

**THE CORRELATION BETWEEN INTENSITY OF SCHOOL
RELIGIOUS ACTIVITIES AND STUDENT DISCIPLINE LEVELS**
*KORELASI ANTARA INTENSITAS KEGIATAN KEAGAMAAN DI SEKOLAH
DENGAN TINGKAT KEDISIPLINAN SISWA*

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ABSTRACT

This research examines the relationship between the intensity of school religious activities and student discipline levels in Indonesian secondary schools. Using a quantitative research approach with correlational analysis, data was collected from 387 students across 12 secondary schools with varying religious activity programs. The study employed standardized questionnaires, structured observations, and school disciplinary records to measure both variables. Statistical analysis revealed a significant positive correlation ($r = 0.724$, $p < 0.001$) between participation in religious activities and student discipline levels. Three dimensions of religious activities—consistency of practice, depth of engagement, and intrinsic motivation—demonstrated the strongest correlations with discipline. The findings indicate that schools implementing comprehensive, student-centered religious programs achieve greater improvements in student discipline than those with limited or purely ritualistic approaches. This research contributes to understanding how structured religious activities can positively influence school environments and student behavior, offering implications for educational policy and practice in both religious and secular educational contexts.

Keywords: religious activities, student discipline, school environment, moral development, behavioral management

ABSTRAK

Penelitian ini mengkaji hubungan antara intensitas kegiatan keagamaan sekolah dengan tingkat kedisiplinan siswa di sekolah menengah Indonesia. Menggunakan pendekatan penelitian kuantitatif dengan analisis korelasional, data dikumpulkan

dari 387 siswa di 12 sekolah menengah dengan program kegiatan keagamaan yang bervariasi. Penelitian ini menggunakan kuesioner terstandarisasi, observasi terstruktur, dan catatan kedisiplinan sekolah untuk mengukur kedua variabel. Analisis statistik menunjukkan korelasi positif yang signifikan ($r = 0,724$, $p < 0,001$) antara partisipasi dalam kegiatan keagamaan dan tingkat kedisiplinan siswa. Tiga dimensi kegiatan keagamaan—konsistensi praktik, kedalaman keterlibatan, dan motivasi intrinsik—menunjukkan korelasi terkuat dengan kedisiplinan. Temuan menunjukkan bahwa sekolah yang menerapkan program keagamaan komprehensif dan berpusat pada siswa mencapai peningkatan kedisiplinan siswa yang lebih besar dibandingkan sekolah dengan pendekatan yang terbatas atau murni ritualistik. Penelitian ini berkontribusi pada pemahaman tentang bagaimana kegiatan keagamaan terstruktur dapat mempengaruhi lingkungan sekolah dan perilaku siswa secara positif, memberikan implikasi bagi kebijakan dan praktik pendidikan dalam konteks pendidikan religius maupun sekular.

Kata kunci: kegiatan keagamaan, kedisiplinan siswa, lingkungan sekolah, pengembangan moral, manajemen perilaku

A. INTRODUCTION

The relationship between religious practice and behavioral outcomes has been a subject of enduring interest across various disciplines, including education, psychology, and sociology. Within educational contexts, particularly in culturally and religiously diverse countries like Indonesia, the potential impact of school religious activities on student behavior represents a significant area of investigation. Disciplinary issues in schools continue to challenge educators and administrators, prompting exploration of varied approaches to foster student self-regulation and compliance with institutional norms. Religious activities, whether in faith-based or secular schools, may offer distinctive pathways for character development and behavioral regulation that merit systematic examination. Understanding the correlation between the intensity of religious activities and student discipline levels can provide valuable insights for educational policy and practice aimed at promoting positive school environments (Smith, 2020).

Religious activities in educational settings encompass a wide spectrum of practices, ranging from formal religious instruction and worship services to value-based character education programs and community service projects grounded in religious principles. The intensity of these activities may be conceptualized along multiple dimensions, including frequency, duration, depth of engagement, and degree of student involvement in planning and implementation. Research suggests that religious activities, when thoughtfully structured and integrated into the educational program, can promote prosocial values such as responsibility, respect for authority, empathy, and self-control—qualities closely associated with disciplined

behavior in school settings. However, the efficacy of these activities in promoting discipline likely depends on both their implementation characteristics and the broader school culture in which they operate (Abdullah, 2019).

Student discipline, as a multifaceted construct, extends beyond mere compliance with rules to encompass self-regulation, responsible decision-making, and internalization of community values. Contemporary educational perspectives increasingly view discipline not as punishment for infractions but as developmental processes that build students' capacity for ethical reasoning and behavioral self-management. This perspective aligns with religious educational traditions that emphasize the development of inner moral compasses rather than reliance on external controls. According to Gardner (2021), effective discipline systems focus on helping students develop intrinsic motivation for appropriate behavior rather than depending primarily on extrinsic rewards and punishments. This developmental approach to discipline resonates with many religious traditions' emphasis on internal spiritual development alongside external ritual observance.

The theoretical foundations for examining the relationship between religious activities and discipline draw from various perspectives, including moral development theory, social learning theory, and positive youth development frameworks. Kohlberg's moral development theory, as expanded by contemporary researchers, suggests that structured ethical reflection—often a component of religious programs—can accelerate moral reasoning development, potentially leading to more disciplined behavior choices. Social learning theory, as articulated by Bandura and elaborated by subsequent scholars, highlights how religious communities can provide powerful models of prosocial behavior and create reinforcement systems that promote disciplined conduct. Positive youth development perspectives emphasize how religious activities may build developmental assets that protect against problem behaviors and promote thriving (Rahman, 2022).

Religious activities may influence discipline through multiple pathways. First, they may promote internalization of moral values that guide behavior even in the absence of external monitoring. Second, they can foster supportive relationships with mentors and like-minded peers who reinforce positive behavioral norms. Third, they may cultivate spiritual practices like meditation or prayer that enhance self-regulation capacities. Fourth, they often create struc-

tured environments with clear expectations that reduce behavioral uncertainty. Fifth, they frequently incorporate reflection practices that enhance self-awareness and ethical decision-making. The relative importance of these mechanisms likely varies based on students' individual characteristics and the specific nature of the religious programming (Peterson, 2018).

The Indonesian educational context provides a particularly relevant setting for examining the relationship between religious activities and student discipline. As a nation founded on Pancasila principles that acknowledge the importance of religion while embracing pluralism, Indonesia's educational system incorporates religious education across public and private schools. Recent educational reforms have emphasized character education alongside academic achievement, creating renewed interest in how religious activities might contribute to positive character development and school climate. However, the implementation of religious activities varies substantially across schools, creating natural variation that allows for examination of how different approaches to religious programming may differentially affect student outcomes, including discipline (Raihani, 2023).

Research on the correlation between religious activities and student discipline must carefully consider methodological challenges, including selection effects, confounding variables, and the complex, often reciprocal nature of the relationship between religious participation and behavioral outcomes. Studies must distinguish between correlation and causation, recognizing that students who are already more disciplined may self-select into greater religious participation. Additionally, both religious participation and discipline levels may be influenced by common factors such as family background, general school quality, or community characteristics. Sophisticated research designs that account for these complexities are necessary to draw valid conclusions about the relationship between religious activities and discipline (Williams, 2019).

The growing emphasis on evidence-based educational practices necessitates rigorous examination of how and under what conditions school religious activities may promote student discipline. This study contributes to this research agenda by investigating the correlation between the intensity of religious activities and discipline levels across diverse school contexts in Indonesia. By employing multiple measures of both religious activity intensity and student discipline, controlling for relevant covariates, and examining potential

mediating and moderating factors, this research aims to provide nuanced insights into this important educational relationship. These insights can inform educational policy and practice related to the design and implementation of religious activities aimed at fostering positive school environments characterized by high levels of student self-discipline and responsible behavior (Hassan, 2021).

B. LITERATURE REVIEW

The relationship between religious engagement and behavioral outcomes has been extensively studied across various disciplines, with substantial evidence suggesting positive associations between religious participation and prosocial behavior patterns. A meta-analysis conducted by Johnson and Jang (2022) examined 278 studies published between 2000 and 2021, finding that religious involvement demonstrated consistent negative correlations with delinquent behaviors and positive correlations with prosocial conduct across diverse populations and settings. These effects remained significant, albeit reduced in magnitude, after controlling for demographic variables and other relevant factors. Within educational contexts specifically, Regnerus (2019) found that adolescents who reported higher levels of religious commitment and participation demonstrated fewer disciplinary problems in school, higher academic engagement, and greater adherence to school rules. These effects were particularly pronounced when religious involvement included not only attendance at services but also active participation in youth groups and service activities that provided opportunities for leadership development and moral reflection. The literature suggests that religious activities may influence discipline through multiple mechanisms, including the internalization of moral norms, the development of self-regulation skills through religious practices, and the cultivation of supportive relationships with adult mentors and prosocial peer networks.

The impact of school-based religious activities on student behavior appears to be mediated by several factors, including program quality, implementation approach, and alignment with developmental needs. Barrett (2020) distinguishes between "formalistic" religious programming focused primarily on ritual compliance and "transformative" programming designed to engage students in meaningful exploration of values and their application to daily life. His longitudinal study of 42 faith-based schools found that institutions implementing transformative approaches demonstrated signif-

icantly greater improvements in student behavior compared to those employing primarily formalistic methods, despite similar time allocations to religious activities. Similarly, Ibrahim's (2018) comparative study of Islamic schools in Malaysia and Indonesia found that the pedagogical approach to religious education—particularly the degree to which it encouraged critical thinking and personal reflection rather than memorization alone—significantly predicted behavioral outcomes among students. These findings suggest that the quality and nature of religious programming may be more important than mere frequency or duration in influencing student discipline. Additionally, Wilkins (2021) found that religious activities that incorporated student voice, provided opportunities for genuine leadership, and adapted to adolescents' developmental needs for autonomy and meaning-making were more strongly associated with positive behavioral outcomes than programs that positioned students as passive recipients of religious instruction.

The relationship between religious activities and discipline appears to operate through several psychological and social mechanisms that warrant examination. From a social learning perspective, religious communities provide powerful models of ethical behavior and create reinforcement systems that promote self-regulation. Abdullah's (2020) observational study of religious education classrooms found that teachers who explicitly modeled the application of religious principles to behavioral choices and provided specific feedback connecting religious values to student conduct had students who demonstrated higher levels of self-regulation. From an identity development perspective, Wilson and Park (2021) found that adolescents who incorporated religious commitments into their emerging identities reported greater motivation to align their behavior with these valued aspects of self, resulting in greater resistance to peer pressure and improved school conduct. From a meaning-making perspective, Thompson (2019) found that religious activities that helped students develop coherent frameworks for understanding moral obligations and their broader purpose contributed to increased self-regulation and prosocial behavior. These theoretical perspectives suggest that religious activities might be most effective in promoting discipline when they explicitly connect religious principles to behavioral choices, support positive identity development, and help students construct meaningful ethical frameworks that guide decision-making.

Cultural and contextual factors significantly moderate the relationship between religious activities and student discipline, necessitating careful consideration of setting-specific dynamics. Research conducted in diverse cultural contexts indicates that the effectiveness of religious programming depends substantially on its cultural congruence and community support. Zhang's (2022) comparative study across six Asian countries found that the discipline benefits of religious activities were amplified when school programs aligned with family religious practices and community values, creating consistency across students' developmental contexts. In the Indonesian context specifically, Dewantara (2018) found that schools serving religiously diverse student populations benefited from interfaith approaches that emphasized shared ethical principles while respecting distinctive traditions. Additionally, Mahmood (2020) observed that the impact of Islamic school activities on student discipline varied significantly based on school location (urban versus rural) and socioeconomic context, with programs offering structure and mentorship showing particularly strong effects in disadvantaged communities where alternative youth development opportunities were limited. These findings highlight the importance of adapting religious programming to specific cultural and community contexts while maintaining focus on core developmental processes that support positive behavioral outcomes.

C. METHOD

This study employed a quantitative research design with correlational analysis to examine the relationship between the intensity of school religious activities and student discipline levels. A correlational approach was selected as appropriate for examining relationships between variables in naturally occurring educational settings without experimental manipulation. As noted by Creswell and Guetterman (2021), correlational designs are particularly valuable for educational research when the variables of interest are complex social phenomena embedded in institutional contexts that cannot be readily manipulated for experimental purposes. While acknowledging the limitations of correlational research in establishing causality, this approach enables identification of significant relationships and patterns that can inform both theoretical understanding and educational practice. The research design incorporated multiple measures of both primary variables, controlled for relevant demographic and

institutional factors, and employed statistical techniques to examine both direct relationships and potential mediating factors.

The study sample consisted of 387 students (ages 13-17) from 12 secondary schools in Central Java, Indonesia, selected through stratified random sampling to ensure representation across public schools, private religious schools, and private secular schools. Schools were categorized based on preliminary assessment of their religious activity programs as high-intensity (4 schools), moderate-intensity (4 schools), and low-intensity (4 schools), with stratified random sampling of students within each school. Data collection employed three primary instruments: (1) a Religious Activity Participation Scale (RAPS) measuring students' involvement across multiple dimensions of religious programming; (2) a Student Discipline Assessment (SDA) combining self-report, teacher evaluation, and behavioral record components; and (3) a School Religious Environment Inventory (SREI) documenting institutional characteristics related to religious programming. All instruments underwent rigorous validation procedures, including expert review, pilot testing, and psychometric analysis, achieving reliability coefficients (Cronbach's alpha) ranging from 0.82 to 0.91. As recommended by Babbie (2020), multiple data sources were employed for each primary construct to enhance measurement validity and mitigate the limitations of any single assessment approach.

Data analysis proceeded through multiple phases, beginning with descriptive statistics characterizing the sample and distribution of key variables, followed by inferential statistics examining relationships between religious activity intensity and discipline measures. Pearson correlation coefficients were calculated to assess bivariate relationships, followed by multiple regression analyses to examine the predictive power of religious activity dimensions while controlling for demographic and school variables. Path analysis was employed to test theoretical models of how religious activities might influence discipline through potential mediating variables such as value internalization, school connectedness, and self-regulation skills. Moderator analyses examined whether relationships varied by student characteristics (gender, prior religiosity, socioeconomic status) or school factors (public/private status, religious affiliation). All analyses were conducted using SPSS version 28.0 and AMOS structural equation modeling software, with appropriate tests for statistical assumptions including normality, homoscedasticity, and multicollinearity. Following Cohen's (2018) recommendations for educational

research, effect sizes were calculated and reported alongside significance levels to provide meaningful interpretation of the practical significance of observed relationships.

D. RESULT AND DISCUSSION

Correlation Between Religious Activity Intensity and Student Discipline

The analysis revealed a significant positive correlation between overall religious activity intensity and student discipline levels ($r = 0.724$, $p < 0.001$), indicating a strong relationship between these variables across the sampled schools. This correlation remained significant ($r = 0.683$, $p < 0.001$) after controlling for demographic variables including gender, socioeconomic status, and prior academic achievement, suggesting that the relationship is not merely an artifact of these background factors. Figure 1 illustrates this relationship, showing the distribution of discipline scores across low, moderate, and high religious activity intensity groups. Students participating in high-intensity religious programming demonstrated discipline scores averaging 3.8 points higher (on a 20-point scale) than those in low-intensity programs, representing a substantial effect size (Cohen's $d = 0.76$). This finding aligns with Abdullah's (2019) research suggesting that consistent exposure to structured religious activities provides students with ethical frameworks, self-regulation practices, and supportive communities that collectively contribute to disciplined behavior.

Further analysis examined specific dimensions of religious activity intensity to identify which aspects most strongly predict discipline outcomes. Multiple regression analysis revealed that the consistency of participation ($\beta = 0.41$, $p < 0.001$), depth of engagement ($\beta = 0.37$, $p < 0.001$), and intrinsic motivation for participation ($\beta = 0.32$, $p < 0.001$) emerged as the strongest predictors of discipline scores, collectively explaining 59% of variance. Mere frequency of attendance at religious activities demonstrated a weaker relationship ($\beta = 0.18$, $p < 0.05$), suggesting that quality of engagement matters more than quantity alone. These findings support Rahman's (2022) assertion that religious activities foster discipline most effectively when they engage students deeply and authentically rather than simply occupying their time with ritualistic participation. Students who reported finding personal meaning and value in religious activities, rather than participating primarily due to external require-

ments, demonstrated significantly higher discipline scores across all measured domains.

The relationship between religious activity intensity and discipline varied across different types of disciplinary behaviors. The strongest correlations were observed with respect to self-regulated behaviors such as punctuality ($r = 0.68$), assignment completion ($r = 0.64$), and classroom conduct ($r = 0.61$), while somewhat weaker correlations appeared for rule compliance in less supervised contexts such as hallways ($r = 0.49$) and extracurricular activities ($r = 0.53$). This pattern suggests that religious activities may particularly influence internalized self-regulation rather than mere compliance with external authority, supporting Peterson's (2018) theory that religious formation contributes to discipline through the development of internal moral compasses rather than simply through fear of punishment or desire for reward. Students who participated most actively in religious programming demonstrated greater capacity to maintain disciplined behavior even in contexts with limited adult supervision.

Differential Effects by Program Type and Implementation Approach

Analysis of variance comparing different types of religious programming revealed significant differences in their association with student discipline. Schools implementing comprehensive religious programs that balanced ritual practices with service learning, ethical reflection, and spiritual mentoring demonstrated significantly stronger discipline outcomes (mean discipline score = 16.4) compared to those focusing primarily on ritual observance (mean = 13.9) or religious knowledge acquisition (mean = 14.2). Figure 2 illustrates these differences across program types. This finding supports Barrett's (2020) distinction between "formalistic" and "transformative" religious programming, suggesting that multidimensional approaches addressing cognitive, behavioral, and affective dimensions of religious experience more effectively promote discipline than narrower approaches.

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The pedagogical approach employed in religious activities significantly moderated their relationship with discipline outcomes. Programs employing interactive, student-centered methods demonstrated stronger correlations with discipline ($r = 0.71$) compared to those using primarily didactic instruction ($r = 0.45$). Path analysis

revealed that this difference was partially mediated by student engagement levels, with interactive approaches generating higher engagement ($\beta = 0.39$) which in turn predicted improved discipline ($\beta = 0.42$). This finding aligns with Wilkins' (2021) research emphasizing the importance of student voice and active participation in religious programming designed to influence behavioral outcomes. Religious activities that positioned students as active moral agents rather than passive recipients of instruction more effectively promoted the internalization of values that guide disciplined behavior.

The degree of integration between religious activities and broader school culture emerged as another significant factor moderating the relationship between religious programming and discipline. Schools demonstrating high levels of integration—where religious values visibly informed disciplinary policies, teacher-student relationships, and general school climate—showed stronger correlations between religious activity participation and student discipline ($r = 0.69$) compared to schools where religious programming operated as a separate domain disconnected from other aspects of school life ($r = 0.39$). This finding supports Hassan's (2021) argument that religious activities influence student behavior most powerfully when they exist within coherent moral ecologies rather than as isolated program components. Students appeared more likely to translate religious values into disciplined behavior when they perceived consistency between the principles emphasized in religious activities and those embodied in broader school practices.

Mechanisms and Mediating Factors

Path analysis examining potential mediating mechanisms revealed that the relationship between religious activity intensity and discipline was significantly mediated by three primary factors: value internalization, school connectedness, and self-regulation skills. Figure 3 illustrates the path model with standardized coefficients indicating the strength of these relationships. Religious activity participation directly predicted increased value internalization ($\beta = 0.56$), stronger school connectedness ($\beta = 0.49$), and enhanced self-regulation ($\beta = 0.43$), which in turn predicted improved discipline ($\beta = 0.38, 0.36$, and 0.41 respectively). The direct effect of religious activity on discipline decreased substantially (from $\beta = 0.72$ to $\beta = 0.29$) when these mediators were included in the model, suggesting they account for a significant portion of the relationship. This finding supports Thompson's (2019) theoretical framework propos-

ing that religious activities influence behavioral outcomes through multiple complementary pathways rather than through a single causal mechanism.

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The quality of relationships formed within religious activity contexts emerged as a particularly important factor influencing discipline outcomes. Students reporting stronger connections with adult religious mentors demonstrated significantly higher discipline scores (mean difference = 4.2 points) compared to those reporting weaker mentoring relationships, even when controlling for overall religious activity participation. Similarly, students who developed positive peer relationships through religious activities showed better discipline outcomes than those who participated in the same activities but formed fewer meaningful connections. This relationship component adds nuance to Wilson and Park's (2021) identity development perspective, suggesting that religious activities may influence discipline partially through the formation of supportive relationships that reinforce positive identity development and provide social scaffolding for behavioral self-regulation.

Qualitative analysis of students' open-ended responses regarding how religious activities influenced their behavior revealed three prominent themes that help explain the quantitative correlations. First, many students (63%) described how religious principles provided them with moral clarity that guided decision-making in challenging situations. Second, a substantial proportion (57%) reported that religious practices such as prayer, meditation, or scripture study helped them develop self-control and emotional regulation. Third, numerous students (49%) mentioned how membership in religious communities created accountability and motivation for maintaining disciplined behavior. These themes align with Mahmood's (2020) multidimensional model of religious influence on behavior, suggesting that religious activities operate through complementary cognitive, affective, and social pathways to promote disciplined conduct.

The temporal dimension of religious activity participation proved significant, with longer-term involvement showing stronger correlations with discipline than short-term or intermittent participation. Students reporting consistent participation in religious activities for three or more years demonstrated significantly higher discipline scores (mean = 17.3) compared to those with one year or less participation (mean = 14.1), even after controlling for current participa-

tion levels. This finding suggests a cumulative effect of religious socialization on discipline development, supporting Abdullah's (2020) longitudinal research indicating that the behavioral influence of religious participation strengthens over time as values and practices become more deeply internalized. Schools with established traditions of religious programming demonstrated stronger program effects than those with recently implemented activities, suggesting that program maturity and institutional embodiment of religious values enhance their behavioral impact.

Analysis of interaction effects revealed that religious activities showed the strongest correlation with discipline among students from disadvantaged socioeconomic backgrounds ($r = 0.76$) compared to middle-class ($r = 0.65$) and affluent students ($r = 0.58$). This moderating effect of socioeconomic status supports Zhang's (2022) research suggesting that religious programming may provide particularly valuable structure and support for students with fewer alternative resources for positive development. Religious activities appeared to serve as a protective factor for vulnerable students, providing clear behavioral expectations, supportive relationships, and opportunities for positive recognition that might otherwise be limited in their life circumstances. This finding has important implications for schools serving disadvantaged populations, suggesting that well-implemented religious programming might help address discipline disparities associated with socioeconomic factors.

A significant interaction effect was also observed between religious activity participation and school type, with the strongest correlation between religious activities and discipline occurring in public schools ($r = 0.73$), compared to private religious schools ($r = 0.64$) and private secular schools ($r = 0.69$). This counterintuitive finding may reflect the fact that religious activities in public schools were more likely to be voluntary and interest-driven rather than compulsory, potentially attracting more intrinsically motivated participants. This interpretation aligns with Dewantara's (2018) observation that the voluntary nature of religious participation influences its impact on behavioral outcomes, with freely chosen engagement generating stronger internalization of associated values compared to mandated participation. The finding suggests that the implementation context of religious activities, including the degree of student agency in participation, significantly moderates their relationship with disciplinary outcomes.

Multiple regression analysis examining specific dimensions of discipline revealed that religious activity participation most strongly predicted improvements in proactive discipline dimensions—such as task persistence ($\beta = 0.48$), responsibility fulfillment ($\beta = 0.46$), and constructive classroom participation ($\beta = 0.43$)—compared to reactive discipline dimensions such as rule compliance ($\beta = 0.31$) and conflict avoidance ($\beta = 0.29$). This pattern supports Gardner's (2021) distinction between discipline as developmental capacity-building versus discipline as behavioral control, suggesting that religious activities contribute more strongly to the former. Students with high religious activity participation appeared to develop greater internal motivation for positive engagement with academic responsibilities rather than simply avoiding problematic behaviors, indicating that religious programming may foster a more holistic and developmentally advanced form of discipline.

The impact of religious activities on discipline demonstrated developmental progression, with the relationship strengthening as students advanced through grade levels. The correlation between religious participation and discipline was moderate among seventh graders ($r = 0.51$), stronger among ninth graders ($r = 0.68$), and strongest among eleventh graders ($r = 0.79$). This pattern suggests that as adolescents develop greater capacity for abstract thinking and identity consolidation, they may more effectively integrate religious principles into their behavioral self-regulation. This finding supports Johnson and Jang's (2022) developmental perspective on religious influence, which proposes that the behavioral impact of religious participation increases during middle and late adolescence as young people develop greater capacity for principled reasoning and autonomous value application. The finding suggests that religious programming may need to be developmentally calibrated to maximize its potential influence on student discipline across different age groups.

E. CONCLUSION

This research demonstrates a significant positive correlation between the intensity of school religious activities and student discipline levels, contributing to our understanding of how structured religious programming may influence behavioral outcomes in educational settings. The findings reveal that this relationship is not merely a matter of simple attendance at religious activities but is strongly mediated by the quality of engagement, the comprehen-

siveness of programming, and the degree to which religious values are integrated into the broader school culture. The most effective religious programs combine ritual practices with service learning, ethical reflection, and mentoring relationships, creating multidimensional experiences that address cognitive, behavioral, and affective dimensions of student development. The research further identifies key mechanisms through which religious activities appear to influence discipline—including value internalization, school connectedness, and self-regulation skill development—providing a more nuanced understanding of this relationship than previous studies that examined only direct correlations without exploring mediating pathways.

The implications of these findings extend to educational policy and practice across diverse school contexts, suggesting that thoughtfully designed religious programming can contribute positively to school disciplinary climates when implemented with attention to quality, student engagement, and developmental appropriateness. For religious schools, the research highlights the importance of moving beyond formalistic approaches to create more transformative religious experiences that foster authentic value internalization. For public schools in contexts where religious programming is constitutionally permissible, the findings suggest potential benefits of voluntary religious activities that provide structured opportunities for ethical reflection and community building. For all schools, the study underscores the importance of creating coherent moral ecologies where values are not only taught explicitly but are embodied in institutional practices and relationships. As educational systems continue to address challenges related to student behavior and school climate, this research provides evidence that well-implemented religious activities represent one potentially valuable strategy for promoting student self-discipline and creating positive learning environments characterized by responsible student conduct.

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