

## The Relationship between Religiosity and Peer Social Support with Student Courtesy Behavior

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### Abstract

This study addresses growing concerns over declining moral standards among university students in the context of globalization and rapid technological advancement, with a particular focus on examining the influence of religiosity and peer social support on polite behavior among students at UIN Malang. Utilizing a correlational quantitative research design, data were collected from 271 respondents selected through the Cochran sampling technique. Structured questionnaires served as the primary data collection instrument, and the responses were analyzed using multiple linear regression. The findings indicate a statistically significant joint influence of religiosity and peer social support on polite behavior, as evidenced by an F-test significance value of  $0.000 < 0.05$ , and a combined explanatory power of 54.4%. Notably, peer social support exerted a stronger effect ( $\beta = 1.050$ ) on students' courteous behavior compared to religiosity ( $\beta = 0.155$ ), highlighting the prominent role of social interactions in shaping moral conduct. These results underscore the importance of fostering a supportive peer environment as a key strategy for promoting ethical behavior among university students, alongside ongoing efforts to reinforce religious values. The study contributes to the understanding of behavioral development in higher education and suggests actionable insights for student affairs practitioners and educators aiming to enhance moral character in academic settings.

**Keywords:** Religiosity; Peer social support; Moral development; Student behavior; Courtesy.

## INTRODUCTION

Akhlakul karimah is the foundation for the development of noble and civilized personality (Susiatik & Sholichah, 2021). Akhlakul karimah in Islam is a measure of a person's obedience to religious teachings as well as the quality of social and moral interactions in everyday life including honesty, respect, politeness, and concern for others (Muhammad, 2016). Polite behavior is explained as a person's habitual attitude that is agreed upon and accepted in a social environment. This behavior has a high position that is highly emphasized in Islamic teachings. Because with polite behavior, it can create harmonious relationships between fellow human beings (Santoso et al., 2023). However, moral values, especially politeness among students, have deteriorated in the era of globalization and technological development, as seen from the rampant cases of inappropriate clothing (Putri & Al-Yamani, 2024), and disrespect for lecturers (Indrawan, 2017). This phenomenon is contrary to Islamic teachings and the mission of higher education at UIN Maulana Malik Ibrahim Malang in producing graduates with *Ulul Albab* character.

Manners can differ from one region to another. This difference arises because manners are strongly influenced by the customs and values adopted in a society. Cultural diversity causes an action that is considered inappropriate in one culture to be considered normal or usual in another culture. This means that politeness norms are relative in various places, environments, and times (Tarigan et al., 2024). There is an expression explained by Zuriah, according to which manners are unwritten norms, which act as guidelines in behavior (Faizah et al., 2021). This means that manners include a series of rules or traditions that are passed down across generations and experience development in community culture. This norm plays an important role in creating respectful social interactions in line with the prevailing customs in community life.

This study argues that religiosity and peer social support play a crucial role in shaping behavior. Experts such as Glock & Stark emphasize that religiosity is not only reflected in worship practices, but also in the internalization of religious values in daily behavior (Febriana & Qurniati, 2021). Religiosity has a broader meaning when compared to religion. If religion is explained Religion is only limited to its teachings which contain procedures for worshipping the creator, religiosity is more directed at the quality of religious people. This is in line with Magunwijaya's opinion that Religion refers more to the formal aspects related to rules and obligations. Meanwhile, religiosity is interpreted to refer more to the aspect of

human depth, which means living every aspect of religion in the human heart (Ahmad, 2020).

Meanwhile, Sarafino explains that social support is a form of individual or group acceptance of a person, which is reflected through feelings of being loved, valued, and helped (Fais, 2023). This peer group emphasizes the importance of the role or support of peer groups in shaping the personality, behavior, and values of individuals, especially during adolescence. So, peers occupy the next place after the family as an agent of socialization that affects adolescents. In the context of students, acceptance from the peer environment can foster motivation to behave in accordance with the norms of modesty. This is because there are similarities not only in terms of age which can make it easier to communicate and easy to work with, but also the level of development, psychological or have similarities in behavior (Ruaidah, Nurul Husna, 2023). By combining these two perspectives, researchers argue that religiosity and peer social support can be a determining factor in restoring and strengthening politeness behavior among college students.

Previous studies such as those conducted by Mahmudi & Wardani (2022), Wijaya & Daulay (2024) have examined the relationship between religiosity and the role of peers with behavior. However, both studies are still limited to students at the high school level and have not touched the context of college students, especially in Islamic universities such as UIN Malang. This gap is what researchers will fill by exploring more deeply how these two factors can shape polite behavior in college students in today's modern era.

This research explores the relationship between religiosity and peer social support in shaping polite behavior among students at UIN Maulana Malik Ibrahim Malang. The study aims to assess the strength of these correlations and determine the relative contribution of each independent variabel to courteous conduct. The results of the study are expected to not only contribute to the social psychology literature, but also to the social psychology literature and Islamic education, but also a model of intervention that emphasizes the synergy between fostering religiosity and strengthening positive social networks in the academic environment.

## **METHODS**

This study uses a quantitative approach with a correlational research type to examine the relationship between religiosity (X1) and peer social support (X2) with student courtesy

behavior (Y) (Soesana et al., 2023). The population in this study includes all active undergraduate students (S1) of UIN Maulana Malik Ibrahim Malang batch 2021-2024. The number of participants for this study was determined through the Cochran formula, applying a 90% confidence interval and a 0,5 margin of error, yielding a required sample size of 271 respondents (Subhaktiyasa, 2024). Non probability with accidental sampling was used in the sampling technique, where respondents were selected incidentally according to the inclusion criteria. A structured closed ended questionnaire was employed for data collection, utilizing a 1-5 Likert scale with response options ranging from very low to very high. The instrument's validity was confirmed through prior theoretical assesment. (Hikmawati, 2020), with separate instruments for each variable. The questionnaire will be created with the help of google form and will be distributed online to selected respondents. The collected data will be processed using SPSS 26 for windows, employing multiple linear regression analysis. Prior to the main analysis, preliminary diagnostic tests including assessments for normality, multicollinearity, and heteroscedasticity will be conducted to ensure statistical assumptions are met (Darma, 2021). This research was conducted on the campus of Maulana Malik Ibrahim State Islamic University Malang from March to May with an estimated three months of research duration.

## RESULTS

Descriptive statistical analysis

Table 1 Table of Descriptive Statistical Analysis of Variables

<b>Descriptive Statistics</b>					
	N	Minimum	Maximum	Mean	Std. Deviation
Religiosity	271	18	50	37.74	5.893
Social Support	271	37	70	57.37	5.866
Polite Behavior	271	54	105	85.37	8.653
Valid N (listwise)	271				

The descriptive statistics presented in the data table reveal the following distribution patterns across the measured variables. For the religiosity dimension N=271, scores ranged from 18 to 50 with a mean of 37,73 (SD=5,893). Analysis of peer social support demonstrated a score distribution between 37-70 with a mean 57,37 (SD=5,866). Regarding

polite behavior, the results indicated a wider spread from 54-105 points with a mean score 85,37 and greater variability ( $SD=8,653$ ).

Then the next step is to categorize each variable by calculating and determining the interval value first. The results of the categorization are as follows:

Table 2 Categorization of Religiosity Variables

Categorization	Value	Frequency	Percentage
Very Low	18-23	2	1%
Low	24-29	16	6%
Medium	30-35	77	28%
High	36-41	107	39%
Very High	42-50	69	25%
Total		271	100%

The table above presents the distribution of students based on their level of religiosity, as measured through questionnaire responses. The results indicate that 69 students (25%) fall under the very high category, 107 students (39%) under the high category, 77 students (28%) under the medium category, 16 students (6%) under the low category, and 2 students (1%) under the very low category.

Table 3 Categorization of Peer Social Support Variables

Categorization	Value	Frequency	Percentage
Very Low	37-43	2	1%
Low	44-50	31	11%
Medium	51-57	109	40%
High	58-64	95	35%
Very High	65-71	34	13%
Total		271	100%

The table above shows the distribution of students based on their level of peer social support, as measured through questionnaire responses. The results indicate that 34 students (13%) fall under the very high category, 95 students (35%) under the high category, 109 students (40%) under the medium category, 31 students (11%) under the low category, and 2 students (1%) under the very low category.

Table 4 Categorization of Polite Behavior Variables

Categorization	Value	Frequency	Percentage
Very Low	54-63	2	1%
Low	64-73	20	7%
Medium	74-83	85	31%
High	84-93	115	42%
Very High	94-105	46	17%
Total		271	100%

The table above shows the level of courtesy behavior variables obtained from the results of distributing questionnaires with the results in very high criteria there are 46 students or 46% of the total, in high criteria as many as 115 students or 42%, in medium criteria as many as 85 students or 31%, in low criteria as many as 20 students or 7%, and in very low criteria as many as 2 students or 1%.

Furthermore, the demographic data of respondents in this study based on age, entry class, and faculty will be explained as follows:

Table 5 Demographics of Respondents by Age

Gender	Frequency	Percentage
Male	86	32%
Female	185	68%
<b>Total</b>	271	100%

The table above can explain that the majority of respondents from students who are female with a total of 185 students or 68%, and the rest are filled by male respondents, namely 86 students or 32%.

Table 6 Demographics of Respondents Based on Entry Class

Force	Frequency	Percentage
2021	41	15%
2022	39	14%
2023	85	31%
2024	106	39%
<b>Total</b>	271	100%

The table above can explain that the respondents who filled out the questionnaire form the class of 2021 were 41 students or 15%, form the class of 2022 were 39 students or 14%, form the class of 2023 were 85 students or 31%, form the class of 2024 were 106 students or 39%.

Table 7 Demographics of Respondents Based on Faculty

Faculty	Frequency	Percentage
Faculty of Tarbiyah and Teacher Training	96	35%
Faculty of Economics	32	12%
Faculty of Psychology	8	3%
Faculty of Science and Technology	38	14%
Faculty of Humanities	31	11%
Faculty of Medicine and Health Sciences	24	9%
Faculty of Sharia	42	15%
<b>Total</b>	271	100%

The table above explains that the majority of respondents who filled out the questionnaire were from the faculty of tarbiyah and teacher science, namely 96 students or 35%, from the faculty of economics as many as 32 students or 12%, from the faculty of psychology as many as 8 students or 3%, from the faculty of science and technology as many as 38 students or 14%, from the faculty of humanities as many as 31 students or 11%, from the faculty of medicine and health sciences as many as 24 students or 9%, and from the faculty of sharia as many as 42 or 15%.

#### Normality Test

The initial step in classical assumption testing involves assessing data normality. A dataset is considered normally distributed if the significance (sig) value exceeds 0,05. Conversely, if the sig value falls below 0,05, the data does not follow a normal distribution (Ningsih & Dukalang, 2019).

Table 8 Normality Test Results

	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Religiosity	.051	271	.080	.987	271	.015
Social support	.053	271	.066	.990	271	.060
Polite Behavior	.051	271	.085	.991	271	.082

a. Lilliefors Significance Correction

The Kolmogorov-Smirnov normality test result presented in the table above indicate that all three variables exhibit significance values exceeding 0,05. Specifically, religiosity shows a sig value of 0,080 > 0,05, peer social support has a sig value of 0,066 > 0,05, and

courteous behavior yields a sig value of  $0,085 > 0,05$ . Since the significance levels for all three variabels surpass the  $0,05$  threshold, it can be inferred that their data distributions are normal.

### Multicollinearity Test

The purpose of conducting a multicollinearity test is to examine whether correlations exist among independent variables. This assessment is based on two key metrics: tolerance and Variance Inflation Factor (VIF). If the tolerance value exceeds  $0,10$  while the VIF remains below  $10$ , multicollinearity is not present. Conversely, values outside these thresholds indicate potential multicollinearity issues (Sudariana & Yoedani, 2022).

Table 9 Multicollinearity Test Results

Model		Collinearity Statistics	
		Tolerance	VIF
1	Religiosity	.970	1.031
	Social support	.970	1.031

a. Dependent Variable: Perilakusopansantun

In this analysis, the tolerance value  $0,970 > 0,10$  and VIF  $1,031 < 10$  both fall within acceptable limits. Therefore, it can be determined that no significant multicollinearity exists between the two independent variables.

### Heteroscedasticity Test

A heteroscedasticity test serves to identify inconsistencies in error term dispersion within regression analysis, specifically examining whether variance magnitude fluctuates across observations. The evaluation criteria establish that when significance values exceed  $0,05$ , heteroscedasticity is not present, while values below this threshold suggest its existence (Ningsih & Dukalang, 2019).

Table 10 Heteroscedasticity Test Results

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	5.728	2.685		2.134	.034
	Religiosity	-.005	.042	-.008	-.128	.898
	Social support	-.023	.042	-.033	-.530	.596

a. Dependent Variable: ABSS

The third classical assumption test results demonstrate no heteroscedasticity patters. Examination of the output reveals significance levels of 0,898 for religiosity and 0,596 for peer social support. Both substantially above the 0,05 benchmark, confirming the absence of variance instability in the model.

### Hypothesis Test

#### 1. F Test (Simultaneous)

The F test is used to see the impact of the influence of the independent variables on the dependent variable simultaneously results of this test can be seen from the resulting sig value, namely if it is < 0.05, then simultaneously the independent variable affects the dependent variable and vice versa (Ningsih & Dukalang, 2019).

Table 11 F Test Results

ANOVA <sup>a</sup>						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	11000.188	2	5500.094	159.922	.000 <sup>b</sup>
	Residual	9217.170	268	34.392		
	Total	20217.358	270			

a. Dependent Variable: Perilakusopansantun

b. Predictors: (Constant), Dukungansosial, Religiusitas

The statistical analysis reveals a highly significant relationship, as evidenced by the independent variable's p value of 0,000 substantially below the conventional 0,05 threshold. These findings demonstrate that the combined influence of religiosity and peer social support exerts a statistically meaningful impact in student conduct patterns. Consequently, the null hypothesis (H0) must be dismissed in favor of the alternative hypothesis (Ha).

#### 2. T Test (Partial)

The T-test analysis provides quantitative assessment of individual predictor contributions toward the outcome variable. This evaluation methodology involves examining significance values in the T-test output, where any result falling below the 0,05 benchmark indicates sufficient evidence to reject the null hypothesis (H0) and validate the alternative hypothesis (Ha) (Ningsih & Dukalang, 2019).

Table 12 T-Test Results

		<b>Coefficients<sup>a</sup></b>				
		Unstandardized Coefficients		Standardized Coefficients		
Model		B	Std. Error	Beta	t	Sig.
1	(Constant)	19.275	3.902		4.940	.000
	Religiosity	.155	.061	.105	2.514	.013
	Social support	1.050	.062	.712	17.004	.000

a. Dependent Variable: Perilakusopansantun

The partial T-test analysis reveals compelling evidence regarding the religiosity variable, demonstrating a statistically significant p-value of 0,013 < 0,05. This outcome necessitates rejection of the null hypothesis (H0), confirming that religiosity exerts a measurable influence on courteous behavioral patterns among students. Peer social support variables also affect the variable of polite behavior, which means that H0 is rejected. This is because the resulting significance value is also below or less than 0.05, namely 0.000.

### 3. Determination Coefficient Test

The determination coefficient serves as a crucial metric in regression analysis, quantifying what proportion of variance in the outcome variable can be accounted for by the predictor variables within the established model (Sudariana & Yoedani, 2022).

Table 13 Test Results of the Coefficient of Determination

<b>Model Summary</b>				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.738 <sup>a</sup>	.544	.541	5.865

a. Predictors: (Constant), Dukungansosial, Religiusitas

Regression output indicates an R Square value of 0,544, signifying that approximately 54,4% of observed variance in students polite conduct can be attributed to the combined effects of religiosity and peer social influence. The remaining 45,6% of behavioral variation stems from external factors not examined in the current research framework.

## 4. Multiple Regression Analysis Test

Table 14 Multiple Linear Regression Analysis Test Results

		Coefficients <sup>a</sup>				
		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
Model		B	Std. Error	Beta		
1	(Constant)	19.275	3.902		4.940	.000
	Religiosity	.155	.061	.105	2.514	.013
	Social support	1.050	.062	.712	17.004	.000

a. Dependent Variable: Perilakusopansantun

The multiple regression analysis output reveals several key findings. The intercept term of 19,273 suggests that when both predictor variables (religiosity and peer support) are absent, the baseline score for courteous conduct stands at 19,275. Furthermore, the regression coefficient for X1 0,155 implies a direct proportional relationship each 1% increment in religiosity corresponds to a 0,155 unit enhancement in polite behavior, while a 1% reduction would similarly diminish courteous conduct by 0,155 units. The X2 coefficient value of 1.050 means that if there is an increase of 1%, then polite behavior will decrease by 0.155 an increase of 1%, then polite behavior will increase by 1.050 and vice versa if there is a decrease of 1%, polite behavior will decrease by 1.050.

## DISCUSSION

Statistical analysis confirms that both religiosity (X1) and peer social support (X2) collectively exert significant influence on polite behavioral (Y) among UIN Malang students. This conclusion derives from the F-test results showing exceptional significance p value  $0,000 < 0,05$ , leading to acceptance of the alternative hypothesis ( $H_a$ ) and rejection of the null hypothesis ( $H_0$ ). The combined explanatory power of these factors accounts for 54,4% of behavioral variation, as evidenced by the determination coefficient in table 13.

The multiple linear regression output presented in table 14 reveals several important relationships. The constant term of 19,275 represents the baseline level of courteous conduct when both predictor variables show zero values. Analysis of the regression coefficients demonstrates that religiosity (X1) shows a positive coefficient of 0,155, indicating each 1%

increase in this variable corresponds to a 0,155 unit rise in polite behavior, with decreases producing proportional reductions. Peer social support (X2) displays a stronger association with a 1,050 coefficient suggesting each 1% change in this factor leads to a 1.050 unit variation in behavioral courtesy in the same direction.

The results of the research analysis above indicate that peer social support is greater in influencing students' polite behavior than the religiosity variable. In the campus environment, students spend more time with their peers or are direct. So that positive reinforcement such as praise when politely, and social pressure from peers is faster in influencing daily behavior, including polite behavior. An individual will tend to imitate behavior, language, or attitudes that are considered "normal" in their group in order to be well accepted. While religiosity tends to be slower, this is because religious values still need to be internalized first until they will form a behavior. Religiosity may have been embedded since childhood from the family environment in particular, but its influence can be rivaled by new values brought by peers in a diverse campus environment. This opinion is in line with one of the characteristics of adolescents mentioned by Sidik Jatmika, namely that adolescents will be more easily influenced by their peers, thus making the influence of parents weaker (Saputro, 2018).

A person's religiosity can be reflected in the way he behaves and acts daily, which is not only beneficial for himself but also for the surrounding environment (Saputra et al., 2020). Good manners can be recognized when a person's actions have a positive impact on himself and others, thus facilitating the process of social adaptation (Iwan, 2023). Apart from religiosity, peer social support also contributes to the formation of good manners behavior in adolescents, especially students. Positive social interactions with peers can be one of the determinants in the development of good behavior. This social support influences polite behavior through the process of interaction and internalization of social norms. The interaction process carried out is related to social problems and other problems that are not obtained in the family environment. Then the results of the interaction process are reflected in the form of behavior in everyday life. Based on the results of the analysis and explanation above, the importance of strengthening peer social support in shaping students' polite behavior, in addition to maintaining religiosity coaching.

These findings align with and substantiate earlier work by Mahmudi and Wardani examining religiosity and peer influence on adolescent manners at MA Tri Bakti. Their study

reported an exceptionally high explanatory power R Square 0,943 demonstrating that approximately 94.3% of variance in ethical behavior could be accounted for by these two predictor variables (Mahmudi & Wardani, 2022). Similar research was also conducted by Budi Satria Wijaya and Dahraini Hannum with the results showing that religiosity and the role of peers correlate with the polite behavior of adolescents at MAN Asahan by 0.669 with a significance value of 0.000 (Wijaya & Daulay, 2024).

As for the results of descriptive statistical analysis on the three variables above, it appears that the level of religiosity of UIN Malang students is in the high category with 107 students or 39%, then the level of peer social support is in the medium category with 109 students or 40%, and the level of polite behavior of UIN Malang students is in the high category with 115 students or 42%. And the majority of participants in filling out this research questionnaire are female with 185 students out of 271 total respondents or 68% and the rest are male with 86 students or 32% spread across seven faculties and four batches on the campus of UIN Malang undergraduate program (S1).

Good manners are an important foundation for living in harmony and culture. With mutual respect and appreciation, one can live together peacefully and form a better society. Good manners show that a person has character and is ready to live in a civilized environment. Although over time the attitude of manners can change following this, but the main value is the attitude of respect and respect for others. Thus, good manners can help a person to live civilized and build a better civilization.

The implication of this study suggests strengthening peer support through discussion groups while incorporating religious values in engaging campus activities. These dual approaches should be integrated into both curricula and daily programs, with digital era adaptations like character education content on social media. However, the research is limited to analyzing courteous behavior among undergraduate students at the State Islamic University of Maulana Malik Ibrahim Malang.

## CONCLUSION

The study reveals a statistically significant joint influence of religiosity (X1) and peer social support (X2) on polite behavior among UIN Malang students (Y). This is evidenced by an F-test significance value of  $0,000 < 0,05$  leading to acceptance of the alternative hypothesis ( $H_a$ ). The coefficient of determination analysis indicates these independent

variables collectively explain 54,4% of the variance in courteous behavior. Between the two predictors, peer social support (X2) demonstrates stronger predictive power with a regression coefficient of 1,050 compared to religiosity's (X1) coefficient of 0,155.

The generalizability of these findings is limited by the exclusive focus on undergraduate students at UIN Malang. Subsequent investigations should examine additional determinants influencing courteous behavior among university populations, and incorporate broader sampling across multiple faculties to yield more comprehensive and representative data.

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