



The effect of religious activities on the religious character of students at MA Sirnamiskin Bandung City

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ABSTRACT

The rapid development of modern science and technology in the era of globalisation has opened a new era in social development, culture, and the mindset of mankind. In its development process, this era has created various challenges that must be solved, especially in the world of education. One of the challenges experienced by the world of education in the global era is the decline in moral quality or the degradation of national identity. Therefore, there is a need for moral improvement and development through the cultivation of religious character values in students at school, with the implementation of religious activities. The purpose of this study is to determine how religious activities, the level of religious character of students, and the effect of religious activities on the religious character of students at MA Sirnamiskin Bandung City. The research method used is the survey method. The population in this study were all students of MA Sirnamiskin Bandung City, totalling 318 students. The sampling technique in this study is *probability sampling* using *simple random sampling* technique. So that 48 respondents were selected as the research sample. The results of this study indicate that first, religious activities at MA Sirnamiskin Bandung City are in the good category. Second, the level of religious character of students at MA Sirnamiskin Bandung City is in the good category. Third, there is a significant influence between religious activities on the religious character of students at MA Sirnamiskin Bandung City. It can be concluded that there is an influence of religious activities on the religious character of students. The more religious activities are carried out, the more the religious character of students will increase.



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INTRODUCTION

Education is a long-term investment in human resources (HR) that has strategic value for the survival of human civilisation in the world (Munir, 2018). Education as a sustainable system certainly has very broad, complex and unique problems. Both at the macro and micro levels. As long as humans still need education, the problems of education will be endless. Educational problems are not only to be seen and heard, but also to be found through research. (Situmorang & Nurrahman, 2019). In other words, it can be said that education plays an important role in facing various challenges and problems in the current globalisation era.

The era of globalisation is marked by the rapid development of modern science and technology that has opened a new era in the social, cultural and mindset development of mankind. In the process of its development, this era has created various challenges that must be solved, especially in the world of education. One of the challenges experienced by the world of education in the current global era is the decline in moral quality or the degradation of the nation's identity (Pratama, 2019). The same thing stated by Gema Budiarto in his research that the globalisation era can bring positive things, such as the development of science, information technology, and communication so as to facilitate and improve the quality of education in the learning process. However, the era of globalisation also has negative impacts such as a moral crisis or low morals of a person, especially teenagers. (Budiarto, 2020).

The Indonesian Child Protection Commission (KPAI) on 13 February 2023 noted that the number of cases of *bullying*, which was 1,138 cases (Nilasari & Prahastiwi, 2023). Meanwhile, other events that can be a benchmark for moral degradation in the nation's next generation are cases of drug abuse, alcohol, promiscuity (*free sex*), and low respect for parents and teachers. One example of a case of low student respect for teachers that shocked the public on 25 September 2023 was the case of a student in Demak Regency, Central Java who assaulted his teacher using a sharp weapon (sickle), after the teacher prohibited his student from taking the exam, because the student had not completed one of his mandatory assignments which was a requirement for taking the Mid-Semester Assessment (PTS). (CNN Indonesia, 2023).

Based on some of the phenomena above, it can be concluded that the erosion of morals or the low morals of the next generation of the Indonesian nation today will cause destruction in the future. As Asmaran in his book entitled Introduction to the Study of Morals explains that the importance of noble morals in maintaining the integrity of a nation, the importance of morals in maintaining the integrity of a nation. (in Habiburrahman, 2016). An Islamic poet named Syauqi Bey once said (Habiburrahman, 2016): "*Indeed, the glory of an ummah (nation) lies in its morals, as long as they are moral or virtuous. If they have lost their morals, then the people (nation) will fall.*" It seems very clear that morals or morals play an important role in human life. As the purpose of sending the Messenger of Allah Saw by Allah SWT is as a role model and to form a noble human being or have good morality. As Allah SWT says in the Qur'an letter Al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: "*Indeed, there is in the Messenger of Allah a good example for you (i.e.) for those who expect (the Mercy of) Allah and (the coming of) the Last Day and who remember Allah much.*" (QS. Al-Ahzab: 21).

Furthermore, considering the moral degradation, especially among students as the next generation of the nation, there is a need for moral improvement and development through the cultivation of character values. One of the right character development strategies is through education. Therefore, an alternative solution to the world of education in overcoming the increasingly widespread problem of moral degradation is the implementation of character education in schools to anticipate juvenile delinquency, promiscuity (*free sex*), *bullying*, drug abuse, and others. As stated by Dr Arie Budhiman, M.Si., Expert Staff of the Minister of Education and Culture for Character Development who argued that the urgency of strengthening character education in schools is as follows: 1) Development of Human Resources (HR) as the foundation of national development, 2) Golden Generation 2045 equipped with 21st century skills, and 3) Facing conditions of moral, ethical, and ethical degradation. (in Musbikin, 2019).

Character education in schools is an effort to instil and develop good character in students. The Ministry of Education suggests that there are 18 characters or values of cultural education and national character that need to be applied in the implementation of strengthening character education, namely: (a) Religious; (b) Honest; (c) Tolerance; (d) Discipline; (e) Hard work; (f) Creative; (g) Independent; (h) Democratic; (i) Curiosity; (j) National spirit; (k) Love for the country; (l) Respect for achievement; (m) Friendly/Communicative; (n) Peaceful; (o) Love to read; (p) Environmental care; (q) Social care; and (r) Responsibility (Ichsan, 2021). Based on some of these characters, religious value-based character education is one of the first and main character values that must be instilled as early as possible. (Musbikin, 2019). Meanwhile, the scope of religious character values that must be instilled is character to Allah SWT and His Messenger, character to self, character to others, and character to the surrounding environment (Marzuki, 2015).

Specifically, this religious value-based character education refers to the basic values contained in religion. This is because through the study of religion is taught about a truth from God's revelation, so that each individual absolutely believes in it. Religious value-based character education can improve every aspect of individual actions and behaviour patterns that lead to manners and politeness values, so that religious value-based character education boils down to moral conservation. Therefore, religious value-based character education is one of the efforts in order to overcome the moral degradation that occurs in the next generation in Indonesia. (Musbikin, 2019).

The cultivation of religious values through religious education is also one of the efforts in order to form religious characters in students. However, its implementation tends to require students to implement religious values because of religious doctrine, not because of their own self-awareness. In connection with this, the government designed character education with a model of implementing habituation activities that are carried out continuously and consistently at all times. (Musbikin, 2019).

One form of implementing character education with a habituation model at school in order to form religious characters in students includes the holding of religious activities. Religious activities are all forms of activities that a person does that are related to religion (Syukri et al., 2019). According to Daulay in the journal (Syukri et al., 2019) the implementation of religious education is able to deliver students to at least three aspects. *First, the* aspect of faith, including all *arkanul faith*. *Second, the* aspect of worship, including *arkanul Islam*. *Third, the* moral aspect, including all *akhlakul karimah*. Religious activities intend to instil a religious spirit or attitude in students, not religious teaching. (Syukri et al., 2019).

Religious activities are activities that aim to provide understanding, appreciation, experience, about the teachings of Islam in order to foster faith, piety, and *morals*. (Syukri et al., 2019). Related to this, Utami and Syahrulloh in their research results suggest that religious activities have a significant influence on student character development by 70% which is at a medium / sufficient correlation level. Thus, it can be concluded that the more routine the implementation of religious activities in schools, the better the character of the students produced and has a positive influence, namely increasing students' faith and piety. (Utami & Syahrullah, 2023).

This research is motivated by several reasons, namely, *First, the* moral degradation of the nation's current generation which is marked by increasing cases of *bullying*, low respect for teachers and parents, and other juvenile delinquency. *Second, there* are differences in research results with other studies (*research gap*). The research gap is that there is an influence and no influence between religious activities on student character. According to Nuraeni and Labudasari in their research, there is a significant influence between school culture and the implementation of various religious activities on students' religious character. (Nuraeni & Labudasari, 2021). Meanwhile, according to Tarmidzi and Sugiarti in their research results, it states that there is no significant influence between culture and positive habituation (religious activities) on students' religious character and environmental care. (Tarmidzi & Sugiarti, 2019). The difference in this study is the number of religious activities carried out in schools, thus differentiating it from other studies.

Based on these considerations, the researcher wishes to find out more and is interested in conducting research on the influence of religious activities on the religious character of students at MA Sirnamiskin Bandung City. Therefore, the purpose of this study is to find out how religious activities in MA Sirnamiskin Bandung City, the level of religious character of students in MA Sirnamiskin Bandung City, and the effect of religious activities on the religious character of students in MA Sirnamiskin Bandung City. By achieving the objectives of the research, it is hoped that the implications for education will be the creation of noble morals in students in order to anticipate the occurrence of damage to the nation's children, such as minimizing juvenile delinquency, free sex, bullying, drug abuse, and others.

The selection of MA Sirnamiskin Bandung City is because this madrasah has been accredited A and is one of the madrasahs that pays attention to student character education both inside and outside of learning. The implementation of religious character building at MA Sirnamiskin Bandung focuses on the habituation of religious activities at school, namely by the existence of congregational prayers, infaq, pilgrimage, Al-Qur'an tadarus, reciting sholawat and asmaul husna, study / tabligh akbar, tawasul, flash pesantren and other religious activities.

RESEARCH METHODS

This research approach uses a quantitative approach with a survey method. The survey research method is to get data from a certain natural (not artificial) place, but researchers do treatment in data collection, for example by circulating questionnaires / questionnaires, tests, and so on. (Sugiyono, 2017). The data is then processed and analysed, so that the survey results can be concluded. (Danuri & Maisaroh, 2019).

The population in the study were all students at MA Sirnamiskin Bandung City, totalling 318 students. Meanwhile, the sampling technique that researchers will use is *simple random sampling*. In the sampling conducted, the researcher was guided by Arikunto's opinion which states that if the respondents are less than 100, then the sampling is taken all so that the research is population research, whereas if the number of respondents is more than 100, then the sampling is 10% - 15% or more (Arikunto in Annisa, 2021). Based on this theory, the researchers took 15% of the total population, and the calculation was $318 \times 15\% = 47.7$. So, the sample taken in this study was 48 students from a population of 318 students. 48 students have accurately described the entire community because it was determined based on the formula proposed by Arikunto and 15% is the maximum sampling rate. The quantity of questions is 25 questions about religion using a Likert scale. The data validation process consists of four concrete steps, namely Software Verification, Hardware/Equipment Verification, Method Verification, and System Compatibility.

Data collection techniques in this study were through distributing questionnaires to respondents and using documentation of religious activities at MA Sirnamiskin Bandung City. In analysing the collected data, researchers used descriptive analysis techniques and inferential statistical analysis. Descriptive statistics are used to describe religious activities and students' religious character. Meanwhile, inferential statistical analysis is used to find the effect between 2 variables through normality test, linearity test, simple linear regression test. Where the data in this study were calculated using the *SPSS version 20 for windows* programme.

RESULT AND DISCUSSION

Descriptive Statistical Analysis of Religious Activities at MA Sirnamiskin Bandung City

Research on 48 respondents using data collection techniques with questionnaires arranged based on a Likert scale, the results of data collection on diversity activities can be described as follows:

Table 1. Results of Descriptive Statistical Analysis of Religious Activities
Descriptive Statistics

	N	Range	Minimum	Maximum	Mean	Mode	Std. Deviation	Variance
Religious Activities	48	41	56	97	79,17	74	9,233	85,248
Valid N (listwise)	48							

Source: Data Processing Results from *SPSS version 20 for windows*

Based on the results of the descriptive analysis above, a category table regarding religious activities is then made as in the following table:

Table 2. Categories of Religious Activity Results

Score Interval	Frequency	Category	Percentage (%)
25,00 - 43,75	0	Very unfavourable	0
43,76 - 62,50	2	Not good	4,17
62,51 - 81,25	29	Good	60,42
81,26 - 100,00	17	Very good	35,42
Total	48		100

Source: Results of Religious Activity Questionnaire (X)

Based on the results of the above category calculations, it is known that religious activities are in the "Very Bad" category of 0%, the "Not Good" category of 4.17%, the "Good" category of 60.42%, and the "Very Good" category of 35.42%, so it can be concluded that the average implementation of religious activities is in the "Good" category. This means that religious activities at MA Sirnamiskin

Bandung City are good. Even so, the school is expected to maintain the religious activities that have been implemented at school and further develop its religious activities by adjusting the interests of students, so that students can participate in religious activities with more enthusiasm and achieve maximum results.

Descriptive Statistical Analysis of Students' Religious Character at MA Sirnamiskin Bandung City

Research on 48 respondents using data collection techniques with questionnaires arranged based on a Likert scale, the results of data collection on religious character can be described as follows:

Table 3. Results of Descriptive Statistical Analysis of Religious Character Descriptive Statistics

	N	Range	Minimum	Maximum	Mean	Mode	Std. Deviation	Variance
Religious Character	48	11	76	87	81,19	79	2,773	7,687
Valid N (listwise)	48							

Source: Data Processing Results from *SPSS version 20 for windows*

Based on the results of the descriptive analysis table 3 above, a category table is then made regarding religious character as in the following table 4:

Table 4. Category of Religious Character Results

Score Interval	Frequency	Category	Percentage (%)
25,00 - 43,75	0	Very unfavourable	0
43,76 - 62,50	0	Not good	0
62,51 - 81,25	27	Good	56,25
81,26 - 100,00	21	Very good	43,75
Total	48		100

Source: Results of Student Religious Character Questionnaire (Y)

Based on the results of the category calculations table 4 above, it is known that religious character is in the "Very Bad" and "Not Good" categories at 0%, the "Good" category at 56.25%, and the "Very Good" category at 43.75%, so it can be concluded that the average level of religious character of students is in the "Good" category. This means that the religious character of students at MA Sirnamiskin Bandung City is good. Even so, students are expected to maintain good deeds consistently in their daily lives.

The Effect of Religious Activities on the Religious Character of Students at MA Sirnamiskin Bandung City

a) Normality and Linearity Test

The results of the descriptive analysis that have been carried out are an overview of the data on the variables of religious activities and students' religious character. Before proceeding to the inferential analysis, a prerequisite test of analysis must first be carried out, namely the normality test and linearity test on the variables studied. To perform the normality test, the *Shapito Wilk* normality test was used and calculated using the *SPSS version 20 for windows* application using a significant level of $\alpha = 0.05$. If the *Sig.* ≥ 0.05 , then the data is Normally Distributed and if the *Sig.* < 0.05 , then the data is Not Normally Distributed. The following are the results of the normality test using *SPSS version 20 for windows*:

Table 5. Normality Test of X and Y Variables
Tests of Normality

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	Df	Sig.	Statistic	Df	Sig.
Religious Activities	,109	48	,200*	,968	48	,207
Religious Character	,145	48	,013	,967	48	,192

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

Source: Data Processing Results from *SPSS version 20 for windows*

Based on the table 5 of *shapiro wilk* normality test results above, the significant value of religious activities (X) is $0.207 > 0.05$, so it can be concluded that the data on religious activities (X) is normally distributed, and the significant value of religious character (Y) is $0.192 > 0.05$, so it can be concluded that the data on religious character (Y) is normally distributed.

Then, proceed with the linearity test which aims to determine the relationship between the religious activity variable (X) and the student religious character variable (Y) is linear or not. The following is linearity testing using *SPSS version 20 for windows* as follows:

Table 6. Linearity Test
ANOVA Table

			Sum of Squares	Df	Mean Square	F	Sig.
Religious Character * Religious Activities	Between Groups	(Combined)	343,312	25	13,732	16,784	,000
		Linearity	311,125	1	311,125	380,263	,000
		Deviation from Linearity	32,188	24	1,341	1,639	,124
Within Groups			18,000	22	,818		
Total			361,312	47			

Source: Data Processing Results from *SPSS version 20 for windows*

Based on the table 6 above, the linearity test of the regression line equation *from the deviation from linearity line* is Fcount (Tc) = 1.639 with a significant value of 0.124 using the $\alpha = 0.05$ level. So, the significant value obtained is greater than $\alpha = (0.124 \geq 0.05)$, so it can be concluded that there is a linear relationship between religious activities (X) and the religious character (Y) of students at MA Sirnamiskin Bandung City.

b) Simple Linear Regression Test

This simple linear regression analysis is used to find whether religious activities (X) have an effect on the religious character of students (Y), and if it has an effect then simple linear regression analysis is used to measure how many per cent the effect is. Regression analysis was carried out using *SPSS version 20 for windows* with a significance level of $\alpha = 0.05$. If the *Sig.* ≤ 0.05 , then H_0 is rejected H_a is accepted which means there is a significant influence between variables, and if the *Sig.* ≥ 0.05 , then H_a is rejected H_0 is accepted which means there is no significant influence between variables. The following are the results of simple linear regression analysis using *SPSS version 20 for windows* which can be seen in the following table:

Table 7. Simple Linear Regression Test

		Coefficients ^a			T	Sig.
		Unstandardised Coefficients		Standardised Coefficients		
Model		B	Std. Error	Beta		
1	(Constant)	59,127	1,315		44,961	,000
	Religious Activities	,279	,017	,928	16,887	,000

a. Dependent Variable: Religious Character

Source: Data Processing Results from *SPSS version 20 for windows*

Based on the table 7 above, a simple linear equation is obtained, namely $Y = 59.127 + 0.279X$ which shows the regression coefficient value of 0.279, this figure means that the regression coefficient value is positive (+). This explains that religious activities (X) have a positive effect on students' religious character (Y). Furthermore, based on the table above, a significant value of 0.00 is obtained, because the sig value of $0.00 \leq \alpha (0.05)$, then H_0 is rejected H_a is accepted which states that there is a Significant Effect between religious activities (X) on the religious character (Y) of students at MA Sirnamiskin Bandung City. Then, to see the percentage amount of influence between the independent variable and the dependent variable, it can be seen in the R-Square value as follows:

**Table 8. R Square Value
Model Summary^b**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,928 ^a	,861	,858	1,045

a. Predictors: (Constant), Religious Activities

b. Dependent Variable: Religious Character

Source: Data Processing Results from *SPSS version 20 for windows*

Based on the table 8 above, it can be seen that the R Square value is 0.861, which means that the percentage of the influence of religious activities (X) on the religious character of students (Y) at MA Sirnamiskin Bandung City is 86.1% which is in a very strong category, as shown in the following table:

Table 9. Interpretation of R Value

Magnitude of R Value	Interpretation
0,000 - 0,119	Very Low
0,200 - 0,399	Low
0,400 - 0,599	Strong enough
0,600 - 0,799	Strong
0,800 - 1,000	Very Strong

Based on the table 9 of guidelines for the interpretation of the R value above, it can be concluded that religious activities have a very strong influence on the religious character of students at MA Sirnamiskin Bandung City.

DISCUSSION

Religious Activities at MA Sirnamiskin Bandung City

Religious activity is an individual activity based on values or norms based on religious teachings, which have become a habit in everyday life. The purpose of religious activities is to provide understanding, appreciation, experience, about the teachings of Islam in order to foster faith, piety, and *akhlakul karimah* to students (Syukri et al., 2019).

Religious activities have a very important role in the context of forming individuals who are devoted and obedient to Allah SWT and making humans noble in accordance with what Allah SWT commands. Religious activities are very important for all humans so as not to become primitive humans in the sense that they are still underdeveloped with religious sciences that are far from good *morals*, and of course religious activities are a place to fill life with useful and positive activities, and can also provide an understanding of matters relating to religious teachings to avoid sinful acts, because the purpose of human creation in this world is to believe and fear (Pelani et al., 2018). Religious activities implemented at MA Sirnamiskin Bandung City include worship training, routine habituation, and organising Islamic events. These forms of religious activities were developed and compiled in the form of a questionnaire as a research instrument.

Based on the results of research that has been conducted on students regarding religious activities with a total of 48 respondents, and using a religious activity instrument consisting of 25 statements, the minimum value and maximum value of descriptive analysis are 56 and 97. So it can be described that there are no respondents in the "Very Not Good" category with a percentage of 0%, 2 respondents are in the "Not Good" category with a percentage of 4.17%, 29 respondents are in the "Good" category with a percentage of 60.42% and 17 respondents are in the "very good" category with a percentage of 35.42%. This means that the religious activities of students at MA Sirnamiskin Bandung City are in the "Good" category, with an average value (mean) of 79.17. This can be seen from the frequency of the largest number of respondents in the value range 62.51-81.25 as many as 29 respondents with a percentage of 60.42%, which means that the level of religious activities of students is good.

On the results of the analysis of student religious activities at MA Sirnamiskin Bandung City has fulfilled several existing indicators. Many students participate in religious activities, this can be seen from the responses of students when filling out the questionnaire sheet and also seen during field observations. Thus, the research results obtained that the religious activities of MA Sirnamiskin students in Bandung City are in the good category.

Students' Religious Character at MA Sirnamiskin Bandung City

Religious character is the most important value in human life, because if someone can love his God, his life will be full of goodness, especially if the love of God is also perfected by loving His other creations, namely the entire universe and its contents, thus loving His creation means also having to love fellow humans, animals, plants, and all of this nature. Someone who has this character will try to behave with love and kindness.

The word religious has the meaning of obeying religion (Durkheim, 2016). According to Musbikin, religion is a belief or belief in the existence of a supernatural power above human ability (Musbikin, 2019). Meanwhile, according to Sutarna, religious character is an attitude and behaviour that is obedient in carrying out the teachings of the religion that is adopted, tolerant of the implementation of other religious worship, and living in harmony with adherents of other religions (Sutarna, 2018). The cultivation of religious character is needed by students in facing the changing times and moral degradation today (Musbikin, 2019). In this case, students are expected to be able to have and behave with good and bad measures based on religious provisions and provisions.

Based on the results of data analysis that has been carried out on the religious character of students at MA Sirnamiskin Bandung City, with 48 respondents and using a religious character instrument consisting of 25 statements, the minimum value and maximum value of descriptive analysis can be obtained, namely 76 and 87. So it can be illustrated that there are no respondents in the "Very Bad" and "Not Good" categories with a percentage of 0%, 27 respondents are in the "Good" category

with a presentation of 56.25%, and 21 respondents are in the "Very Good" category with a percentage of 43.75%. This means that the level of religious character of students at MA Sirnamiskin is in the good category with an average (mean) of 81.19. This can be seen from the frequency of the highest number of respondents who were in the value range 62.51 - 81.25 as many as 27 respondents with a percentage of 56.25%, which means that the level of religious character of students is good.

In the results of the analysis of the religious character of students at MA Sirnamiskin Bandung City, they have fulfilled several existing indicators such as carrying out Allah SWT's commands sincerely and leaving Allah SWT's prohibitions, always giving alms, always being kind to friends, respecting other people's opinions, being polite to elders and so on. Then, it can be seen from the results of observations in the field that students help each other if there are friends who need help, like to deliberate and discuss to solve problems. However, there are still learners who are difficult to get along with and prefer to be alone.

The Effect of Religious Activities on the Religious Character of Students at MA Sirnamiskin Bandung City

In the context of Islamic education, every human being is born with the potential of fitrah (pure) and in the form of belief in religion. In order for humans to remain in their state of fitrah and for their divine potential to develop optimally, it requires *tarbiyah wa ta'lim* or a planned and sustainable educational process in accordance with Islamic guidance.

Religious value-based character education is one of the strategic efforts in order to develop and shape the character of students, in order to create a moral and noble young generation. One form of implementing religious value-based character education in schools is through religious activities.

In building students' character as a whole, it must pay attention to two dimensions of human life, namely the vertical dimension in order to have noble character towards Allah SWT and the horizontal dimension in order to relate to fellow humans. Therefore, fostering student character through religious activities is very important, in addition to habituation of universal good values (Marzuki, 2015).

Religious activities implemented at MA Sirnamiskin Bandung City are through worship training, routine habituation, and organising Islamic events. The implementation of religious character formation at MA Sirnamiskin Bandung focuses on the habituation of religious activities at school, namely by the existence of congregational prayers, infaq, pilgrimage, Al-Qur'an tadarus, reading sholawat and asmaul husna, study/tabligh akbar, tawasul, flash pesantren and other religious activities. With the implementation of these religious activities at school, it is hoped that the religious character of students will be reflected, which includes character to Allah SWT and His Messenger, character to self, character to others, and character to the surrounding environment.

Based on the results of the statistical analysis of the hypothesis that has been carried out, it shows that a simple linear equation is obtained, namely $Y = 59.127 + 0.279X$ which shows the regression coefficient value of 0.279, this figure means that the regression coefficient value is positive (+). This explains that religious activities (X) have a positive effect on students' religious character (Y). Furthermore, a significant value of 0.00 was obtained. Because the sig value of $0.00 \leq \alpha$ (0.05), then H_0 is rejected H_a is accepted which states that there is a Significant Effect between religious activities (X) on the religious character of students (Y) at MA Sirnamiskin Bandung City. The results of this study are in line with the theory put forward by Zakiyah Daradjat that:

"In general, a person's religion is determined by the education of the exercises he went through in his childhood. Someone who in his childhood never received religious education, then in his adult life he will feel the importance of religion in his life. Another case with someone who in his childhood had a religious practice, for example, his mother and father were a person who knew religion, his social environment and friends also lived by carrying out religious teachings, coupled with deliberate religious education at home, at school and in the community. So, a person will automatically have a tendency to live in religious rules, accustomed to worship, afraid to step over religious prohibitions and can feel how delicious religious life is." (Daradjat in Rosadi, 2016).

So, this shows that religious behaviour or character of a person can be formed based on religious education that is practiced in everyday life.

Furthermore, the results of the correlation calculation show the regression coefficient value of 0.928. Meanwhile, the amount of influence of variable X on variable Y can be known by referring to the R square value contained in the *output of SPSS version 20 for windows* in the *model summary* table. From the *output*, the coefficient of determination (R square) is 0.861, this value means that the effect of religious activities (X) on the religious character of students (Y) is 86.1%, while the remaining 13.9% is influenced by other variables.

Based on the results above, it can be concluded that there is a significant influence between religious activities (X) on the religious character of students (Y) at MA Sirmamiskin Bandung City with the category "Very Strong". Thus, the results of this study are in accordance with research conducted by Utami & Syahrullah (2023); Nuraeni & Labudasari (2021), and Raharjo et al. (2018) which concluded that religious activities have a positive effect on fostering students' religious character. This means that the more regularly students follow the habituation of religious activities at school, the more it affects the development of students' religious character.

Religious activity can be understood as an individual activity based on values or norms based on religious teachings, which have become a habit in everyday life. Religious activities have a very important role in the context of forming individuals who are devoted and obedient to Allah SWT and making humans noble in accordance with what Allah SWT commands. This supports the results of research conducted by Azis et al., (2023); Wahyuni (2022); and Hariyani & Rafik (2021) which concluded that the implementation of religious activities in schools is one of the efforts in fostering and forming students' religious character.

The researcher's recommendation for the research object is the importance of increasing the intensity of religious activities in order to create an increase in students' religious character. Provision of socialization of the importance of religious activities will also be very helpful in making students interested in participating in religious activities that will be carried out. For further researchers, it is hoped that they will examine other variables that help improve students' religious character apart from religious activities considering the limitations of this study which only examines the variable of religious activities as its influence.

CONCLUSION

From the results of the study entitled the influence of religious activities on the religious character of MA Sirmamiskin Bandung City students, namely: First, religious activities at MA Sirmamiskin Bandung City are in the "Good" category. Second, the level of religious character of MA Sirmamiskin Bandung City students is in the "Good" category. Third, there is a significant influence between religious activities (X) on the religious character of students (Y) of MA Sirmamiskin Bandung City. Based on the comparison, the results of the calculation using SPSS version 20 for windows are H_0 rejected H_a accepted. Practical advice for schools is the need to increase the integration of religious activities into the curriculum in order to improve students' religious character. This implementation is expected to be implemented not only in schools that are the object of research but also in various other regions/schools. Future research is expected to examine other factors that influence students' religious character besides religious activities.

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