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The Influence of School Religious Environment on Students' Religious Attitudes

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Abstract

This study examines the influence of the religious school environment on students' religious attitudes at SMAN 4 Karawang from the perspective of Islamic Religious Education. The study addresses a research gap concerning the limited empirical evidence on how school religious culture contributes to students' moral and spiritual development in Indonesian senior high schools. A quantitative correlational design was employed, involving 79 valid responses from twelfth-grade students selected through simple random sampling. Data were collected using validated and reliable questionnaires, supported by observation and documentation. Descriptive and inferential analyses were conducted using IBM SPSS Statistics, including validity and reliability tests, normality and linearity tests, ANOVA, and simple linear regression. The findings indicate that the religious school environment is categorized as moderate, and students' religious attitudes are also at a moderate level. Regression analysis reveals a positive and significant effect, with $R^2 = 0.441$, showing that 44.1% of the variation in students' religious attitudes is explained by the religious school environment, while the remaining 55.9% is influenced by external factors such as family, peers, digital media exposure, and students' psychological conditions. The novelty of this study lies in its holistic approach, integrating structural, social, and cultural aspects of the school environment to assess their cumulative effect on students' religious attitudes. These results highlight the role of structured religious activities, teacher modeling, and school culture in fostering students' moral and spiritual development, providing empirical evidence to guide effective character education programs in Islamic Religious Education.

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Introduction

The development of students' religious attitudes constitutes a fundamental component of character education in senior high schools, as it directly contributes to the formation of ethical behavior, moral awareness, and spiritual maturity. The religious school environment, encompassing teacher modeling, student social interactions, religious activities, and institutional culture, plays a significant role in fostering the internalization of Islamic values (Sastraatmadja et al., 2025). However, empirical evidence regarding the overall influence of the religious school environment on students' religious attitudes (Ratnasari et al., 2025) remains limited particularly within the context of Indonesian senior high schools (Sudrajat et al., 2024). This concern is also supported by broader studies showing that educational context contributes to students' religiosity and moral behavior (Mangestuti & Aziz, 2023). School climate has also been shown to influence various student outcomes, including behavioral, social, and academic development (Wang & Degol, 2016).

Recent studies indicate that structured religious programs, active participation in routine worship, and integration of Islamic values into school activities (Sumiyati & E., 2020) can enhance students' spiritual engagement and moral character development (Sugianto et al., 2025). Social learning theory and organizational culture within schools also support the internalization of religious values and the consistency of ethical behavior among students (Farid et al., 2024). Consistency in religious practices and teacher modeling have also been shown to be crucial factors in developing students' religious attitudes (Syafei & I., 2025). Comparative evidence further indicates that religious schooling contexts can shape students' behavior through institutional values, moral expectations, and daily educational practices (Coman et al., 2024).

While several studies have examined specific aspects of the religious school environment, gaps remain regarding the comprehensive influence of structural, social, and cultural dimensions on the religious attitudes of senior high school students, particularly at SMAN 4 Karawang. Previous studies have often focused on partial aspects, thereby limiting the understanding of the overall impact of school religious environments (Abrori & F., 2025). This gap is relevant to school climate research, which emphasizes that student outcomes are influenced by multidimensional elements of school life, including relationships, norms, values, institutional practices, and teaching-learning conditions (Thapa et al., 2013).

The religious school environment serves as both a formal learning medium and a space for socializing Islamic values in students' daily interactions. At SMAN 4 Karawang, routine Quran recitation, prayer habituation, and religious extracurricular activities provide practical contexts for students to internalize moral and spiritual values. A religious school environment (Rahmi et al., 2025) can reinforce adherence to religious norms, foster Islamic identity, and cultivate collective awareness of ethical behavior (Akbar & A., 2024). In the context of Islamic Religious Education, the integration of religious instruction and character formation is essential for shaping students' ethical and spiritual development (Mukhtar et al., 2024). Islamic Religious Education also contributes to student character development by strengthening moral values, religious awareness, and ethical conduct (K et al., 2024).

Furthermore, the religious school environment acts as a mediator linking formal learning with character formation and the practical application of Islamic values (Habibah et al., 2025). This study aims to provide empirical evidence regarding these mechanisms and offer insights for developing more effective character education strategies. The findings may serve as a reference for teachers, school principals, and policymakers in designing holistic religious habituation programs, thereby positively influencing students' religious attitudes and moral development (Handoko & Y., 2023).

This study specifically aims to evaluate the influence of the religious school environment on the religious attitudes of twelfth-grade students from the perspective of Islamic Religious Education at SMAN 4 Karawang. The research focuses on assessing how the multidimensional components of the school environment, including structural, social, and cultural aspects, affect the internalization and practice of Islamic values among students. The novelty of this study lies in its holistic and empirical approach, which assesses the comprehensive influence of the religious school environment on students' religious attitudes, a topic that remains underexplored in Indonesian senior high schools.

The religious school environment not only functions as a means of habituating religious values but also serves as a platform for developing students' social and moral competencies (Sastraatmadja et al., 2023). By implementing structured religious habituation activities, students are provided with opportunities to internalize Islamic values through social interactions, collaborative group activities, and reflection on daily behavior. This approach fosters a holistic religious character while simultaneously enhancing interpersonal skills, ethical awareness, and social responsibility, thereby positioning the school environment as a strategic contributor to a sustainable character education ecosystem.

Method

This study employed a quantitative correlational approach with a causal-associative design to examine the influence of the religious school environment on students' religious attitudes at SMAN 4 Karawang. This design was selected because the study aimed to empirically test the relationship and predictive effect of the independent variable, namely the religious school environment, on the dependent variable, namely students' religious attitudes. The quantitative approach enabled the researcher to measure both variables objectively through numerical data and to analyze the relationship between them using statistical procedures.

The population of this study consisted of all twelfth-grade students at SMAN 4 Karawang, totaling 357 students. Twelfth-grade students were selected because they are generally in the late adolescent stage, a developmental phase in which students begin to demonstrate more mature cognitive, emotional, and religious awareness. This characteristic makes them relevant respondents for examining the formation of religious attitudes in the context of Islamic Religious Education. A total of 84 questionnaires were distributed to selected students; however, 5 questionnaires were excluded because they were incomplete or could not be processed. Therefore, the final number of valid responses analyzed in this study was 79 students.

The sampling technique used in this study was simple random sampling. This technique was chosen because all members of the twelfth-grade student population had

relatively homogeneous characteristics and an equal opportunity to be selected as respondents. The use of 79 valid respondents was based on the number of processable questionnaires obtained from the field and was considered adequate for simple linear regression analysis, as it represented the target population and met the requirements for quantitative correlational research.

Data were collected using a structured questionnaire as the main instrument, supported by observation and documentation. The questionnaire was designed using a four-point Likert scale to measure students' perceptions of the religious school environment and their religious attitudes. The religious school environment variable covered indicators related to religious atmosphere, teacher modeling, religious habituation, and the internalization of Islamic values. Meanwhile, the students' religious attitudes variable included cognitive, affective, and conative-volitional dimensions, reflected in students' understanding, appreciation, and practice of Islamic values in daily school life.

The research instruments were tested for validity and reliability before being used in the main data collection. Instrument validity was examined using Pearson Product Moment correlation, while reliability was tested using Cronbach's Alpha. The reliability test showed that the religious school environment variable obtained a Cronbach's Alpha value of 0.952, while the students' religious attitudes variable obtained a value of 0.903, indicating that both instruments were reliable and suitable for research use (Sastraatmadja et al., 2024).

Data analysis was conducted using IBM SPSS Statistics, including descriptive statistics, normality testing, linearity testing, ANOVA, and simple linear regression to determine the significance and magnitude of the influence of the religious school environment on students' religious attitudes (Syafi'i et al., 2025). These procedures were applied systematically to ensure that the data were analyzed objectively and that the findings provided a valid empirical basis for evaluating the contribution of the school environment to the internalization of religious values (Amirudin et al., 2025).

Results

Before presenting the descriptive and inferential findings, the research instruments and statistical assumptions were examined to ensure the validity of the data analysis. The instrument testing consisted of validity and reliability tests, while the prerequisite tests consisted of normality and linearity tests. These procedures were conducted prior to the descriptive analysis and simple linear regression analysis.

Table 1. Validity Test of Research Instruments

Variable	Items Tested	Valid Items	Invalid Items	Invalid Item Numbers	Interpretation
Religious School Environment (X)	20	16	4	5, 10, 15, 20	Valid items were retained
Students' Religious Attitudes (Y)	20	16	4	5, 10, 15, 20	Valid items were retained

The validity test showed that 16 items in the religious school environment variable and 16 items in the students' religious attitudes variable met the validity criteria. Meanwhile, four items in each variable were declared invalid and excluded from the final analysis. Therefore, only valid items were used to measure the two research variables.

Table 2. Reliability Test of Research Instruments

Variable	Number of Valid Items	Cronbach's Alpha	Criterion	Interpretation
Religious School Environment (X)	16	0.952	> 0.60	Reliable
Students' Religious Attitudes (Y)	16	0.903	> 0.60	Reliable

The reliability test indicated that both instruments had strong internal consistency. The Cronbach's Alpha value for the religious school environment variable was 0.952, while the value for the students' religious attitudes variable was 0.903. Since both values were higher than 0.60, the instruments were considered reliable and appropriate for data collection.

Table 3. Normality Test

Test	Sig. Value	Criterion	Interpretation
One-Sample Kolmogorov-Smirnov	0.064	> 0.05	Normally distributed

The normality test using the One-Sample Kolmogorov-Smirnov method produced a significance value of 0.064. Since this value was greater than 0.05, the residual data were normally distributed. Thus, the data fulfilled the normality assumption required for regression analysis.

Table 4. Linearity Test

Component	Sig. Value	Criterion	Interpretation
Linearity	< 0.001	< 0.05	Significant linear relationship
Deviation from Linearity	0.113	> 0.05	No significant deviation from linearity

The linearity test showed that the relationship between the religious school environment and students' religious attitudes was linear. The significance value of linearity was < 0.001, indicating a significant linear relationship between the two variables. In addition, the significance value of deviation from linearity was 0.113, which was greater than 0.05. This result indicates that there was no significant deviation from linearity. Therefore, the data were appropriate for simple linear regression analysis.

Religious School Environment

The descriptive analysis of the religious school environment among twelfth-grade students at SMAN 4 Karawang showed that the variable was generally categorized as moderate. Based on 79 valid responses, the religious school environment obtained a mean score of 52.30, with a standard deviation of 6.544. The minimum score was 24, while the maximum score was 64. These results indicate that the religious school environment had been implemented fairly well, although it had not yet reached an optimal level for all students.

Table 5. Descriptive Statistics of Religious School Environment

Variable	N	Mean	Std. Dev	Minimun	Maximum	Category
Religious School Environment	79	52.30	6.544	24	64	Moderate

The categorization results showed that 4 students, or 5%, were in the low category; 58 students, or 73%, were in the moderate category; and 17 students, or 22%, were in the high category. This distribution indicates that most students perceived the religious school environment positively, although the dominant category remained moderate. Therefore, the school's religious culture can be considered sufficiently established but still requires further strengthening, particularly in the consistency of religious habituation, student participation, and the involvement of all school members.

The religious environment at SMAN 4 Karawang is reflected in various forms of religious habituation, such as Quran recitation before lessons, collective prayers, Islamic commemorative activities, teacher modeling, and the habituation of polite and ethical behavior in school interactions. These practices show that the school has attempted to create an educational atmosphere that supports the internalization of Islamic values. However, the moderate category also suggests that the implementation of religious culture still needs to be improved so that religious values can be practiced more consistently by students in their daily school life.

Students' Religious Attitudes

The descriptive analysis of students' religious attitudes among twelfth-grade students at SMAN 4 Karawang showed that this variable was also categorized as moderate. Based on 79 valid responses, students' religious attitudes obtained a mean score of 56.54, with a standard deviation of 7.885. The minimum score was 16, while the maximum score was 64. These results indicate that most students had developed fairly good religious attitudes, although the internalization and consistent practice of religious values had not yet reached an optimal level across all respondents.

Table 6. Descriptive Statistics of Students' Religious Attitudes

Variable	N	Mean	Std. Dev	Minimum	Maximum	Category
Students' Religious Attitudes	79	56.54	7.885	16	64	Moderate

The categorization results showed that 15 students, or 19%, were in the low category; 64 students, or 81%, were in the moderate category; and no students, or 0%, were in the high category. This distribution indicates that students' religious attitudes were generally positive but remained concentrated in the moderate category. Therefore, continuous guidance is still needed to strengthen students' consistency in practicing Islamic values in their daily school life.

The findings suggest that students had demonstrated religious awareness through their participation in school religious activities, such as Quran recitation, collective prayers, and other Islamic habituation programs. However, the absence of students in the high category indicates that religious attitudes were not yet fully internalized as stable behavior among all respondents. This condition highlights the importance of sustained religious guidance, teacher modeling, and a supportive school environment to strengthen students' cognitive understanding, affective appreciation, and behavioral commitment to Islamic values.

The Influence of the Religious School Environment on Students' Religious Attitudes

Simple linear regression analysis was conducted to examine the influence of the religious school environment on students' religious attitudes among twelfth-grade students at SMAN 4 Karawang. Before interpreting the regression coefficient, the model summary was first examined to determine the strength and contribution of the independent variable to the dependent variable.

Table 7. Model Summary

R	R Square	Adjusted R Square	Std. Error of the Estimate
0.664	0.441	0.434	5.932

The model summary shows that the correlation coefficient was R = 0.664, indicating a strong positive relationship between the religious school environment and students' religious attitudes. The coefficient of determination was $R^2 = 0.441$, meaning that 44.1% of the variance in students' religious attitudes could be explained by the religious school environment. Meanwhile, the remaining 55.9% was influenced by other factors outside the model, such as family environment, peer interaction, digital media exposure, and students' psychological conditions.

Table 8. ANOVA Table

Model	F	Sig	Interpretation
Regression	60.826	< 0.001	Significant

The ANOVA test showed an F-value of 60.826 with a significance value of < 0.001. Since the significance value was lower than 0.05, the regression model was statistically significant and suitable for predicting students' religious attitudes. This finding indicates that the religious school environment had a significant influence on students' religious attitudes.

Table 9. Coefficients Table

Model	Unstandardized B	Standardized Beta	t	Sig.
Constant	14.680	-	-	Significant
Religious School Environment (X)	0.800	0.664	7.799	< 0.001

Based on the coefficients table, the constant value was 14.680, while the regression coefficient of the religious school environment was 0.800. Therefore, the regression equation is: Y = 14.680 + 0.800X

This equation indicates that every one-unit increase in the religious school environment score is predicted to increase students' religious attitudes by 0.800 units. The positive regression coefficient confirms that the relationship between the two variables is positive. In addition, the t-value of 7.799 with a significance value of < 0.001 indicates that the religious school environment has a positive and statistically significant effect on students' religious attitudes.

Theoretically, these findings are consistent with the Stimulus-Organism-Response framework, in which the religious school environment functions as a stimulus that is processed by students through cognitive, affective, and conative dimensions before producing responses in the form of religious attitudes (Rusli et al., 2013). The results are

also supported by Albert Bandura's social learning theory, which emphasizes that students learn religious behavior through observation, imitation, and reinforcement within their social environment. In this context, teacher modeling, religious habituation, and consistent school culture play an important role in shaping students' religious attitudes (Hayati et al., 2020).

Overall, the regression results demonstrate that the religious school environment has a positive and significant influence on students' religious attitudes. These findings answer the third research question and confirm that strengthening the religious school environment can increase the likelihood of developing positive religious attitudes among students.

Discussion

Portrait of the Religious School Environment at SMAN 4 Karawang

The descriptive findings show that the religious school environment at SMAN 4 Karawang was in the moderate category, with a mean score of 52.30, a standard deviation of 6.544, a minimum score of 24, and a maximum score of 64. The categorization also indicates that 5% of students perceived the religious school environment as low, 73% as moderate, and 22% as high. These results suggest that the religious atmosphere at the school has been established and perceived by most students, although its implementation has not yet reached an optimal and evenly distributed level across all respondents.

The religious school environment is reflected in several routine and cultural practices, including Quran recitation before lessons, collective prayers, Asmaul Husna recitation, habituation of greetings and polite communication, congregational prayer, religious extracurricular activities, and teacher modeling of religious behavior. These practices demonstrate that the school has attempted to create a religious atmosphere not only through formal Islamic Religious Education lessons but also through daily habituation and school culture. In this sense, the religious environment functions as a broader educational ecosystem that integrates religious values into students' everyday experiences at school (Hayati et al., 2020).

The moderate category has an important interpretive meaning. It indicates that the religious culture at SMAN 4 Karawang is already present and sufficiently supportive, but it has not yet become a fully internalized and consistently practiced culture among all students. Some students may actively participate in religious activities and respond positively to school habituation programs, while others may still show limited discipline, participation, or personal engagement. Therefore, the moderate level should not be understood as a weak condition, but as evidence that the school has built a foundation for religious culture that still requires further strengthening.

In theoretical terms, the religious school environment can be understood as an external stimulus that provides students with repeated religious experiences. These experiences are processed through students' understanding, emotional appreciation, and behavioral tendencies before being expressed in the form of religious attitudes. However, because the religious environment remains at a moderate level, the stimulus provided by the school may not yet be strong or consistent enough to produce high religious internalization among all students. This explains why strengthening religious habituation, supervision, and student involvement remains necessary.

This finding is also consistent with the idea that students learn values and behavior through observation, imitation, and reinforcement within their social environment. In the school context, teachers and school members serve as important models of religious conduct. When students observe teachers performing religious practices consistently, communicating politely, maintaining discipline, and demonstrating ethical behavior, they are more likely to imitate and internalize these values. Therefore, teacher modeling is not merely a complementary factor, but a central element in building a religious school culture.

Nevertheless, the findings also indicate that several aspects still need improvement. The moderate level of the religious school environment implies that religious habituation programs require greater consistency, stronger supervision, and broader participation from all school members. Religious activities should not be treated only as formal routines, but should be integrated into classroom interaction, peer relations, school discipline, and extracurricular programs. Without this integration, religious culture may remain symbolic and procedural rather than becoming a lived value in students' daily behavior.

Thus, the religious school environment at SMAN 4 Karawang can be understood as an important foundation for developing students' religious character. Its significance lies in its ability to connect formal religious instruction with lived religious experience through habituation, modeling, and institutional culture. This finding also strengthens the novelty of the study, which views the religious school environment not as a single program or isolated activity, but as an integrated school culture involving structural, social, and behavioral dimensions. Therefore, improving the consistency and quality of the religious environment is essential for strengthening Islamic character education within the school culture. This interpretation is supported by studies emphasizing the role of school culture in strengthening religious character education (Hayati et al., 2020). It is also consistent with school climate research showing that student outcomes are shaped by school relationships, norms, values, and institutional practices (Wang & Degol, 2016).

Broader reviews of school climate further confirm that the quality of school life influences students' social, emotional, and behavioral development (Thapa et al., 2013). The importance of school climate as a foundation for research, policy, practice, and teacher education has also been emphasized in previous educational studies (Cohen et al., 2009). In addition, evidence from low- and middle-income countries shows that school climate remains a relevant framework for understanding educational outcomes in diverse contexts (Larson et al., 2020). A systems view of school climate further supports the argument that students' development is shaped by interconnected structural, relational, and cultural elements within the school environment (Rudasill et al., 2018).

Students' Religious Attitudes at SMAN 4 Karawang

The descriptive findings indicate that the religious attitudes of twelfth-grade students at SMAN 4 Karawang were in the moderate category, with a mean score of 56.54, a median of 59.00, a minimum score of 16, a maximum score of 64, and a standard deviation of 7.885. The categorization shows that 19% of students were in the low category, 81% were in the moderate category, and no students were in the high category. These results suggest that students had developed a relatively positive religious orientation, but their religious attitudes had not yet reached a strong and consistently internalized level.

The moderate level of students' religious attitudes has an important meaning. It shows that students generally understand and accept religious values, but the translation of these values into stable daily behavior still requires reinforcement. In other words, religious attitudes are not limited to students' knowledge of Islamic teachings, but also involve emotional appreciation and behavioral commitment. Therefore, the findings indicate that students' religious attitudes have developed, but they still need continuous guidance to strengthen discipline, consistency, and personal engagement in practicing Islamic values.

Students' religious attitudes can be understood through cognitive, affective, and conative-volitional dimensions. The cognitive dimension refers to students' understanding of Islamic teachings and moral values. The affective dimension refers to students' emotional acceptance, appreciation, and positive feelings toward religious practices. Meanwhile, the conative-volitional dimension refers to students' willingness and consistency in applying religious values in daily behavior. The moderate score indicates that these three dimensions have emerged among students, but they have not yet been fully integrated into a stable religious character.

The absence of students in the high category also requires careful interpretation. This condition does not mean that students lack religious awareness, but rather that their religious attitudes have not yet become consistently strong across all dimensions. As twelfth-grade students are generally in late adolescence, their attitudes may still be influenced by emotional changes, identity formation, academic pressure, peer interaction, and exposure to digital media. These factors may affect the consistency of their religious behavior even when they participate in school religious activities.

From a theoretical perspective, students' religious attitudes are shaped through interaction with their social environment. The school environment, teacher behavior, peer relations, and daily religious habituation provide experiences that students observe, interpret, and imitate. This is consistent with the view that learning occurs not only through direct instruction, but also through observation and social modeling (Rusli et al., 2013). Therefore, students' religious attitudes can be strengthened when the school consistently provides positive religious examples and meaningful religious practices.

Overall, the findings show that students' religious attitudes at SMAN 4 Karawang are sufficiently developed but still require systematic reinforcement. Islamic Religious Education should therefore not only emphasize cognitive understanding of religious teachings, but also strengthen affective appreciation and behavioral consistency. Continuous guidance, teacher modeling, and meaningful religious habituation are needed to help students move from moderate religious attitudes toward stronger internalization of Islamic values in their daily lives.

The Influence of the Religious School Environment on Students' Religious Attitudes

The simple linear regression analysis showed that the religious school environment had a positive and significant influence on students' religious attitudes at SMAN 4 Karawang. The results indicated a correlation coefficient of $R = 0.664$, a coefficient of determination of $R^2 = 0.441$, an F-value of 60.826, and a significance value of < 0.001. These findings confirm that the regression model was statistically significant and suitable for explaining the relationship between the two variables. The regression equation obtained

was Y = 14.680 + 0.800X, indicating that every one-unit increase in the religious school environment score was followed by an increase of 0.800 units in students' religious attitudes.

The religious school environment influences students' religious attitudes because it provides repeated religious experiences through daily habituation, teacher modeling, school rules, and social interaction. Religious activities such as Quran recitation, collective prayer, congregational worship, and polite communication create a learning atmosphere in which students do not only receive religious knowledge cognitively, but also experience religious values socially and behaviorally. In this context, the school environment functions as a stimulus that shapes students' understanding, emotional appreciation, and behavioral tendencies toward religious values. This is consistent with the Stimulus-Organism-Response framework, which explains that environmental stimuli are processed by individuals before producing attitudinal and behavioral responses (Rusli et al., 2013). The role of educational context in strengthening students' religiosity has also been emphasized in studies on Islamic school settings (Mangestuti & Aziz, 2023). (Mangestuti & Aziz, 2023). In addition, teacher modeling and peer interaction have been shown to influence students' religious behavior in secondary school contexts (Muttaqin et al., 2025).

The coefficient of determination of 44.1% indicates that the religious school environment makes a substantial contribution to students' religious attitudes, but it is not the only determining factor. This percentage means that nearly half of the variation in students' religious attitudes can be explained by the quality of the religious environment at school. Therefore, the school has an important and measurable role in shaping students' religiosity. However, the remaining 55.9% is influenced by other factors outside the model, including family upbringing, peer interaction, digital media exposure, students' psychological conditions, and broader social environments. This finding shows that religious attitude formation is a multidimensional process that cannot be attributed solely to school-based religious programs.

The influence was not higher because both the religious school environment and students' religious attitudes were still in the moderate category. This indicates that religious habituation at school has been implemented, but it has not yet become a fully internalized and consistently practiced culture among all students. In addition, students in grade XII are generally in late adolescence, a developmental stage marked by identity formation, emotional fluctuation, academic pressure, peer influence, and increased exposure to digital culture. These factors may reduce the intensity of school influence, especially when religious values practiced at school are not consistently reinforced in family and social environments. Thus, the 44.1% contribution should be understood as a meaningful influence, while also showing the need for stronger synergy between school, family, and society. Comparative evidence from confessional and non-confessional school contexts also shows that religious environments shape student behavior through institutional values, norms, and educational practices (Coman et al., 2024).

For Islamic Religious Education, these findings imply that religious education should not be limited to classroom instruction or cognitive mastery of Islamic teachings. The formation of religious attitudes requires a learning environment that integrates knowledge, habituation, modeling, discipline, and social practice. Teachers play a central role not only as transmitters of religious knowledge, but also as moral and spiritual models for students.

A religious school culture can strengthen the internalization of Islamic values when it is implemented consistently in classroom interaction, school discipline, extracurricular activities, and daily communication. Therefore, Islamic Religious Education should be developed as an integrated process that connects formal learning with lived religious experiences. This view is consistent with studies emphasizing the intersection between Islamic Religious Education and student character formation (Mukhtar et al., 2024). Islamic Religious Education has also been identified as an important foundation for developing students' character, moral awareness, and ethical conduct (K et al., 2024).

These findings are in line with previous studies showing that religious school culture, teacher modeling, and consistent religious habituation contribute to the formation of students' religious behavior and character. The result supports the view that students learn values through observation and imitation within their social environment, particularly when teachers and school members consistently demonstrate religious behavior (Hayati et al., 2020). At the same time, the finding that 55.9% of students' religious attitudes is influenced by factors outside the school is consistent with the view that character formation requires the involvement of broader social contexts, including family and community support (Muslich & M., 2022). Therefore, this study confirms previous findings while emphasizing the measurable contribution of the religious school environment in the context of senior high school students. This is also supported by research showing that religious character education can be strengthened through school culture in Indonesian secondary schools (Hayati et al., 2020).

The scientific contribution of this study lies in its empirical demonstration that the religious school environment explains 44.1% of the variance in students' religious attitudes. This finding strengthens the argument that school-based religious culture has a significant but not exclusive role in shaping students' religiosity. Practically, the results suggest that schools need to improve the consistency of religious habituation, strengthen teacher modeling, increase student participation, and build collaboration with families and communities. By doing so, the religious school environment can move beyond formal routine and become a more effective cultural system for strengthening students' religious attitudes and Islamic character formation.

Conclusion

The findings of this study indicate that the religious school environment at SMAN 4 Karawang is at a moderate level and has a positive and significant contribution to the formation of religious attitudes among twelfth-grade students. Based on 79 valid responses, the simple linear regression analysis showed a coefficient of determination of $R^2 = 0.441$, confirming that 44.1% of the variation in students' religious attitudes can be explained by the quality of the religious school environment. This finding demonstrates that school religious culture plays an important role in facilitating the internalization of Islamic values through structured religious habituation, teacher modeling, school rules, and daily social interaction. However, the remaining 55.9% indicates that students' religious attitudes are also influenced by external factors, such as family environment, peer interaction, digital media exposure, psychological conditions, and broader social contexts. Therefore, the development of students' religious character cannot rely solely on formal Islamic Religious Education instruction, but must be supported by a consistent,

participatory, and culturally embedded religious environment. These results reinforce the relevance of the school environment as a strategic medium for cultivating students' moral and spiritual character within Islamic Religious Education.

It is recommended that SMAN 4 Karawang strengthen the consistency of religious habituation programs, supervision, and the involvement of all school members in order to develop a more optimal religious culture. Teachers should continue to serve as moral and spiritual role models, while religious activities should be integrated more consistently into classroom interaction, extracurricular programs, school discipline, and daily communication. Collaboration among schools, families, and the wider community also needs to be strengthened, particularly because a considerable proportion of students' religious attitudes is influenced by factors outside the school environment. Future research is encouraged to examine external factors such as family religiosity, peer influence, digital media exposure, and adolescents' psychological characteristics. Further studies may also employ mixed-method or longitudinal approaches to obtain a deeper and more comprehensive understanding of how students' religious attitudes are formed and sustained over time. Since this study was limited to one school and focused only on twelfth-grade students using quantitative instruments, the generalization of the findings should be made cautiously.

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