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THE ROLE OF MADRASA CULTURE AND FAMILY SUPPORT IN INCREASING RELIGIOSITY IN STUDENTS AT YOGYAKARTA STATE MADRASAH ALIYAH

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Abstract

Religious students are the main goal of education in madrasas, as Islamic-based general educational institutions. The aim of this study is to measure the role of madrasa culture and family support on the Islamic religiosity of students at Madrasah Aliyah Yogyakarta. This research is set at Madrasah Aliyah as an Islamic-based general educational institution in the areas around Yogyakarta, namely Bantul Regency, Yogyakarta City, and Sleman Regency. Respondents were randomly selected from grade 2 students, because they had experienced madrasa life for at least one year. The number of respondents was 325 people. Data collection used three questionnaires, including the madrasa culture questionnaire, family support, and Islamic religiosity. Data analysis used multivariate analysis using the SmartPLS 3.0 application to obtain more accurate results. The results of the study showed that family support significantly influenced Islamic religiosity by 22.8%, while madrasa culture significantly influenced Islamic religiosity by 72.6%. So it can be concluded that Islamic religiosity among students at Yogyakarta State Madrasah Aliyah increases along with increasing family support and madrasa culture.
Keywords: family support; Islamic religiosity; madrasa culture.

Abstrak

Siswa yang religius merupakan tujuan utama dari pendidikan di madrasah, sebagai lembaga pendidikan umum berbasis Islam. Tujuan penelitian ini adalah untuk mengukur peran budaya madrasah dan dukungan keluarga terhadap religiusitas Islami siswa di Madrasah Aliyah Yogyakarta. Penelitian ini mengambil seting di

Madrasah Aliyah sebagai lembaga pendidikan umum yang berbasis Islam di daerah sekitar Yogyakarta yaitu Kabupaten Bantul, Kota Madya Yogyakarta, dan Kabupaten Sleman. Penentuan responden secara acak pada siswa kelas 2, karena mereka sudah mengalami kehidupan madrasah minimal satu tahun. Jumlah responden 325 orang. Pengumpulan data menggunakan tiga kuesioner, antara lain kuesioner budaya madrasa, dukungan keluarga, dan religiusitas Islami. Analisis data menggunakan analisis multivariat menggunakan aplikasi SmartPLS 3.0 agar memperoleh hasil yang lebih akurat. Hasil penelitian menunjukkan bahwa dukungan keluarga berpengaruh terhadap religiusitas Islami secara signifikan sebesar 22,8%, sementara budaya madrasa berpengaruh terhadap religiusitas Islami secara signifikan sebesar 72,6%. Sehingga dapat disimpulkan bahwa religiusitas Islami pada siswa Madrasah Aliyah Negeri Yogyakarta meningkat seiring dengan meningkatnya dukungan keluarga dan budaya madrasa.
Kata Kunci: budaya madrasah, dukungan keluarga, religiositas Islami.

A. INTRODUCTION.

From a developmental perspective, adolescents are creatures who are constantly developing and trying to find their identity. In this process, they strive to use their full potential, both cognitively and socially, to discover that identity. The formation of adolescent character is influenced by many factors, including peer group interactions. Peer interactions have a very important role in shaping the morals and self-identity of adolescents remaja (Leswidyanti et al., 2025). Apart from that, the role of the family and school or madrasah environment is also very important in the formation of adolescent self-identity. The family as the first environment for adolescents is the first place of learning for them (Andriyani, 2020). Likewise, schools and madrasas, as second homes, must take on the role of internalizing and strengthening the religious character of their students (H. Umar & Masnawati, 2024).

Religiosity in a person is a dynamic psychological symptom, always changing from time to time so that it requires care so that it always moves to a higher level. A person's religiosity develops in accordance with the cognitive development obtained from religious education which is continuously fostered through understanding various knowledge obtained from life experiences. Education, good experiences gained from education or at home, in places of worship continue to have an impact on religious understanding and practice (Bayraktar, 2017).

Some scholars have suggested that the development of a person's religiosity is influenced by many factors, including genetic and environmental (Schnitker et al., 2021), while others argue that the family plays an important role in shaping the development of religiosity and spirituality in children and adolescents. Children and adolescents often learn about spirituality and religious beliefs from their parents or caregivers. Family rituals, traditions, and discussions about values and beliefs can have a profound impact. In addition, a child's cultural and social environment also influences their spiritual development. For many children,

religious education and participation in a religious community is an important aspect of their spiritual development. This can give them a sense of togetherness, shared beliefs, and moral guidance (Papaleontiou - Louca, 2025).

Talking about the influence of the family on the development of religiosity, in particular the family's support for fostering the religiosity of children within the family. Family support has a multidimensional influence, including emotional encouragement, cognitive stimulation, and resource-based support from parents. Likewise, support in the form of sociocultural norms and parental ideology also shapes how a child's religiosity develops (Adiyono, 2025).

Talking about the school or madrasa environment cannot be separated from the madrasa culture as a vehicle for forming adolescent character. Madrasah culture is the main key to increasing the sense of security and comfort and providing meaningful meaning to various activities in the madrasah (Dimmock et al., 2021). Madrasa culture is the identity of the madrasa which can be seen through the norms adopted by the madrasa community, and the beliefs and traditions inherent in their lives (Şenol & Lesinger, 2018). Included in the madrasa culture is a positive environment that can be felt by all parties, both that which occurs in the teaching process, namely between teachers and students, as well as the atmosphere outside of learning which is represented by the relationship between the entire academic community and the staff and educational staff at the madrasa (Doğan, 2017).

Family support and madrasah culture are factors that influence the religiosity of adolescents at Madrasah Aliyah. Therefore, this study aims to determine how much influence madrasa culture has on student religiosity and family support for student religiosity at Madrasah Aliyah Yogyakarta. This research is considered very urgent to strengthen the position of Madrasah Aliyah (religious schools) among (general) senior high schools, and to differentiate the results/outcomes of these two institutions. The results of this study are crucial and contribute to policymaking, ensuring educational institutions can foster a positive school/madrasah culture that produces religious graduates. This is a crucial focus, especially for families, as they are the primary supporter in strengthening adolescent religiosity, as the family is the primary pillar of a child's education.

1. Family Support

Family support is formed from a child's relationship with other family members, resulting in a feeling of mutual comfort both physically, psychologically and emotionally. When a child faces difficulties and receives family support, it can foster the spirit to rise and get out of the difficulties he is facing. The support received becomes a driving force for the child to face all the pressure, so that it is easier for him to think clearly to find solutions and adapt to the situation. The support that children receive creates a sense of self-confidence, because they feel that their lives are meaningful and that they are cared for by the people around them. It will be very different from children who have little or no family support,

they will be stressed when facing life's challenges, so that at certain times they will feel like committing suicide (Zahara & Amalia, 2023).

Family support is not only obtained from both parents, but siblings and closest family also have a role whose presence can complement and be a source of assistance. If a child receives support from his extended family, for example from his siblings, both biological siblings and other close relatives, it will increase his self-confidence because he feels he is no longer alone and this will greatly reduce his anxiety (Hurlock, 2004). Family support can also be in the form of facilities to support all ongoing adolescent activities, both supporting the learning process in general and also supporting facilities for the development of religiosity (Siregar, 2025).

Thus, it is known that the family has a very important role in the religious development of a child, because the relationship between its members is very strong emotionally. It cannot be denied that emotional relationships are built in the family slowly but surely and will have an impact on the child's personality. From here, a person's perceptions, attitudes and behavior are formed which ultimately become their personality. It is from home that perceptions first emerge, attitudes are formed, behaviors are guided, and social skills gradually develop. Cultural heritage, rules, morals and ethics are continuously internalized (Bayraktar, 2017). Therefore, the family institution cannot be underestimated in the process of a child's religious development. Families have served as the primary foundation for education for their children. The family, as the smallest unit in the structure of society, is truly believed to be an institution for transmitting noble values in human life, especially moral and religious education. Religious belief and religious practice within the family are very meaningful experiences for a child's religious development. It is within the family that a child's religious spirit and feelings are formed and continue to develop.

2. Madrasa Culture

Every madrasah certainly has a unique culture, because the madrasah culture reflects the condition of the madrasah itself, the values and norms it adheres to and various assumptions from all madrasah residents, then all of that is practiced together starting from teachers, students and other residents (Min, 2023). Madrasah culture is similar to school culture which means values that are believed in by all residents, whether in the form of signs or symbols, then become a guideline for life together by all school residents (Karada & Öztekin, 2018). Gruenert and Whitaker emphasized that school culture is a very important identity for a school so that it distinguishes the school from other schools, even though there are similar policies between these schools (Gruenert & Whitaker, 2024).

When talking about madrasa culture, it is necessary to understand the concept of culture in general. It is important to note that each individual has their own interpretation of organizational culture, making it difficult and complicated to understand culture because it is an abstract and very broad concept. Because

the concept of culture is abstract, it is difficult to trace and determine its origins. However, Sabanci et al., explain that culture is rooted in experience, then interpreted by the mind, resulting in beliefs, which ultimately influence our perceptions, actions and behavior. All of this will ultimately become a person's character, where that character is a reflection and accumulation of all cultural experiences experienced over a certain period of time (Sabancı et al., 2017). Schein further explains that to understand culture, one must pay attention to three hierarchical levels, namely artifacts, adhered values, and things that underlie the assumptions made (Schein, 2010). These levels vary from very simple indicators to deeply embedded and unconscious basic assumptions. Artifacts are visible structures and processes including norms, standards, and customs as well as the physical attributes of an organization (Sabancı et al., 2017). The values embraced are ideals, values, goals and aspirations (Schein, 2010).

Talking about madrasa culture, we refer to the definition of school culture conveyed by (Karada & Öztekin, 2018) that madrasa culture is a collection of values and beliefs that are shared and applied by all members of the madrasa. These values and beliefs are usually expressed in the form of signs and symbols that are mutually understood. The same thing was conveyed by Grunert (2005), where he described the existence of a guide for all madrasa residents in the form of shared beliefs, estimates and hopes for the madrasa. Several norms adopted by all madrasah residents in the form of values and beliefs ultimately form traditions that ultimately produce the personality of each madrasah resident, including madrasah leaders, teachers, and students (IsmaiL et al., 2022).Madrasah culture is flexible and continues to develop over time, reflecting the values and beliefs held, thus forming a deep tradition. This deeply ingrained tradition must continue to be maintained sustainably so that it forms a positive culture. A positive culture that is continuously maintained over time will have an impact on conducive conditions in a madrasa. Therefore, all citizens must always and consistently embrace this culture and make it the core of every lesson taught by teachers (Gruenert & Whitaker, 2024). It's important to note that each madrasah has a distinct culture, unique to its own characteristics. It is clear that although some madrasas have the same structure, each madrasa is unique, they develop their own traditions and customs, so their symbols and artifacts are bound to be different. Therefore, to understand the culture of a madrasa, one must focus on the unique culture of each madrasa (Kalman & Balkar, 2017).

Kadavi stated that madrasas, as Islamic-based general educational institutions, make religious culture an inseparable part of all activities within the madrasa. The implementation of education in madrasas has been very diverse in its development. Initially, madrasas only aimed to prepare students to become people who are faithful, have noble morals, have high responsibilities, and have skills so that they can be independent in their lives. Internalizing Islamic teachings to all students in madrasas is part of an effort to create a religious culture. There is something that needs to be noted together that religious culture is different

from religious atmosphere. A religious atmosphere is a condition that appears to have a religious nuance. For example, students read prayers before starting lessons, students attend congregational prayers at the madrasa, students learn to read the Koran and so on, which are part of the internalization of religious values. Meanwhile, religious culture is all the religious atmosphere that has become the habit of all madrasa residents in their daily lives (Khadavi, 2023).

Therefore, it is very important to note together that a religious culture cannot be formed unless there is support from all members of the madrasa. The well-formed religious culture in madrasas is certainly inseparable from the role of transformational madrasa leadership that always thinks ahead and the entire academic community that always supports the policies of the (Azzuhri & Nuha, 2025). Through the support of all madrasa residents, especially the madrasa leadership, the function of the madrasa as a cultural transmission and a forum for internalizing religious culture will become real and will produce students with noble morals.

3. Religiosity and Spirituality

Speaking about religiosity and spirituality, Hill and his colleagues argue that it can be generally defined as any feeling, thought, experience, and/or behavior that “arises from the pursuit of the 'sacred'”. Talking about something sacred is usually closer to a person's experience and beliefs about something. Meanwhile, talking about hunting is more about the implementation of group doctrine that leads to the highest form that is the goal of everyone in worship. This supreme being is an absolute truth that cannot be denied by anyone, or is usually called the Divine (Litalien et al., 2022). Religiosity and spirituality usually indicate how a person expresses his or her belief in the existence of God through worship or religious activities, is another internal factor that can greatly influence a person's life. High spirituality and religiosity can reduce life stress and stress such as depression or stress (Anggraini et al., 2022).Historically, religion has played a central role in shaping the psychosocial and moral development of adolescents (Glock & Stark, 1965).

Religiosity, namely an individual's internal condition that encourages behavior, attitudes, and actions in accordance with their religious beliefs (Diponegoro & Ru’iya, 2013). Thouless (1971) stated that religiosity is a view of the world, which is shown by an attitude towards an environment that is broader than the environment of this world which is spatial and temporal; the wider environment is the spiritual world (Dister, 1993). More comprehensively, Glock & Stark (Krauss, 2005), emphasize that religion is a system of symbols, a system of beliefs, a system of values, and a system of institutionalized behavior, all of which are centered on issues that are experienced as the most meaningful (ultimate meaning) (Glock & Stark, 1965). From the explanation above, it is clearly revealed that the general characteristics of religion are belief in God and the existence of rules regarding human behavior. Thus, the definition of religion above can be used

in any religious context, such as Islam, Christianity (Catholic, Protestant), Hinduism, Buddhism, Judaism. From the terms religion and religiosity emerged the terms religiosity and religiosity.

This is different from what Al-Attas (1981) said, the concept of religiosity which is born from the term din in Islam is different from the concept of Western religiosity. In short, the term din contains four meanings, namely 1) debt, 2) obedience, 3) wise power, and 4) natural inclination or tendency. These four meanings are interconnected into one meaning which refers to the faith, beliefs (aqidah) and practices of the teachings adhered to by a Muslim in his daily life (Muslim personality). Hawari (1996) expressed a similar sentiment, namely, religiosity is a person's appreciation of his religion through the methods taught by his Messenger, such as strengthening his faith, then this faith is actualized in various forms of daily, weekly, monthly, or annual worship, such as praying every day, praying five times a day, Friday prayers on Friday, fasting during the month of Ramadan, and trying to live his daily life always in accordance with the teachings of his religion and beliefs.

The definition of Islamic religiosity in this study refers more to the conclusions put forward by Al-Attas (1981), namely how strong the faith, beliefs (aqidah) and practices of the teachings adhered to by a Muslim in his daily life (Muslim personality), as used by Krauss (2005) in compiling a scale of Muslim religiosity for Malaysian youth. Abu-Raiya et al. identified seven important variables for determining Islamic religiosity, including Islamic belief; ethical principles and universality; duties, obligations, and exclusivism of religion; religious struggle; handling and identification of religion; reassessment of God as punishing; and religious conversion (Abu-Raiya et al., 2020).

Meanwhile, the combined study of madrasah culture and family support was deemed insufficient, prompting the researcher to delve deeper into this research. Therefore, the researcher formulated the research model as described below:

4. Research Model and Hypothesis

From the description above, a research model can be formulated as shown in the figure 1.

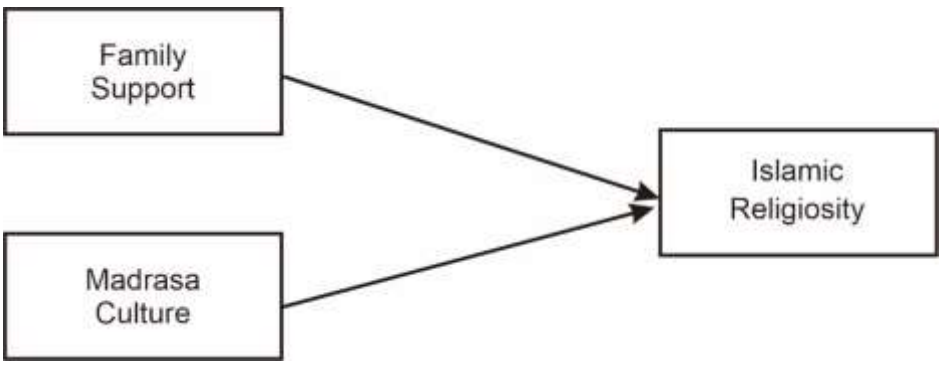


Figure 1: Research Model

From Figure 1 above, the following research hypotheses can be formulated:
H1. Family support can significantly increase Islamic religiosity among MAN students in Yogyakarta.
H2. Madrasa culture can significantly increase Islamic religiosity among MAN students in Yogyakarta.

B. RESEARCH METHOD

The design of this research is cross-sectional quantitative research involving three variables, including two independent variables, namely madrasa culture and family support, and one dependent variable, namely religiosity. It is classified as cross-sectional research because this research is used to trace several factors or reasons that caused events that occurred in the research subjects (Dai et al., 2023).

The subjects of this study were students of Islamic Senior High Schools (Madrasah Aliyah) in the Special Region of Yogyakarta, specifically in Bantul Regency, Yogyakarta City, and Sleman Regency. Respondents numbered 325 people, taken randomly from three madrasas. The number of subjects was considered sufficient to conduct Structural Equation Modeling analysis using SmartPLS (Hair et al., 2022).

The data collection method uses a questionnaire technique using a scale of religiosity, madrasa culture, and family support adapted from a previous scale that has proven to have high validity and reliability.

The religiosity scale was adapted from the IIUM/IIUMRelS Religiosity Scale, which consists of 10 statement items covering three religious aspects: (1) Islam (physical actions/human activities), (2) Faith (mindset/understanding of God), and (3) Ihsan (spirit/actualization of virtue and goodness) (Mahudin et al., 2016).

The madrasa culture scale was adapted from the school culture written by Lei Mee Thien and Hoay Chyi Lee, which consists of 10 statement items covering five aspects: (1) Goal orientation, (2) Leadership, (3) Innovation orientation, (4) Participative decision-making, and (5) Formal relationships (Thien & Lee, 2023). The family support scale in this study was adapted from the Family and Friends Social Support Scale-Revised (AFA-R), which includes six statements (Moral-de la Rubia & Daniel-González, 2025).

The validity and reliability of the instrument were tested through construct tests including convergent validity and discriminant validity based on the outer model values. The validity test mechanism for convergent validity is to take into account the factor values of each indicator. The validity value of the indicator is determined by the Average Variance Extracted (AVE) value, namely if > 0.5 it is declared valid. Meanwhile, discriminant validity is determined by comparing the Average Variance Extracted (AVE) root correlation values of each construct. If the comparison of the Average Variance Extracted (AVE) root correlation value of a construct is greater than that of other constructs, then the construct is said to have good discriminant validity (Ghozali & Latan, 2016; Hair et al., 2022).



Figure 1: Output of PLS Algorithm

The PLS Algorithm output in Figure 1 is the result of a fixed analysis of all items in both the convergent validity test and the reliability test. All items provide good value so they are acceptable to all.

Table 1. Factor Loadings

Variable	The Score Ranges from Factor Loadings	Creteria
Islamic Religiosity	0.677 – 0.846	Valid
Madrasa Culture	0.590 – 0.794	Valid
Family Support	0.526 – 0.849	Valid

Table 1 shows the outer loading value of each item > 0.5 so that it meets the criteria for a valid item. Islamic Religiosity consists of 10 items declared all valid, the Madrasa Culture scale consists of 10 items declared valid, and Family Support consists of 6 items declared all valid.

Table 2 Average Variance Extracted (AVE)

Variable	Average Variance Extracted (AVE)	Creteria
Islamic Religiosity	0.624	Valid
Madrasa Culture	0.608	Valid
Family Support	0.558	Valid

Table 2 shows the Average Variance Extracted (AVE) value of the constructs, namely Islamic Religiosity, Madrasa Culture, and Family Support > 0.5, thus meeting the convergent validity criteria.

Meanwhile, to see the reliability of the instrument used, we look at the Cronbach Alpha value and the composite reliability value. The criteria for a test to be reliable are those that have a Cronbach Alpha value and a composite reliability value > 0.7 (Ghozali & Latan, 2016; Hair et al., 2022).

The results of the construct reliability test indicated by composite reliability and Cronbach Alpha, are presented in Table 3.

Table 3. Reliability at the Final Stage

	Cronbach Alpha	Composite Reliability	Criteria
Islamic Religiosity	0.932	0.942	Reliable
Madrasa Culture	0.928	0.939	Reliable
Family Support	0.842	0.883	Reliable

Table 4 shows the Cronbach alpha value of all constructs > 0.7 and the Composite Reliability of all constructs > 0.7, so it is concluded that all constructs in this study have met the reliability criteria.

To test the research hypothesis, it was analyzed using multivariate statistics, which is a statistical method used to evaluate the influence of variables simultaneously. The test used was the influence of Smart Partial Least Squares (SmartPLS 3.0) software, with the hope of obtaining better results (Hair et al., 2022).

C. RESULTS AND DISCUSSION

1. RESULT

a. Tests of the Inner Model

The following presents the results of the inner model test which aims to see how strong and accurate the proposed structural model is.

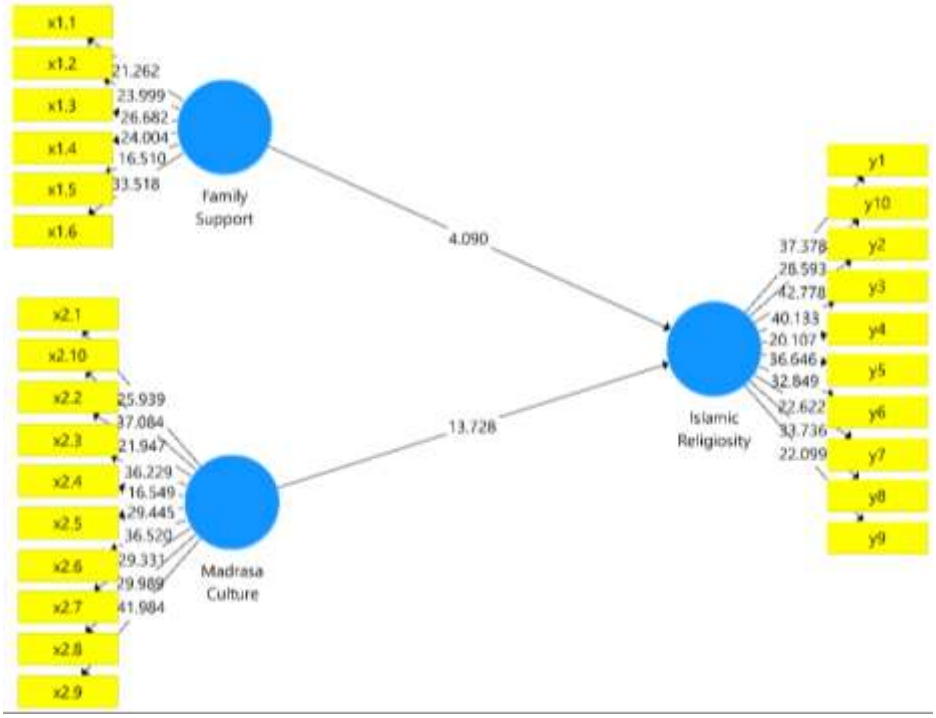


Figure 2: Output of inner model

Based on the inner model output in Figure 3, it is known that the influence of exogenous variables on endogenous variables is classified as moderate. Meanwhile, the overall model test results were found to be very good with a Goodness of Fit (GoF) value of 0.423 > 0.36. Complete results can be seen in table 4 below:

Table 4. Results of Analysis and R^2, Q^2 Values

Criteria	Rule of Thumb	Values	Description
Coefficient of determination (R^2)	0.67 (strong), 0.33 (moderate), and 0.19 (weak) (Ghozali & Latan, 2016)	0,857	Strong
Predictive relevance (Q^2)	$Q^2 > 0$ (good predictive relevance), $Q^2 < 0$ (Lack of model predictive relevance)	0.529	Reliable
Effect size (f^2)	Effect size (f^2) > 0,015 indicates good effect	Family Support = 0.104	Good

	size (f^2) from exogenous variables toward endogenous variables	Self-Awareness Madrasa Culture = 1.059	
Goodness of fit (GoF)	Criteria of GoF namely 0,10 (GoF weak), 0,25 (GoF moderate), and 0,36 (GoF strong) (Ghozali & Latan, 2016)	0.386	GoF strong

Test of Hypothesis

The results of the hypothesis test that have been carried out, namely by paying attention to the probability value with a norm of p < 0.05 and a t-statistic value > 1.96, are presented in table 5.

Table 5. Tests of Hypotheses

Effects of Variable	Original Sample	t-Statistics	p-Value	Criteria	Description
Family Support → Islamic Religiosity	0.228	4.09	0.000	*p* < 0,05	Positive effect and very significant
Madrasa Culture → Islamic Religiosity	0.726	13.728	0.000	*p* < 0,05	Positive effect and very significant

Table 5 shows that Family Support has a positive influence on the Islamic Religiosity of MAN students in Yogyakarta, and Madrasa Culture also has a positive influence on Islamic Religiosity. This finding shows that the higher the Family Support and the better the Madrasa Culture, the higher the Islamic Religiosity among students at MAN Yogyakarta.

DISCUSSION

As mentioned in the previous section, this study is a study that measures the influence of Family Support on Islamic Religiosity and Madrasa Culture on Islamic Religiosity in MAN students in Yogyakarta. In detail, the influence between variables and moderating variables is described in the following section:

The Influence of Family Support on Islamic Religiosity

Table 5 shows that family support has a positive influence on the Islamic religiosity of MAN students in Yogyakarta. This can be seen from the original sample value of 0.228, the t-statistic value of 4.09 > 1.96 and the p-value of 0.000 < 0.05, which means it has a positive and significant effect. The original sample

value shows the magnitude of the influence of family support on Islamic religiosity, namely 22.8%. This means that the better the family support for MAN students in Yogyakarta, the better their Islamic religiosity.

The family is a place where a child can complain about his/her condition, so that they can be free from psychological burdens (Ahmeti, 2024). The family is the smallest institution in human social life, where it is the first place for a person to gain knowledge (Mohammed & Engler, 2022). Likewise, religious knowledge will develop starting from home, where a child lives. The various habits at home will become the habits of the growing child, so that the condition of the home greatly determines the development of a person's religiosity.

The family is an important place for children's physical, emotional, spiritual and social development. The reason is that the family is a source of love, recognition, and security for its members (Akbar et al., 2023).The religious structure of the family is a very important source and model of religious life. Religiosity in the family can arouse religious feelings so that they obtain a strong foundation for religious behavior and practices. It is also from the family that religious beliefs are formed, starting from habits, following practices, so that they become very meaningful religious experiences. The emergence of religious motives in children comes from what the family teaches and is a process of developing their religiosity (Bayraktar, 2017).

Lately, with their busy lives, parents sometimes forget their role in their children's education. Parents often hand over their children's education to the educational institution/school where the child studies (Arsini et al., 2023). Of course, this is very worrying, especially for the development of children's religiosity. The role of people in the growth of children's religiosity is very large, for example providing lessons, setting examples, providing support such as giving awards to children who diligently wet themselves and so on (Firmansyah, 2020).

Family support becomes a person's psychological strength to do something, becoming a motivation that drives their passion to increase religiosity. It is not uncommon for children to encounter problems in their social interactions and religious development, but thanks to the guidance and support of their family, their religiosity remains good and is saved (Nirwana, 2020).

The Influence of Madrasa Culture on Islamic Religiosity

Table 5 shows that madrasa culture has a positive influence on the Islamic religiosity of MAN students in Yogyakarta. This can be seen from the original sample value of 0.726, the t-statistic value of 13.728 > 1.96 and the p-value of 0.000 < 0.05, which means it has a positive and significant effect. The original sample value shows the magnitude of the influence of madrasa culture on Islamic religiosity, namely 72.6%. This means that the better the madrasa culture of MAN students in Yogyakarta, the better their Islamic religiosity will be.

Madrasah is a public school with Islamic characteristics, meaning that madrasah is an educational institution recognized by the state like schools in

general, but has strong Islamic characteristics (Rosyada, 2017). In accordance with its characteristics, namely Islamic, of course the culture of madrasas is not much different from schools in general, but what differentiates them is the strengthening of Islamic values in them (Sukron, 2022).

Madrasah becomes a second home for students who have a big influence, even a bigger influence than the influence of family support. This indicates that the madrasa has carried out its mandate as a place to cultivate students' religiosity (Amin, 2023). Madrasah is an educational institution that has an Islamic culture, so it has an impact on the entire academic community, including its students. Daulay gave an example that in madrasas students receive more religious education, and in madrasas an Islamic atmosphere and activities are also created such as: commemorations of Islamic holidays, procedures for socializing between students and teachers, students with other students, and dress codes, especially for female students, so that a more Islamic atmosphere is very apparent (Daulay, 2001). Umar also explained that madrasas not only teach Islamic religious subjects, but more importantly, they are the embodiment of Islamic teachings themselves. This is the uniqueness of the madrasah which must be maintained wholeheartedly by the madrasah community so that Islamic teachings become a totality in the life of the madrasah (Y. Umar, 2016).

According to several experts, the habits applied to a person, such as in madrasas in this context, are closely related to their abilities and skills in their life activities (Du et al., 2022; Ma et al., 2023). Habits that become culture at school shape a person's cognitive structure which also has an impact on personality, such as religiosity in this context (Doğan, 2017).Therefore, it is very natural and appropriate between the theories of habit and the benefits of culture in forming students' religiosity.

D. CONCLUSION

Based on the research results, Islamic religiosity will increase along with increasing family support for MAN students in Yogyakarta. Likewise, Islamic religiosity will increase along with the improvement of madrasa culture. This means that the better the madrasa culture and family support for students, the better the students' religiosity will be. Therefore, it is highly recommended for madrasas to always collaborate with parents to provide support to their children in all matters, so that what is done in the madrasa will be the same as what is supported by the parents.

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