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The Influence of Istighosah School Culture on the Religious Character of Elementary School Students in Tulungagung

Fajar Rasyid Armansyahrudin[1], Dya Ayu Agustiana Putri[2], Eka Yuliana Sari[3]

[1]*Universitas Bhinneka PGRI, Tulungagung, Indonesia*

Email: fajarrosyid1@gmail.com

[2]*Universitas Bhinneka PGRI, Tulungagung, Indonesia*

Email: dyaayu.10034@gmail.com

[3]*Universitas Bhinneka PGRI, Tulungagung, Indonesia*

Email: eyulianasari99@gmail.com

A B S T R A C T

Religious character education is an important aspect in the world of education, especially at the elementary school level, because this period is the initial foundation for the formation of individual character. One way that is often used to build students' religious character is through the implementation of a religious-based school culture, such as istigosah. Istigosah, as a spiritual prayer activity together, can be a means to instill religious values such as piety, sincerity, togetherness, and responsibility in students. This study is to describe how to instill religious character education through the habituation method in Elementary Schools in Tulungagung. The type of this research is quantitative Where the approach used is quantitative descriptive. Furthermore, data is obtained through interviews, observations and documentation. This research method with a quasi-experimental design, involving 50 students who are divided into two classes (experimental and control) divided into two classes (experimental and control). The researcher used 3 types of data analysis, namely data normality test, data homogeneity test, Independent Sample T-Test test using JAMOVI 2.3.2 software for windows. From the results of the research and discussion on the Independent Sample T-test, it can be seen that the P value obtained is 0.152. Because the p value> 0.05, Ho is accepted so that it can be said to be smaller/lower than (<0.05). The p value <0.05 then Ho is rejected so that it can be concluded that Ha is accepted. There is no influence of the religious character of elementary school students in the experimental class with the control class at the time of the pre-test, while at the time of the post-test in the control and experimental classes, the p value <0.001 was obtained. The conclusion is that there is a significant influence on religious character between students who have istighosah habits and students who do not have istighosah habits.

Keywords: Cultivation, Religious Character, Method of Habituation, istighosah

INTRODUCTION

Education plays a role in optimizing students' potential. The quality of education continues to be improved in order to produce high-quality human resources with competitive personalities. Improvements in the quality of education in Indonesia are carried out through curriculum changes. Curriculum changes are adapted to the needs of an increasingly advanced era. Ministry of Education and Culture Regulation No. 22 of 2016 concerning Process Standards states that the learning process in educational units must be interactive, inspiring, enjoyable, challenging, and

motivating for students. The curriculum must be dynamic and adaptable to current educational conditions. Curriculum changes will produce creative, independent, productive, and characterful individuals who are in line with the demands of the times.

According to Deal and Kent (1999: 26), school culture is a set of shared beliefs and values that strongly bind together the members of a community. Culture distinguishes one community from another in the way they interact and act to complete a task. Culture is defined as the order, knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religions, time, roles, relationships, space, concepts of the universe, material objects, and possessions acquired by a large group of people from generation to generation (hereditary) through individual and group efforts that become habits (Tyas Arie Wibowo: 2021).

School culture is the quality of school life that grows and develops based on the spirit and values embraced by the school (Dikmneum: 2002:14). School culture consists of important values that are believed to be a system that has been built over a long period of time. Ansar & Masaong (2011:187) argue that school culture is a system of school values and will influence the way work is done and the way school members behave. School culture is built on deeply held beliefs about how schools should be managed or operated. The values in school culture drive awareness among school members, creating positive attitudes and harmonious behavior in the school environment.

Istighosah is an activity in the school environment, especially in religious-based schools such as MI, MTS, and Madrasah Aliyah. More than just a prayer activity, Istighosah is a way of seeking help, protection from difficulties, and guidance from Allah SWT, as explained by Muhammad Ansori (2012). According to Shaykhul Islam Ibn Taymiyyah, Istighosah is a prayer asking for Allah SWT's intervention in times of hardship or calamity. Istighosah serves as a means of asking for divine help while fostering a deeper relationship with God. (Ash-Shiddiqy & TM. Hasby, 2015). People who remember Allah (dhikr) will always feel close to the Almighty and believe that the Almighty is always with them. This closeness does not mean physical proximity, but rather closeness of the heart, love, help, and guidance from Allah SWT. Religious values become a moral compass that guides humans towards the path of goodness and noble character. The level of influence of religious values on individual attitudes and behavior depends on the depth of internalization of these values. The deeper the internalization of religious values, the stronger their influence on personality and attitude.

Character education is the process of instilling character values in students. These values are positive values that will encourage students to behave well. Character education is a planned effort to instill moral and ethical values in individuals, with the aim of shaping individuals who are moral, noble, and well-behaved. According to Thomas Lickona, character education is a deliberate effort to help someone understand, pay attention to, and practice core ethical values.

According to T. Ramli, character education is education that emphasizes the essence and meaning of morals and ethics so that it can shape students into good individuals.

Religious character refers to attitudes and behaviors that are obedient in carrying out religious teachings, tolerant of worship, and living in harmony with others. Agus Wibowo defines religious character as attitudes or behaviors that are obedient in carrying out religious teachings, tolerant of worship, and living in harmony with others. (Wibowo, Agus: 2022)

The results of interviews and observations conducted at SDN 2 Karangwaru indicate that there are several problems related to student morals and character, such as a lack of politeness towards teachers, whom they consider to be insufficiently strict in their teaching. There are also some students who lack discipline in terms of neatness, for example, some of their clothes are untidy and their school uniforms are incomplete. Then, during the learning process, there are some students who cannot concentrate, which is exacerbated if the teacher only uses a one-way technique (lecture) so that some students do other activities at the back of the classroom or disturb their friends. In addition to the three problems above related to the morality of students in elementary schools, the last finding that the researcher found was the lack of responsibility among students, such as students lacking a sense of responsibility in maintaining classroom cleanliness and classroom cleaning tools. For example, many cleaning tools are no longer usable because they are broken or missing from their places (Fawaid, N. W: 2024).

Based on several issues or violations found regarding the morals and character of students at SDN 2 Karangwaru, it was also found that this could happen because there was no role for educators in supporting positive habits or cultures in instilling good character in their students. In line with this, through the Pancasila Student Profile program at the school, it is hoped that matters related to the improvement or development of student character can run well. Schools can incorporate character education into various activities such as learning activities, school culture, and extracurricular activities. In addition, based on the description of the implementation of the Pancasila student profile initiated by the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek), school culture is one of the four activities that schools can carry out to achieve the objectives of the Pancasila student profile.

Improving student character is an important task for schools. This task not only includes improving good character but also correcting bad character and attitudes. However, the reality in the field shows that this task is not always achieved to the fullest extent. The millennial generation in Indonesia is faced with the problem of low religious values, including faith, morals, worship, and belief. This is a cause for concern, considering that religious values are the goal and foundation for a person's religious life (Lilis Lisdayanti, 2023).

A school culture that is consistent with religious activities such as istigosah is believed to have a significant influence on the formation of students' religious character. This is in line with the national education goal of fostering a generation that is faithful, devout, and noble in character. In the context of elementary schools, strengthening students' religious character through istigosah activities can help create a conducive learning atmosphere, strengthen social relationships among students, and reinforce their religious identity. However, the influence of the istigosah culture on the formation of students' religious character often receives little attention in academic research. Therefore, this study aims to examine in depth how the istigosah school culture can influence the religious character of elementary school students. Based on these issues, the researcher decided to take the title “The Influence of the Istighosah School Culture on the Religious Character of Elementary School Students”.

METHOD

This study uses a quantitative research design. This quantitative design includes data collection through surveys or experiments to measure the extent to which school culture affects the religious character of elementary school students in Tulungagung. The instrument used in this study is a religious character instrument in the form of a questionnaire. An instrument can be said to be reliable if the comparison of the observed scores has a high correlation with the actual scores. It can then be stated that reliability is the correlation coefficient between two observed scores obtained from measurement results using parallel tests. Thus, the meaning that can be derived from this statement is that a test will be considered reliable if the measurement results approximate the actual condition of the test participants (Retnawati, 2016).

Instruments related to these variables were tested on 50 students. Reliability was tested using Factor: Reliability Analysis using the JAMOVI 2.3.2 data processing application. The determination of the Cronbach's Alpha coefficient classification level presented is in accordance with the Cronbach's Alpha coefficient table (Guilford, 1956), which includes:

Table 1. Classification of Cronbach's Alpha Coefficients

Cronbach's Alpha coefficient	Interpretation of Cronbach's Alpha Coefficient
0,40 – 0,69	moderate reliability
0,70 – 0,89	high reliability
0,90 – 1,00	very high reliability

The reliability (U) of a test is generally expressed numerically in the form of a coefficient ranging from -1.00 to +1.00. A high coefficient indicates high reliability. Conversely, if the coefficient of a test score is low, then the reliability of the test is low. If the reliability is perfect, then the reliability coefficient is +1.00. Ideally, the reliability coefficient should be positive. Reliability is also related to measurement error. High reliability indicates a small error in obtaining measurement results. The higher the reliability of an instrument, the smaller the measurement error, and vice versa, the lower the reliability of the score, the greater the measurement result (Retnawati, 2016).

This study uses construct validity, which means that validity can show the extent to which an instrument reveals a particular ability or theoretical construct that it wants to measure. The construct validation procedure begins with identifying and determining the boundaries of the variables to be measured, then stated in the form of logical constructs based on relevant theories. Based on this theory, practical consequences related to measurement results under certain conditions are made, which are then tested for validity. If the test results are as expected, the instrument can be considered to have adequate construct validity (Retnawati, 2016). In this research process, validity was determined using EFA. EFA is used when the measurement model of the instrument construct is still being sought or explored. The computer then compiles a variance-covariance matrix and calculates the eigenvalue. This eigenvalue is then used to calculate the percentage of variance explained, as well as to illustrate the screeplot (Retnawati, 2016). The determination of construct validity was carried out using the JAMOVI 2.3.2 application. In the

operational product trial, research was conducted using a quasi-experimental design. There are two prerequisite tests that must be carried out before the analysis is performed, namely the normality test, which is carried out to determine whether the data used for each variable is normally distributed or not. The normality test was conducted using data on creative thinking ability (*pretest and posttest*), which was administered to two classes, namely the control class (KK) and the experimental class (KE), and then tested statistically using Jamovi 2.3.28 *Shapiro-Wilk Multivariate Normality Test* to see the normality prerequisite. According to Sugiyono (2007:173), if $p > 0.05$, the data is normally distributed, and conversely, if $p < 0.05$, the data is not normally distributed. The normality test was performed on the students' pretest and posttest data. The criteria are that if the sig value is > 0.05, then H0 is accepted and H1 is rejected, whereas if the sig value is < 0.05, then H0 is rejected and H1 is accepted at a significance level of 0.05. The criteria for the null and alternative hypotheses are as follows:

H0: Data is normally distributed

H1: Data is not normally distributed

A homogeneity test was conducted to determine whether the samples used in the study originated from the same variance or not. The homogeneity test was conducted using the Jamovi 2.3.28 program. The homogeneity test was determined by the significance level (sig.), if the value (sig.) > 0.05, then the data was declared homogeneous, and if the value (sig.) < 0.05, then the data was declared non-homogeneous. The homogeneity test was performed on the students' *pretest* and *posttest* data. The criteria were that if the sig value was > 0.05, then H0 was accepted and H1 was rejected, whereas if the sig value was < 0.05, then H0 was rejected and H1 was accepted at a significance level of 0.05. The criteria for the null and alternative hypotheses were as follows:

H0: Group variance is homogeneous **H1**: Group variance is not homogeneous

The method used in this field trial employs a *nonequivalent control group design*, which is almost identical to the *pretest-posttest control group design* described in the following figure (control and experimental classes):

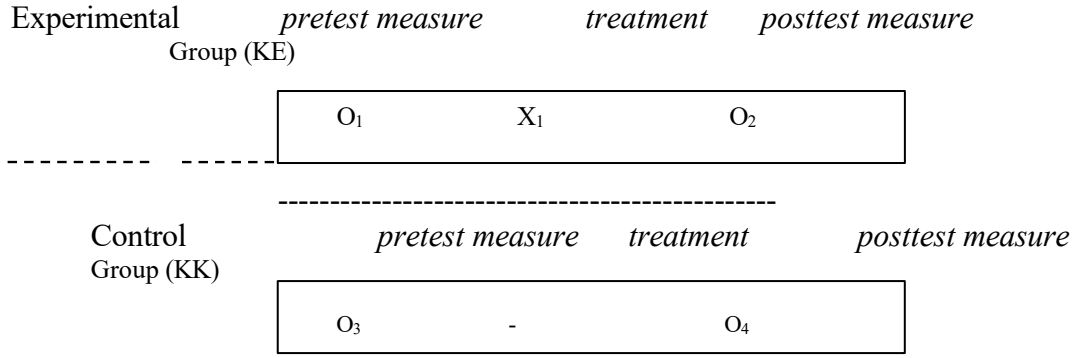

Figure 1. ***Quasi-Experimental Design dengan Nonequivalent Control Group Design***

(Sugiyono, 2010: 116)

The t-test was chosen to determine the difference between the mean values of the control class and those of the experimental class. Hypothesis testing was conducted after the prerequisite tests were fulfilled. The hypothesis tests conducted were the t-test and the test of the effect of independent variables on dependent variables. The t-test **(*Independent Sample T-Test*)** was conducted to determine the difference between the control and experimental classes. The T-test

(*Independent Sample T-Test*) in this study used the Jamovi 2.3.28 program. The criteria for accepting or rejecting H0 at a significance level of 5% using significance are that if the significance is > 0.05, then H0 is accepted, and conversely, if the significance is < 0.05, then H0 is rejected. The research hypotheses are as follows:

Ho : There is no significant effect on the religious character questionnaire between students who participate in the istighosah cultural practice and students who do not participate in the istighosah cultural practice. Ho : $\mu 1 = \mu 2$.

Ha : There is a significant effect on the religious character questionnaire between students who participate in the istighosah cultural practice and students who do not participate in the istighosah cultural practice. H1 : $\mu 1 \neq \mu 2$.

Based on the hypotheses that have been made, the criteria used in the testing can be explained as follows:

H0 is accepted if the p-*value* (sig) > 0.05 (α) or H0 is rejected if the p-*value* (sig) < 0.05 (α)

Ha is accepted if the p-value (sig) < 0.05 (α) or Ha is rejected if the p-value (sig) < 0.05 (α).

RESULTS AND DISCUSSIONS

The instrument used in this study was a religious character instrument in the form of a questionnaire consisting of 13 items. The questionnaire was tested on 50 sixth-grade elementary school students to determine the reliability and validity of the research instrument used. Based on the results of the learning motivation instrument test data on the JAMOVI application, the following results were obtained:

Table 1. Scale Reliability Statistics of the Religious Character Instrument for Elementary School Students

	Mean	**Cronbach's α**
scale	4.54	0.876

The religious character questionnaire instrument for elementary school students has a reliability of 0.876, as indicated by the *Cronbach's Alpha* coefficient in the JAMOVI application, which shows the level of reliability of the measured data. Based on the determination of the classification level of the Cronbach's Alpha coefficient presented in accordance with the Cronbach's Alpha coefficient table (Guilford, 1956), it shows that 0.876 is in the high reliability range based on the Cronbach's Alpha coefficient interpretation table. Thus, a high coefficient indicates high reliability (Retnawati, 2016).

Table 2. Item Reliability Statistics for the Mathematical Creative Thinking Ability Instrument

	Mean	**Item-rest correlation**
S1	4.76	0.430
S2	4.52	0.724
S3	4.80	0.405
S4	4.56	0.584

S5	4.24	0.688
S6	4.66	0.399
S7	4.46	0.499
S8	4.48	0.381
S9	4.36	0.652
S10	4.58	0.643
S11	4.44	0.693
S12	4.46	0.668
S13	4.72	0.464

In this case, the *item-rest* correlation measures the extent to which each item in the instrument correlates with the total score of the instrument itself. A positive correlation indicates that the item can be used to describe the concept measured by the instrument, while a low (negative) correlation may indicate a problem in the construction or formulation of the question, which should be discarded or replaced (Itani, et al., 2021).

Based on the table, it can be seen that the item-rest correlation shows positive values across the board. The item-*test correlation* for the 13 items, all of which have positive values, provides a strong indication of the quality of the measurement instrument. The positive correlation between each item and the total test score shows that all questions or statements consistently support the concept or ability measured by the questionnaire. Such positive results can be considered an indication that the questionnaire instrument has been well designed and is capable of accurately measuring the desired construct. This certainly provides confidence that each item effectively assesses the desired aspect, and the total questionnaire score accurately reflects the level of religious character being measured. Thus, after being tested using the JAMOVI application, the reliability of the religious character questionnaire instrument shows that it is reliable.

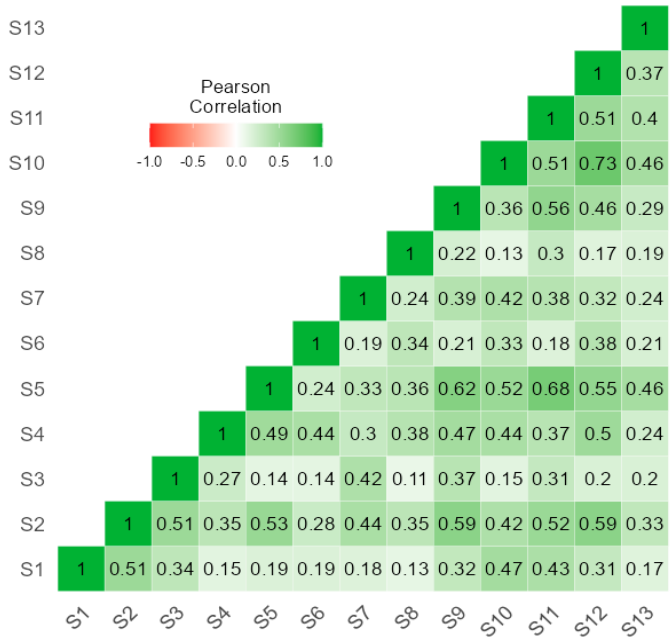

Figure 2. Correlations Headmap Reliability of Religious Character Instruments for Elementary School Students.

In this study, validity was determined using Exploratory Factor Analysis (EFA). The analysis results showed that Bartlett's Test of Sphericity value was < .001. According to Retnawati (2016), a p-value of less than 0.01 indicates that the sample size used in factor analysis is adequate.

Table 3. Bartlett's Test of Sphericity of the Religious Character Instrument for Elementary School Students

χ^2	df	p
276	78	< .001

The number of factors contained in the instrument can be determined from the *scree plot* and Eigen values, resulting in a graph that shows steepness and flatness (Retnawati, 2016). The following is an analysis of the *Scree Plot* of the Religious Character Instrument for Elementary School Students.

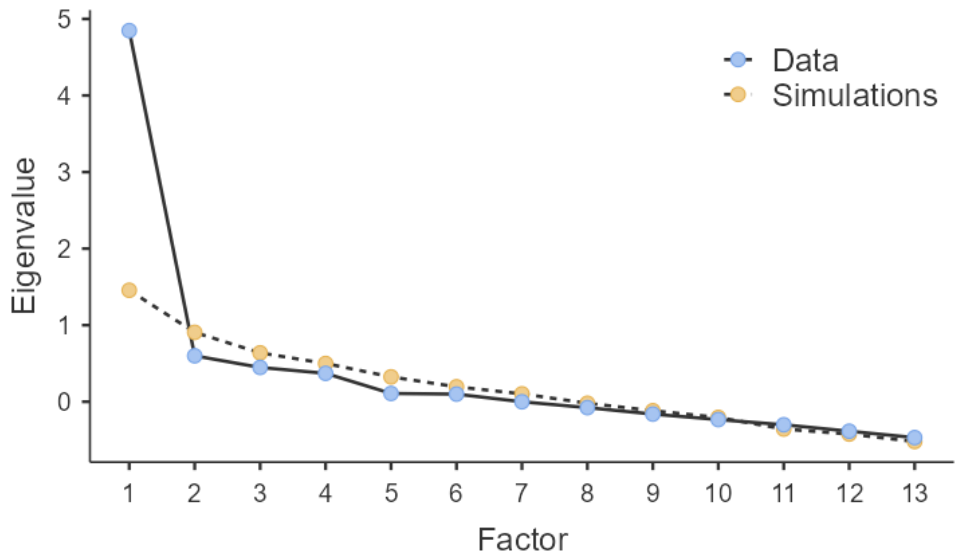

Figure 3. Scree Plot Results of Exploratory Factor Analysis of Religious Character Instruments for Elementary School Students.

Based on the observed scree plot results, there is one steep curve, which indicates that this questionnaire instrument is specifically designed to measure the religious character of elementary school students. This interpretation shows that only one main factor has a dominant influence in the measurement, so it can be concluded that the instrument focuses on the intended aspect without involving other dimensions. In addition, these results are reinforced by the Eigen Values, where only one factor has a significantly greater value than the other factors. This further confirms that the instrument is effective in measuring religious character specifically and is not influenced by other factors that may not be relevant to the measured construct, as presented below:

Table 4. Initial Eigenvalues

Factor	**Eigenvalue**

1	4.8472
2	0.6000
3	0.4480
4	0.3707
5	0.1081
6	0.0996
7	-5.36e−4
8	-0.0772
9	-0.1614
10	-0.2334
11	-0.3007
12	-0.3848
13	-0.4684

Based on this instrument, which is in the form of a questionnaire, it is valid for measuring the religious character of students in general and has been proven empirically. One of the research questions in this study is to examine the influence of the istighosah school culture on the development of religious character in elementary school students. To answer this research question, a quasi-experimental study with a pretest-posttest design is required. Therefore, it is necessary to calculate the pretest results and posttest results. The test was given to 50 elementary school students from two different elementary schools. The control class (not using istighosah) and the students in the experimental class (using istighosah). The control class was conducted at SDN 2 Karangwaru, while the experimental class was conducted at SDN 1 Batangsaren. There were 13 valid and reliable concept comprehension questions. This research used a pretest-posttest design, so measurements were needed for the pretest and posttest data. Data on students' conceptual understanding (pretest and posttest) were applied to two classes, namely the control class (KK) and the experimental class (KE), then tested statistically using Jamovi 2.3.28 to see the prerequisites of normality and homogeneity.

Table 5. *Normality Test* (Shapiro-Wilk)

	W	p
Pre Test	0.968	0.191
Post Test	0.975	0.353

The table shows a p-value of 0.191 in the pretest and 0.353 in the posttest, which is greater than 0.05. This indicates that the data is normally distributed and Ho is accepted. The Q-Q Plot Assessing Multivariate Normality shown in the figure shows the distribution of normality points related to the data presented, which can be seen in the figure below.

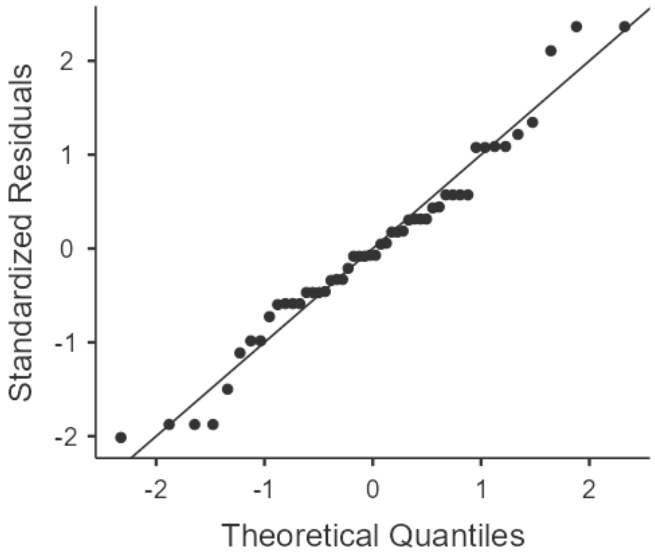

Figure 4. Q-Q Plot Assessing Multivariate Normality Post Test

From Figures 3 and 4, it can be seen that the points are close to parallel lines, so it can be concluded that the errors are normally distributed. Next, a homogeneity test was performed.

Tabel 6. *Homogeneity of Variances* Test (Levene's)

	F	df	df2	p
Pre Test	0.404	1	48	0.528
Post Test	2.075	1	48	0.156

The table shows a p-value of 0.528 in the pretest and 0.156 in the posttest, which is greater than 0.05. This indicates that the data is homogeneous and Ho is accepted. The prerequisite test for using the independent sample t-test is fulfilled, namely that the data is normally distributed and homogeneous, so it is continued for further testing. Next, an independent sample t-test is performed.

Tabel 7. Independent Samples T-Test

		Statistic	df	p
Pre Test	Student's t	1.73	48	0.091
Post Test	Student's t	3.54	48	< .001

Note. H_a μ 1 $\neq$ μ 2

Ho: There is no significant effect on religious character between students who participate in the istighosah school culture and students who do not participate in the istighosah school culture. Ho: $\mu 1 = \mu 2$.

Ha: There is a significant effect on religious character between students who participate in the istighosah school culture and students who do not participate in the istighosah school culture. H1: $\mu 1 \neq \mu 2$.

Based on the hypotheses that have been made, the criteria used in the testing can be explained as follows:

H0 is accepted if the p-*value* (sig) > 0.05 (α) or H0 is rejected if the p-*value* (sig) < 0.05 (α) Ha is accepted if the p-value (sig) < 0.05 (α) or Ha is rejected if the p-value (sig) < 0.05 (α). From the table, it can be seen that the P value is 0.003. Because the p-value is > 0.05, Ho is accepted, so it can be concluded that there is no effect on the mathematical creative thinking ability of elementary school students in the experimental class compared to the control class when the pretest was conducted. Meanwhile, when the posttest was conducted in the control and experimental classes based on Table 7, a p-value of < 0.001 was obtained, which means it is less than (< 0.05). The p-value is < 0.05, so Ho is rejected, and it can be concluded that Ha is accepted. Thus, there is a significant effect on the creative thinking ability test between students who participated in learning using ethnomathematics-based spatial module learning materials and students who did not use ethnomathematics-based spatial module learning materials. H1: $\mu 1 \neq \mu 2$.

In this study, the implementation of the school culture of istighosah had an influence on students. In addition, this istighosah practice also taught students how to be disciplined and draw closer to the Almighty. The implementation of school culture provided new motivation in contributing to the improvement of the religious character of elementary school students.

Table 1. Add a descriptive label of the table here

Table content	Table content		
	Table content	Table content	Table content
1	Data	Data	Data
2	Data	Data	Data

Each table must have a brief (one phrase or sentence) title that describes its contents. The title should follow the format "**Table 1**. The title should be understandable without reference to the text. Type fonts are clear and legible. Please submit tables as editable text and not as images. Tables can be placed either next to the relevant text in the article, or on separate page(s) at the end. Number tables consecutively following their appearance in the text and place any table notes below the table body. Be sparing in the use of tables and ensure that the data presented in them do not duplicate results described elsewhere in the article. Please avoid using vertical rules. Please avoid the use of prepositions "above", "below" after the number tables indicating the position of the table to the text.

Example of figure:

[Add the figure here]

Figure 1. (a) Add a descriptive label of the figure here. (b) Add a descriptive label of the figure here. (c) Add a descriptive label of the figure here.

Each figure must have a caption that includes the figure number and a brief description, preferably one or two sentences. The caption should immediately follow the figure with the format "**Figure 1** Figure caption." All figures must be mentioned in the text consecutively and numbered with Arabic numerals. The caption should be understandable without reference to the text. It is preferable to place the keys to symbols used in the figure in the caption, not in the artwork. Ensure that the symbols and abbreviations in the caption agree with those in the figure itself and the text and that the figure is already sized appropriately**.** Type fonts are clear and legible.

Futhermore, if the figure consists of the conversation, the format should be written "**Dialog 1".** Example:

Dialog 1. **The dialog between the researcher and respondent**

Researcher	: How are you?
Respondent	: I am okay.

CONCLUSION

The implementation of the istighosah school culture has been proven to have a significant impact on the religious character of elementary school students. Through this istighosah school culture, the level of change in students' religious character has improved compared to schools that do not have istighosah. This is proven by the results of the T-test with $p < 0.05$, which shows that the istighosah school culture can improve the religious character of elementary school students.

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