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The Influence of Islamic Religiosity on Students' Social Behavior at SMAN 2 Tulang Bawang Tengah

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ARTICLE INFO	ABSTRACT
Received: 03 June 2026 Revised: 21 June 2026 Accepted: 04 July 2026 Published: 25 July 2026 Keywords: Islamic religiosity; social behavior; senior high school students Corresponding Author: Author Name bustanulyulia@uinponorogo.ac.id DOI: https://doi.org/10.XXXXX/BECR.XXXX Copyright: © BECR (2026) License: CC BY 4.0 How to Cite: Panca Novianto, Bustanul Yuliani, Ika Ariyati, & Muhimmatul Mukaromah. (2026). The Influence of Islamic Religiosity on Students' Social Behavior at SMAN 2 Tulang Bawang Tengah. <i>Bulletin of Educational Counseling Research</i>, 1(1), 54–65. Retrieved from https://attractivejournal.com/index.php/becr/article/view/2648	<i>This study aimed to analyze the influence of Islamic religiosity on students' social behavior at SMA Negeri 2 Tulang Bawang Tengah. A quantitative approach with a correlational-predictive design was employed. The population consisted of 705 students, while the sample comprised 88 students selected through cluster sampling using the Slovin formula with a 10% margin of error. Islamic religiosity was measured using the Kaffah of Islamic Scale (KIS), and students' social behavior was measured using the Social Conduct Scale (SCS). Data were analyzed using IBM SPSS Statistics, encompassing descriptive statistics, validity and reliability testing, normality and linearity testing, Spearman correlation, and simple linear regression. The results indicated that students' Islamic religiosity was predominantly in the moderate category (90%), as was students' social behavior (72%). The Spearman correlation revealed a very weak and non-significant relationship between the two variables ($\rho = 0.011$, $p = 0.917$). Simple linear regression similarly showed that Islamic religiosity did not significantly predict students' social behavior ($B = 0.107$, $\beta = 0.081$, $t = 0.753$, $p = 0.454$, $R^2 = 0.007$). Accordingly, the research hypothesis was not supported by the empirical data. These findings suggest that students' social behavior</i>

may be more strongly shaped by contextual factors such as family dynamics, peer relationships, school culture, self-regulation, and digital media use.

1. INTRODUCTION

Students' social behavior constitutes a central concern in secondary education, as schools serve not only as spaces for academic achievement but also as environments for character formation, the cultivation of responsibility and empathy, and the development of prosocial competencies. During adolescence, students are in a developmental phase that renders them particularly susceptible to peer influence, shifts in the social environment, and the increasingly intensive use of digital technology. Peer interaction, teacher–student relationships, school culture, and the digital environment may collectively shape students' patterns of social conduct. Consequently, observable dimensions of social behavior including politeness, respect for teachers, concern for peers, responsibility, and self-regulation represent issues of considerable relevance for educational practice and school counseling services.

In the context of Islamic education, religiosity occupies a significant position because it encompasses not only matters of belief and worship practice but also moral and social dimensions. Islamic religiosity may function as a normative foundation that guides students in evaluating their actions, regulating their behavior, and constructing social relationships in accordance with Islamic values. Values such as honesty, responsibility, tolerance, respect for others, and social concern are core tenets of Islamic teaching that ought to be expressed in daily life. Accordingly, Islamic religiosity should be understood not merely as religious knowledge but as an integration of belief, devotional practice, morality, and social conduct.

A number of studies have demonstrated that religiosity and Islamic education are associated with character formation and students' social behavior. Religious involvement has been reported to correlate with social competence, adjustment, and prosocial behavior among Indonesian Muslim adolescents (French et al., 2008). Adolescent religiosity has also been linked to parent adolescent relationships and social adjustment, indicating that religion may play a role in shaping prosocial orientations among Indonesian Muslim youth (French et al., 2014). Furthermore, religiosity has been associated with reduced adolescent problem behavior and may function as a protective factor against antisocial tendencies (French et al., 2014). In educational contexts, Islamic Religious Education has been found to contribute to the development of students' social character in secondary schools, particularly with respect to

instilling social responsibility, moral values, and concern for others (Rahman et al., 2024). Islamic Religious Education has additionally been regarded as having a strategic role in adolescent character formation by integrating value education, moral development, and religious socialization (Muslimah et al., 2026). Other studies indicate that Islamic school environments, peer relationships, and positive learning practices can foster students' prosocial behavior, including empathy and cooperation (Hady et al., 2025).

These findings are corroborated by Yusoff et al. (2022), who demonstrated that religiosity relates to students' prosocial behavior through the mechanisms of moral reasoning and value internalization. Hardy and Carlo (2005) further showed that the relationship between religiosity and prosocial behavior may be mediated by prosocial values, suggesting that religious values do not merely operate as normative knowledge but may shape how students evaluate social actions and make decisions within their interpersonal relationships. Nevertheless, the relationship between Islamic religiosity and social behavior cannot be assumed to be automatic. Students who engage in religious learning or possess religious understanding do not necessarily display social behavior consistent with religious values, given that social conduct may also be influenced by family, peers, school culture, social media, self-regulation, and the process of value internalization.

This condition is evident in the context of SMA Negeri 2 Tulang Bawang Tengah. A preliminary interview with a classroom teacher revealed several patterns of student social behavior that were inconsistent with Islamic educational values, including diminished politeness, indifference toward teachers, lack of respect, and tendencies toward problematic conduct such as online gambling (A. S. Nugroho, personal communication, December 22, 2025). This phenomenon should be understood within a broader context: adolescent social behavior problems may be interrelated with digital behavior and exposure to online risks (Romer & Moreno, 2017). In the Indonesian context, Bowes et al. (2019) also demonstrated that adolescent social interaction problems such as bullying require school-based interventions involving both teachers and students. These initial observations indicate a discrepancy between the religious values students encounter in formal education and the social behavior they exhibit in school life.

Although several studies have established a relationship between religiosity and adolescents' social behavior, a number of gaps remain. First, many studies still employ general measures of religiosity that may not fully capture the distinctive character of Islamic religiosity as a multidimensional construct. Research on Indonesian Muslim religiosity highlights the need for measurement instruments that account for dimensions of belief, religious practice, religious

experience, and social expression Bowes et al. (2019). Second, studies that position Islamic religiosity as a predictor of students' social behavior in public senior high schools remain relatively limited, particularly in the Indonesian general secondary school context. Third, existing studies have tended to discuss Islamic Religious Education as a broad factor in character formation without specifically examining how Islamic religiosity encompassing belief, worship, personal values, interpersonal relations, and morality relates to students' social behavior.

To address these gaps, this study utilized the Kaffah of Islamic Scale (KIS) as the basis for measuring Islamic religiosity. The KIS was developed to measure Islamic religiosity multidimensionally through five dimensions: belief, formal ritual, interpersonal, personal, and morality (Amalia et al., 2023). The application of KIS is particularly relevant to this study because students' social behavior is shaped not only by religious knowledge in a cognitive sense but also by the extent to which Islamic values are internalized, practiced, and expressed in social relationships.

Based on the foregoing discussion, this study aimed to analyze the influence of Islamic religiosity on students' social behavior at SMA Negeri 2 Tulang Bawang Tengah. The study is expected to offer empirical contributions to the fields of educational counseling, Islamic Religious Education, and secondary school character development. The hypothesis proposed is that Islamic religiosity significantly influences students' social behavior at SMA Negeri 2 Tulang Bawang Tengah.

2. METHOD

2.1 Research Design

This study employed a quantitative approach with a correlational-predictive design. This design was selected because the study aimed to examine the influence of Islamic religiosity on students' social behavior, with Islamic religiosity positioned as the predictor variable and social behavior as the criterion variable. Through this design, the study sought to determine the direction, significance, and magnitude of the contribution of Islamic religiosity in predicting students' social behavior.

2.2 Participants

The population consisted of all students of SMA Negeri 2 Tulang Bawang Tengah who were actively enrolled in Islamic Religious Education during the 2025/2026 academic year, totaling 705 students. The sample comprised 88 students determined using the Slovin formula

with a 10% margin of error. The sampling technique used was probability sampling with a cluster sampling approach, given that the student population was organized into class groups. The selected class clusters were X 2, X 6, XI A4, and XI A5. The demographic characteristics of the respondents are presented in Table 1.

Table 1
Demographic Characteristics of Respondents (N = 88)

Characteristic	Category	<i>n</i>	%
Gender	Female	62	70.5
	Male	26	29.5
Grade Level	Grade X	53	60.2
	Grade XI	35	39.8
Class	X 2	28	31.8
	X 6	25	28.4
	XI A4	15	17.0
	XI A5	20	22.7
Total		88	100.0

2.3 Instruments

Two instruments were used in this study: the Islamic religiosity scale and the social behavior scale. Both were constructed as closed-ended questionnaires employing a five-point Likert scale (1 = strongly disagree to 5 = strongly agree). The Islamic religiosity scale was developed based on the construct of the Kaffah of Islamic Scale (Amalia et al., 2023), covering five dimensions: belief, formal ritual, interpersonal, personal, and morality, with 20 items in total. The use of a multidimensional Islamic religiosity instrument was considered necessary given the consensus that religiosity measures must be contextually appropriate for Indonesian Muslim populations (Amalia et al., 2023; Subchi et al., 2022; Sukmawati et al., 2022). Higher scores indicated higher levels of Islamic religiosity.

Students' social behavior was measured using a scale adapted from the Social Conduct Scale (SCS), a self-report instrument developed to assess children's and adolescents' behavioral tendencies, including prosocial, antisocial, and oppositional-defiant behavior (Reppold et al., 2016). In this study, the scale comprised 13 items. Negatively worded items were reverse-scored prior to analysis. Higher total scores indicated more positive social behavior.

Prior to hypothesis testing, both instruments were assessed for validity and reliability. Item validity was tested using Pearson product-moment correlation between item scores and total scores, with items retained when the calculated *r* value exceeded the critical *r* table value.

Instrument reliability was evaluated using Cronbach's alpha, with a minimum acceptable criterion of $\alpha > 0.70$.

2.4 Data Analysis

Data were collected via a Google Form questionnaire distributed to the selected student clusters. Prior to administration, respondents received information regarding the research objectives, data confidentiality, and completion instructions. The data were analyzed using IBM SPSS Statistics 26, incorporating descriptive statistics, validity and reliability testing, normality testing (Kolmogorov-Smirnov), linearity testing (Deviation from Linearity), Spearman rank-order correlation, and simple linear regression. Spearman correlation was selected as the primary inferential analysis because the normality test indicated non-normally distributed residuals. Simple linear regression was reported as a supplementary analysis to examine the predictive contribution of Islamic religiosity, interpreted with caution in light of the violated normality assumption.

3. RESULTS

Descriptive statistics were computed to examine the distribution of scores for Islamic religiosity and students' social behavior. The results are presented in Table 2.

Table 2
Descriptive Statistics and Score Categorization of Study Variables

Variable	Min	Max	<i>M</i>	<i>SD</i>	Dominant Category (n; %)
Islamic Religiosity	48	99	86.43	8.40	Moderate (n = 79; 90.0%)
Social Behavior	20	62	35.80	11.06	Moderate (n = 63; 71.6%)

Note. *M* = mean; *SD* = standard deviation. The dominant category reflects the classification with the highest frequency. Percentages are rounded to one decimal place.

The descriptive results indicated that students' Islamic religiosity had a mean score of 86.43 (*SD* = 8.40). The majority of students fell into the moderate category of Islamic religiosity (n = 79; 90.0%), with only a small proportion in the low or high categories. Students' social behavior yielded a mean score of 35.80 (*SD* = 11.06), with most respondents also classified in the moderate category (n = 63; 71.6%). These findings indicate that both variables were generally distributed at a moderate level among the respondents. Prior to hypothesis testing, the validity and reliability of both instruments were examined. The results are summarized in Table 3.

Table 3
Summary of Validity and Reliability of Research Instruments

Instrument	Items (n)	<i>r</i> Range	Cronbach's α	Interpretation
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Islamic Religiosity Scale	20	0.335–0.737	0.889	Valid and reliable
Social Behavior Scale	13	0.232–0.869	0.923	Valid and reliable

Note. r = item-total correlation coefficient; α = Cronbach's alpha coefficient. The critical r table value at $n = 88$ ($\alpha = .05$, two-tailed) is 0.209. All items were retained. Both instruments met the minimum reliability criterion ($\alpha > 0.70$).

The validity test demonstrated that all items in both instruments were valid, as the calculated r values exceeded the critical r table value of 0.209. The Islamic religiosity scale yielded item-total correlation values ranging from 0.335 to 0.737, while the social behavior scale yielded values ranging from 0.232 to 0.869. Both instruments were also confirmed to be reliable, with Cronbach's alpha values of 0.889 and 0.923 for the Islamic religiosity and social behavior scales, respectively, each exceeding the minimum criterion of 0.70. Assumption testing and hypothesis testing were subsequently conducted to examine the relationship between Islamic religiosity and students' social behavior. The results are summarized in Table 4.

Table 4
Results of Assumption Testing and Hypothesis Testing

Analysis	Statistical Value	p	Interpretation
Normality test (Kolmogorov-Smirnov)	$Z = 1.872$	.002	Non-normal residuals; Spearman correlation used
Linearity test (Deviation from Linearity)	$F = 0.957$	.533	Linearity assumption met
Spearman correlation	$\rho = 0.011$	.917	Very weak, non-significant relationship
Simple linear regression	$F(1, 86) = 0.567$	.454	Non-significant regression model
Coefficient of determination	$R^2 = 0.007$	-	0.7% variance explained

Note. Spearman correlation was selected as the primary analysis following the violation of the normality assumption. Simple linear regression was conducted as a supplementary analysis. p values for the Spearman correlation and regression are two-tailed.

The normality test (Kolmogorov-Smirnov) indicated that the residuals were not normally distributed ($Z = 1.872$, $p = .002$). Accordingly, Spearman rank-order correlation was employed as the primary inferential analysis. The result indicated a very weak and non-significant relationship between Islamic religiosity and social behavior ($\rho = 0.011$, $p = .917$). The linearity test showed no significant deviation from linearity ($F = 0.957$, $p = .533$), indicating that the linearity assumption was satisfied. As a supplementary analysis, simple linear regression was conducted. The regression model was not statistically significant,

$F(1, 86) = 0.567$, $p = .454$, and Islamic religiosity accounted for only 0.7% of the variance in social behavior ($R^2 = 0.007$).

The regression coefficient analysis was conducted to examine the extent to which Islamic religiosity predicted students' social behavior. The results are presented in Table 5.

Table 5
Regression Coefficients of Islamic Religiosity Predicting Social Behavior

Predictor	<i>B</i>	<i>SE</i>	β	<i>t</i>	<i>p</i>
Constant	26.601	12.287	—	2.165	.033
Islamic Religiosity	0.107	0.141	.081	0.753	.454

Note. *B* = unstandardized regression coefficient; *SE* = standard error; β = standardized regression coefficient; *t* = *t* statistic; *p* = two-tailed significance value. $R^2 = 0.007$.

The regression coefficient analysis indicated that Islamic religiosity did not significantly predict students' social behavior ($B = 0.107$, $SE = 0.141$, $\beta = 0.081$, $t = 0.753$, $p = .454$). Although the regression coefficient was positive, the effect was not statistically significant. The estimated regression equation was: $Y = 26.601 + 0.107X$. This equation indicates that each one-unit increase in Islamic religiosity was associated with a 0.107-unit increase in social behavior scores; however, given that $p > .05$, this increase was not statistically meaningful. The research hypothesis that Islamic religiosity significantly influences students' social behavior was therefore not supported by the empirical data.

4. DISCUSSION

This study aimed to examine the influence of Islamic religiosity on students' social behavior at SMA Negeri 2 Tulang Bawang Tengah. The findings indicated that both Islamic religiosity and students' social behavior were generally at a moderate level. This suggests that students possessed a sufficient degree of religious orientation and displayed adequate social behavior, yet neither dimension had reached a consistently high level. In other words, Islamic values may have been understood and accepted by students but were not necessarily expressed strongly in their everyday social interactions.

Hypothesis testing demonstrated that Islamic religiosity was not significantly associated with students' social behavior. The Spearman correlation yielded a very weak, non-significant result ($\rho = 0.011$, $p = .917$), and simple linear regression confirmed that Islamic religiosity did not significantly predict social behavior, accounting for only 0.7% of its variance ($R^2 = 0.007$). These results indicate that the proposed hypothesis was not supported by the empirical data.

This finding does not imply that Islamic religiosity is inconsequential; rather, it suggests that the relationship between religiosity and social behavior is neither direct nor straightforward. Conceptually, Islamic religiosity is a multidimensional construct encompassing belief, formal ritual, interpersonal relations, personal values, and morality (Amalia et al., 2023). Nevertheless, the present findings indicate that these dimensions do not automatically translate into observable social behavior in the school context. Religious knowledge and religious orientation may provide a normative foundation, but they require internalization, habituation, and social reinforcement before being expressed as stable behavioral patterns.

One plausible explanation is that students' religiosity may predominantly operate at the cognitive or normative level. Students may possess religious knowledge, endorse Islamic values, and understand the significance of worship, yet this does not necessarily lead to the consistent enactment of those values in daily social conduct. A student may, for instance, understand that Islam prescribes politeness, respect, responsibility, and concern for others, while still falling short of these standards in actual interactions with teachers and peers. This interpretation is consistent with the view that religiosity may influence behavior through mediating mechanisms such as prosocial values, moral reasoning, and value internalization (Hardy & Carlo, 2005; Yusoff et al., 2022).

An additional explanation lies in the multidetermined nature of adolescent social behavior. Family environment, peer influence, school culture, digital media exposure, self-regulation, and emotional states may all shape how students behave socially. French et al. (2013) demonstrated that parent adolescent relationships and religiosity are jointly associated with the social adjustment of Indonesian Muslim adolescents. Simons et al. (2004) further explained that family religiosity may influence adolescent antisocial behavior through family-level mechanisms. Accordingly, students' social behavior may be best understood as the product of interactions between personal values and the social environment, rather than as the direct outcome of individual religiosity alone.

The non-significant result may also reflect characteristics of the data and the measurement approach. The predominance of respondents in the moderate religiosity category indicates limited variability in the predictor variable, which may have constrained its capacity to explain differences in the outcome. Furthermore, this study relied on self-report instruments, which are susceptible to social desirability bias. Given that both religiosity and social behavior carry positive social valence, respondents may have tended to present themselves favorably. As Regnerus and Uecker (2007) noted, studies involving sensitive self-reported constructs are

susceptible to embarrassment, social desirability effects, or respondents' reluctance to provide fully candid answers.

The findings of this study diverge from several prior studies that found positive relationships between religiosity, Islamic education, and prosocial or moral behavior. French et al. (2008) reported that religious involvement was associated with social competence and adjustment among Indonesian Muslim adolescents. Purwono et al. (2019) found that religiosity and effortful control were jointly associated with antisocial behavior in the same population. Hady et al. (2025) further emphasized the role of school-based strategies in fostering students' prosocial behavior. The discrepancy between these findings and the present results underscores that religious orientation likely requires support from additional psychological and contextual factors to exert a meaningful influence on students' social conduct.

From a practical standpoint, the findings suggest that efforts to strengthen Islamic religiosity in schools should extend beyond the transmission of religious knowledge. Schools need to create conditions that enable religious values to be actively practiced in daily interactions. Such conditions may be cultivated through teacher role modeling, positive discipline, school counseling services, peer-based programs, and a consistent school culture that reinforces respect, empathy, responsibility, and cooperation. School-based interventions have demonstrated relevance in addressing adolescent social behavior problems, including bullying and responsibility development (Bowes et al., 2019; Chen et al., 2025). It is therefore essential for Islamic Religious Education teachers, school counselors, homeroom teachers, and school administrators to collaborate so that religious values are not merely taught but actively embodied in school life.

In sum, this study contributes to the literature by providing empirical evidence that Islamic religiosity was not a significant direct predictor of students' social behavior in this particular context. This finding is theoretically important as it cautions against the assumption that higher religiosity will automatically produce better social behavior. Instead, the relationship between Islamic religiosity and social behavior appears to be more complex, likely mediated or moderated by variables such as moral reasoning, self-regulation, family support, peer influence, school climate, and digital media use. Future research should incorporate these variables to offer a more comprehensive account of how Islamic religiosity relates to adolescents' social behavior.

5. CONCLUSION

This study examined the influence of Islamic religiosity on students' social behavior at SMA Negeri 2 Tulang Bawang Tengah. The findings indicated that both variables were predominantly at the moderate level. Spearman rank-order correlation and simple linear regression analyses demonstrated that Islamic religiosity was not significantly associated with, nor predictive of, students' social behavior, accounting for only 0.7% of the variance. The research hypothesis was consequently not supported by the empirical data.

These findings suggest that students' social behavior cannot be explained solely by Islamic religiosity. Although religious orientation may provide a moral foundation, its influence on social behavior is likely contingent upon additional psychological and contextual factors, including moral reasoning, self-regulation, family support, peer influence, school culture, and digital media exposure. This study has several limitations: it was conducted at a single school, employed a cross-sectional design, and relied exclusively on self-report measures. Future research should involve broader and more diverse samples, adopt longitudinal or mixed-method designs, and examine potential mediating and moderating variables to develop a more nuanced and comprehensive understanding of students' social behavior.

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