weekly programs including yasinan, tahlil, istighotsah, and charitable activities demonstrate that religious practices are not merely supplementary programs but are embedded within the educational environment. This finding supports Muhaimin's (2019) argument that sustainable religious habituation can transform religious values into everyday behavioral practices. The structured implementation involving teachers, students, and school administrators contributes to the institutionalization of religious values, creating an environment where discipline, responsibility, and respect become part of students' daily experiences. However, the dependence on teacher supervision and scheduled activities suggests that the internalization of religious values is still partially extrinsic, indicating the need for greater student self-regulation and intrinsic motivation. The study further reveals that collective religious rituals function as an effective medium for strengthening students' social interactions and interpersonal relationships. Activities conducted collectively provide opportunities for students to communicate, cooperate, and develop mutual understanding. This finding is consistent with Durkheim's (1995) concept of collective consciousness, which emphasizes that shared religious experiences foster social cohesion and a sense of belonging among group members. Through regular participation in congregational worship and religious gatherings, students develop stronger emotional bonds and become more comfortable interacting with peers from different social backgrounds. Unlike previous studies that primarily focused on religiosity outcomes, this research highlights how collective rituals contribute to the formation of sustainable social interaction patterns that extend beyond spiritual development and influence students' social behavior within the school environment. Another important finding concerns the development of social solidarity among students. The results show that regular participation in religious activities promotes mutual care, cooperation, and social responsibility. Students demonstrated increased concern for their peers, often encouraging one another to participate in activities and providing support without direct teacher intervention. From a sociological perspective, this phenomenon illustrates how shared values and repeated social interactions contribute to the emergence of solidarity within educational communities. The findings support previous studies indicating that religious activities strengthen social relationships and character formation among students. Nevertheless, the study also found that solidarity tends to be strongest within immediate friendship groups and activity circles, suggesting that broader school-wide integration remains a challenge. Therefore, future programs should encourage more inclusive interactions that connect students across different classes and social groups.

Furthermore, the formation of a religious school culture at MA NU 1 Kemranjen reflects the successful integration of religious values into the institutional identity of the school. The presence of religious symbols, practices, and routines in everyday school life demonstrates that religion functions not only as a spiritual framework but also as a social system that shapes behavior and interaction patterns. This finding aligns with Geertz's (1973) perspective that religion serves as a cultural system influencing human actions and social meanings, while also supporting Durkheim's view that religion acts as a source of social integration. The religious culture established in the madrasa contributes to the development of students who are not only academically competent but also socially responsible and morally grounded. However, the sustainability of this culture remains dependent on continuous habituation and institutional support. Consequently, strengthening students' personal commitment to religious values is essential to ensure that the culture persists even when external supervision is reduced. Overall, the findings demonstrate that religious activities serve as a strategic educational instrument for fostering social solidarity, discipline, character development, and a harmonious school environment.

CONCLUSION

In this study, it is shown that religious activities at Madrasah Aliyah NU 1 Kemranjen play an important role in shaping religious school culture as well as strengthening social solidarity between students. Various religious activities that are carried out regularly and collectively, such as congregational prayers, recitals of the Qur'an, joint prayers, and religious Friday programs, not only shape the religious character of students, but also create more harmonious social relationships, a sense of togetherness, and social concern in the school environment. The implementation of these activities makes religious culture part of the daily lives of madrasah residents. This research also contributes to the study of the sociology of education by showing that religious activities in schools not only have a spiritual function, but also play a role as a medium for the formation of social and cultural interactions in Islamic schools. The findings of this study also provide implications that consistent habituation of religious activities can be one of the school's strategies in building a disciplined, harmonious, and Islamic values-based educational environment.

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