



## Religious Cultural Studies on Fishum UIN Student Sunan Kalijaga

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**Receive: 17/07/2023**

**Accepted: 15/09/2023**

**Published: 01/10/2023**

### Abstrak

Pada saat ini, Indonesia tengah mengalami krisis mental yang memiliki dimensi beragam. Berdasarkan penelitian dari berbagai bidang dan pendekatan, terlihat adanya konsensus bahwa akar dari berbagai krisis tersebut dapat ditelusuri kembali ke krisis akhlak atau moral. Penelitian ini membahas budaya religius pada mahasiswa Fakultas Ilmu Sosial dan Humaniora (FISHUM) di Universitas Islam Negeri (UIN) Sunan Kalijaga. Melalui metode observasi, wawancara, dan analisis data, penelitian ini bertujuan untuk memahami tingkat kesadaran religius, integrasi nilai-nilai agama dalam kehidupan akademis, dan dampak budaya religius terhadap pengembangan pribadi mahasiswa. Hasil dari penelitian ini menunjukkan, bahwa budaya religius yang dimiliki oleh mahasiswa Fishum UIN Sunan Kalijaga terdapat enam hal yang meliputi pada keata'atan dalam beribadah, adanya partisipasi dalam keagamaan, penerapan nilai-nilai etika moral, adanya solidaritas dan keterlibatan sosial, sikap kesederhanaan dan penuh dengan kepedulian.

**Kata Kunci:** Budaya, Relegius, Fishum, Uin Suka.

### Abstract

Currently, Indonesia is experiencing a mental crisis that has various dimensions. Based on research from various fields and approaches, there appears to be a consensus that the roots of these various crises can be traced back to a moral crisis. This research discusses the religious culture of students at the Faculty of Social Sciences and Humanities (FISHUM) at the State Islamic University (UIN) Sunan Kalijaga. Through observation, interviews and data analysis methods, this research aims to understand the level of religious awareness, the integration of religious values in academic life, and the impact of religious culture on students' personal development. The results of this research show that there are six things in the religious culture possessed by Fishum UIN Sunan Kalijaga students which include obedience in worship, participation in religion, application of moral ethical values, solidarity and social involvement, an attitude of simplicity and full of concern.

**Keywords:** Culture, Religious, Fishum, Uin Like.



## Background

Currently, Indonesia is experiencing a mental crisis that has various dimensions. Based on research from different fields and approaches, there is a consensus that the roots of this crisis can be traced back to a moral or moral crisis.(Almu'tasim, 2016) This crisis, either directly or indirectly, has a relationship with issues at the university level or in the context of education in general. Many students and college students today tend to be easily influenced by foreign cultures, tend to provoke, quickly respond with anger, and practice promiscuity.(Jennyya et al., 2021) In fact, some of them seem to have lost respect for teachers and even towards parents.(Maria, 2022) This phenomenon reflects a threat to the personal integrity of the younger generation within the nation.

Looking at the situation described above, it can be considered natural if the community criticizes that so far universities have only produced graduates with certain skills, while lacking in aspects of personality integrity as family members, community members, and religious citizens. This situation certainly has a significant impact on the education system in Higher Education. Higher Education, as an institution of higher education, is considered as a cooperation between a group of people, i.e. Higher Education and society, to achieve a specific goal.(Sihite & Saleh, 2019)

The success of achieving the University's goals, both in terms of quality and quantity, depends largely on the individuals involved in the institution.(Amiruddin Siahaan, 2022) If the improvement of intellectual aspects is not accompanied by the cultivation of Islamic values reflected in the

development of religious culture in universities, then the goals of national education will not be achieved properly.(Salirawati, 2021)

However, the above phenomenon does not apply to one of the Islamic universities in Indonesia, precisely at Uin Sunan Kalijaga. Where many students have cultural integrity legitimacy that occurs in the campus environment of UIN Sunan Kalijaga, especially at the Faculty of Social and Cultural Sciences (FISHUM). So the author is interested in conducting mini research on the faculty. This is because it has become an interesting focus in the dynamics of campus life, studying religious culture in students of the Faculty of Social and Cultural Sciences (FISHUM) State Islamic University (UIN) Sunan Kalijaga. In the context of cultural and scientific diversity, understanding the dimension of religiosity among students is the main essence that influences their mindset, actions, and interactions in the campus environment.

Through this religious cultural study, a space for deep understanding of how religious values are reflected in the daily lives of FISHUM UIN Sunan Kalijaga students. The presence of students in universities, especially in the UIN environment that carries Islam-based education, is an important stage to dig deeper into how understanding and practicing religious values affect their worldview and academic activities. Through this religious cultural study, it is hoped that patterns, factors, and the impact of religious influences on the lives of FISHUM UIN Sunan Kalijaga students can be identified.

It is important to explore how religious values permeate the academic, social, and cultural activities of FISHUM students. This in-depth study not only provides an overview of

the dynamics of religious culture on campus, but also opens up space for a broader understanding of the role of religion in shaping students' character and attitudes towards the challenges of changing times. In order to examine religious culture in FISHUM UIN Sunan Kalijaga students, this research is expected to make a significant contribution in exploring insights into the role of religion in students' academic and social lives, as well as how it shapes their identity and mindset amid the complexity of campus culture that is rich in diversity.

To avoid repetition in the research being conducted, the authors conducted a literature study. Through this activity, it is expected to identify gaps in the position of research being explored by the author when compared to research that has been done by other researchers. The purpose of this study is to show the development that this research has both in terms of themes and methodologies applied by the authors, which contribute to the focus of the study. Thus, it will be shown that this study has differences with previous studies. Therefore, the authors need to review the pertinent findings from previous studies in this section. Some studies relevant to the problem being researched by researchers have been found to be as follows.

The first research was conducted by Jesica Dwi Rahmayanti and Muhamad Arif in 2021. This research was carried out in the form of a journal published in the *El-Bidayah Journal* with the title "Application of Full Day School in Developing Religious Culture in Muhammadiyah 1 Menganti Gresik Elementary School." This research uses qualitative methods with a case study approach. Research findings show that the implementation of full day school at SD

Muhammadiyah 1 Menganti Gresik is carried out from 07.00 to 16.00.

The learning is accompanied by the application of Islamic values as an effort to strengthen religious culture in schools. Some of the activities formed as a result of this application include various aspects, such as shaking hands and greetings to teachers, carrying out congregational prayers (dhuha prayers, dhuhur prayers, asr prayers, Friday prayers), ngaji morning activities, mutual respect and tolerance, tahfiz juz 30, Thursday morning studies, daughterhood studies, darul arqom, MABIT, daily prayer habituation, PHBI, social services, and infaq habituation. (Jesica Dwi Rahmayanti & Muhamad Arif, 2021)

Both studies were conducted by Anis Nahdiyah, Muhammad Hanief, Indhra Musthofa in 2021. This research was carried out in the form of a journal published in the *Journal of VICRATINA: Journal of Islamic Education*. The title raised in this study is the implementation of religious culture in improving the character of students at As-Shodiq Bululawang Islamic Junior High School. This research uses qualitative methods with a case study approach. The results of this study show that the implementation of religious culture in As-Shodiq Bululawang Islamic Junior High School has three things as follows. (Nahdiyah et al., 2021)

1. Planning to develop a religious culture with the aim of improving the character of students at As-Shodiq Islamic Junior High School was designed through a series of stages. The first stage involves the formulation of goals, which are usually listed in the school's vision and mission. Next, the next step is to determine the concrete activities to be implemented. Planning evaluation and revision are conducted every 1.5 months through meetings between the principal and the teacher council.

2. Second, the implementation of religious culture cultivation to strengthen the character of students at As-Shodiq Islamic Junior High School

involves a number of activities. Some of these include the culture of greetings, smiles, greetings, salim, politeness, and caring for the environment (5S-1P), Central ngaji, dhuh prayers, dhuhur prayers, princess activities, and istighosah. All components of the school, without exception, take part in the implementation of this religious cultural activity. (Jesica Dwi Rahmayanti & Muhamad Arif, 2021)

3. The evaluation of religious culture at As-Shodiq Islamic Junior High School was carried out through observation of student participation in the implementation of religious activities and using the control card of five daily prayers. If there are students who do not complete religious activities properly, punitive measures are applied, such as summoning parents or boarding school administrators for students living in pesantren. (Jesica Dwi Rahmayanti & Muhamad Arif, 2021)

The third research conducted by Sutarto in 2022. This research was carried out in the form of a journal published at home Journal of Education and Counseling. The titles raised in this study are Building a religious culture in schools: a study of concepts, patterns, models, approaches, methods, strategies and problems. qualitative with a case study approach. (Sutarto, 2022)

The results showed that to develop religious culture in schools, various patterns, models, approaches, methods, and strategies can be applied according to the characteristics of students. To ensure that the religious culture built in schools runs effectively, several steps need to be taken. It involves the establishment of religious values to be integrated, the establishment of common commitments, socialization, and the inculcation of religious values in daily behavioral attitudes. (Sutarto, 2022)

From the three studies that have been presented before, it can be concluded that in general, all three have similarities

with the research conducted by the author. All of them have a focus on religious cultural studies and apply qualitative methods with a case study approach. Nevertheless, the striking difference and its uniqueness lies in the focus of research occupied by the author. In this context, the research conducted by the author has a focal point on the practice of religious cultural studies in the fishum of UIN Sunan Kalijaga students. Therefore, this is what becomes an innovative or novelty aspect in the research being carried out by the author.

### Research Methods

The author conducts research using the descriptive method, an approach that aims to describe and interpret the object of research according to the situation that occurs in the field. Therefore, this research is often referred to as non-experimental. This mention is due to the fact that the author, as a researcher, does not exercise control and manipulation of research variables. (Anam & Achadi, 2023). In the context of this study, the author explains and interprets the culture of legitimacy in Fishum UIN Sunan Kalijaga students. So that the object in this study is focused on Fishum UIN Sunan Kalijaga students who have the ability to provide relevant information and data for the purposes of research being carried out by the author.

Therefore, the research method applied by the author is a qualitative approach. This choice is adjusted to the title of the study being investigated by the author. The procedure in qualitative research aims to understand phenomena related to what is experienced by the research subject, such as behavior, perception, motivation, action, and other aspects. The data obtained is then described using words, using language

appropriate to the natural context. This descriptive qualitative research also has natural characteristics and is descriptive. In this context.(Fadli, 2021)

The author as a researcher is directly involved in collecting data in the field with complete data collection efforts in accordance with the subject matter related to the implementation of research conducted by the author.

The authors used two methods to collect data in the study. First, conduct an interview with Fishum UIN student Sunan Kalijaga who acts as a resource person, using an open interview approach during this process. Second, conduct field recordings of interview results and observations of research objects. Recording includes the activities carried out and provides an overview of the aspects observed, both in the form of behavior and actions. In addition, it also includes documentation relevant to the research focus, namely about the culture of legitimacy in Fishum UIN Sunan Kalijaga students. In data analysis, authors use data reduction techniques to simplify information and then present it clearly. This approach allows authors to draw conclusions from the data that has been collected.(Hasanah, 2017)

## **Results and Discussion**

### **A. The Culture of Legitimacy**

The discussion of religious culture cannot be separated from the concept of school culture, because religious culture is an integral part of school culture. School or madrasah culture is an entity formed through the meeting of values espoused by the principal or madrasah as a leader, along with the values believed by teachers and employees in the school or madrasah environment. These values are constructions of human thought

that exist in the school or madrasah community.

Deal and Peterson, mentioned by Muhaimin in his work *New Nuances of Islamic Education*, stated that school culture is a collection of values that form the basis of behavior, traditions, daily habits, and symbols applied by the principal, teachers, administrative officers, students, and the community around the school environment.(et al, 2004) Aan Komariah and colleagues, in their book *Visionary Leadership Towards Effective Schools*, explain that school culture is a characteristic of educational institutions that can be identified through the values adhered to, attitudes, habits, and actions shown by all school residents who form a unity in the school system. In the context of Islamic education, the right school culture to be developed is religious culture.(Komariah & Triana., 2004)

In a society that strongly adheres to religious culture, every aspect of life seems to be influenced by religious values and norms.(Syamaun, 2019) The atmosphere in this community is colored by the presence of religious practices, worship rituals, and ways of life that are reflected in common beliefs.(Fadilah & Huriani, 2014) Each day begins with involvement in religious rituals, such as communal prayer and scripture reading. Every member of the community feels closeness to others through active involvement in religious celebrations and worship ceremonies that are held regularly.

Their daily lives are filled with daily actions that are reflected in religious teachings, both in the selection of halal food, how to dress appropriately, to ethics in business and social interaction. The

religious culture in this society is also reflected in the values of solidarity and tolerance. Despite adhering to the same beliefs, they are able to respect and accept differences in the application of religion. Mutual respect and mutual assistance become a strong foundation that strengthens social bonds between community members.

Religious education is a top priority, with young people taught about religious values, history, and teachings passed down from previous generations. This creates continuity in the maintenance of religious culture, ensuring that those values are preserved and passed on to the next generation. The meaning of religious culture to them is not only about fulfilling the obligation of worship, but also about creating a community that inspires spiritual, moral, and social growth. In this whole narrative, religious culture becomes not only an aspect of daily life, but also a source of strength and peace inherent in every action and relationship within that community.

#### **B. Culture of Legitimacy in Fishum Uin Sunan Kalijaga Students**

At the Faculty of Social Sciences and Humanities (Fishum) UIN Sunan Kalijaga, religious culture is a distinctive dye in student life. As an integral part of the Islamic atmosphere inherent to this campus, Fishum students not only pursue the social sciences and humanities, but also embrace religious values in various aspects of their lives. Where their religious nuances can shape the identity and interaction of Fishum students in a dynamic and inspiring academic environment. Religious attitudes in

students can be reflected in various aspects of their lives, both in daily actions, social interactions, and views on the world. There are several forms of legitimacy that they have as expressed by one of the Fishum Uin students Sunan Kalijaga as follows.

The form of legitimacy that students have here is reflected in six things, which include observance in worship, participation in religion, application of moral ethical values, solidarity and social involvement, simplicity and caring. (In-depth Interview on Legitimacy Culture at Fishum Uin Sunan Kalijaga Students, 2023a)

In the daily life of students of the Faculty of Social Sciences and Humanities (Fishum) UIN Sunan Kalijaga, obedience in worship becomes a sight in itself. Every step and activity on this campus is coupled with their observance to worship, creating a strong religious atmosphere that is felt in every aspect of Fishum's student life. It can be seen, that they take the time to perform Dzuha prayers. Although the lecture schedule is tight, their compliance in carrying out this additional worship is a moment of spiritual refreshment in the midst of the hustle and bustle of campus activities.

During breaks, the campus mosque area becomes a gathering place for Fishum students who want to perform Dhuhr prayers in congregation. The sound of takbir and prostration performed together creates a sense of togetherness between them. This scene reflects their commitment to keeping a life of worship as a top priority. As the sun began to lean westward, Fishum's students were seen

performing Asr prayers between lecture schedules. They make every corner of the campus a place of worship, creating a religious atmosphere that permeates every layer of their academic life. As conveyed by one of the Fishum Uin students Sunan Kalijaga as follows.

Faculty friends here, mas, on average they are inseparable from the implementation of congregational prayers every time they enter at prayer times, both suhoor and asr prayers. In addition, mas, friends here also perform dhuha prayers. So even though we are from the general department, but our legitimate attitude is still a kentel. (In-depth Interview on Legitimacy Culture at Fishum Uin Sunan Kalijaga Students, 2023d)

Then the second form of legitimacy possessed by students of the Faculty of Social Sciences and Humanities (Fishum) UIN Sunan Kalijaga is participation in religion. Where religious forms are seen in various containers, such as religious study groups, book studies, and studies that are held periodically. Lecturers and staff actively participate in providing an understanding of Islam through lectures, seminars, and scientific discussions. Their presence in various religious forums strengthens the relationship between faculty and students, creating an inspiring and immersive learning environment. This campus is also a place for moral and character development based on Islamic values. Students are not only encouraged to achieve academic excellence, but also become individuals with noble character and able to make positive contributions to society. This character development program includes moral coaching, value-

based leadership training, and social activities of a religious nature.

Not only limiting themselves to internal activities, students of the Faculty of Social Sciences and Humanities (Fishum) UIN Sunan Kalijaga also teach the values of tolerance and interfaith dialogue. Students often engage in activities that encourage mutual respect between religious communities. Interfaith dialogue, interfaith seminars, and visits to places of worship are all part of efforts to foster harmony and unity among diverse communities. Faith-based community service is also a hallmark of Sunan Kalijaga UIN. Students and lecturers are actively involved in humanitarian projects aimed at improving the welfare of the surrounding community. Social assistance, religious teaching, and da'wah programs are tangible forms of their concern for the wider community. As conveyed by one of the Fishum Uin students Sunan Kalijaga as follows.

Friends in this faculty, in addition to actively praying in congregation, are also active in religious activities. This can be seen in various containers, such as religious study groups, book studies, and recitations that are held regularly. And students here are also often involved in activities that encourage mutual understanding of mutual respect between religious communities. In fact, they are also actively involved in humanitarian projects aimed at improving the welfare of the surrounding community. (In-depth Interview on Legion Culture at Fishum Uin Sunan Kalijaga Students, 2023)



Thus, UIN Sunan Kalijaga is not only an institution of higher education, but also a center for character building rooted in Islamic religious values. Religious attitudes and participation in religious activities become a strong foundation for students and staff in living campus life and developing themselves as individuals of faith and morality. In the Fishum Uin Sunan Kalijaga environment, religious attitudes are not only reflected in aspects of worship, but also manifested through the application of moral ethical values in daily life.

Fishum Uin Sunan Kalijaga students, lecturers, and staff are empowered to integrate moral ethical values into every aspect of their lives, creating communities based on the principles of justice, equality, and kindness. One form of application of moral ethical values is seen in daily interactions between members of the campus community. Students and faculty strive to create an environment that is welcoming, respectful, and caring for each other. Principles such as helpfulness, honesty, and patience form the basis for communicating and interacting in an academic environment. As conveyed by one of the Fishum Uin students, Sunan Kalijaga as follows:

The religious attitude possessed by the students of Fishum Uin Sunan Kalijaga here mas, is also found in moral ethical values in everyday life. The form of application of moral ethical values is seen in daily interactions between members of the campus community. Then principles such as helpfulness, honesty, and patience become the basis for

communicating and interacting in an academic environment. (In-depth Interview on Legitimacy Culture at Student Fishum Uin Sunan Kalijaga, 2023b)

From the above statement, the author can conclude that education in the Fishum Uin Sunan Kalijaga environment not only provides religious knowledge, but also encourages the development of strong character. Academic ethics, including integrity in doing assignments and exams, is an important foundation. Students are taught to appreciate the work of others, avoid cheating, and always strive to achieve excellence in the right way. Participation in social activities and community service becomes a concrete implementation of moral ethical values. Students and staff are involved in a variety of charitable and community service activities that aim to provide positive benefits to the surrounding environment. These programs include moral formation, religious education, and providing assistance to communities in need.

The importance of moral ethical values is also reflected in leadership activities. Students of the Faculty of Social Sciences and Humanities (Fishum) UIN Sunan Kalijaga are encouraged to become leaders with integrity, fairness, and responsibility. Through student organizations, they have the opportunity to develop leadership abilities with a strong foundation of moral values. In the context of research and development of science, research ethics are upheld at UIN Sunan Kalijaga. Lecturers and students are expected to conduct research honestly, respect copyright, and uphold research

ethics in accordance with Islamic principles.

Furthermore, the form of legitimacy that students have in the Faculty of Social and Cultural Sciences, Fishum students are religious attitudes through close solidarity between fellow students. They are involved in social activities and humanitarian projects as a tangible manifestation of Islamic religious teachings that emphasize the importance of caring for and helping others. One vivid example is when difficult situations or disasters occur, Fishum students band together to provide help and support to those in need. They can organize social actions, fundraisers, or volunteer to help disaster victims or community groups in need. As expressed by one of the students at the Faculty of Social Sciences Humanities as follows.

In addition, *mas* is a form of legitimacy owned by Fishum Uin Sunan Kalijaga students here, *mas*, also found through close solidarity between fellow students. Its implementation includes involvement in social activities and humanitarian projects as a tangible manifestation of Islamic teachings that emphasize the importance of caring for and helping others. (In-depth Interview on Legitimacy Culture at Fishum Uin Sunan Kalijaga Students, 2023a)

From the statement delivered by one of the Fishum Uin Sunan Kalijaga students, the author can conclude that Fishum Uin Sunan Kalijaga students not only know Islamic religious values, but also apply them in daily life through religious attitudes and close solidarity between fellow students. This form of religious attitude is not only limited to religious

rituals, but is also reflected in the real actions of students. They not only practice worship regularly, but also express their faith through active involvement in social activities and humanitarian projects. The solidarity built among fellow students is a strong foundation in carrying out the teachings of Islam. Students are actively involved in various activities that aim to help others, create a positive impact in society, and implement Islamic religious values in concrete actions.

In its involvement in social activities, Fishum UIN Sunan Kalijaga students are involved in various humanitarian projects. This includes the distribution of aid to people in need, the implementation of educational programs, and various activities aimed at improving community welfare. Through this initiative, they not only show concern for others, but also make the teachings of Islam a moral and ethical foundation in their daily actions. Solidarity and involvement in this social activity is clear evidence that Fishum UIN Sunan Kalijaga students not only learn religion, but also practice it in order to help build a better society.

The solidarity among Fishum students is also reflected in joint religious activities. They may hold prayer meetings, religious studies, or religious discussions that strengthen the spiritual bond between them. This togetherness is not only a form of religious expression, but also builds cooperation and support in the campus environment. Fishum students' social involvement can include active participation in community service activities. They are involved in projects aimed at improving the welfare of

surrounding communities, providing assistance to the needy, and empowering disadvantaged groups.

As students at UIN Sunan Kalijaga, known for their tolerant and inclusive approach to religion, they can also engage in interfaith dialogue activities. This creates bridges of understanding between religious communities and strengthens solidarity between religious groups on campus. Fishum students' social engagement is not only reactive to certain events, but also proactive in creating a positive impact in the community. Thus, through solidarity and social involvement, Fishum students at UIN Sunan Kalijaga strive to realize religious values in concrete actions that benefit others and society. In addition, the culture of legitimacy possessed by Mahaswa Fishum at Sunan Kalijaga UIN is also found in the attitude of simplicity and care. As conveyed by one of Fishum's students at UIN Sunan Kalijaga as follows.

The religious attitude possessed by Fishum Uin Sunan Kalijaga students here mas, is also found in a simple and caring attitude. For example, friends here prefer to focus on basic needs and resist excessive lifestyles. (In-depth Interview on Legion Culture at Fishum Uin Sunan Kalijaga Students, 2023)

From these equated statements, the author can conclude that religious culture in students of the Faculty of Sharia and Law (FISHUM) UIN Sunan Kalijaga creates an atmosphere thick with simplicity and care. These students express a deep commitment to Islamic religious values in every aspect of their lives,

forming a community filled with warmth and concern for others. In the daily lives of FISHUM students, simplicity seems to color their lifestyle. They prefer to focus on basic needs and resist excessive lifestyles. In the selection of goods or lifestyle, the tendency to avoid unnecessary luxuries is a reflection of a deep understanding of the values of modesty taught by religious teachings.

The caring attitude of FISHUM students is also reflected in their involvement in social and charitable activities. They not only identify and understand the social issues around them, but also actively strive to make a positive contribution. Volunteer programs, social services, and charity activities become a vehicle for students to implement their concern for the needs of the wider community. Social media is a channel for students to voice their simplicity and caring attitude. Posts, religious studies, and support for social issues are often part of their online interactions. This reflects their efforts to not only actualize religious values in real life, but also to share inspiration and positive messages with peers and the wider community. The impact of this religious culture is not only limited to the campus environment, but also extends to the surrounding community. FISHUM UIN Sunan Kalijaga students become active agents of change in improving welfare and helping those in need. Thus, the religious culture of FISHUM students creates a community that not only focuses on legal studies, but also emphasizes the importance of simplicity and care as an integral part of their identity as academics based on Islam.

## Conclusion

Based on the study of religious culture in social studies and humanities students at Sunan Kalijaga State Islamic University (UIN), it can be concluded that Social Sciences and Humanities students at Sunan Kalijaga UIN not only explore academic aspects, but also uphold religious values in various dimensions of life. Religious culture becomes a major driver in shaping their character, worldview, and contribution to society. From the research conducted by the author, it can be concluded that FISHUM UIN Sunan Kalijaga students show a high level of religious awareness, reflected in their active involvement in daily religious practices. Religious values are also integrated in their academic lives, not only as a routine aspect, but as an integral foundation in understanding sharia science and humanities. Solidarity and cooperation among students create an environment that supports spiritual and social development.

So that religious culture is not only a tradition at FISHUM UIN Sunan Kalijaga, but also a deep life choice. Students not only seek academic excellence, but also strive to develop moral and spiritual character that is in line with Islamic values. These conclusions contribute to further understanding of the role of religious culture in the context of Islamic higher education, as well as its implications for student development at UIN Sunan Kalijaga. The forms of religious culture possessed by students of Social Sciences and Humanities of State Islamic University (UIN) Sunan Kalijaga are six things which include obedience in worship, participation in religion, application of moral ethical values, solidarity and social engagement, simplicity and caring.

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