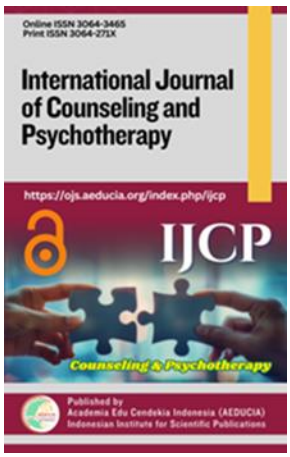
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The Effect of Religious Awareness as a Therapeutic Medium on Shaping Students' Religious Behavior

Fiki Prayogi[1*], Palasara Brahmani Laras[2], Yasin Adam[3]

Correspondence regarding this article should be addressed to:
* Fiki Prayogi, Department of Guidance and Counseling, STKIP PGRI Bandar Lampung, Indonesia, fiki.prayogi@stkippgribl.ac.id

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The Effect of Religious Awareness as a Therapeutic Medium on the Shaping Students' Religious Behavior

Fiki Prayogi[1*], Palasara Brahmani Laras[2], Yasin Adam[3]

[1] STKIP PGRI Bandar Lampung, Indonesia
[2] Universitas Mercu Buana Yogyakarta, Indonesia
[3] Reformed Church University, Zimbabwe

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ABSTRACT

Background: Religious awareness is a key factor in shaping students' religious behavior, especially during the formative years of primary school amid growing moral and spiritual challenges. **Objective:** This study aims to determine the effect of religious awareness as a moderator in shaping the religious behavior of primary school students. **Method:** A correlation study was conducted at SMA Adiguna Bandar Lampung during the 2023/2024 academic year. The research involved 80 randomly selected students. Data were collected using religious awareness and religious behavior scales. Instrument validity was tested using the product-moment formula, while reliability was assessed with Cronbach's alpha. Data analysis employed the product-moment formula. **Result:** The findings indicate a positive relationship between religious awareness and religious behavior, demonstrating that religious awareness significantly influences students' religious life. **Conclusion:** Religious awareness plays a critical role in moderating and shaping students' religious behavior. It suggests that fostering higher levels of religious awareness can positively influence students' religious actions and attitudes, potentially leading to a more spiritually engaged and conscientious student body. **Originality/Value:** This study provides a valuable empirical contribution to the fields of psychology of religion, Islamic guidance and counseling, and character education by uncovering the significant positive relationship and influential role of religious awareness in shaping students' religious behavior regarding moral and spiritual development within the context of secondary education at SMA Adiguna Bandar Lampung, a focus that has previously lacked empirical examination through a therapeutic lens. These findings enrich existing quantitative literature and serve as a strategic reference for religious education teachers, school counselors, and educational administrators in designing structured spiritual development programs and utilizing religious awareness interventions to cultivate proactive, conscientious religious behavior among students.

1. INTRODUCTION

Adolescence is a unique life, full of dynamics, as well as full of challenges and prone to deviant behavior, for this reason, the role of parents and educators has a big role in handling child development. Konapka and Pikunas, define adolescence as a very important segment of life in a student's development cycle, and is a transition period (from childhood to adulthood) (Ratu, 2020). This phase includes early adolescence (2-5 years), middle adolescence (1518 years), and late adolescence (19-22 years). The rapid physical and psychosocial changes in this phase of adolescence often lead to various kinds of turbulent problems in the lives of adolescents, especially high school students.

* **Corresponding Author:** Fiki Prayogi, fiki.prayogi@stkippgribl.ac.id
Department of Guidance and Counseling, STKIP PGRI Bandar Lampung, Indonesia
Address: Jl. Chairil Anwar No.79, Durian Payung, Kec. Tj. Karang Pusat, Kota Bandar Lampung, Lampung 35214, Indonesia

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For example, one of the turbulent problems that often arise in students is a low level of religiosity, they have not been able to fully carry out religious behavior properly. This situation is the cause of students losing direction and tending to deviant (maladaptive) behavior. According to Erikson, failure during adolescence in self-adjustment in developing self-identity causes adolescents to lose direction, thus causing deviant behavior in adolescents (Baczkowska, 2021). These behavioral deviations have an impact on negative behaviors such as promiscuity, unhealthy dating, and not performing the five daily prayers appropriately, all of which do not reflect religious awareness. Problems that occur in students such as low religiosity are due to the low level of understanding of students in religious awareness, both what is sin, and what is the reward, good and bad are still blurred. Religiosity is how capable individuals carry out aspects of religious beliefs in the worship life and other social life (Putriani, 2015).

Steady religious awareness is a dynamic disposition of the mental system formed through experience and processsed in the personality to make appropriate responses, conception of life views, adjustment, and behavior (Barrick et al., 2013). It is a dynamic disposition of the mental system that is formed through experience and processed in the personality to make appropriate responses, conception of life views, self-adjustment, and behavior. People who have good religious awareness will find it easier to build life motivation, make adjustments to the surrounding environment, and be able to show a good attitude toward others. Religious awareness that is based on religious life will show the maturity of attitudes in dealing with various problems, being able to adjust to the norms and values that exist in society, and being open to the norms and values that exist in society (Zubaedi & Utomo, 2021) . Norms and values that exist in society, open to all empirical realities or facts, philosophical realities, and spiritual realities, and have a clear direction in the horizon of life. Religiosity is a reflection of individual religious awareness) (Zubaedi et al, 2021). Self-awareness is the foundation of emotional intelligence. The ability to monitor emotions over time is important for psychological insight and self-understanding. A person who has emotional intelligence will try to realize his emotions when they overwhelm him (Zubaedi et al, 2021). However, this selfawareness does not mean that a person is carried away by the flow of his emotions so that the mood controls him completely. Instead, self-awareness is a state in which a person can realize the emotions that are occupying his mind due to the problems faced so that he can master them. People who have more confidence about their emotions are likened to a reliable pilot for their life.

Being aware of one's feelings leads one to the next step of knowing clearly what one wants. People who do not recognize their desires are those who only think of routine desires or those who wish according to others. Knowing one's desires does not mean that one has to impose and express one's and express those desires anytime and anywhere (Hornsby, 2016). Decisions and careful consideration are the main facets of self-awareness (Holden et al., 2012). Religion is a form of regulation that regulates human life so that it is not chaotic (organized), which in religious teachings contains commands for each adherent to always stay away from all forms of prohibition, and orders to always be able to obey, carry out obligations and implement religious teachings in everyday life both in terms of words and deeds. Religion means believing in Allah Swt or the power or power above and worshiping as the creator and maintainer of the universe, the expression of the above beliefs in the form of acts of worship, and a state of soul or way of life that reflects love or belief in Allah Swt, will, attitude and behavior following Allah Swt's rules as seen in habitual life (Jalaluddin, 2008).

Religious education is also the same as general education, which has goals to be achieved. One of the goals of religious education is to foster and improve students' faith through the pro-vision and fertilization of knowledge, appreciation, and experience students (Irham, 2017). Religious education in schools fosters students' religious attitudes and behavior, especially in the aspect of religious understanding. In this case, what is prioritized is that Islamic religious education is not just knowledge but can practice what is known, after which it is taught at school, and prioritize religious knowledge or live life based on religious teachings. Religiosity is a belief believed by individuals where in the religion some rules and obligations must be carried out as a tool to bind and strengthen the individual in his relationship with Allah Swt, in the life he lives in the level of religiosity. According to Dister, religiosity is an individual's religiousness that shows the extent to which individuals practice, implement, and lives their religious teachings continuously (Marcham & Triantoro, 2005). Religiosity is the level of individual attachment to re-ligious teachings that become beliefs and beliefs in religious life that are internalized and implemented in everyday life, through the role of religiosity in individuals.

Religious behavior is a series of actions or actions based on Islamic religious values or in the process of implementing the rules determined by religion (Said & Muslimah, 2021), for example leaving everything that is prohibited by religion, or leaving drinking alcohol, committing adultery, gambling, and others. The factors for implementing religious norms, such as praying, fasting, zakat, and helping in good things. Religious behavior itself arises due to the existence of encouragement or attraction either consciously or unconsciously. So clearly, religious behavior will not arise without things that attract it. And in general, the cause of human religious behavior is a mixture of various factors, both biological environmental factors, psy-

cho-logical spiritual functional elements, original elements, fitrah, or because of guidance from Allah Swt (Pratama & Siraj, 2019).

In the process, students' moral and spiritual development goes hand in hand with their cognitive development. Therefore, schools as a vehicle for cognitive, affective, and psychomotor development are very important in the formation of student religiosity which will have an impact on their learning motivation. Because teachers cannot be replaced, namely, pa-rents at school who will provide examples in the formation of students' personalities. Therefore, the teacher's behavior and attitude in creating a certain atmosphere in the classroom can affect the growth of students' religiosity attitudes to motivate them (Khairullah, 2018).

According to the author's opinion, currently, students still need guidance when they are still not able to fully implement religiosity in the form of religious behavior which includes practicing, living, and implementing religious teachings in daily life. This is because students still lack dominant values in the formation of student behavior, where there is still a low level of religious awareness of students about what is sin and what is the reward, good and bad are blurred, social inequality is no longer considered, of course, this is a trigger and the cause of students doing deviant behavior (Rahmat, 2003). In this context, it is necessary to explore more deeply students' understanding of the foundation of religious life, when students are based on the foun-dation of religious life, of course, they can carry out their religious behavior.

The foundation of religious life is one aspect of the developmental tasks of students, which contains guidelines for students in carrying out their duties and obligations in religion (Surono & Mahfud, 2022). The foundation of religious life is an important aspect for students in that it contains guidelines and guiding paths for students so that they can always achieve a mature life based on the teachings of the religion they follow through religiosity. For this reason, to achieve and have a foundation for religious life, aspects of religious awareness and religious behavior are the main requirements that must be possessed by students.

Based on the preliminary study above, the purpose of this study is to determine the effect of religious awareness and religious behavior on the formation of students' religious life foundations. According to the author's hypothesis, there is an influence of religious awareness with religious behavior on the formation of the foundation of students' religious life. When students with high religious awareness and religious behavior, of course, they have a high foundation for religious life as well, otherwise students with low religious awareness and religious behavior, of course, have a low foundation for religious life as well.

2. METHOD

2.1 Research Design

This research design uses a one-short model non experimental approach, which is an approach model that uses onetime data collection. This research does not manipulate or treatment the variables studied, but this research only measures the variables neutrally (Gall et al., 2003). This type of research uses the correlation method, the correlation coefficient is a statistical tool, which can be used to compare the measurement results of two different variables to determine the level of relationship between variables (Arikunto, 2010). The main feature of this research is that the researcher does not manipulate the independent variables or randomly place research participants in certain conditions, or may do neither.

This research generally aims to make a description or description systematically, factually, and accurately about the facts, characteristics, and relationships between the phenomena being investigated. The correlation method is used by researchers to find whether or not there is an influence of religious awareness variables and religious behavior on the formation of students' religious life foundation, and how much influence (signi-ficance) the two variables have.

2.2 Population and Sample

This research was conducted in 2020. The population are students of SMA Adiguna Bandar Lampung in the 2023/2024 school year. The research sample of 80 students was taken randomly through random sampling technique, namely sampling by considering the criteria of (1) population members do not have strata so that they are relatively homogeneous; (2) the existence of a sample frame, which is a list of population elements that are used as the basis for sampling.

The sampling technique used in this study is simple random sampling, which is the taking of sample members from a population that is carried out randomly, without regard to the strata in that population. The reason for choosing this sampling is because the researcher does not provide treatment to the object of research, but only takes data in accordance with the purpose of this research, namely to determine the relationship between variables.

2.3 Instruments and Data Collection

Data collection in this study used three techniques, namely questionnaires, interviews, and document. The data collection techniques used in this study were with test and observation methods. The data collection instrument used a scale of religious awareness and religious behavior. The scale is based on the dimensions of religious awareness proposed by Glock and Stark. Instrument validity uses

the product moment formula, while instrument reliability uses the Cronbach alpha test. This test measures the lower limit of the reliability value of a construct while composite reliability measures the true value of the reliability of a construct. Composite reliability is considered better in estimating the internal consistency of a construct.

2.5 Data Analysis

This study has two research instruments including test instruments used to measure student learning competencies in the cognitive domain. The observation sheet used to measure students' religious behavior in the affective and psychomotor domains. Data analysis used the product moment test. Data processing was carried out with the help of the SPSS (Statistical Package for Social Sciences) version 21 computer program.

2.6 Procedure

The procedure in this study includes two stages, a pretest and a post-test. Researchers carried out instrument trials (pretests) intending to know the validity and reliability of the instrument. Then the researchers carried out research (posttest) to obtain research data.

3. RESULT AND DISCUSSION

3.1 Result

3.1.1 Data Description Analysis

The data description analysis describes the results of the statistical tests that have been carried out by reseachers. Based on the results of the analysis, the description of the religious awareness variable obtained the Min Score of 127, Max Score of 192, Mean of 154.03, Median of 153, SD of 13.37 with N = 80. While the religious behavior variable obtained the results of Min Score of 127, Max Score of 191, Mean of 154.57, Median of 153, SD of 13.12 with N = 80.

3.1.2 Frequency Distribution

For the classification of religious awareness and religious behavior variables, it is classified into five categories, namely very high, high, medium, low, and very low. The frequency distribution of religious awareness and religious behavior variables is presented in the following the Table 1.

Table 1. Frequency Distribution Score of Research Variables

Interval	Frequency		f %		Category
	Religious Awareness	Religious Behavior	Religious Awareness	Religious Behavior	
163.5 – 200	24	26	29.8%	34.8%	Very High
138.5 – 162.5	49	48	61.5%	56.5%	High
113.5 – 137.5	7	7	8.8%	8.8%	Medium
88.5 – 112.5	-	-	-	-	Low
50 – 87.5	-	-	-	-	Very low
Total	80		100 %		-

The table above shows that the frequency distribution of religious awareness variables obtained the results (1) there are 24 students have very high religious awareness; (2) there are 49 students have high religious awareness; (3) there are 7 students with moderate religious awareness; (4) there is no student religious awareness in the low and very low categories. While the frequency distribution of religious behavior variables obtained the results (1) there are 26 students have very high religious behavior; (2) there are 48 students have high re-ligious behavior; (3) there are 7 students have moderate religious behavior; (4) there is no student religious behavior in the low and very low categories.

3.1.3 Normality Test Results

The significant rule used in this normality test is if p> 0.05 then the distribution is normal, otherwise if p < 0.05 then the distribution is not normal. The normality test results show that the religious awareness variable obtained a chi-squared (x2) value of 9.585 with p = 0.385 (p> 0.05) while the religious behavior variable obtained a chi-squared (x2) of 8.996 with a p-value = 0.535 (p> 0.05). The scores on both variables show normal distribution. This means that the scores of the two variables have a normal distribution (p> 0.05), meaning that there is no difference between the sample score and the population score and is classified as a representtative, that is, it has represented the existing population.

3.1.4 Linearity Test Results

The linearity test is carried out to determine whether the variables that have been correlated have a linear relationship or not. The relationship between the two varia-

bles is said to be linear if p> 0.05, otherwise if p < 0.05 then the distribution is not linear.

Based on the results of data analysis from the religious awareness variable and the religious behavior variable, the value of F = 0.702 with p = 0.590 because p> 0.05. The linearity test results show that the two variables have a linear correlation, this indicates a linear relationship between the religious awareness variable and the religious behavior variable.

3.1.5 Hypothesis Test

The hypothesis proposed includes two forms. First, the alternative hypothesis (H_a), reads that there is an influence between religious awareness and religious behavior on the formation of the foundation of students' religious life. Second, the null hypothesis (H_o), reads that there is no influence between religious awareness and religious behavior on the formation of the foundation of students' religious life.

The results of the product-moment correlation analysis produced a correlation coefficient (r) of 0.632 with a sig of p = 0.000. This shows that the value of p < 0.05, means that there is an influence between religious awareness and religious behavior on the formation of the foundation of students' religious life (Ha = accepted).

3.2 Discussion

The findings of this study reveal that there is an influence between religious awareness and religious behavior on the formation of the foundation of students' religious life, this indicates that the variables of religious awareness and religious behavior have a positive relationship and influence the formation of the foundation of students' religious life. The existence of influence on both variables can be seen based on frequency distribution data showing that the level of students' religious awareness in the very high category is 34.8% with a total of 24 students, in the high category is 56.5% with a total of 49 students, in the medium category is 8.8% with a total of 7 students, and there is no level of diverse awareness of students in the low and very low categories. Meanwhile, the level of student religious behavior in the very high category is 29.8% with a total of 26 students, in the high category is 56.5% with a total of 48 students, in the medium category is 8.8% with a total of 7 students, and there is no level of student religious behavior in the low and very low categories. The results of the frequency distribution on these two variables show that the level of religious awareness and religious behavior of students is in the very high, high, and medium categories and there are no low and very low categories.

Other findings are also obtained from the results of researchers' observations at school, a portrait of the level of religious awareness and religious behavior of students shows that their religious behavior is in a good category, this can be seen from (1) They actively carry out worship when the time has come; (2) Not discriminating against religious backgrounds in making friends; (3) Mutual respect in religion; (4); Never mock their friends with different religious backgrounds; (5) Upholding religious values. Students'religious behavior in their daily activities shows that they have a high religious foundation, this can be seen from the level of religious awareness and religious behavior of students (Wahidin et al., 2022). Strictly speaking, students can carry out or pass the phase of their developmenttal tasks (the foundation of religious life) well, this can be seen through the religious behavior they carry out in their daily lives.

In terms of the formation process, students are able to realize the foundation of religious life due to several factors, including (1) Students' ability to instruct themselves (self-instruction), namely being able to guide themselves, formulate and achieve the desired targets, overcome obstacles that arise, make alternative actions (Prayogi & Utomo, 2021; Prayogi et al., 2023; Utomo et al., 2018); (2) Students' ability to guide themselves, formulate and achieve the desired targets, overcome obstacles that arise, make alternative actions; (2) Students' ability in self-monitoring, namely being able to monitor and them every behavior they do (Utomo & Zubaidah, 2020), (3) Self-confidence, namely believing in the behavior they do (Utomo & Sholihah, 2021); (4) Environment, namely the surroundding circumstances that support and strengthen students' religious behavior; (5) self-awareness, namely realizing the importance of carrying out worship as religious orders; (6) Confidence, namely believing that the behavior they do is correct. The factors provide self-drive which then directs and moves students to religious awareness and religious behavior.

The emergence of religious awareness is generally driven by religious belief which is a condition that exists in a person. Religious awareness is a consistency between knowledge and belief in religion as a cognitive element, feelings towards religion as an affective element (this feeling can be seen from one's motivation), and religious behavior as a psychomotor element. Therefore, religious awareness is a complex interacttion between religious knowledge, religious motivation, and religious behavior in a person. With that awareness, religious behavior is finally born by the level of one's obedience to the religion he believes in. With that awareness, religious behavior is finally born by the level of one's obedience to the religion he believes in. Religiosity is also a comprehensive unity of elements to make someone religious, and not just claiming to be religious. Religiosity includes knowledge, experience, religious behavior (morality), and religious social attitudes. (Rochman et al., 2022). The religiosity presented can play a role in the formation of student learning motivation,

which has always been a problem, will be resolved. Therefore, students have a learning process of forming more religiosity with supervision from the school. Religiosity can also be defined as a person's character or character traits or character traits that are owned from birth.

The portrait of the foundation of students' religious life reflects that they have extensive religious experience from their religious behavior, the high level of religious awareness and religious behavior in students influences the formation of the foundation of students' religious life (Putri, 2015). Religiosity is a form of self-belief in practicing the religion adhered to, which is based on aspects of religion that are lived, practiced, and implemented in everyday life including religious knowledge, religious belief, religious ritual experience, and religious behavior (morality). According to Ancok & Suroso, religiosity means diversity which includes various sides or dimensions that do not only occur when someone performs ritual behavior (worship) alone, humans seek strength from their surrounddings that can be used as a protective force in their lives with powers that are outside themselves, namely Allah Swt (Chatijah & Purwadi, 2007). Religious awareness includes a sense of religion, experience of divinity, faith, attitudes, and religious behavior organized in the mental system and personality. Because religion involves all functions of the human body and soul, then diverse awareness also includes aspects: affective, conative, cognitive, and motor. Affective and conative aspects are seen in the experience of divinity, religious feelings, and longing for Allah Swt. The cognitive aspect is seen in faith and belief, while the motor aspect is seen in the actions and movements of religious behavior (Zubaedi et al., 2020).

Theoretically, three psychological theories view the essence of humans in religious behavior, namely (1) Psychoanalysis theory, Freud in his psychoanalysis theory views that religious behavior is solely driven by the desire to avoid the danger that will befall him and provide a sense of security for himself; (2) Behaviorism theory, Skinner views religious behavior as religious consciousness is an expression of how humans with operant conditioning learn to live in a world controlled by the laws of reward and punishment, in Skinner's view religious activities are repeated because religious awareness becomes a reinforcing factor as behavior that relieves tension in life; (3) Humanistic theory, Maslow, in theory, views the peak experience (mystical / peak experience) in humans is a part of meta motivation that describes the religious experience, in this condition humans feel a very deep religious experience. The truth-seeking process built by adolescents is a long process that they will always go through to form the right concept of Allah Swt with all the attributes. The search for truth is accompanied by the process of teenagers' self-discovery. If parents and religious teachers can direct the process, then the possibility of mistakes in the definition of Allah Swt will be minimized or even the concept of a solid belief in will build a solid concept of belief in adolescents. Concerns of blasphemy against Allah Swt will be anticipated if the people are around them can provide space for dialogue around them can provide space to dialog rationally and empirically, as well as trying to provide examples empirically and try to set a good example for them.

Studies on religiosity have also been conducted by previous research (Wulandari, 2019; Yahya & Abidin, 2019; Abdulfatah et al., 2018; Mansir & Purnomo, 2020; Aviyah & Farid, 2014; Pradisukmawati & Darminto, 2014; (Maskur, 2019) revealed findings that the higher the knowledge of students in understanding their religion, the higher the level of religious awareness and religious behavior in students. There are similarities in the findings of the results of this study with previous research, namely religiosity and religious awareness are the level of knowledge of students in understanding their religion, meaning that the higher the knowledge of students in understanding their religion, the higher the foundation of students' religious life. Religion is a human spiritual need, where someone cannot live without religion, and this results in someone always craving religion for his survival. After they find and join a religion with a feeling of wanting to dedicate themselves to Allah Swt, then the state of their souls will feel peaceful and peaceful (Zubaedi et al., 2022). After they find and join a religion with a feeling of wanting to dedicate themselves to Allah Swt, then the state of their souls will feel peaceful and peaceful. After they find and join a religion with a feeling of wanting to dedicate themselves to Allah Swt, then the state of their souls will feel peaceful and peaceful. They will love and experience longing for Allah Swt.

Awareness of religious norms means that individuals live, internalize and integrate these norms into their selves so that they will become part of their hearts and personalities which will affect their attitudes and behavior in social life. The appreciation of religious norms includes norms of human relationships with Allah Swt, relationships with society, and the environment (Zubaedi & Utomo, 2021). A life based on religious values will foster a healthy personality in which religious elements and faith are quite firm. And on the other hand, people whose souls are shaken and far from religion, the individual will be easily angry, and desperate. The individual will be irritable, desperate, disappointed, and unable to adapt well to the surrounding environment so it will tend to be a problem for others.

What has been revealed above regarding religious behavior from the theoretical perspective and the results of previous research, means that the foundation of religious life is a fundamental aspect for individuals and is a causal factor why they always improve and develop re-

ligious behavior and religious awareness (Hardiyanti & Nuryanta, 2016). According to the researchers, the foundation of religious life is a reflection of (1) the dimension of belief; (2) the dimension of religious practice; (3) the dimension of experience; (4) the dimension of religious knowledge; (5) the dimension of practice and consequences, all of which are internalized through religious awareness and religious behavior. Strictly speaking, students always adhere to religious behavior, the behavior they show is a form of interaction with Allah Swt through religious teachings and practices that are internalized in a person and reflected in their daily attitudes and behavior.

The Effect of Religious Awareness as a Mediator of Students' Religious Behavior in guiding themselves. Personal guidance is a guidance given by an expert to individuals or groups, in helping individuals face and solve personal-social problems. The objectives of guidance and counseling related to individual personal aspects are: Have a strong commitment in practicing the values of faith and piety to Allah Swt Almighty, both in personal life, family, association with peers, school, workplace, and society in general (Utomo, 2022). Aspects of practicing religiosity in daily life are reflected in the following the number of students who always throw garbage in its place, there are a small proportion of students who attend the students who attend recitation in the neighborhood, less than half of students who like to read religious books but are not bored When listening to something that is like to read religious books but do not get bored when listening to something related to religion. Related to religion. Students' social sensitivity to the environment which is shown empathy for the environment is also high.

The results of these findings reveal that there is an influence of religious awareness and religious behavior on the formation of students' religious life foundations. This means that the higher the religious awareness and religious behavior of students, the higher their attitudes and behavior in forming the foundation of religious life. Conversely, the lower the religious awareness and religious behavior of students, the lower the attitudes and behavior of students in forming the foundation of religious life. Judging from its significance, the variables of religious awareness and religious behavior have a positive relationship and influence the formation of the foundation of students' religious life.

4. IMPLICATIONS AND CONTRIBUTIONS

4.1 Reseach Implication

The relevance of the results of this study can be used as a followup in helping students achieve the developmental tasks of religious behavior. The form of learning that can be provided is learning that is preventive and developmental. This learning is given to help students improve their religious behavior through religious awareness and religious behavior, be able to grow and develop into a pious and pious person, and being able to live happily in this world and the hereafter. Through this learning, students are expected to be able to (1) Strengthen faith which is reflected in obedience to the rules of Allah Swt, and stay away from shirk; (2) Introduce Islamic law as stated in the Al_Qur'an and hadith; (3) improve charity which is reflected in noble behavior; (4) purify intentions, namely devoting all deeds only to Allah Swt (Sutoyo, 2017). The findings of this study can also be used as a reference for teachers both theoretically and practically, then for follow up plans, teachers can carry out evaluation activities or learning evaluations, these activities are an important step in determining the success of the program (Utomo et al., 2016). Through evaluation, it can later be formulated and the preparation of follow-up learning to develop learning programs.

The results of this study have both theoretical and practical implications. Theoretically, they help teachers understand religious awareness and behavior, serving as a reference for designing religious learning that supports students' development of a foundation for religious life. Practically, they help students recognize how religious awareness and behavior shape this foundation, enabling them to build harmonious relationships in both school and social environments while achieving their developmental tasks.

4.2 Reseach Contribution

This study contributes to the field of educational and spiritual psychology by highlighting the role of religious awareness as a therapeutic medium in shaping students' religious behavior. It provides evidence that increasing students' awareness and understanding of religious values can serve as an effective approach to fostering positive character traits, ethical behavior, and spiritual growth.

The research offers practical insights for educators, counselors, and religious institutions in developing programs that integrate religious awareness into character education. Furthermore, it lays the groundwork for future studies to explore the use of religious-based therapeutic approaches in promoting holistic student development across different educational and cultural contexts.

5. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

5.1 Reseach Limitations

The results of this study have limitations so further research can overcome the limitations of this study for better results. In this study only uses one independent and dependent variable, namely religious awareness and religious behavior variables. Therefore, future researchers can use

other variables that are more numerous and varied so that they can find more detailed and creative new research that can be developed again in finding other variables that affect religious behavior. In this study only examined SMA Adiguna Bandar Lampung students.

5.2 Recommendations for Future

Future research should compare the effectiveness of religious practices (e.g., dhikr, prayer, Tafsir study) with secular therapies like CBT. It should also explore how factors such as prior religious knowledge, family background, and culture influence students' responsiveness. Longitudinal studies could assess the sustainability of behavioral changes, and digital tools or gamified platforms may offer innovative ways to engage students in shaping their religious behavior.

6. CONCLUSION

The portrait of the foundation of students' religious life reflects that they have extensive religious experience from their religious behavior, the high level of religious awareness and religious behavior in students influences the formation of the foundation of students' religious life. The results of the findings are concluded that there is an influence of religious awareness and religious behavior on the formation of the foundation of students' religious life. The higher the religious awareness and religious behavior of students, the higher the attitudes and behavior of students in forming the foundation of religious life. Conversely, the lower the religious awareness and religious behavior of students, the lower the attitudes and behavior of students in forming the foundation of religious life. The results of the research findings show that the variables of religious awareness and religious behavior have a positive relationship and influence the formation of the foundation of students' religious life.

Based on the research findings, suggestions and recommendations offered include (1) Theoretical implications, the results of this study can be used as a reference related to theoretical studies on the nature of religious awareness and religious behavior; (2) Practice implications, the results of this study can be used as a reference in efforts to increase religious awareness and religious behavior of students; (3) Further researchers can consider the limitations of this study; (3) The results of this study can be used as novelty research related to the influence between religious awareness and religious behavior on the formation of the foundation of students' religious life; (4)

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All authors discussed the results and contributed to the final manuscript. Fiki Prayogi: Conceptualization & writing. Palasara Brahmani Laras: Conceptualization & review. Yasin Adam: Conceptualization. The author (FP) is an Editor members for this journal and was not involved in the editorial review or the decision to publish this article.

Declaration of GenAI in Scientific Writing

The authors declare that Generative Artificial Intelligence (GenAI) tools were used to refine the academic language and accuracy of the work, improving its academic tone and language accuracy, including grammatical structures, punctuation, and vocabulary. The work was then further modified to better reflect the authors' own tone and writing style. All instances of Generative AI usage in this article were conducted by the authors in accordance with the IJCP Generative AI (GenAI) Policy, with the authors assuming full responsibility for the originality, accuracy, and integrity of the work.

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The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper. Fiki Prayogi is an Associate Editors for this journal and was not involved in the editorial review or the decision to publish this article. And Palasara Brahmani Laras is an Reviewer Members for this journal and was not involved in the editorial review or the decision to publish this article.

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Author Information

[1*] **Fiki Prayogi,** fiki.prayogi@stkippgribl.ac.id, ORCID: https://orcid.org/0000-0003-3446-9811
Department of Guidance and Counseling, STKIP PGRI Bandar Lampung, Indonesia,
Address Jl. Chairil Anwar No.79, Durian Payung, Kec. Tj. Karang Pusat, Kota Bandar Lampung, Lampung 35214, Indonesia

[2] **Palasara Brahmani Laras,** palasara.brahmani@gmail.com, ORCID: https://orcid.org/0000-0002-0475-1763
Department of Guidance and Counseling, Universitas Mercu Buana Yogyakarta, Indonesia,
Address: Jl. Wates Km. 10 Yogyakarta 55753, Yogyakarta, Indonesia

[3] **Yasin Adam,** adam.yasin@gmail.com, ORCID: https://orcid.org/0000-0002-3006-6663
Department of Social Work, Reformed Church University, Zimbabwe
Address: Reibeck Farm after Mucheke Bridge along, Zimbabwe