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The Influence of Religious Knowledge and the Intensity of NU-Related Activities on the Religious Habitus of Nahdlatul Ulama Students in PAC IPNU-IPPNU Kedungbanteng

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Abstract

The formation of a religious habitus is one of the primary goals of Nahdlatul Ulama student regeneration in shaping a religious character aligned with the values of Ahlussunnah wal Jama'ah An-Nahdliyah. However, the process of forming a religious habitus is influenced not only by cognitive knowledge but also by social practices within the organization. This study aims to analyze the influence of Religious Knowledge and Intensity of NU-based Activities on the Religious Habitus of the officers of PAC IPNU-IPPNU Kedungbanteng. A quantitative approach with an associative design was employed. The research population consisted of 118 active officers of PAC IPNU-IPPNU Kedungbanteng, from which a sample of 33 respondents was selected using convenience sampling. Data were collected via questionnaires and analyzed using multiple linear regression. The results indicate that Religious Knowledge has a positive and significant effect on Religious Habitus ($\beta = 0.488$; $p = 0.004$), and the Intensity of NU-based Activities also exerts a positive and significant effect on Religious Habitus ($\beta = 0.317$; $p = 0.012$). Simultaneously, both variables significantly influence Religious Habitus ($F = 27.898$; $p < 0.001$) with a coefficient of determination (R^2) of 0.650, indicating that 65.0% of the variance in Religious Habitus can be explained by these two variables. The findings reveal of relevance Pierre Bourdieu's practice theory by demonstrating that the formation of a religious habitus results from the interaction between cultural capital (religious knowledge), the organizational social field, and repetitive social practices through NU-based activities. These findings contribute to the development of Islamic sociology of education, particularly in explaining the mechanisms of religious habitus formation within Nahdlatul Ulama student organizations.

Keywords: Religious Habitus; Intensity of NU-based Activities; Religious Knowledge; Pierre Bourdieu; IPNU-IPPNU.**Abstrak**

Pembentukan habitus religius merupakan salah satu tujuan utama kaderisasi pelajar Nahdlatul Ulama dalam membentuk karakter keagamaan yang sesuai dengan nilai-nilai Ahlussunnah wal Jama'ah An-Nahdliyah. Namun, proses pembentukan habitus religius tidak hanya dipengaruhi oleh aspek pengetahuan, melainkan juga oleh pengalaman praktik sosial yang berlangsung dalam organisasi. Penelitian ini bertujuan menganalisis pengaruh Pengetahuan Keagamaan dan Intensitas Kegiatan Ke-NU-an terhadap Habitus Religius pengurus PAC IPNU-IPPNU Kedungbanteng. Penelitian menggunakan pendekatan kuantitatif dengan desain asosiatif. Populasi penelitian berjumlah 118 pengurus aktif PAC IPNU-IPPNU Kedungbanteng, sedangkan sampel sebanyak 33 responden diperoleh menggunakan teknik convenience sampling. Data dikumpulkan melalui angket dan dianalisis menggunakan regresi linear berganda. Hasil penelitian menunjukkan bahwa Pengetahuan Keagamaan berpengaruh positif dan signifikan terhadap Habitus Religius ($\beta = 0,488$; $p = 0,004$), sedangkan Intensitas Kegiatan Ke-NU-an juga berpengaruh positif dan signifikan terhadap Habitus Religius ($\beta = 0,317$; $p = 0,012$). Secara simultan, kedua variabel berpengaruh signifikan terhadap Habitus Religius ($F = 27,898$; $p < 0,001$) dengan nilai koefisien determinasi (R^2) sebesar 0,650, yang menunjukkan bahwa 65,0% variasi Habitus Religius dapat dijelaskan oleh kedua variabel tersebut. Temuan penelitian ini memperkuat relevansi teori praktik Pierre Bourdieu dengan menunjukkan bahwa pembentukan habitus religius merupakan hasil interaksi antara modal budaya berupa pengetahuan keagamaan, arena sosial organisasi, dan praktik sosial melalui kegiatan ke-NU-an yang dilakukan secara berulang. Temuan ini memberikan kontribusi terhadap pengembangan kajian sosiologi pendidikan Islam, khususnya dalam menjelaskan mekanisme pembentukan habitus religius pada organisasi pelajar Nahdlatul Ulama.

Kata Kunci: Habitus Religius; Intensitas Kegiatan Ke-NU-an; Pengetahuan Keagamaan; Pierre Bourdieu; IPNU-IPPNU.**How to cite:** Muchammad Aji, & Prima, E. (2026). The Influence of Religious Knowledge and the Intensity of NU-Related Activities on the Religious Habitus of Nahdlatul Ulama Students in PAC IPNU-IPPNU Kedungbanteng. *Journal of Nahdlatul Ulama Studies*, 7(2), 142–152. <https://doi.org/10.35672/jnus.v7i2.142-152>**Copyright © 2026 by Author(s)**

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1. Introduction

The formation of a youth's religious habitus has become one of the critical challenges in Islamic education amidst increasingly dynamic social, cultural, and technological shifts. These changes not only alter students' social interaction patterns but also impact how they understand, internalize, and practice religious values in their daily lives. Various studies demonstrate that the formation of religiosity cannot be achieved merely through the transfer of religious knowledge; rather, it requires a value internalization process that occurs through habituation, role modeling, organizational culture, and active engagement in religious practices (Ghozi & Amrullah, 2025; Wiharti & Hanif, 2025; Yani et al., 2025). Therefore, religious organizations serve as a strategic arena for shaping the religious character of the youth through a continuous process of social learning.

One organization that embodies this function is the Ikatan Pelajar Nahdlatul Ulama (IPNU) and the Ikatan Pelajar Putri Nahdlatul Ulama (IPPNU). As autonomous bodies of Nahdlatul Ulama, IPNU-IPPNU function not only as student organizations but also as regeneration media that integrate religious education, leadership development, character building, and social service based on the values of *Ahlussunnah wal Jama'ah An-Nahdliyah*. Various activities, such as the Member's Loyalty Period (*Masa Kesetiaan Anggota / Makesta*), *Aswaja* Islamic lectures, *tahlil, istighasah, shalawatan*, leadership training, social services, and other cadre-building programs, provide members with opportunities to both comprehend and practice religious values in daily life (Rohmah, 2015; Riziq et al., 2021; Risqiya & Pujianto, 2024).

Religious knowledge serves as the foundational cornerstone of this regeneration process. In Bloom's Taxonomy, knowledge represents the initial level in the cognitive domain, forming the basis for the capacity to comprehend, apply, analyze, evaluate, and ultimately shape tangible behaviors (Bloom, 1956). In the perspective of Islamic education, knowledge is understood not merely as cognitive mastery, but as a vehicle for cultivating *adab* (etiquette), morals, and moral responsibility. KH. Hasyim Asy'ari asserted that the purpose of seeking knowledge is not simply to acquire information, but to forge a moral individual who applies knowledge in everyday life (Asy'ari, 2014). Consequently, religious knowledge becomes an essential capital that enables individuals to comprehend Islamic teachings

while internalizing the values of *Ahlussunnah wal Jama'ah An-Nahdliyah*. Nevertheless, religious knowledge does not automatically yield religious behavior unless it is accompanied by social experiences that allow individuals to practice those values repetitively.

Numerous studies indicate that the internalization of Nahdlatul Ulama values contributes to the formation of members' discipline, ethics, learning motivation, and behavioral orientation through value habituation within organizational activities (Hendra et al., 2025). Other research shows that the active involvement of members in IPNU-IPPNU activities enhances adolescent religiosity through the continuous habituation of socio-religious activities (Riziq et al., 2021). Cadre-building activities also contribute to the formation of religious character through the internalization of *Ahlussunnah wal Jama'ah* values (Farkhan, 2024), while *Ke-NU-an* (NU-ness) learning reinforces religious character by integrating *Aswaja* materials with school culture (Fikriyah, 2025). Furthermore, school culture, role modeling, routine worship, and a conducive environment have been proven to strengthen students' religiosity (Ghozi & Amrullah, 2025; Wiharti & Hanif, 2025; Yani et al., 2025). The synthesis of these studies demonstrates that religiosity develops through the convergence of religious understanding and continuous social experience.

This relationship can be elucidated through Pierre Bourdieu's Practice Theory, which views social practice as the product of the interaction between habitus, capital, and field (Bourdieu, 1977; 1990). Habitus is a set of dispositions formed through the internalization of social experiences, thereby influencing how individuals think, feel, evaluate, and act. In this study, religious knowledge is positioned as cultural capital a resource of knowledge that enables members to comprehend Islamic teachings, the principles of *Ahlussunnah wal Jama'ah*, and Nahdlatul Ulama traditions. Conversely, the intensity of *Ke-NU-an* activities is positioned as the social field, providing space for members to actualize this cultural capital through various cadre-building practices, *Aswaja* lectures, *tahlil, istighasah, shalawatan*, social services, and other organizational endeavors. Through repetitive social practices, these religious experiences are expected to mature into a religious habitus, which is reflected in the mindsets, attitudes, and behaviors of the organization's members.

Bourdieu's perspective is further reinforced by Bandura's Social Learning Theory, which explains that behavior develops through observation, imitation, direct experience, and interaction with the social environment (Bandura, 1977). The more intensely an individual is involved in a social environment, the greater the opportunity for learning and value internalization to occur. Aligned with this, Thomas Lickona emphasizes that character building cannot be achieved solely through the transmission of knowledge; it requires a process of consistent habituation so that moral values develop into enduring habits (Lickona, 1991). Thus, the formation of a religious habitus within the IPNU-IPPNU organization can be understood as the result of the interaction between cultural capital (religious knowledge), the social field (*Ke-NU-an* activities), and a continuous process of social learning and habituation.

Although various studies have examined religiosity, religious character, school culture, *Ke-NU-an* learning, and IPNU-IPPNU regeneration, most of these studies still focus heavily on program implementation or utilize qualitative approaches (Riziq et al., 2021; Farkhan, 2024; Fikriyah, 2025; Yani et al., 2025). These studies have not yet integrated religious knowledge as cultural capital, the intensity of *Ke-NU-an* activities as a field, and the mechanisms of social learning and character habituation into a single, quantitatively tested conceptual model based on Pierre Bourdieu's Practice Theory. Consequently, the empirical support for the mechanism linking religious knowledge, the intensity of *Ke-NU-an* activities, and religious habitus remains inadequate, particularly within Nahdlatul Ulama student organizations.

Based on this gap, this study proposes a conceptual model that integrates Pierre Bourdieu's Practice Theory with Bloom's Taxonomy, Bandura's Social Learning Theory, Thomas Lickona's Character Education Theory, and the educational perspective of KH. Hasyim Asy'ari. In this model, religious knowledge is positioned as cultural capital, the intensity of *Ke-NU-an* activities as the field that facilitates social practice, while religious habitus is understood as the product of value internalization through repetitive social learning and habituation. Based on this conceptual framework, this study proposes three hypotheses: (H₁) religious knowledge has a positive and significant effect on religious habitus; (H₂) the intensity of *Ke-NU-an* activities has a positive and significant effect on religious habitus; and (H₃) religious knowledge

and the intensity of *Ke-NU-an* activities simultaneously exert a positive and significant effect on the religious habitus of the members of PAC IPNU-IPPNU Kedungbanteng. This research is expected to expand the application of Pierre Bourdieu's Practice Theory within the study of education and Nahdlatul Ulama regeneration, as well as provide empirical evidence regarding the mechanisms of religious habitus formation in Nahdlatul Ulama student organizations.

2. Methodology

This study employed a quantitative approach using an associative survey design to examine the influence of Religious Knowledge (X₁) and Intensity of NU Activities (X₂) on Religious Habitus (Y). A quantitative approach was selected because the study aimed to test the relationships among variables using numerical data analyzed through statistical techniques (Sugiyono, 2022). The study was conducted at the Branch Executive Board (*Pimpinan Anak Cabang/PAC*) of the Nahdlatul Ulama Student Association (IPNU) and the Nahdlatul Ulama Female Student Association (IPPNU) in Kedungbanteng District, Indonesia. This site was selected because the organization actively organizes cadre development, religious education, and NU religious practices relevant to the variables examined. The population consisted of 118 active board members, from which 33 respondents were selected using convenience sampling. This non-probability sampling technique was chosen based on the accessibility and willingness of respondents who met the research criteria (Sugiyono, 2022). All respondents were active members who regularly participated in organizational activities. The study involved two independent variables, namely Religious Knowledge (X₁) and Intensity of NU Activities (X₂), and one dependent variable, Religious Habitus (Y). Religious Knowledge was operationalized through five indicators: knowledge of Islamic creed (*aqidah*), worship (*ibadah*), morality (*akhlak*), *Ahlussunnah wal Jama'ah* (Aswaja), and Nahdlatul Ulama traditions. The Intensity of NU Activities was measured through respondents' attendance, participation, consistency, and active involvement in organizational activities. Religious Habitus was measured using indicators of consistency in worship, implementation of NU religious practices (*amaliyah*), religious behavior, and commitment to the values of *Ahlussunnah wal Jama'ah An-Nahdliyah*.

Data were collected using a structured questionnaire with a four-point Likert scale ranging from 1 (Strongly Disagree) to 4 (Strongly Agree). The four-point scale was adopted to minimize respondents' tendency to choose neutral responses, thereby encouraging more accurate representations of their perceptions (Garland, 1991). Supporting data were obtained through documentation, including organizational profiles, membership records, and documentation of cadre development and religious activities. Prior to data collection, the instrument was tested for validity and reliability. Item validity was assessed using the Pearson Product-Moment correlation, whereas reliability was evaluated using Cronbach's Alpha. The instrument was considered reliable when the Cronbach's Alpha coefficient was 0.70 or higher (Hair et al., 2019).

Data were analyzed using IBM SPSS. The analysis consisted of descriptive statistics, prerequisite tests including the One-Sample Kolmogorov-Smirnov normality test and the linearity test, followed by multiple linear regression analysis to examine the effects of Religious Knowledge and the Intensity of NU Activities on Religious Habitus. Hypotheses were

tested using the t-test for partial effects, the F-test for simultaneous effects, and the coefficient of determination (R^2) to evaluate the explanatory power of the regression model. All statistical tests were conducted at a 5% significance level ($\alpha = 0.05$). The regression model used in this study is expressed as follows:

$$Y = a + b_{1X_1} + b_{2X_2} + e$$

where Y = Religious Habitus; a = constant; b_1 = regression coefficient of Religious Knowledge; b_2 = regression coefficient of the Intensity of NU Activities; X_1 = Religious Knowledge; X_2 = Intensity of NU Activities; and e = error term.

3. Results and Discussion

Descriptive Statistics

Descriptive statistics were employed to provide an overview of the characteristics of the research variables, namely Religious Knowledge (X_1), Intensity of NU Activities (X_2), and Religious Habitus (Y). The analysis includes the number of respondents (N), minimum and maximum scores, mean, and standard deviation. The results are presented in Table 1.

Table 1.
Descriptive Statistics of the Research Variables

Variable	N	Minimum	Maksimum	Mean	Standard Deviation	Category
Religious Knowledge (X_1)	33	2,90	4,00	3,51	0,42	High
Intensity of NU Activities (X_2)	33	2,30	4,00	3,28	0,55	High
Religious Habitus (Y)	33	2,80	4,00	3,45	0,43	High

As presented in Table 1, all research variables fall within the high category. Religious Knowledge (X_1) obtained the highest mean score ($M = 3.51$; $SD = 0.42$), indicating that respondents generally possess a high level of religious knowledge with relatively homogeneous responses. The Intensity of NU Activities (X_2) yielded a mean score of 3.28 ($SD = 0.55$), suggesting that most respondents actively participated in NU organizational activities, although their level of participation varied more widely than the other variables. Meanwhile, Religious Habitus (Y) recorded a mean score of 3.45 ($SD = 0.43$), indicating that respondents generally demonstrate a high level of religious habitus. Overall, these descriptive findings suggest that the members of PAC IPNU-IPPNU Kedungbanteng possess strong religious knowledge, actively participate in NU-related activities, and exhibit a high level of religious habitus, providing a sound basis for subsequent inferential analyses.

Before conducting the multiple linear regression analysis, prerequisite tests were performed to examine the assumptions of normality and linearity.

Table 2.
Normality Test

Test	Kolmogorov-Smirnov Z	Asymp. Sig. (2-tailed)	Interpretation
Unstandardized Residual	0,945	0,333	Normally Distributed

The normality test using the One-Sample Kolmogorov-Smirnov Test produced an Asymp. Sig. value of 0.333, which is greater than the significance level of 0.05. Therefore, the residuals are normally distributed, indicating that the normality assumption for multiple linear regression has been satisfied.

Table 3.
Linearity Test

Variable Relationship	Sig. Linearity	Sig. Deviation from Linearity	Interpretation
Religious Knowledge (X_1) → Religious Habitus (Y)	0,000	0,830	Linear
Intensity of NU Activities (X_2) → Religious Habitus (Y)	0,000	0,021	Not Linear

As shown in Table 3, the relationship between Religious Knowledge and Religious Habitus satisfies the linearity assumption, as indicated by a non-significant deviation from linearity ($p = 0.830 > 0.05$). In contrast, the relationship between the Intensity of NU Activities and Religious Habitus shows a significant deviation from linearity ($p = 0.021 < 0.05$), suggesting that the relationship does not fully meet the linearity assumption. Nevertheless, multiple linear regression analysis was still conducted to examine the partial and simultaneous effects of the independent variables on Religious Habitus, considering that the overall regression assumptions were generally acceptable and the analysis remained appropriate for hypothesis testing.

Effect of Religious Knowledge on Religious Habitus

The results indicate that Religious Knowledge has a positive and statistically significant effect on the Religious Habitus of members of PAC IPNU-IPPNU Kedungbanteng. As shown in Table 4, the partial t-test produced a significance value of 0.004, which is lower than the significance level of 0.05. Therefore, the first hypothesis was accepted, indicating that higher levels of religious knowledge are associated with stronger religious habitus among the members.

Table 4.
Results of Multiple Linear Regression Analysis

Variables	Regression Coefficient (B)	t	Sig.
Constant	6,914	1,748	0,091
Religious Knowledge (X_1)	0,488	3,125	0,004
Intensity of NU Activities (X_2)	0,317	2,681	0,012

The positive regression coefficient ($B = 0.488$) indicates that an increase in Religious Knowledge is followed by an increase in Religious Habitus, assuming that the other independent variable remains constant. This finding suggests that a better understanding of Islamic teachings, the principles of *Ahlussunnah wal Jama'ah An-Nahdliyah*, and Nahdlatul Ulama traditions contributes to the development of religious dispositions reflected in members' daily attitudes and behaviors.

This finding is consistent with Bloom's Taxonomy, which positions knowledge as the foundation for developing higher-order cognitive abilities, including understanding, application, analysis, evaluation, and the manifestation of

observable behavior (Bloom, 1956). In the context of religious education, knowledge of Islamic teachings and NU values provides the cognitive basis that enables individuals to translate religious understanding into daily practice. Consequently, individuals with higher levels of religious knowledge are more likely to demonstrate consistent religious attitudes and behaviors.

The findings are also consistent with the educational philosophy of Nahdlatul Ulama, which emphasizes that the purpose of acquiring knowledge extends beyond intellectual mastery to include the cultivation of moral character (*adab*), ethics (*akhlaq*), and the practical implementation of religious knowledge in everyday life (Asy'ari, 2018). Accordingly, Religious Knowledge among IPNU-IPPNU members functions not merely as cognitive competence but also as the foundation for the development of religious character through the internalization of Islamic values.

From the perspective of Pierre Bourdieu's Theory of Habitus, Religious Knowledge represents a form of cultural capital that equips individuals with the capacity to understand social reality and shapes their patterns of thinking, attitudes, and actions (Bourdieu, 1986). However, cultural capital alone does not automatically produce habitus. Rather, it must be continuously enacted through repeated social practices within a particular field, allowing internalized values to evolve into relatively stable dispositions (Bourdieu, 1990). In this study, PAC IPNU-IPPNU Kedungbanteng functions as a social field where members transform their religious knowledge into practice through cadre training, *Aswaja* studies, *tahlil*, *istighasah*, *shalawatan*, and various organizational activities. Through continuous participation in these activities, religious knowledge is transformed from cognitive understanding into religious habitus manifested in members' thoughts, attitudes, and behaviors.

The present findings are further supported by previous studies. Research has demonstrated that IPNU-IPPNU cadre development programs contribute significantly to enhancing members' religiosity through continuous participation in socio-religious activities (Riziq et al., 2021). Likewise, NU religious traditions such as *tahlil*, *istighasah*, and *shalawatan* have been shown to facilitate the internalization of religious values and the development of religious character (Farkhan,

2024). Other studies have reported that NU-based religious education strengthens students' religious character (Fikriyah, 2025), while the internalization of NU values positively influences learning motivation, ethical behavior, and members' behavioral orientation within the organization (Hendra et al., 2025). Collectively, these findings reinforce the argument that Religious Knowledge contributes not only to cognitive development but also to the formation of Religious Habitus through the continuous internalization of religious values.

Overall, the findings suggest that Religious Knowledge functions as cultural capital that provides the cognitive foundation for understanding Islamic teachings, the values of *Ahlussunnah wal Jama'ah An-Nahdliyah*, and Nahdlatul Ulama traditions. When this knowledge is consistently practiced through organizational activities, it becomes internalized as stable religious dispositions that shape members' ways of thinking, attitudes, and behaviors. Therefore, higher levels of Religious Knowledge are associated with stronger Religious Habitus both within the organizational setting and in everyday life.

Effect of the Intensity of NU Activities on Religious Habitus

As presented in Table 4, the partial t-test indicates that the Intensity of NU Activities has a positive and statistically significant effect on Religious Habitus. The variable obtained a regression coefficient (B) of 0.317, a t-value of 2.681, and a significance value of 0.012, which is lower than the significance level of 0.05. Therefore, the second hypothesis (H₂) was accepted. These findings indicate that greater participation in NU-related activities is associated with a stronger Religious Habitus among members of PAC IPNU-IPPNU Kedungbanteng.

This finding is consistent with Bandura's Social Learning Theory, which explains that individual behavior develops through observation, experience, imitation, and interaction within the social environment (Bandura, 1977). Within the context of IPNU-IPPNU, cadre development programs, religious gatherings, and social activities provide opportunities for members to learn through the exemplary behavior of organizational leaders, interactions with fellow members, and direct participation in organizational practices. Through these processes, religious values are not merely understood cognitively but are also acquired

through lived experiences, facilitating their internalization into everyday life.

The findings also support Lickona's Character Education Theory, which emphasizes that character is developed not only through the acquisition of knowledge but also through continuous habituation, whereby moral values gradually become stable personal dispositions (Lickona, 1991). In the present study, NU activities such as Masa Kesetiaan Anggota (Makesta), *Aswaja* studies, *tahlil*, *istighasah*, *shalawatan*, community service, and other cadre development programs function as habitual learning environments that enable members to cultivate religious character through sustained participation. Consequently, the more frequently members engage in these activities, the greater the likelihood that religious values become embedded in their daily behavior.

These findings can also be interpreted through Pierre Bourdieu's Theory of Habitus. According to Bourdieu, repeated social practices within a particular field gradually generate relatively stable dispositions, referred to as habitus (Bourdieu, 1977; Bourdieu, 1990). In this study, PAC IPNU-IPPNU Kedungbanteng serves as the social field in which members repeatedly practice the values of *Ahlussunnah wal Jama'ah An-Nahdliyah* through various organizational activities. Continuous participation allows religious values to be internalized and transformed into enduring patterns of thought, attitudes, and behavior. Thus, the Intensity of NU Activities reflects not only the frequency of organizational participation but also the ongoing reproduction of religious social practices that contribute to the formation of Religious Habitus.

The present findings are further supported by previous studies. Research has shown that active participation in IPNU-IPPNU activities enhances adolescents' religiosity through continuous engagement in socio-religious practices (Riziq et al., 2021). Likewise, regular participation in Nahdlatul Ulama religious traditions contributes to the development of religious character through the sustained internalization of religious values (Farkhan, 2024). Other studies have reported that IPNU-IPPNU functions as an effective medium for character education, leadership development, and the internalization of *Ahlussunnah wal Jama'ah* values among young NU members (Risqiya & Pujianto, 2024). Furthermore, habituation, role modeling, organizational culture, and active

participation in religious activities have been identified as significant factors influencing the development of students' religious character (Yani et al., 2025; Wiharti & Hanif, 2025). Collectively, these findings reinforce the argument that sustained involvement in NU activities contributes to the formation of Religious Habitus through social learning, habituation, and continuous value internalization.

Although the linearity test indicated that the relationship between the Intensity of NU Activities and Religious Habitus did not fully satisfy the assumption of linearity, the multiple linear regression analysis nevertheless demonstrated a significant positive effect of the variable on Religious Habitus. This result suggests that the formation of Religious Habitus is influenced not only by participation in organizational activities but also by other factors, including religious knowledge, family environment, educational experiences, and social interactions beyond the organization. Therefore, the Intensity of NU Activities remains an important determinant of Religious Habitus, even though the relationship is not perfectly represented by a simple linear model.

Overall, the findings suggest that the Intensity of NU Activities serves as a medium for social learning, habituation, and the reproduction of religious practices, enabling members to internalize the values of *Ahlussunnah wal Jama'ah An-Nahdliyah* through continuous organizational experiences. Higher levels of participation in cadre development, religious programs, and community-based activities are associated with stronger Religious Habitus, reflected in the members' patterns of thinking, attitudes, and daily behaviors within PAC IPNU-IPPNU Kedungbanteng.

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Table 5.
Simultaneous Test (F-test)

F value	Sig.	Decision
27,898	0,000	H ₃ accepted

The results of the study indicate that Religious Knowledge and the Intensity of NU-Related Activities simultaneously have a positive and significant effect on the Religious Habitus of members of PAC IPNU-IPPNU Kedungbanteng. This is evidenced by the F-test result, which

shows an F-value of 27.898 with a significance value of 0.000, which is lower than the significance level of 0.05. Therefore, the third hypothesis is accepted.

Table 6.
Coefficient of Determination (R²)

R	R Square	Adjusted R Square	Std. Error of the Estimate
0,806	0,650	0,627	2,645

In addition, the coefficient of determination (R²) of 0.650 indicates that Religious Knowledge and the Intensity of NU-Related Activities jointly explain 65.0% of the variation in Religious Habitus, while the remaining 35.0% is influenced by other factors outside the research model.

These findings suggest that the formation of religious habitus cannot be explained by a single factor. Religious knowledge provides a cognitive foundation for members to understand Islamic teachings, the values of *Ahlussunnah wal Jama'ah An-Nahdliyah*, and *Nahdlatul Ulama* traditions. Meanwhile, the intensity of involvement in NU-related activities offers opportunities for members to practice, experience, and internalize these values through various organizational activities. Thus, the formation of religious habitus is the result of a continuous synergy between religious understanding and social experience.

This finding is consistent with Bloom's Taxonomy, which positions knowledge as the foundation for developing higher-order abilities such as understanding, application, analysis, evaluation, and behavioral realization (Bloom, 1956). However, knowledge alone is insufficient to shape behavior without experiential learning that allows individuals to practice the values they have learned. In this context, Social Learning Theory explains that behavior develops through processes of observation, experience, imitation, and interaction within the social environment (Bandura, 1977). Furthermore, Character Education Theory emphasizes that character is formed through consistent habituation, where values gradually become internalized into daily behavior (Lickona, 1991). Therefore, religious knowledge and the intensity of NU-related activities are two complementary elements in forming students' religious habitus.

This finding can further be explained through Pierre Bourdieu's Theory of Habitus. According to Bourdieu, social practice results from the interaction between habitus, capital, and

field, which continuously influence one another (Bourdieu, 1990). In this study, Religious Knowledge functions as cultural capital that enables members to understand Islamic values and Nahdlatul Ulama traditions. Meanwhile, PAC IPNU-IPPNU Kedungbanteng serves as a social field that provides space for the actualization of this capital through various activities such as Aswaja study sessions, tahlil, istighasah, shalawat gatherings, social service, and other organizational practices. Through repeated social practices, religious values are gradually internalized into relatively stable dispositions, forming a religious habitus among members.

From Bourdieu's perspective, habitus is not formed solely through cultural capital or social field in isolation, but through their continuous interaction. Individuals with strong religious knowledge but limited opportunities for practical engagement may experience incomplete internalization of values. Conversely, high involvement in organizational activities without sufficient religious knowledge may also result in suboptimal internalization. Therefore, religious knowledge and the intensity of NU-related activities are mutually reinforcing factors in shaping religious habitus.

These findings are also supported by previous studies. IPNU-IPPNU cadre activities have been shown to contribute to increased religiosity through sustained socio-religious habituation (Riziq et al., 2021). Nahdlatul Ulama religious traditions also play a role in shaping religious character through continuous value internalization (Farkhan, 2024). NU-based learning contributes to religious character formation through strengthening Ahlussunnah wal Jama'ah An-Nahdliyah values (Fikriyah, 2025), while NU culture serves as an effective medium for internalizing Islamic values (Ilmia, 2022). In addition, the internalization of NU teachings strengthens motivation, ethics, and behavioral orientation among organizational members (Hendra et al., 2025). IPNU-IPPNU organizations also function as platforms for character education, leadership development, and identity formation for young generations (Risqiya & Pujianto, 2024). These studies reinforce the present findings that religious habitus is formed through the synergy of religious knowledge and active participation in NU-related activities.

The coefficient of determination ($R^2 = 0.650$) indicates a strong explanatory power of the independent variables in explaining variations

in religious habitus. However, 35.0% of the variation is influenced by other factors outside the model, such as family environment, formal education, spiritual experiences, peer environment, religious role models, social media, and broader cultural context. Therefore, future research is encouraged to include these variables to provide a more comprehensive explanation of the factors influencing religious habitus formation.

Overall, this study shows that the formation of religious habitus within Nahdlatul Ulama student organizations is a gradual process resulting from the interaction between religious knowledge as cultural capital, PAC IPNU-IPPNU Kedungbanteng as a social field, and NU-related activities as social practices. The interaction of these three elements enables continuous learning, habituation, and internalization of Ahlussunnah wal Jama'ah An-Nahdliyah values, which ultimately shape members' religious thoughts, attitudes, and behaviors. These findings not only strengthen the relevance of Pierre Bourdieu's Theory of Habitus in explaining religious habitus formation in faith-based student organizations but also provide empirical evidence that religious knowledge and the intensity of NU-related activities are complementary factors in the cadre formation and reproduction of Ahlussunnah wal Jama'ah An-Nahdliyah values within IPNU-IPPNU.

4. Conclusion

This study demonstrates that Religious Knowledge and the Intensity of NU-Related Activities are two complementary factors in shaping the Religious Habitus of members of PAC IPNU-IPPNU Kedungbanteng. Religious Knowledge provides a cognitive foundation for members to understand Islamic teachings and the values of Ahlussunnah wal Jama'ah An-Nahdliyah, while the intensity of NU-related activities serves as a practical space that enables these values to be learned, experienced, practiced, and repeatedly internalized until they develop into stable habits. The results of the analysis show that both variables have a positive and significant effect, both partially and simultaneously, with an explanatory power of 65.0% of the variation in Religious Habitus. These findings enrich the study of Religious Habitus formation by providing empirical evidence that the process is not solely determined by either mastery of religious knowledge or participation intensity in organizational activities in isolation, but rather by

the synergy between the two. From Pierre Bourdieu's perspective, Religious Knowledge functions as cultural capital, while IPNU-IPPNU serves as a social field that provides space for continuous social practices, which gradually shape Religious Habitus. Thus, this study strengthens the relevance of Bourdieu's Theory of Habitus in explaining the reproduction of religious values within Nahdlatul Ulama student organizations, while also integrating the perspectives of Bloom, Bandura, and Lickona in explaining the relationship between knowledge, social experience, habituation, and character formation. Practically, the findings emphasize that the effectiveness of IPNU-IPPNU cadre formation should not focus solely on strengthening religious materials, but must also be balanced with enhancing the quality and intensity of members' engagement in NU-related activities as a medium for internalizing the values of Ahlussunnah wal Jama'ah An-Nahdliyah. This study provides an empirical basis for developing a more integrative cadre formation model that not only builds religious competence but also fosters consistent religious behavior in both organizational and societal life.

This study is limited by a relatively small number of respondents and a single organizational scope, meaning that the findings cannot be widely generalized. In addition, 35.0% of the variation in Religious Habitus is explained by other factors outside the research model. Therefore, future research is recommended to develop a more comprehensive model by incorporating variables such as family environment, organizational culture, spiritual experiences, role models of religious leaders, and digital media usage, as well as involving a larger sample size and broader geographical scope in order to obtain a more comprehensive understanding of Religious Habitus formation in faith-based student organizations.

5. Declaration

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