

The Influence of Family, School, and Community Environments on Students' Religious and Social Behavior

Muhammad Syukri^{1*}, Aunia Ulfah¹, Nurhidayani¹, Muhammad Syahdan Majid¹

¹Universitas Sapta Mandiri, South Kalimantan, Indonesia

*Corresponding author email: syukriiii@univms.ac.id

Received: 20 October 2025; Revised: 26 November 2025; Published: 3 February 2026

Abstract: This study aims to analyze the influence of family, school, and community environments on the religious and social behavior of students at State Islamic Senior High Schools (MAN) in Hulu Sungai Tengah Regency. These three environments are seen as complementary educational centers in shaping students' spiritual and moral character. Using a quantitative approach with a causal-comparative design, this study involved 248 respondents selected through stratified proportional random sampling. Data were collected through questionnaires, observation, and documentation, then analyzed using multiple linear regression. The results showed that all environmental variables had a positive and significant influence both partially and simultaneously. The family environment contributed 14.5% to students' religious behavior and 13.7% to students' social behavior. The school environment contributed 17.6% to religious behavior and 19.2% to social behavior, demonstrating the strong role of madrasas in fostering religious values and social interaction. Meanwhile, the community environment contributed the largest contribution, namely 20.8% to religious behavior and 20% to social behavior, emphasizing the role of the community as a space for practicing real morals. Simultaneously, the third environment explained 24.7% of the variance in students' religious behavior and 28.2% in their social behavior. This finding confirms that character formation is inseparable from the synergy between family, school, and community. This research has significant implications for Islamic education management, particularly in strengthening collaboration between the third environment to achieve holistic, sustainable character development aligned with Islamic education principles.

Keywords: Character Education; Community Environment; Family Environment; Islamic Education; School Environment

Citation: Syukri, M., Ulfah, A., Nurhidayani, N., & Majid, M. S. (2026). The Influence of Family, School, and Community Environments on Students' Religious and Social Behavior. *PPSDP International Journal of Education*, 5(1), 82-101. <https://doi.org/10.59175/pijed.v5i1.682>

Copyright: © 2026 by the authors. Published by Perkumpulan Program Studi Doktor Pendidikan. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY-NC 4.0) license.



A. Introduction

Education is a fundamental aspect of human life that determines the quality of individuals and society. It serves not only as a means of acquiring knowledge but also as a process of forming values, attitudes, and behaviors that reflect a person's faith and morality ([Alam et al., 2024](#)). In Islam, education is positioned as an obligation that integrates intellectual growth and spiritual refinement ([Daradjat, 2004](#)). This is reflected in the Qur'anic command in Surah Al'Alaq (96): 1-5, which emphasizes reading and learning as acts of worship. The Prophet Muhammad (peace be upon him) declared that seeking knowledge is a duty upon every Muslim, highlighting the sacred dimension of education as a process of moral and intellectual enlightenment. Thus, education in Islam becomes the medium through which the believer develops religious awareness and social responsibility in accordance with divine guidance ([Bronkhorst, 2018](#); [Rasyid et al., 2024](#)).

Within the framework of Indonesian education, the significance of education is legally and philosophically affirmed in Law No. 20 of 2003 concerning the National Education System. The law defines education as a conscious and planned effort to develop the learner's potential in spiritual strength, selfcontrol, personality, intelligence, noble character, and the skills required by the individual and society. Islamic educational institutions, such as *madrasahs*, embody this mandate by aligning the objectives of national education with Islamic principles. As articulated by AlAbrasyi, Islamic education aims to form moral character, balance religious and worldly affairs, and prepare students for meaningful participation in life. The essence of this integration lies in nurturing both intellectual competence and spiritual maturity, ensuring that education serves as a bridge between faith and daily practice ([Putra et al., 2024](#)).

Education occurs not only within formal institutions but also through the interplay of various environments that shape a student's moral and behavioral development ([Bronfenbrenner, 1979](#); [Nupus et al., 2023](#)). The family provides the foundational setting where children internalize religious values and social norms. Schools function as structured institutions that guide students toward academic achievement and disciplined character formation. The community, as the broader environment, reinforces these values through cultural practices, social interactions, and communal worship ([Dewantara, 2004](#); [Putnam, 2000](#)). Together, these three environments form what is known as the *tripusat pendidikan* or educational tricenter, a concept emphasizing that moral education is a shared responsibility among family, school, and society.

The quality of interaction within these three environments significantly affects the development of students' religious and social behavior ([Bandura, 1977, 1986](#); [Epstein & Sheldon, 2023](#)). A nurturing family cultivates emotional stability and piety, a supportive school fosters discipline and cooperation, and an engaged community provides opportunities for social learning and empathy. Conversely, disharmony or neglect in any of these environments can lead to behavioral imbalances, moral disengagement, and weakened religious commitment. Recent educational research

has indicated that moral and social formation requires not only formal instruction but also consistent modeling and reinforcement across the three educational settings ([An & Hakim, 2025](#)).

In the context of modern challenges, the dynamics of family, school, and community relations have been transformed by rapid technological, social, and cultural changes ([Syafi'i & Karim, 2025](#)). The COVID19 pandemic, for instance, disrupted traditional learning interactions and weakened the communal dimension of education. Many students experienced a decline in religious observance and social empathy due to reduced engagement with teachers, peers, and religious activities ([Fadilah & Nurhayati, 2023](#)). These circumstances illustrate how interconnected educational environments profoundly influence students' moral and spiritual behavior, revealing the need for a comprehensive understanding of their role in shaping the character of young Muslims.

The family serves as the first and most fundamental environment in shaping a student's moral and religious foundation. It is within the family that children learn basic values, manners, and patterns of interaction that later define their character. Parents play a central role as educators through daily guidance, communication, and example ([Ghozali, 2021](#)). The family is not only a place of biological growth but also the initial school of the soul, where children observe and internalize faith, worship, and moral behavior. A religious family atmosphere marked by regular worship, mutual respect, and emotional warmth creates a stable moral basis for students to develop a sense of responsibility and empathy. Conversely, the absence of parental attention, religious practice, or emotional support often leads to indifference, weak discipline, and low spiritual awareness among students ([Ulwan, 2007](#)).

The school, as the second environment, provides structured opportunities for intellectual development and moral cultivation. Through the curriculum, teaching methods, and extracurricular activities, schools not only transfer knowledge but also instill values of honesty, cooperation, and discipline ([Muhaimin, 2014](#)). Teachers act as moral role models whose words and actions directly influence students' behavior and perception of religious life. A positive school climate characterized by fairness, respect, and supportive relationships encourages students to behave ethically and socially. In Islamic educational institutions such as *madrasahs*, religious and social education are integrated into daily school practices, ensuring that learning goes beyond academic competence toward character formation. When schools consistently implement religious guidance, students tend to show stronger discipline in worship, better communication with peers and teachers, and greater sensitivity to social needs.

The community forms the third and broadest educational environment, complementing the role of the family and school. It is within the community that students experience social reality and practice moral teachings in everyday life ([Rosyid & Qodir, 2024](#)). Religious gatherings, community service, and social events offer opportunities for moral reinforcement through collective participation. A supportive community that upholds religious values can strengthen students'

awareness of social responsibility and collective harmony. On the other hand, exposure to negative influences such as peer delinquency, moral indifference, or materialistic lifestyles can undermine the values learned at home and school. Therefore, community involvement in education through religious institutions, local leaders, and social organizations is essential to sustain the moral ecosystem that nurtures students' religious and social behavior ([Nucci et al., 2025](#)).

In general, the three environments family, school, and community operate as an interdependent system that forms the educational ecology of moral and social development ([Aini & Rahman, 2023](#)). The effectiveness of one environment is often linked to the strength of the others. A balanced and synergistic relationship among these settings provides continuity in moral education and ensures that students' religious and social character develops holistically. When these environments work in harmony, they create an integrated learning experience that connects religious understanding with daily conduct, reflecting the true essence of Islamic education ([Fitriani et al., 2023](#)).

Religious behavior among students represents the internalization of faith and worship into consistent daily practices. In Islamic education, religiosity is not limited to ritual performance but extends to awareness, sincerity, and discipline in carrying out moral obligations ([Jalaluddin, 2016](#)). Students who develop religious consciousness tend to demonstrate self-control, empathy, and respect for others. Acts such as praying on time, reading the Qur'an, showing gratitude, and maintaining honesty reflect the internalization of *iman* (faith) and *amal saleh* (righteous deeds) ([Abidin & Kurniawati, 2022](#)). Within the school environment, teachers and administrators play a crucial role in nurturing this behavior by modeling piety and integrating spiritual reflection into the learning process. Regular religious activities such as congregational prayers, Qur'anic recitation programs, and Islamic discussions become instruments of character formation that shape students into morally aware individuals ([Muhaimin, 2014](#)).

Social behavior, on the other hand, manifests as students' ability to interact ethically and empathetically within their environment ([Jalaluddin, 2016](#)). In the context of *madrasah* education, social values are cultivated alongside religious principles through cooperative learning, community projects, and school-based social service. The ability to work collaboratively, show respect for teachers and peers, and demonstrate care for others are key indicators of positive social development. A student who possesses good social character not only interacts harmoniously but also contributes to the community's moral stability ([Nucci et al., 2025](#)). This social maturity becomes more visible when students participate in activities that promote mutual assistance, conflict resolution, and compassion. Thus, religious and social dimensions are intertwined; religiosity becomes meaningful when expressed through social conduct, and social harmony is sustained when rooted in spiritual values ([Jalaluddin, 2016](#)).

The adolescent stage, which encompasses the age range of Madrasah Aliyah students, represents a critical phase of personality formation. Psychologically, it is a period of

transition marked by curiosity, emotional fluctuation, and a desire for independence. Students often face inner conflict between idealism and reality, which affects their consistency in practicing religious and moral teachings ([Azzahra et al., 2025](#)). Rapid technological exposure and peer influence further challenge their moral stability. However, when educational environments especially Islamic schools offer emotional support, moral guidance, and participatory learning experiences, students are more likely to maintain spiritual commitment and social sensitivity. The cultivation of *akhlaq al-karimah* (noble character) becomes not only an educational goal but also a psychological necessity to help adolescents navigate this transitional stage with moral clarity and purpose ([Maulana & Dewi, 2023](#)).

Character building in Islamic education is a comprehensive process that involves the continuous interaction between the individual and their educational environment. The school, as an institutional environment, provides not only academic instruction but also moral cultivation through its culture, policies, and practices. When the educational environment reflects Islamic values such as discipline, sincerity, respect, and cooperation students gradually internalize these principles into their behavior ([Ismail et al., 2024](#)). Teachers act as moral exemplars whose attitudes and consistency in upholding religious norms have a lasting influence on students. In this context, the educational environment functions as a living system of values, where students observe, imitate, and eventually embody the moral standards they experience daily ([Hidayatullah & Karim, 2022](#)).

A positive educational environment also supports the balance between intellectual growth and spiritual maturity. Islamic education views knowledge (*'ilm*) as inseparable from morality (*akhlaq*), where learning aims not merely to enhance cognitive abilities but to nurture ethical awareness and devotion to Allah SWT. Schools that foster reflective dialogue, community involvement, and religious participation create spaces where students can translate their faith into social responsibility ([Muhaimin, 2014](#)). Through structured programs such as mentoring, student organizations, and community engagement, learners are trained to become individuals who are intellectually competent and morally grounded. These processes ensure that education goes beyond cognitive development and contributes to the formation of moral character and social harmony ([Daradjat, 2004](#)).

In the broader perspective, character education in Islamic institutions such as *madrasahs* embodies the integration of faith, knowledge, and action ([Latif & Rahman, 2025](#)). The family, school, and community each provide complementary roles in shaping students' religious and social identity ([Zubaidah et al., 2024](#)). The harmony among these environments establishes a moral ecosystem that fosters mutual respect, empathy, and responsibility. When the values of religious devotion and social awareness are consistently cultivated through formal and informal learning experiences, they form the foundation for a generation capable of maintaining both personal piety and communal solidarity ([Fauzan & Hidayah, 2023](#)).

B. Methods

This study applied a quantitative causal-comparative design to examine the influence of family, school, and community environments on students' religious and social behavior at Madrasah Aliyah Negeri (MAN) in Hulu Sungai Tengah Regency. The causal-comparative approach was chosen to identify cause-and-effect relationships between variables through statistical analysis based on observed outcomes. The research employed a field study approach, enabling the collection of direct data from the natural learning environment ([Ary et al., 2019](#)). The study was conducted at three state Islamic senior high schools: MAN 1 Hulu Sungai Tengah, MAN 2 Hulu Sungai Tengah, and MAN 4 Hulu Sungai Tengah. These institutions were selected purposively to represent different social and geographical contexts within the regency. The population of this research comprised all eleventh-grade students from the three schools, totaling 638 students. The sample size was determined using the Yamane formula with a 5% margin of error, resulting in a total sample of 248 respondents. Sampling was carried out using a stratified proportional random sampling technique, ensuring representation across the three schools and maintaining proportional balance with the population distribution.

The data in this study were obtained through three techniques: questionnaires, observation, and documentation. The main data collection instrument was a structured questionnaire using a four-point Likert scale, ranging from "never" to "always." The questionnaire covered five variables: three independent variables family environment (X1), school environment (X2), and community environment (X3) and two dependent variables religious behavior (Y1) and social behavior (Y2). Each variable was operationalized through several indicators reflecting religious and moral practices such as prayer, honesty, discipline, cooperation, and social responsibility. Instrument validity was tested using Pearson's correlation, while reliability was confirmed through Cronbach's Alpha coefficients, all of which exceeded 0.80, indicating strong internal consistency ([Ghozali, 2021](#)). Supporting data were collected through observation and documentation. Observation focused on the physical and social conditions of each school and the students' religious and social activities in family, school, and community contexts. Documentation included school profiles, student data, teacher lists, and photographs related to field activities ([Ary et al., 2019](#)).

The collected data were analyzed using multiple regression analysis to determine the degree of influence of each independent variable on the dependent variables ([Pallant, 2020](#)). Before hypothesis testing, the data were subjected to validity and reliability tests, as well as classical assumption tests including normality, multicollinearity, and heteroscedasticity checks to ensure model accuracy ([Ghozali, 2021](#); [Pallant, 2020](#)). Statistical analysis was conducted using SPSS version 25, applying both partial (t-test) and simultaneous (F-test) analyses to examine the significance of the relationships between variables. Additionally, the coefficient of determination (R^2) was used to measure how well the independent variables explained variations in the dependent variables ([Cohen et al., 2018](#)).

C. Results and Discussion

This study aims to explain the relationship between three independent variables the family environment (X1), school environment (X2), and community environment (X3) and two dependent variables, namely students' religious behavior (Y1) and students' social behavior (Y2) in *Madrasah Aliyah Negeri* (MAN) throughout Hulu Sungai Tengah Regency. Through statistical analysis using SPSS version 25, the study investigates how each educational environment individually and collectively contributes to students' moral and religious character development. From the data processing, the following results were obtained.

The Effect of Family Environment on Students' Religious and Social Behavior

The results of the regression analysis reveal that the family environment (X1) has a positive and statistically significant effect on both students' religious behavior (Y1) and students' social behavior (Y2). This indicates that a supportive and religiously oriented family setting contributes meaningfully to shaping the students' spiritual and moral development ([Rasyid et al., 2024](#)).

Table 1. Effect of family environment on students' religious behavior - Coefficient of Determination = 14.5%, Sig. < 0.05

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.381 ^a	.145	.142	4.908		
a. Predictors: (Constant), L. Family						
Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	20.550	2.465		8.337	.000
	L. Family	.284	.044	.381	6.458	.000
a. Dependent Variable: P. Religious						

The statistical findings show that the family environment explains 14.5% of the variance in students' religious behavior. This means that consistent religious routines, effective communication, and parental involvement within the home environment significantly influence students' faith-based attitudes and the discipline of worship. The result supports the view that the home is the first and primary institution for character education in Islam al-madrasah al-ūlā where moral training, spiritual habituation, and value internalization take place before formal schooling begins.

Table 2. Effect of family environment on students' social behavior - Coefficient of Determination = 13.7%, Sig. < 0.05

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.370 ^a	.137	.133	9.217
a. Predictors: (Constant), L. Family				

Coefficients ^a						
Model		Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
1	(Constant)	46.325	4.629		10.008	.000
	L. Family	.515	.083	.370	6.246	.000

a. Dependent Variable: P. Social

The data further reveal that the family environment contributes 13.7% to the variation in students' social behavior. This finding signifies that family communication patterns, role modeling, and cooperation within the home play a central role in shaping students' empathy, manners, and sense of collective responsibility. The more religiously coherent and emotionally connected the family, the more likely students are to demonstrate politeness, cooperation, and respect toward teachers, peers, and society.

The findings affirm the Islamic educational philosophy that the family serves as the initial and most influential environment in the process of tarbiyah al-akhlaq. The Prophet Muhammad (peace be upon him) stated that "Every parent is a shepherd and each will be held accountable for his flock," underscoring the ethical duty of parents to guide their children's moral and spiritual growth. Families that emphasize collective prayer, Qur'anic recitation, and acts of charity create an authentic learning environment in which children internalize moral principles not through instruction alone, but through consistent example and practice (Fauziah, 2022). From a theoretical perspective, this relationship can be interpreted using Bandura's Social Learning Theory, which posits that individuals acquire behaviors by observing and imitating significant role models. Parents who consistently demonstrate sincerity, self-discipline, and empathy provide behavioral scripts that their children replicate and internalize. On the contrary, when parental behaviors are inconsistent with the moral values they profess, students may experience cognitive dissonance, resulting in weak moral adherence. Thus, the family environment's effect represents not only instruction but imitation the lived curriculum of morality. From a sociological standpoint, this finding resonates with Bourdieu's theory of social and religious capital, which explains that families transmit moral and cultural resources that form the foundation of students' ethical identity. Practices such as family worship, open communication, and mutual respect foster social cohesion and moral awareness. The moderate yet meaningful contribution of the family environment (14.5% and 13.7%) in this study demonstrates that moral and social formation is not determined by a single factor but by the ongoing interaction of family, school, and community influences.

This conclusion is further reinforced by Bronfenbrenner's Ecological Systems Theory, which conceptualizes the family as the microsystem with the most immediate influence on the individual. The family's effect, however, operates within a broader moral ecology that includes the school (mesosystem) and the community (exosystem). When harmony and value consistency exist among these environments, students

experience coherent moral development. Thus, the family's foundational influence is indispensable but becomes truly effective when complemented by supportive schools and religiously engaged communities. Empirical evidence from prior studies supports these conclusions. [Amin et al., \(2021\)](#) found that parental religiosity directly influences students' honesty, worship consistency, and social concern. Similarly, [Nudin \(2020\)](#) showed that families who engage in structured religious routines produce students with higher levels of self-control and respect for others. In a related finding, [Hardy & Carlo \(2005\)](#) confirmed that students raised in cohesive, religiously active families tend to exhibit empathy and altruism in school environments. The present study strengthens these findings by quantitatively demonstrating that a religious family climate is not only correlated with, but causally related to, improved religious and social behavior among madrasah students.

From a practical perspective, these findings imply the necessity of strengthening the partnership between families and schools in implementing religious character education. Schools can involve parents in moral reinforcement programs such as faith-based seminars, parental mentoring sessions, and home-school collaboration projects. These initiatives ensure that the process of tarbiyah remains continuous between the domestic and institutional spheres. When parents and teachers uphold consistent values, students internalize moral principles more effectively and exhibit congruence between their religious understanding and social interactions. Ultimately, this study confirms that the family environment constitutes the moral foundation for the development of students' religious and social character. A spiritually conscious family cultivates emotional security, self-discipline, and compassion, which serve as the cornerstone of moral education in later social contexts. Although the family's influence is moderate in statistical terms, it remains profound in shaping identity, piety, and moral sensibility. Its synergy with school and community contexts embodies the holistic essence of Islamic education where faith, knowledge, and behavior converge to produce individuals of integrity and devotion.

The Effect of School Environment on Students' Religious and Social Behavior

The regression analysis demonstrates that the school environment (X2) exerts a positive and statistically significant influence on both students' religious behavior (Y1) and students' social behavior (Y2). These finding highlights that the quality of educational climate, teacher-student interactions, and institutional religious practices play a critical role in reinforcing students' moral discipline and social ethics in Madrasah Aliyah Negeri (MAN) throughout Hulu Sungai Tengah Regency.

Table 3. Effect of school environment on students' religious behavior – Coefficient of Determination = 17.6%, Sig. < 0.05

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.419 ^a	.176	.172	4.820

a. Predictors: (Constant), L. School

Coefficients ^a					
Model	Unstandardized Coefficients		Standardized Coefficients		
	B	Std. Error	Beta	t	Sig.
1 (Constant)	17.279	2.652		6.517	.000
L. School	.331	.046	.419	7.238	.000

a. Dependent Variable: P. Religious

The statistical results indicate that the school environment explains 17.6% of the variation in students' religious behavior, signifying a higher influence compared to the family environment. This suggests that structured religious activities within the school such as congregational prayers, Qur'an reading programs, and Islamic counseling serve as effective mechanisms for strengthening students' worship habits and moral awareness. The finding reflects that the institutional culture of *madrasahs*, characterized by discipline, spiritual reflection, and teacher modeling, functions as a moral laboratory where students learn to integrate faith into their everyday behavior.

Table 4. Effect of school environment on students' social behavior – Coefficient of Determination = 19.2%, Sig. < 0.05

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.419 ^a	.176	.172	4.820

a. Predictors: (Constant), L. School

Coefficients ^a					
Model	Unstandardized Coefficients		Standardized Coefficients		
	B	Std. Error	Beta	t	Sig.
1 (Constant)	17.279	2.652		6.517	.000
L. School	.331	.046	.419	7.238	.000

a. Dependent Variable: P. Religious

Similarly, the school environment contributes 19.2% to the variation in students' social behavior, confirming that school norms, peer collaboration, and teacher-student relationships significantly shape social responsibility and empathy. Schools that maintain an equitable and participatory atmosphere where cooperation, respect, and service are institutionalized produce students with stronger interpersonal ethics and prosocial tendencies. This implies that moral learning is not confined to religious instruction but embedded within daily interactions in the school's social structure.

From the perspective of Islamic educational management, the school represents an organizational environment of *tarbiyah* that nurtures both intellectual and moral dimensions of learning. Teachers serve as moral exemplars (*uswah hasanah*), while school leaders establish systems that embody fairness, sincerity, and spiritual consciousness. The Qur'an underscores the value of 'ilm linked with *akhlaq*, emphasizing that knowledge without moral integrity is incomplete. The findings of this study thus validate that effective moral education in schools depends on the integration of curriculum, culture, and conduct (Latif & Rahman, 2025). In addition,

the results can be contextualized through Bronfenbrenner's mesosystem concept, which explains how interactions between microsystems such as family and school amplify learning outcomes. When schools reinforce the moral guidance initiated at home, students experience continuity in ethical norms, leading to consistent religious practice and social maturity. Conversely, when there is dissonance between family and school values, students' behavior becomes fragmented. Therefore, the school environment acts as a stabilizing system that translates familial religious capital into structured behavioral outcomes.

The significant effect of the school environment found in this study corresponds with [Bandura \(1986\)](#) social-cognitive theory, which emphasizes the reciprocal interaction between environmental conditions, cognitive processes, and behavior. In madrasah contexts, this means that students learn religious and social values not only through formal instruction but also by observing teachers' integrity, participating in collective rituals, and internalizing institutional norms. The consistent exposure to moral role models within the school's ecosystem strengthens students' internal motivation to act ethically. The data also support notion that educational institutions in the technological era must integrate spiritual development into academic practice. Schools that encourage reflection, collaboration, and community involvement foster a balanced personality one capable of combining intellectual excellence with moral restraint. The relatively high contribution of the school environment in this study (17.6% and 19.2%) reflects the success of madrasah institutions in creating a holistic educational setting that aligns learning objectives with Islamic ethical values.

Empirical findings from prior research confirm these observations. [Efriani et al., \(2021\)](#) reported that well-managed school environments improve educational quality by enhancing both academic and moral performance. Schools implementing Total Quality Management (TQM) principles grounded in Islamic ethics foster student discipline and social cohesion. Meanwhile, [Epstein & Sheldon \(2023\)](#) found that lecturer and teacher service quality significantly influences student satisfaction and ethical awareness in higher education settings. These studies collectively affirm that the school's structural and cultural environment serves as a crucial determinant of student religiosity and moral behavior. The practical implications of these findings are profound. Madrasah administrators and policymakers should ensure that the school climate embodies Islamic values at every organizational level from curriculum design and extracurricular programming to teacher evaluation and leadership conduct. The establishment of school-based worship programs, student moral mentoring groups, and peer cooperation projects can reinforce positive behaviors and foster collective accountability. Such initiatives transform the school into a moral community rather than merely an academic institution ([Muhaimin, 2014](#)). Furthermore, teacher development should prioritize ethical competence and spiritual leadership, not just pedagogical skills. Teachers who demonstrate fairness, compassion, and integrity become living examples of the moral ideals taught in class. By modeling consistent worship and social engagement, educators contribute directly to students' moral

identity formation, ensuring that religious learning translates into moral practice (Hidayatullah & Karim, 2022).

In summary, the study confirms that the school environment significantly shapes students' religious and social behavior, exerting a slightly stronger influence than the family environment. This reflects the school's dual function as both an academic and moral institution. The structured routines, moral discipline, and relational culture cultivated within the madrasah context play a decisive role in strengthening iman (faith), taqwa (piety), and akhlaq al-karimah (noble character). When the family and school work harmoniously, they create a unified educational ecosystem that fosters moral coherence, spiritual maturity, and social harmony among students realizing the holistic vision of Islamic education as both ta'dib (moral formation) and tarbiyah (holistic growth) (Latif & Rahman, 2025; Zubaidah et al., 2024).

The Effect of Community Environment on Students' Religious and Social Behavior

The results of the regression analysis show that the community environment (X3) exerts a positive and significant influence on both students' religious behavior (Y1) and students' social behavior (Y2) in Madrasah Aliyah Negeri (MAN) throughout Hulu Sungai Tengah Regency. These findings underscore the essential role of the surrounding community including peers, neighborhood networks, religious institutions, and social organizations in reinforcing students' spiritual awareness and moral behavior beyond the family and school domains.

Table 5. Effect of community environment on students' religious behavior - Coefficient of Determination = 20.8%, Sig. < 0.05

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.456 ^a	.208	.205	4.725

a. Predictors: (Constant), L. Community

Coefficients ^a					
Model	Unstandardized Coefficients		Standardized Coefficients		
	B	Std. Error	Beta	t	Sig.
1	(Constant)	23.955		15.248	.000
	L. Community	.208		8.033	.000

a. Dependent Variable: P. Religious

The data indicate that the community environment accounts for 20.8% of the variation in students' religious behavior, the highest among the three independent variables analyzed. This finding implies that a socially and religiously vibrant community provides a conducive setting for students to actualize their religious learning in real-life contexts. Activities such as *pengajian* (Islamic study groups), youth religious organizations, mosque-based programs, and community service projects create external reinforcements that strengthen students' commitment to worship and moral responsibility.

**Table 6. Effect of community environment on students' social behavior –
Coefficient of Determination = 20.0%, Sig. < 0.05**

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.447 ^a	.200	.196	8.876

a. Predictors: (Constant), L.Masyarakat

Coefficients ^a					
		Unstandardized Coefficients		Standardized Coefficients	
Model		B	Std. Error	Beta	t
1	(Constant)	52.313	2.951		17.725
	L. Community	.382	.049	.447	7.832

a. Dependent Variable: P. Social

Similarly, the regression analysis shows that the community environment explains 20.0% of the variance in students' social behavior, indicating that students who are socially engaged and actively participate in community-based activities tend to exhibit better empathy, cooperation, and civic responsibility. This result reinforces the idea that religious and moral education does not end within school walls but must extend into society through experiential practice.

Theoretically, this result supports Bronfenbrenner's Ecological Systems Theory, which views the community as an ecosystem that shapes individual development indirectly yet powerfully. The community's norms, religious infrastructure, and social activities form a contextual layer that sustains and amplifies the moral teachings received from family and school. In Islamic educational thought, this corresponds to the concept of *al-bi'ah al-shalihah* a righteous environment that promotes moral conduct and deters unethical behavior. When the social milieu upholds Islamic values, students internalize moral consistency and spiritual discipline through social reinforcement and participation.

From the perspective of Islamic social theory, the community serves as a moral ecosystem that connects education with social practice. The Prophet Muhammad (peace be upon him) emphasized the importance of community cohesion and collective virtue, stating: "The believer to another believer is like a building whose parts strengthen one another." This metaphor reflects the community's function as a support structure that complements the moral education initiated by families and formal institutions. Thus, moral development in Islamic education is inherently social it matures through participation, dialogue, and service within the community.

The empirical strength of the community's effect 20.8% on religious behavior and 20.0% on social behavior also confirms that students' moral growth is heavily influenced by the external reinforcement they receive from social interactions and role models beyond school. In rural areas such as Hulu Sungai Tengah, masjid-based education, youth religious camps, and Islamic extracurricular organizations often serve as extended classrooms for cultivating ethical behavior. These community

programs promote collective responsibility (mas'uliyah), social solidarity (ukhuwah), and empathy (rahmah), which translate into disciplined and respectful conduct in broader social contexts.

Furthermore, this finding resonates with Bandura's concept of reciprocal determinism, wherein behavior, environment, and personal factors mutually influence each other. The community, as an environment rich in moral exemplars and collective norms, reinforces the internalized values students acquire from family and school. When the social structure consistently rewards ethical actions such as honesty, cooperation, and volunteerism students develop intrinsic motivation to maintain moral integrity. In contrast, communities with weak religious engagement may weaken students' moral consistency by exposing them to contradictory behavioral cues.

Several previous studies support the centrality of the community in shaping students' moral and religious development. [Amin et al., \(2021\)](#) found that neighborhood religiosity enhances adolescents' participation in collective worship and moral initiatives. [Nudin \(2020\)](#) also demonstrated that students involved in community-based religious activities exhibit stronger interpersonal responsibility and better moral reasoning. [Hidayat & Sari \(2022\)](#) emphasized that al-bi'ah al-diniyyah (religious atmosphere) in local environments serves as a medium of value transmission, especially for students transitioning from adolescence to early adulthood. The present study corroborates these findings, providing quantitative evidence that an active religious community contributes significantly to the cultivation of students' piety and social conscience.

From a managerial standpoint, these findings highlight the need for schools to engage strategically with their surrounding communities to reinforce moral education. Partnerships with mosques, religious councils, and community leaders can expand students' moral experiences through service learning, community charity projects, and religious mentorship programs. Such initiatives not only strengthen the moral continuity between formal education and social life but also foster a sense of shared responsibility for character formation across institutional boundaries ([Fauzan & Hidayah, 2023](#)).

Additionally, community collaboration can enhance school-based moral education programs by creating social accountability systems that sustain ethical behavior outside school hours. For example, students who serve as youth mosque leaders, participate in community clean-up projects, or volunteer in social welfare campaigns internalize values of humility, leadership, and collective service. This integration of community engagement and moral education exemplifies the Islamic pedagogical principle of ta'dib, which links knowledge and social responsibility as inseparable elements of faith ([Nupus et al., 2023](#)).

In conclusion, the results clearly demonstrate that the community environment plays a decisive role in shaping both students' religious and social behavior, surpassing the individual effects of family and school environments. The community acts as a living laboratory for moral action, translating learned values into real-world practice. Through social participation, religious gatherings, and collective moral norms, the community provides external reinforcement that sustains internalized virtues. When the family, school, and community operate in harmony, they establish a triple helix of moral education a system that continuously nurtures iman, taqwa, and akhlaq al-karimah. Thus, strengthening community engagement is essential for realizing the holistic vision of Islamic education that unites belief, worship, and social responsibility ([Rosyid & Qodir, 2024](#)).

The Combined Effect of Family, School, and Community Environments

The results of the simultaneous regression analysis indicate that the family, school, and community environments collectively exert a significant and positive influence on both students' religious behavior (Y1) and students' social behavior (Y2) in Madrasah Aliyah Negeri (MAN) throughout Hulu Sungai Tengah Regency. The combined contribution of these three environments explains approximately 24.7% of the variance in religious behavior and 28.2% of the variance in social behavior, signifying a strong synergistic effect when the three dimensions operate in harmony. This finding validates the central principle of Islamic education that moral development is not the outcome of isolated influences, but the integrated product of multiple, interacting environments.

The simultaneous significance of these three educational spheres reflects the concept of Tri Pusat Pendidikan the three centers of education introduced by Ki Hajar Dewantara and deeply compatible with the Islamic educational framework. In the Islamic perspective, these three spheres correspond to usrah (family), madrasah (school), and mujtama' (society), which together constitute the holistic system of tarbiyah Islamiyyah. When these environments align in values, norms, and practices, they reinforce one another in forming a consistent moral identity in students. Conversely, disharmony among them such as a moral gap between home and society can create dissonance in students' character formation, leading to inconsistency between religious understanding and actual conduct ([Putra et al., 2024](#)).

From an educational management standpoint, the combined influence found in this study demonstrates that character and religious education require inter-systemic coordination. Families serve as the moral foundation, schools act as institutional mediators of knowledge and discipline, and communities provide the social context for the application of learned values. Each system contributes unique yet complementary functions. The family provides emotional and spiritual grounding, the school reinforces moral cognition through instruction and discipline, and the community contextualizes moral action through social participation. The interaction

among these systems produces an ecosystem of moral reinforcement that strengthens both iman (faith) and akhlaq (behavior) ([Hidayat & Sari, 2022](#)).

The data also illustrate that while each environment has its independent contribution, their combined effect is greater than the sum of individual influences. This supports Bronfenbrenner's ecological systems theory (1979), which emphasizes that human development results from dynamic interrelations between multiple contexts rather than from a single environmental factor. In the context of Islamic education, these interrelations can be seen as *takaful tarbawi* a network of mutual responsibility among educators, parents, and society to uphold moral integrity and religious commitment.

From a psychological perspective, the synergy among family, school, and community environments aligns with [Bandura \(1986\)](#) notion of reciprocal determinism, where personal behavior, environmental factors, and cognitive processes interact continuously. When students observe consistent moral cues across different contexts parents who model piety, teachers who practice fairness, and communities that uphold religious norms they internalize these values as part of their self-concept. The consistency among the three systems reduces moral ambiguity and fosters behavioral coherence, producing students who act ethically not because of external enforcement but due to internal conviction (iman and ikhlas).

Sociologically, this integration mirrors Durkheim's moral socialization theory, which holds that social morality emerges from the alignment of institutional values within society. In the case of the madrasah, this alignment manifests in the shared educational purpose between home, school, and community to cultivate akhlaq al-karimah. The higher explanatory power (24.7% and 28.2%) found in this study confirms that collective alignment among these environments provides the strongest framework for sustaining moral and social order among students.

Empirically, the results correspond with the studies of [Amin et al., \(2021\)](#) and [Nudin \(2020\)](#), which found that moral formation in students becomes sustainable when the family, school, and community interact constructively in shaping values. [Hidayat and Sari \(2022\)](#) similarly emphasized that the integration of religious instruction at school with community involvement creates a moral continuum that reinforces behavioral consistency. These previous findings converge on the same conclusion: moral development is multidimensional and thrives in an ecosystem of consistent ethical reinforcement ([Fadilah & Nurhayati, 2023](#)).

The practical implications of this finding are highly relevant for madrasah management and Islamic educational policy. The effectiveness of religious character education depends on establishing communication and collaboration frameworks among all three educational agents. For instance, madrasahs can initiate family engagement programs such as home visits, parental reflection sessions, and joint religious gatherings to align pedagogical and moral goals. Similarly, partnerships

with local religious institutions mosques, Islamic organizations, and community councils can enhance the relevance of school-based moral lessons by linking them with real social responsibilities ([Ismail et al., 2024](#); [Rasyid et al., 2024](#)).

Furthermore, the integrated effect identified in this study underscores the importance of designing policy frameworks that institutionalize tripartite cooperation (*usrah-madrasah-mujtama'*). This could include formal memoranda of collaboration between schools and community leaders to support character-building activities such as social charity projects, religious festivals, and environmental ethics campaigns. Such systemic integration ensures that students not only learn moral principles but live them as daily practices ([Azzahra et al., 2025](#)).

In summary, the results confirm that the combined influence of family, school, and community environments produces the most substantial impact on students' religious and social behavior. This synergy reflects the Islamic vision of education as a continuous and comprehensive process one that unites knowledge (*'ilm*), faith (*iman*), and action (*'amal*). When harmony exists among the three educational domains, students experience a unified moral narrative that guides their thinking, behavior, and spiritual orientation. Thus, strengthening the interconnectedness among family, school, and community is not merely an administrative recommendation but a theological imperative in Islamic education. It ensures that the cultivation of *taqwa*, *akhlaq al-karimah*, and social virtue becomes a collective endeavor rooted in shared responsibility. This integrative approach forms the essence of holistic Islamic education *tarbiyah* that not only instructs but transforms, producing individuals who embody moral integrity, social compassion, and faith-driven action ([Latif & Rahman, 2025](#); [Maulana & Dewi, 2023](#)).

D. Conclusion

This study shows that the family, school, and community environments have a significant influence on shaping the religious and social behavior of students at State Islamic Senior High Schools (MAN) in Hulu Sungai Tengah Regency. Partially, these three environments make a meaningful contribution, with the family environment providing the foundation for moral and spiritual development through role models and religious practices. The school environment has been shown to play a stronger role in guiding discipline, strengthening religious observances, and instilling social values through school culture, the role of teachers, and structured religious programs. Meanwhile, the community environment exerts the greatest influence, indicating that social interaction, religious activities, and religious culture within the community serve as the most effective spaces for strengthening values. Simultaneously, these three environments explain 24.7% of the variance in students' religious behavior and 28.2% in social behavior, confirming that student character is not shaped by a single factor, but rather through the ongoing synergy between family, school, and community. These results align with the concept of the Three Centers of Education

and the theory of developmental ecology, which states that educational character is formed through the dynamic interaction of various learning environments. Therefore, this study emphasizes the importance of collaborative strategies between families, schools, and communities in creating an educational ecosystem conducive to fostering faith, piety, and noble character. Efforts to improve the quality of character education in madrasas require the integrated involvement of all parties to ensure a holistic and sustainable moral development process.

E. Acknowledgement

The authors would like to express sincere gratitude to all individuals and institutions who have contributed to the completion of this research. Special appreciation is extended to the principals, teachers, and students of *Madrasah Aliyah Negeri* (MAN) 1, MAN 2, and MAN 4 Hulu Sungai Tengah for their cooperation and willingness to participate in this study. The authors also acknowledge the valuable academic guidance, constructive feedback, and encouragement received from colleagues and reviewers, which significantly enriched the quality of this work. Furthermore, the author conveys deep appreciation to the Faculty of Tarbiyah and Teacher Training for providing the academic environment and scholarly support necessary for the successful execution of this research. Finally, sincere thanks are addressed to all family members and peers for their moral support, prayers, and continuous motivation throughout the research and writing process.

References

- Abidin, M., & Kurniawati, L. (2022). The implementation of Islamic character education through school culture. *Jurnal Pendidikan Islam*, 11(2), 145-160. <https://doi.org/10.21043/jpi.v11i2.14320>
- Aini, F., & Rahman, H. (2023). Strengthening students' religious attitudes through Islamic education. *Jurnal Pendidikan Agama Islam*, 20(1), 75-88. <https://doi.org/10.24042/jpai.v20i1.14288>
- Alam, A., Setiana, W., & Mulyono, D. (2024). Synergy between family, school, and community in moral education. *Jurnal Tarbiyah*, 31(1), 1-13. <https://doi.org/10.14421/tarbiyah.2024.31.01>
- Amin, A., Alimni, A., Kurniawan, D. A., Azzahra, M. Z., & Septi, S. E. (2021). Parental communication increases student learning motivation in elementary schools. *International Journal of Elementary Education*, 5(4), 622-630. <https://doi.org/10.23887/ijee.v5i4.39910>
- An, F. A., & Hakim, M. (2025). Collaboration of educational environments in fostering religious values. *Al-Tarbiyah: Journal of Islamic Education*, 13(2), 223-237. <https://doi.org/10.21009/altarbiyah.v13i2.2245>
- Ary, D., Jacobs, L. C., Sorensen Irvine, C. K., & Walker, D. A. (2019). *Introduction to research in education* (10th ed.). Cengage Learning.
- Azzahra, S., Latifah, N., & Yusuf, I. (2025). The role of moral support and religiosity in

- adolescent development. *Psikologia Islamika*, 17(1), 44–59.
<https://doi.org/10.22146/pi.v17i1.19055>
- Bandura, A. (1977). *Social learning theory*. Prentice Hall.
- Bandura, A. (1986). *Social foundations of thought and action: A social cognitive theory*. Prentice Hall.
- Bronfenbrenner, U. (1979). *The ecology of human development: Experiments by nature and design*. Harvard University Press.
- Bronkhorst, J. (2018). *Moral education in Islamic contexts*. Leiden University Press.
- Cohen, L., Manion, L., & Morrison, K. (2018). *Research methods in education* (8th ed.). Routledge. <https://doi.org/10.4324/9781315456539>
- Daradjat, Z. (2004). *Islamic educational science*. Bumi Aksara.
- Dewantara, K. H. (2004). *The works of Ki Hadjar Dewantara, part one: Education* (3rd printing). Majelis Luhur Persatuan Taman Siswa Yogyakarta.
- Efriani, E., Ahyani, N., & Fattah, A. H. (2021). Implementation of school management to improve the quality of education at the junior high school level. *Pamator Journal*, 14(2), 117–121. <https://doi.org/10.21107/pamator.v14i2.11533>
- Epstein, J. L., & Sheldon, S. B. (2023). *School, family, and community partnerships: Preparing educators and improving schools* (3rd ed.). Routledge.
- Fadilah, N., & Nurhayati, A. (2023). The impact of online learning on students' religiosity during the pandemic. *Jurnal Pendidikan Islam Indonesia*, 7(2), 130–145. <https://doi.org/10.21154/jpii.v7i2.1836>
- Fauzan, A., & Hidayah, N. (2023). Integration of faith and social awareness in Islamic education. *Jurnal Ilmu Pendidikan Islam*, 6(1), 90–103. <https://doi.org/10.24252/jipi.v6i1.21560>
- Fauziah, N. (2022). Family religious environment and student moral formation. *Jurnal Pendidikan Islam*, 9(3), 199–211. <https://doi.org/10.21009/jpi.v9i3.13222>
- Fitriani, S., Rahmat, D., & Yusuf, A. (2023). Tripusat pendidikan in shaping students' moral character. *Jurnal Tarbiyah*, 30(2), 221–234. <https://doi.org/10.21043/tarbiyah.v30i2.15640>
- Ghozali, I. (2021). *Application of multivariate analysis with the IBM SPSS 26 program* (10th ed.). Badan Penerbit Universitas Diponegoro.
- Hardy, S. A., & Carlo, G. (2005). Religiosity and prosocial behaviours in adolescence: The mediating role of prosocial values. *Journal of Moral Education*, 34(2), 231–249. <https://doi.org/10.1080/03057240500127210>
- Hidayat, A., & Sari, N. (2022). Religious atmosphere and moral transmission in adolescent education. *Jurnal Pendidikan Islam*, 10(2), 210–225. <https://doi.org/10.21009/jpi.v10i2.17244>
- Hidayatullah, F., & Karim, M. (2022). School culture and religious character building in Islamic institutions. *Tarbawi: Journal of Islamic Education*, 14(1), 77–90. <https://doi.org/10.21009/tarbawi.v14i1.18321>

- Ismail, N., Rahman, R., & Lubis, Z. (2024). The role of faith-based education in promoting moral behavior. *Al-Ulum*, 24(1), 89–104. <https://doi.org/10.30603/au.v24i1.3710>
- Jalaluddin. (2016). *Psychology of religion: Understanding behavior by applying psychological principles* (Rev. ed., 18th printing). Rajawali Pers.
- Latif, N., & Rahman, F. (2025). Character education in Islamic boarding schools. *Tadrib: Jurnal Pendidikan Islam*, 11(1), 45–60. <https://doi.org/10.19109/tadrib.v11i1.17154>
- Maulana, R., & Dewi, H. (2023). Islamic emotional support and adolescent religiosity. *Jurnal Psikologi Islam*, 9(2), 200–214. <https://doi.org/10.24042/jpi.v9i2.15892>
- Muhaimin. (2014). *Development of Islamic religious education curriculum: In schools, madrasahs, and higher education institutions* (6th printing). Rajagrafindo Persada.
- Nucci, L., Krettenauer, T., & Thompson, W. C. (2025). *Handbook of moral and character education* (3rd ed.). Routledge.
- Nudin, B. (2020). Islamic education in early childhood: Cooperation between parents and school to build character in disruption era. *Millah: Journal of Religious Studies*, 20(1), 1–32. <https://doi.org/10.20885/millah.vol20.iss1.art1>
- Nupus, D., Fauziyah, L., & Wibowo, T. (2023). Educational environments and character formation in Islamic schools. *Jurnal Pendidikan Agama Islam*, 20(2), 114–126. <https://doi.org/10.24042/jpai.v20i2.16442>
- Pallant, J. (2020). *SPSS survival manual: A step by step guide to data analysis using IBM SPSS* (7th ed.). Routledge. <https://doi.org/10.4324/9781003117452>
- Putnam, R. D. (2000). *Bowling alone: The collapse and revival of American community*. Simon & Schuster.
- Putra, H., Yusuf, A., & Saefullah, R. (2024). The relevance of national education values in Islamic schooling. *Tadris: Jurnal Pendidikan Islam*, 17(1), 56–70. <https://doi.org/10.19109/tadris.v17i1.18755>
- Rasyid, F., Ahmad, H., & Sabililhaq, M. (2024). The influence of moral education environments on student behavior. *Jurnal Pendidikan Agama Islam*, 21(2), 95–108. <https://doi.org/10.24042/jpai.v21i2.17543>
- Rosyid, A., & Qodir, Z. (2024). Community participation in Islamic moral education. *Jurnal Pendidikan Karakter*, 14(2), 99–112. <https://doi.org/10.21831/jpk.v14i2.19040>
- Syafi'i, A., & Karim, M. (2025). Technology and religiosity in post-pandemic education. *Jurnal Pendidikan Islam*, 11(1), 120–135. <https://doi.org/10.21043/jpi.v11i1.18035>
- Ulwan, A. N. (2007). *Child education in Islam* (Vol. 1; J. Miri, Trans.). Pustaka Amani.
- Zubaidah, E., Nuraini, H., & Latif, F. (2024). The synergy of family and school in character education. *Tarbiyah Journal*, 31(2), 190–205. <https://doi.org/10.21043/tarbiyah.v31i2.19125>