



## **The Effect of Religious Programs on Increasing Religious Awareness and Social Concerns of Students in Madrasah Aliyah Bandung**

**Syntia Adrian<sup>1</sup>, Udin Supriadi<sup>2</sup>, Saepul Anwar<sup>3</sup>**  
**Universitas Pendidikan Indonesia, Bandung City, Indonesia<sup>123</sup>**

syntiaadrian46@upi.edu<sup>1</sup>/corresponding author  
udinsupriadi@upi.edu<sup>2</sup>  
saefull@upi.edu<sup>3</sup>

### **Abstract**

*Higher education institutions have a heavy task in carrying out the educational mandate, as they must be able to realize a unity between the knowledge, personality, and skills of students in carrying out religion in society. This study, thus, aims to determine the influence of students' religious experiences in schools on increasing their religious awareness and social concerns. This research employed a descriptive quantitative method with a correlation design. The research instrument was in the form of a questionnaire, with data analysis techniques using descriptive statistics and inference statistics. The results uncovered that students' religious experiences at school exerted a significant influence both on students' religious awareness, with a correlation value of 0.658 and on students' social concern, with a correlation value of 0.590. Students' religious experience at school had an influence of 43.29% on students' religious awareness and 34.8% on students' social concerns.*

*Keywords: religious program; religious awareness; social awareness; Islamic religious education; value internalization*

### **A. Introduction**

Education is the key to developing one's personality or character. With education, a person is expected to become moral, civilized, intelligent, skilled, and have abilities that are in accordance with the demands of the times (Adisel & Suryati, 2022, p. 468). In Islamic education, it is expected to produce perfect individuals who have faith

and noble morals (Razak et al., 2019, p. 98). This aligns with the purpose of modern Islamic education, which is to foster, direct, and educate a person to understand and learn the teachings of Islam so that they can gain thinking intelligence (IQ), emotional intelligence (EQ), and spiritual intelligence (SQ) to achieve worldly and *ukhrawi* success (Mughtar et al., 2022, p. 1175).

Specifically, students are educated in Islamic educational institutions or Islamic educational units to perform tasks that require specialized knowledge of relevant religious teachings (Hoddin, 2020, p. 18). As an institution that organizes upper-level education, Madrasah Aliyah (MA) has a tough task to fulfill this educational mandate (Ihsan, 2019, p. 208). They must be able to combine students' knowledge, personality, and skills to practice religion in society (Sulaiman & Putri, 2021, p. 492). One of them is by increasing students' religious awareness and social care. This is vital because students' religious awareness and social concern have largely declined (Arifah et al., 2023, p. 169)

Religious awareness itself is a state of knowing and understanding of a servant towards his Creator so that the existence of his God is created within him, with which he carries out all the commands of his God and stays away from His prohibitions without any element of compulsion (Saefudin et al., 2021, p. 37). Meanwhile, social care is an attitude of connecting with all humanity and having empathy for each human being. Mechanisms that bind society and are a natural characteristic of humans are also part of social care (Syarif et al., 2024, p. 391).

The waning level of student awareness and sense of social care is reinforced by phenomena that often occur in society. Indonesian adolescents in 2023 experienced moral decline, which was marked by many deviant behaviors, such as violence, inter-school brawls, free sex, intolerance, and other deviations (Kadir et al., 2023, p. 206). Moral decline is a sign that the previously discussed educational goals are not being realized. This is also supported by research conducted by Listari, stating that moral decline is caused by various factors, including the low religious awareness of students and social values instilled in society (Kusuma, 2017, p. 237). The happening phenomenon indicates unachieved educational goals marked by moral decline in Indonesian children at various levels of education. As such, the existence of religious programs is a school effort to teach students how to organize, manage, and solve problems (Akhirudin et al.,

2023, p. 2). It is expected that this religious program is felt by students, not only when they are students but also when they become part of society (Rohmah & Arifin, 2017, p. 370).

Research conducted by Ningtyas and Saputera exhibited a significant influence on religious programs that were carried out routinely in schools to increase religious awareness (Ningtyas & Saputera, 2018, p. 193). In addition, the analysis of the research questionnaire revealed that the religious awareness of students in schools that held religious programs was very good, with an average calculation of 37.57 and scores that fell into very good criteria from 37 to 48. Another study carried out by Makki, Ramlah, and Hartono has proven that MAN 1 Baraka has a good religious program, and the majority of students in this school have relatively high religious awareness compared to students outside the school; they always fulfill their religious obligations and leave His prohibitions, actively study the teachings or laws of their religion, and always follow good advice or advice from their parents (Makki et al., 2017, p. 75). This research denotes a good output when a school implements its religious program well.

However, in certain cases, the extent to which these religious programs have an effect in shaping the character of students' religious awareness and social concern is not fully assessed or measured. The statement that emerges is the extent to which these programs are useful in helping students develop a strong sense of social concern and deep religious awareness. This research, therefore, aims to be able to find out and analyze how the program influences increasing religious awareness and social care. This will support the development of more robust religious programs that are relevant to the needs of contemporary society. In addition, this study can expand our knowledge of how religion can foster social care and religious awareness in the face of continuous social change.

## **B. Methods**

In this study, the descriptive quantitative survey method was used to describe MAN students' experience in running religious programs, their religious awareness, and social care. The design employed in this research was a cross-sectional survey design using a quantitative approach (Creswell, 2017, p. 21; Ginting et al., 2021, p. 1170). The cross-sectional design was chosen because it is considered suitable for analyzing the characteristics and behavior of this research population at a certain point in time

(Maharani & Hikmah, 2015, p. 59). The effect of religious programs on students' religious awareness and social care could be measured or assessed at one time only without having to observe respondents for a long time.

Participants in this study were determined by the convenience sampling technique (Awaliyah & Arruum Listiyandini, 2018, p. 72). In convenience sampling, participants are selected because they are easily accessible to researchers or because they voluntarily agree to participate in the study. In this study, the researchers involved several participants, namely one of the Madrasah Aliyah in Bandung City, the principal, the deputy principal for religious affairs, and 356 class XII students at MAN.

This study used data collection techniques using a questionnaire (Pranatawijaya et al., 2019, p. 130). Questionnaires were chosen because they can be easily distributed to a large number of respondents relatively quickly. This makes data collection efficient, especially if the number of respondents is large. Then, from the data obtained, several tests were carried out, namely:

a. Descriptive Analysis

In descriptive analysis, the authors used the average score on each aspect to see how the variable was generally described in each aspect. Then, the formula to calculate the percentage of each variable was employed based on the frequency of respondents' results:  $\text{Percentage} = \frac{\text{frequency (f)}}{\text{total number of frequencies (N)}} \times 100\%$  (Sugiyono, 2020, p. 54).

b. Correlation Test

The Spearman correlation test is a non-parametric statistical test to be used. This test was carried out with the help of the IMB Statistics SPSS 25 application. After obtaining the correlation coefficient value, the next step was to determine the coefficient of determination.

### C. Results and Discussion

The research was conducted at one of the MANs in Bandung City with a research instrument in the form of a questionnaire distributed using the Google Form application. Questionnaires were distributed and filled out by 356 XII-grade students who had implemented religious programs for two years. In processing the data, the authors used the help of *Excel 2010* and *SPSS 25 for Windows*.

In this study, the definition of the Islamic religious program is a variety of activity programs held outside of class hours to provide direction for students to practice the religious teachings they have obtained both through classroom learning activities and in the form of activities outside the classroom (Tangahu & Muda, 2020, p. 48). The religious awareness specification to be discussed in this research employed three aspects, namely affective-conative aspects (belief), cognitive aspects (worship), and motor aspects (behavior) (Rakhmat, 2012, p. 43). In addition, religious attitudes are a complex combination of a person's religious knowledge, feelings, and actions (Safitri, 2020, p. 20). In terms of social care, the Ministry of National Education states that the indicators that show that an individual has embedded the value of social care are if students have an attitude of empathizing with classmates, carrying out social actions, and building class harmony (Kementerian Pendidikan Nasional, 2011, p. 15). The findings of this study are discussed as follows:

a. Overview of Student Experience in Implementing Religious Programs

In this study, the religious program experience questionnaire consisted of seven aspects: prayer in congregation, comprising four statement items; reading the Qur'an, made of four statement items; dhikr and prayer together, having four statement items; commemoration of Islamic holidays (PHBI), containing five statement items; pesantren in the month of Ramadan, encompassing four statement items; community service, including four statement items; *infaq* and alms, consisting of three statement items.

In general, the average student had a good perception (91.10 out of 112 perception scores) of the religious program experience. Based on the analysis of the scores, almost all respondents (99.7%) displayed a good perception of the implementation of the religious program at MAN. It can be seen from almost all respondents that about 75.8%, or 270 out of 356 students, exhibited a good perception of the experience of religious programs; even 23.9%, or 85 out of 356 students, showed a very good tendency in the experience of religious programs. Meanwhile, there was one student (0.3%) who indicated not having good experience of religious programs.

A comparison of the percentage of the number of respondents in each aspect can be seen in Figure 1, where the highest percentage was in the aspect of reading the Qur'an, with 95.2% of respondents. Then, it was followed by aspects of congregational prayer, which reached 94.7% of respondents; dhikr and prayer together reached 94.1%; donations reached 93.9%; aspects of commemoration of Islamic holidays (PHBI) reached

92.9%; aspects of pesantren in the month of Ramadan reached 89.6%; aspects of community service reached 85.6% of respondents.

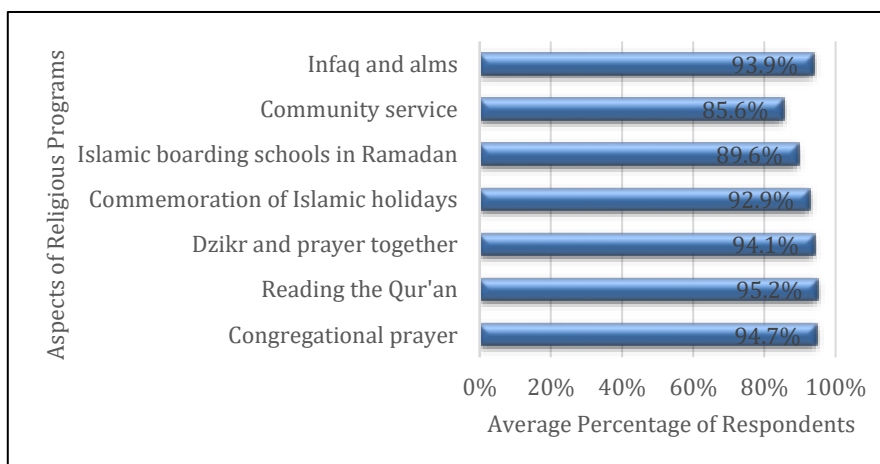


Figure 1. Average percentage of students' religious program experience in each aspect

Thus, based on Figure 1, in general, almost all respondents had good perceptions and experiences of the implementation of religious programs at MAN. Based on these results, the implementation of religious programs can be further improved by providing various supportive religious activities, increasing student motivation and adequate facilities and infrastructure (Pridayani & Rivauzi, 2022, p. 330). Evaluation of the activity process, related to the implementation time and steps of implementing religious program activities, can also increase the effectiveness of the implementation of religious programs (Ayu, 2017, p. 20).

However, several factors can hinder the implementation of the religious program itself. These factors are the environment, peers, telephone, student self-awareness, and lack of teacher supervision (Pridayani & Rivauzi, 2022, p. 331). To overcome these obstacles in implementing religious programs, educators or teachers must have strategies that can be used. The cultivation of moral values in families and communities is not only the task of schools, but families and community environments are also responsible. For schools, character education is not only crucial to fulfilling the objectives and responsibilities in the established curriculum, but character education also helps students balance all the knowledge they have acquired.

b. Overview of Students' Religious Awareness at MAN

In general, the average student had a good perception (105.9 out of 152 perception scores) of religious awareness. Based on the analysis of the scores, almost all respondents (99.7%) demonstrated a good perception of the student's level of religious awareness. It can be seen from the findings that almost all respondents, around 88.8%, or 316 out of 356 students, showed a good perception of religious awareness, and even 0.6% or 2 out of 356 students, showed a very good tendency toward religious awareness. Nevertheless, there were 38 students (10.7%) who indicated not good religious awareness.

Figure 2 illustrates the percentage of respondents in each aspect. In the affective-conative aspect (belief), the highest percentage was 76.45% of respondents, followed by the cognitive aspect (worship) at 70.52%. Following that, the motor aspect (behavior) attained 66.35%.

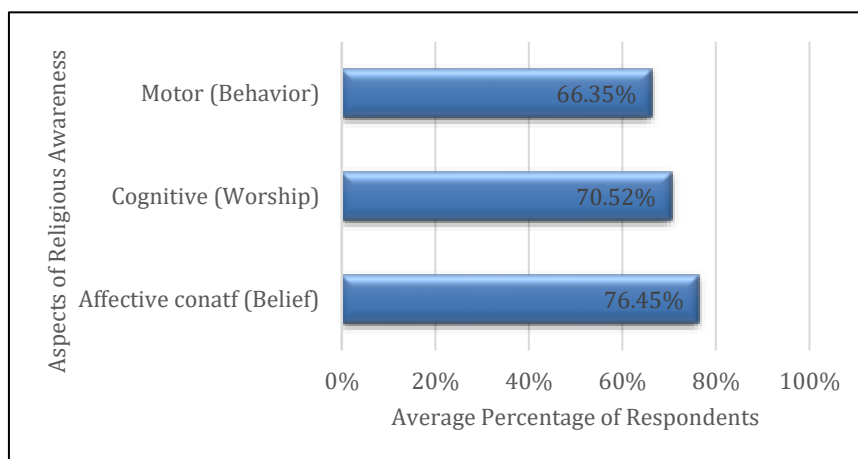


Figure 2. Average percentage of students' religious awareness in each aspect

To become a religiously aware individual, a person needs to understand the spiritual aspects of his/her life and undertake exercises to enhance his/her spirituality (U. Rahmawati, 2016, p. 97). In building students' religious awareness, habits and practices are crucial. Students should not only be given religious knowledge but also be familiarized with the importance of having religious awareness and the cultivation of religious values in their lives.

Religious values not only focus on acquiring students' knowledge but also become a religious habit through learning activities that include religious materials and are delivered in numerous ways. School culture construction also encourages the formation of a religious culture by programming religious activities that are directly related to religion. This is an additional factor that helps maximize the development of students' religious character (Habibah & Wahyuni, 2020, p. 47).

Increasing the potential for adolescent religious awareness can be developed through the use of methods such as modeling, habituation, advising, observing, and supervision (Oktonika, 2020, p. 160). Enhancing individual religious awareness can be started by increasing awareness of worship both in the school environment and the community environment. In the school environment, planning can be carried out and continued with the implementation of learning, which begins with the delivery of material, the use of various methods and media, and the evaluation of the process of implementing worship learning. The results of this evaluation are used as data to make the next learning plan (Wulandari et al., 2021, p. 556). However, the lack of facilities and infrastructure for learning worship practices, complex and diverse student awareness, and very limited Islamic religious education learning time can be an obstacle in efforts to increase students' religious awareness (Wulandari et al., 2021, p. 557).

In the community environment, religious awareness can also be enhanced by good cooperation between communities in assisting the implementation of various religious activities in the community (Amin et al., 2021, p. 94). Activities that can increase religious awareness in the community include recitation (Oktavia & Mastanora, 2020, p. 67) or *majelis taklim* (Augusti & Hidayanti, 2023, p. 169). Religious awareness in society is considered vital. Every human being is required to pay attention to their environment when living in society; therefore, in religious awareness, there is always a good and reciprocal relationship between one another, be it with the closest family or other people (Oktonika, 2020, p. 160).

c. Overview of Student Social Care at MAN

The social awareness questionnaire consists of three aspects: aspects of empathizing with others, aspects of carrying out social actions, and aspects of building harmony among class members. In general, the average student had a good perception (105.9 out of 152 perception scores) of religious awareness. The scores analysis revealed that nearly all respondents (99.7%) had a good perception of the student's level of



religious awareness. It is evident from the responses of nearly all respondents that approximately 88.2% of the students, or 314 out of 356, exhibited a good perception of social awareness. Additionally, 9.8% of the students, or 35 out of 356, exhibited a very good tendency toward social awareness. In comparison, seven students (2.0%) declared that they were not good at social care.

A comparison of the percentage of the number of respondents in each aspect can be seen in Figure 3. The aspect of taking social action had the highest percentage, with 85.53% of respondents participating. The subsequent aspect was the promotion of harmony among classmates, which was addressed by 84.64% of respondents. Subsequently, the component of empathizing with others reached 84.47%.

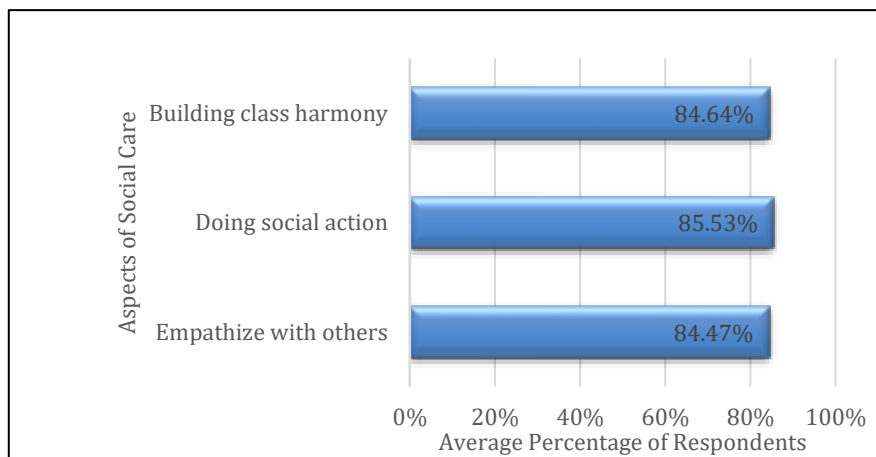


Figure 3. Average percentage of students' social care in each aspect

Social care in students can be further enhanced by the addition of various extracurricular activities at school (Marlina et al., 2024, p. 5052). The role of student organizations in schools, such as student councils, is also able to increase social care (Yusmuliadi & Agustang, 2021, p. 45). Activities that can be carried out include creating and implementing work programs based on social activities, encouraging students to participate in social activities, and stopping deviations in schools. However, these activities in an effort to improve social care can be hampered by students' lack of social awareness, students' ethical egoism, the environment outside the school, and students' economic conditions (Yusmuliadi & Agustang, 2021, p. 45).

d. Overview of the Effect of Religious Programs on Religious Awareness and Student Social Care

1) Correlation Test of Religious Program on Religious Awareness

The Spearman correlation test, which was used as a non-parametric statistical test, was conducted utilizing SPSS 25. The results of the correlation test of the religious program correlation test on religious awareness are as follows:

Table 1. Correlation test of religious programs on religious awareness

Correlations		Religious Program	Religious Awareness
Religious Program	Correlation Coefficient	1	.658**
	Sig. (2-tailed)		.000
	N	356	356
	Correlation Coefficient	.658**	1
Religious Awareness	Sig. (2-tailed)	.000	
	N	356	356

In the table above, it can be seen that the sign on the correlation coefficient affected the interpretation of the correlation analysis results; a positive sign (+) indicated a significant relationship between religious programs and religious awareness because the significance value was 0.000 and the correlation coefficient interval was included in the strong relationship level category, i.e., 0.51 to 0.75. The higher the religious program is implemented, the greater the students' religious awareness.

These results are consistent with research conducted by Ismi at MTs Ma'arif Bebandem Bali (Ismi, 2023, p. 917). The study uncovered that the religious program at the school helped students develop their religious character. Not only that, but the religious program also helped teachers introduce religion more clearly and thoroughly to students. Another research conducted by Mubin and Furqan also demonstrated that religious programs carried out before and after learning are an effective way of habituation to be able to foster students' religious character (Mubin & Furqon, 2023, p. 78).

Furthermore, to see the extent of the influence of religious programs (X) on religious awareness (Y1), the coefficient of determination was calculated. The coefficient of determination was obtained by squaring the value of the Spearman rank correlation coefficient. The calculation results can be seen in Figure 4.

$$\begin{aligned} \text{KD} &= 0,658^2 \times 100\% \\ &= 0.4329 \times 100\% \\ &= 43.29\% \end{aligned}$$

Figure 4. Coefficient of determination of religious programs on religious awareness

Based on Figure 4, it is known that the coefficient of determination was 43.29%. Thus, it can be concluded that the influence of religious programs on religious awareness was 43.29%. In comparison, the remaining 65.71% were influenced by other factors.

Other factors influencing religious awareness are seen in research conducted by Wahidin, Rozikan and Septiani, where a person's religious awareness could be influenced by the social environment and academic culture by 66% (Wahidin et al., 2022, p. 2). Other factors affecting religious awareness are motivation and social support (Hasanah, 2015, p. 209). The family and community environment is also a factor that influences religious awareness in a person (Wulandari et al., 2021, p. 555).

Attitudes toward social practices and learners' religious identity also affect students' character in religious awareness (Abubakar & Hanafi, 2019, p. 189). Some students are shown to continue to disagree with other religions, still consider their religion the most correct, or do not think of cooperating with people of other religions. The four components that also influence the development of religiosity or religious awareness are social factors, including all social influences, such as education and teaching from parents, traditions, and social pressure. Then, there are natural factors comprising morals derived from natural experiences, such as moral and emotional conflicts. There is a need for self-esteem and needs that arise as a result of death and the fact that someone has died (Abubakar & Hanafi, 2019, p. 189).

2) Correlation Test of Religious Programs on Social Care

Table 2. Correlation test of religious programs on social care

Correlations		Religious Program	Social Care
Religious Program	Correlation Coefficient	1	.590**
	Sig. (2-tailed)		.000
	N	356	356
Social Care	Correlation Coefficient	.590**	1
	Sig. (2-tailed)	.000	
	N	356	356

Viewed in the table above, the correlation coefficient was included in the category of a high level of relationship, which was 0.51-0.75, the correlation coefficient value was 0.590, and the significance value was 0.000, indicating a significant relationship between religious programs and social care. The positive sign (+) on the correlation coefficient denotes the direction of the relationship, which exhibits that the relationship between the two variables was directly proportional to each other. In other words, the more religious programs are implemented, the more students receive social care.

To determine the extent of the impact of religious programs (X) on social care (Y2), the coefficient of determination was calculated after the correlation coefficient value was obtained. The coefficient of determination was calculated by squaring the Spearman rank correlation coefficient. The results of the calculation are illustrated in Figure 5.

$$\begin{aligned}
 \text{KD} &= 0,590^2 \times 100\% \\
 &= 0.3481 \times 100\% \\
 &= 34.81\%
 \end{aligned}$$

Figure 5. Coefficient of determination of religious programs on social care

Based on Figure 5, it is known that the coefficient of determination was 34.81%. Thus, it can be concluded that the influence of religious programs on social care was 34.81%, while other factors influenced the remaining 65.19%.

Other factors that can affect social care include the emotional intelligence possessed by the individual (Hidayati et al., 2019, p. 17). Emotional intelligence can affect social care by 61%. Another affecting factor is how parenting from parents by 22% (Aditia et al., 2016, p. 90), peers (Kurniawan & Sudrajat, 2017, p. 1), the influence of globalization by 79.92 (Harefa, 2022, p. 271), the intensity of students in using social networks, having an effect of 10.4%, and the learning achievement of the individual himself (Mufidah & Arsana, 2014, p. 221).

Not only that but how the methods used by teachers in classroom learning also affect students' social care. The application of the value clarification learning model to students affects students' social care by 98.28% (Yudhistira et al., 2015, p. 28). In addition to the learning model, the use of exemplary learning media also affects students' social care (S. Rahmawati & Dewi, 2020, p. 153). Several other factors, such as teacher attitudes, exerted an effect of 26.11%, and various character education implementations carried out by schools can affect students' social care (Kardinus, 2022, p. 31).

This research can serve as a foundation for the development of educational programs that focus more on religious aspects. Educational institutions can use the findings to enrich curricula and extracurricular activities that promote religious awareness and social concern among students. The results of this study can also serve as a basis for evaluating the effectiveness of existing educational programs and policies. Educational institutions can use the findings to adjust or change their approach to students' religious development and social awareness.

#### **D. Conclusion**

Based on the description in the previous chapters, it can be concluded in general that the correlation test results exhibited a significant influence of students' religious experience on religious awareness by 43.29% and students' social care by 34.8%. In the correlation test to see the effect of students' religious experience (X) on religious awareness (Y1), the correlation coefficient value was 0.658. Meanwhile, in the correlation test to see the effect of students' religious experience (X) on social awareness (Y2), a correlation coefficient value of 0.590 was obtained. The sign on the correlation coefficient, positive (+), indicates the direction of the relationship, meaning that the relationship between the two variables was directly proportional. In other

words, the higher the implementation of religious programs will be followed by the higher the religious awareness and social care of students at MAN.

A good religious program can reduce negative behavior and focus on positive values and moral support, helping create a safer and more harmonious environment in schools. Religious programs help students form a strong personal identity and character based on religious principles. It provides a solid moral foundation, helping students face life's challenges with more confidence and commitment to positive values.

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