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TRANSFORMATION OF STUDENTS' SOCIAL BEHAVIOR IN PECIMAS ACTIVITIES: A COLLABORATIVE APPROACH IN EDUCATION

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Abstract

This essay examines how PECIMAS (Pelajar Cinta Masjid) activities at SMA Laboratorium Percontohan Indonesian University Education's influence students' social behavior. This descriptive qualitative study examines how religious activities in schools promote the internalization of values like responsibility, empathy, cooperation, and tolerance. It is driven by the growing worry over teenage moral degradation in the age of globalization. Symbolic interactionism and social action theory are used to evaluate activities such as shalat dhuha, Qur'anic tadarus, religious discourses, and Islamic events. The results show that PECIMAS's social interactions offer a contemplative environment that improves students' perceptions of themselves and helps them develop healthy social habits. Habitual behaviors, student involvement, outstanding role models, and the incorporation of religious principles into school culture are all examples of character development techniques. As a result, PECIMAS becomes a place for spiritual growth as well as a social learning environment that is contextual and transformative, fostering the growth of morally and religiously oriented people. The PECIMAS activities at SMA Laboratorium Percontohan UPI have been shown to play a significant role in shaping and transforming students' social behaviour through meaningful interactions. Using symbolic interactionism and social action theory, it is evident that students not only participate in these activities routinely but also internalise values such as responsibility, empathy, cooperation, and solidarity. The interactions between students and their peers, teachers, and mentors during the Kultum (religious study), tadarus (religious recitation), and Duha prayer together create a social space that encourages the formation of self-concept, symbolic meaning, and reflective social action. Effective strategies for overcoming these obstacles include a symbolic approach through religious routines, the creation of role models by teachers and facilitators, active student involvement in activities, and the integration of religious values into the school culture. With these strategies, PECIMAS activities have significant potential to shape students' social behaviour toward a more reflective, responsible, and religious perspective in a sustainable manner.

Key words: *PECIMAS, , social behavior, student*

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INTRODUCTION

Education is the process of developing a positive self-image in humans to develop their potential. The educational process is often described as the process of developing whole people, possessing balanced and harmonious intellectual, emotional, and spiritual intelligence within society. Educational institutions in Indonesia, without exception, play a crucial role in realizing this national educational function.

Education also has an important role in character formation (Nikmatulaili, 2023). One important aspect considered to contribute to the formation of students' social behavior is religious activities at school. In various countries, including Indonesia, religious education in schools includes lessons, religion, extracurricular religious activities, group prayers, celebrations of religious holidays and various other activities related to spiritual values. This is in line with the mandate of Undang-Undang Number 20 of 2003 concerning the Sistem Pendidikan Nasional (Sisdiknas), Pasal 1 ayat 1 which states that "educators must be able to implement learning that directs their students to be independent and motivated in developing their existing potential to have good intelligence and morals."

This is a particular urgency in education, as in the current era of globalization, various aspects of life are undergoing change, including education. This is in line with Nasution's (2018) statement that "globalization is the spread of habits worldwide." Consequently, these changes will spread to various aspects, including education. This change will undoubtedly have both positive and negative impacts on education. The positive impacts include pushing education toward greater progress by encouraging digitalization. Meanwhile, the negative impacts include a decline in human morals, ethics, and a lack of discipline among school-age adolescents, which is increasingly worrying (Alviana, 2022).

A widespread phenomenon in education in this decade is a moral crisis. This crisis is affecting the younger generation, particularly those of school age. Indonesian youth are currently experiencing a moral and intellectual crisis at an alarming level (Bahri, 2015). This moral crisis is causing unrest in society. This phenomenon certainly needs to be addressed, as it will have serious implications for the nation's

future. However, the current problem is that education is no longer a top priority in society. The modern world fails to recognize the significant influence of religion on human life (Suryanti, 2010). Therefore, a strategy is needed to integrate knowledge and religion within educational institutions to develop students' character as a provision for social life.

The widespread occurrence of these cases presents a challenge in developing a model for fostering social behavior in students. This development process requires support from parents and the community. Families also play a crucial role in influencing individuals to prepare them for life in society (Safitri, 2020). That religious character development can be balanced between the family educational environment and the formal educational environment (Maufiroh, 2021). Furthermore, to produce students with superior competencies in knowledge, attitudes, and morals, the educational process must be continuously evaluated. This evaluation will provide a picture of the program's achievements and areas for improvement. This allows for the identification of the strengths and weaknesses of the process.

SMA Laboratorium Percontohan UPI is a school focused on character and religious development. Therefore, it prioritizes not only academics but also social and religious aspects. This character development is included in the PECIMAS (Pelajar Cinta Masjid) program. This religious activity involves all students and is held in rotation once a week on Mondays during the first period. As the name suggests, it is held at the UPI Al-Furqon Mosque. This activity includes shalat Dhuha, tadarus Al-Quran, and Ceramah Agama. This balances knowledge and religious values, ensuring that religious values are instilled in students from an early age.

These activities aim to develop students' social behavior, focusing on faith, morals, and worship, as positive habits for students to implement in their daily lives. These activities and habits are realized through activities such as the Duha prayer, tadarus (religious reading), and infaq (charity). In addition, there is a Friday blessing event every Friday as a form of concern and social responsibility for others. Therefore, it is not only limited to religious development activities, but also accompanied by practices as habits to shape students' social behavior. Religious activities allow students to reflect on the core values of religious teachings, which are

full of meaning in life. Thus, religious activities can help students develop a positive sense of self-esteem and a clear direction in life, which in turn will strengthen constructive and harmonious social behavior.

Religious activities in schools play a significant role in shaping students' social behavior through ingrained habits. Furthermore, religious activities can be better designed and implemented to achieve the goal of shaping students' social behavior. With a deeper understanding of these dynamics, we can help create an educational environment that excels not only academically but also strongly instills moral and social values, which are crucial for developing a tolerant, empathetic, and responsible future generation.

METHODOLOGY

This study uses a descriptive qualitative approach, the research location is at the SMA Laboratorium Percontohan UPI, Bandung City. Data sources were obtained through interview techniques with the Principal, Vice Principal for Curriculum, Islamic Religious Teachers, Wali Kelas and several students, as well as the results of direct observation. In order to obtain more in-depth and relevant information in the data collection process, the researcher conducted free interviews, respondents were not fully aware that they were being interviewed. The observations were carried out in this study systematically using guidelines as observation instruments. The data analysis technique used to process data from the field was through data reduction then presented in the form of brief descriptions, charts and relationships between problems and then conclusions were drawn.

RESULT AND DISCUSSION

1. The Role of PECIMAS Activities for Building Students' Social Behavior in SMA Laboratorium Percontohan UPI

Social behavior is fundamentally inseparable from human life. Humans live in interdependent relationships, and this has become an essential part of our identity (Dakhi, 2022). A person's behavior can be seen in how they build reciprocal relationships with others, whether through positive responses and mutual respect. If someone has a social spirit, it will be reflected in how they socialize and build healthy relationships with those around them.

Conversely, if someone exhibits behavior that tends to be withdrawn, indifferent, or even refuses to interact, it could be a sign that their socialization process has been unsuccessful or even hampered (Harefa, 2022). Social values themselves have unique characteristics that make them so important in social life. Values such as compassion, devotion, mutual assistance, loyalty, and caring are concrete examples of things considered noble in social interactions (Widiawati, 2023, p. 28).

Weber stated that social action is meaningful behavior that is deliberately carried out by taking into account the existence of other people's responses (Weber, in Fatah, 2024, p. 663). In PECIMAS activities, there are social actions in which students interact with instructors, fellow participants, and the activity structure creates a social learning arena where values and norms can be constructed symbolically. Thus, social behaviors such as cooperation, tolerance, and social awareness are formed because students have interacted with the meaning of the experiences of PECIMAS activities. This social action occurs when someone gives subjective meaning to what has been done and their actions can take into account the behavior of others. This action can be seen in real terms or can also be internal and not directly visible, so its form can be very diverse, ranging from active actions of refraining from acting, to passive attitudes of accepting the situation (Fatah, 2024). Meanwhile, in the symbolic interactionist view, it is emphasized that a person's identity and behavior are formed through social interactions mediated by social symbols (language, gestures, norms and values) (Haris, 2018). In PECIMAS activities it can be seen that:

a) The importance of meaning for human behavior. Human behavior is inseparable from the process of creating meaning, which is formed through social interaction (Mustofa, 2013). These meanings initially do not have a fixed meaning, but rather emerge and develop gradually through communication between social actors (Siregar, 2016). Individuals give meaning to experiences or actions based on their interpretations in an interaction, and these meanings are then negotiated until they become a mutually agreed-upon understanding. This relates to the role of PECIMAS activities, where student

involvement in PECIMAS activities creates an interactive space that allows them to form meanings for social values such as togetherness, empathy, and responsibility. Through the process of communication and interaction during the activities, students not only engage in activities but also develop social understanding that is internalized as actors. This means that students' social behavior is the result of the construction of meaning that is continuously formed within the context of the activity, not something that is formed instantly or solely individually (Suheri, 2019).

- b) The importance of understanding the concept of self in symbolic interactionism (Siregar, 2016), primary attention is paid to the importance of self-concept, namely how individuals form an understanding of themselves. This self-concept does not emerge naturally, but is actively formed by individuals through the process of social interaction with others around them. (Smith-Lovin, 2003). In other words, a person's view of themselves is greatly influenced by how other people treat, respond to and interact with them (Nur, 2019). In relation to the role of PECIMAS activities, PECIMAS activities have provided an interactive space that encourages students to play an active role in various social situations, such as teamwork, communication, and leadership. In this process, students receive social feedback that contributes to the formation and strengthening of their self-concept, for example, when they see themselves as caring, responsible, or able to work in groups (Baldwin D, 1985). The self-concept that develops from interactions in PECIMAS activities is then reflected in students' social behavior in the school environment.
- c) There is a relationship between individuals and society (Siregar, 2016). From a symbolic interactionist perspective, there is a clear link between individual freedom and the social structure of society. Although social norms serve as constraints on individual behavior, this theory recognizes that individuals still have the freedom to make conscious choices within their social context. This means that individuals are not completely controlled by society, but rather play an active role in interpreting,

responding to, and even changing these norms through social interaction (Smith-Lovin, 2003). The main focus in this approach is to understand how social order is formed, as well as how social change can occur through individual actions (Dadi, 2008). In relation to the role of PECIMAS activities, PECIMAS activities become an arena where students experience a negotiation process between prevailing social norms (such as discipline, solidarity, or responsibility) with their freedom to respond and choose how to behave. Through active involvement in these activities, students not only follow the rules, but learn to adjust to the formation of regularities in student social behavior, but still open space for more reflective and responsible behavioral changes resulting from the conscious choices they make in social interactions that occur during PECIMAS activities.

Symbolic interactionism is clearly evident in PECIMAS activities, particularly in their meanings. Students not only participate in the activities but also indirectly understand the implied meaning. As the saying goes, "Wherever the earth is stepped, there the sky is upheld" (Banda, 2016). This proverb contains a deep meaning about the importance of humans being able to adapt to the environment in which they live (Haris, 2018). In every social interaction, the ability to adapt is key. Without adaptation, the interaction process can be hampered, even failed.

Basically, humans are social creatures who live in reciprocal relationships not only with other humans, but also with the entire surrounding environment, both physical and social (Halik, 2024). This interaction becomes a bridge to building meaning, identity, and understanding. As in the symbolic interactionism theory developed by Mead (Haris, 2018, p. 18) that language plays a central role. Language can be seen as a system of symbols, and every spoken word carries a specific meaning agreed upon within a social context. These symbols are not only a means of communication, but also a means of creating social reality (Mufid, 2009).

PECIMAS activities are not merely academic pursuits or competitions. They are a place where students experience various forms of meaningful interactions with peers, teachers,

and the environment. In them, students not only learn about religion but also learn to understand themselves, adapt, and understand their social roles. For example, when a student becomes a group leader in a PECIMAS activity, they begin to experience role-taking firsthand (Mead, 1934 in Halik, 2024). Students can learn to understand their responsibilities by observing how group members view them and reflecting on their actions to ensure they align with group expectations. This is where the self is formed through the process of thinking, acting, being evaluated by the social environment, and then being refined (Efendi, 2024).

The interactions that occur in PECIMAS also provide space for the "I" and "Me" components to function. Students may want to convey creative ideas (the "I" function), but they also need to consider how those ideas will be accepted by the group and whether they conform to the activity's rules (the "Me" function) (Dadi, 2008). This process gradually shapes their social self-awareness and reinforces positive social behavior. PECIMAS activities play a role not only in students' academic development but also in the formation of their character and identity (Halik, 2024). Through symbolic interactions that occur during the activity, students experience a real process of self-formation, learning to recognize who they are in real social relations (Nur, 2019). This is in line with the holistic goal of education, to shape individuals who are not only intellectually intelligent, but also socially and emotionally mature.

PECIMAS activities can also be understood as a symbolic reproduction space where values, norms and social structures are indirectly embedded in students (Crossley, 2013). Habitus is a system of dispositions formed through previous social experiences and reflected in the way a person thinks, acts and responds to the environment (Fatmawati, 2020). Through repeated experiences in PECIMAS, such as developing joint projects, presenting ideas in public, or resolving conflicts between students, certain behavioral patterns are formed. These patterns then become part of their habitus, social reflexes that are carried beyond the activity space (Silva, 2016). In other words, PECIMAS not only shapes social behavior during the activity, but also influences students' cognitive structure and actions in the long term.

Interaction in PECIMAS is a very effective means for modeling or learning through observation (Suarim, 2021). Students observe how their peers behave, how teachers facilitate healthy communication, or how group members are most effective in decision-making. All of this can shape their understanding of appropriate behavior, which they then internalize and try out in their own social practices (Kholidi, 2022). Bandura's framework (Tullah, 2020) This process can involve four stages: attention, retention, reproduction, and motivation. Students can notice perceived social behavior, successfully store it in memory, then imitate that behavior in subsequent interactions and modify their behavior based on the social feedback they receive (Nur, 2019).

2. PECIMAS Strategies in Building Student Social Behavior at SMA Laboratorium Percontohan UPI

In the education perspective, especially in PECIMAS activities, the role of an educator cannot be limited to knowledge transfer activities in the classroom can use character building strategies (Noor, 2010, in Widiatmika, 2015). This is character building, more than that, a teacher's success in transforming values lies in the quality of his or her personal relationships with students and in the teacher's ability to be a real role model (modeling), namely being a figure who consistently demonstrates noble attitudes and values in everyday life, both towards students and fellow members of the PECIMAS activity.

PECIMAS activities at SMA Laboratorium Percontohan UPI can be classified into two main categories, namely routine activities and non-routine activities. Routine religious activities refer to activities carried out consistently in the daily lives of students, including tadarus Al-Quran, tahfiz Quran, Shalat Dhuha and Dzuhur, and PECIMAS. Specifically for PECIMAS activities, they are carried out periodically once a week, while other activities are carried out on certain days. Meanwhile, non-routine religious activities include activities that are not carried out on a fixed schedule and are usually only adjusted to certain religious momentum or events.

In one academic year, SMA Laboratorium Percontohan UPI consistently carries out various non-routine religious activities in order to commemorate Islamic ceremony such as the

Prophet Muhammad's Maulid, 1 Muharram, Isra Mi'raj, as well as the implementation of Islamic boarding schools. The main objective of these religious activities is in line with the initial vision of the establishment of SMA Laboratorium Percontohan UPI, namely by creating an educational environment that not only emphasizes academic aspects, but also strengthens the mastery of religious knowledge and the formation of Islamic character in students. - with the implementation of religious activities carried out on a scheduled or incidental basis, students are accustomed to living according to the values of Islamic law in their daily lives. The alignment between these objectives and the direction of national education is reflected in efforts to improve the cognitive, affective and psychomotor aspects of students, especially in spiritual intelligence, religious knowledge, noble morals, and life skills that support independence and readiness to continue education to a higher level.

a) Prayer Together

The researcher's analysis shows that collective prayer activities have significant educational value in shaping students' religious character. This activity serves as a form of spiritual internalization, where students are trained to begin each activity with prayer, as a manifestation of dependence and submission to Allah SWT. The implementation of collective prayer also contains social values, such as togetherness and tolerance, especially given the students' diverse ethnic, cultural, and traditional backgrounds. This diversity becomes a collective strength to build a spirit of unity within a framework of difference.

b) Shalat Dhuha and Dzuhur

The regularly scheduled congregational Dhuha and Dzuhur prayers contain various important character values, including religious, discipline, social, and leadership values. From a religious perspective, these values include discipline, social, and leadership. From a religious perspective, congregational prayer strengthens students' spiritual dimensions through structured worship practices. Discipline in time is another aspect fostered, given that prayer is performed at specific times, requiring readiness and regularity. Social values also emerge through the togetherness in performing worship, as well as the virtues of

reward taught in Islam for performing congregational prayer. Furthermore, this activity serves as a means of leadership training, particularly through the role of imams appointed from among teachers or students who serve as role models in worship procedures.

c) Peringatan Hari Besar Islam (PHBI)

The commemoration of Islamic ceremony is a form of strengthening religious values that is held annually, coinciding with important moments in the Islamic calendar such as Isra' Miraj, the Prophet Muhammad's Maulid, 1 Muharram, and the short Islamic boarding activities. Based on observations and interviews, this activity was carried out in a structured manner, involving teachers as instructors and students as the organizing committee. All students of SMA Laboratorium Percontohan UPI participated in this activity, both participants and implementers. Through the active involvement of students in the committee structure, PHBI activities help shape leadership, responsibility, and independence. In a religious context, this activity provides a space for students to reflect on important events in Islamic history through religious rituals and lectures that encourage the growth of spiritual awareness. Social values can also be built because students are accustomed to interacting with each other, collaborating, and understanding the diversity of cultural backgrounds and religious understandings among them. In addition, democratic values are also reflected in the deliberation process and the division of tasks carried out within the committee of this activity.

Overall, the main objective of implementing religious activities, both routine ones such as communal prayer, tadarus and tahfidz Qur'an, shalat dhuha and dzuhur, as well as non-routine activities such as PHBI and short Islamic boarding, is to shape students' character so that they are accustomed to living a life in accordance with Islamic sharia values. Through these activities, students are encouraged to love goodness, prosper the Qur'an in the school and community environment, and become individuals who are faithful, have noble morals and are beneficial to their surroundings. The character values instilled through religious activities at SMA Laboratorium Percontohan UPI include:

- Religious, which is reflected in all religious activities as a form of devotion to Allah SWT which includes aspects of monotheism, Sharia and morals.
- Discipline, through compliance with the schedule and rules for carrying out worship activities.
- Hard work, through seriousness in carrying out religious activities consistently.
- Communicative, through active interaction between students and teachers and fellow students in activities such as sermons and PHBI.
- Rewarding achievement, which is reflected in recognition of students' abilities in leading prayers, speeches, or other activities.
- Responsibility, can be seen from students' participation in managing activities well.
- Social care, manifested in the spirit of togetherness and helping each other in carrying out activities.
- Honesty, as a moral value instilled in Islamic character development.
- Tolerance, through acceptance of the diversity of students' backgrounds and cooperation in the spirit of brotherhood.

The PECIMAS program is a strategic initiative implemented at SMA Laboratorium Percontohan UPI to instill positive social behavior among students. This activity not only focuses on religious aspects, but is also designed to build character, increase empathy, and strengthen social values that are important in community life. Through activities such as kultum, shalat Duha, tadarus, discussions of moral values and sharing tasks in managing student religious activities, students are involved in working together, caring for each other and learning responsibility. Someone who has knowledge of moral values alone is not enough to make someone a person of character. (Widiatmika, 2015). Character is not only shaped by what a person knows about right and wrong, but also by his ability to feel values emotionally, and to be able to practice them in real life (Nasihatun, 2019). A person who has a wise attitude in moral situations requires mastery of the right concepts and principles (Ramadhan, 2022).

The main strategy of PECIMAS activities lies in habituation, role modelling and empowerment (Widiatmika, 2015). Habituation

is carried out through daily routines that are oriented towards good values (Nurfirdaus, 2021). Exemplary behavior is demonstrated by teachers and activity managers who actively participate in student activities as committee members, prayer leaders, or light study speakers so that they feel they have a social responsibility (Murthosiyah et al., 2022). Through PECIMAS activities, students not only understand social values theoretically but also experience them directly. This is what makes the program effective in shaping social behavior, as students are directly involved emotionally, cognitively, and practically (Nurbaiti et al., 2020, p. 60). Values such as mutual cooperation, tolerance, honesty and social concern become part of their daily lives (Istanti, 2015). With an approach that touches on spiritual and social aspects in a balanced way, PECIMAS activities become a relevant and contextual character education strategy, this is in line with the national education vision of forming a generation that is intellectually intelligent and emotionally mature (Arisandi, 2017).

Designing a PECIMAS activity strategy to be truly effective in shaping students' social behavior, it is basically not just a religious gathering, but a symbolic space (Pula, 2020), which is a space where meaning is created, interpreted and negotiated by the students involved in it (Piroddi, 2021). The following are three important ideas put forward by Mead regarding PECIMAS activities:

3. Meaning as a Pioneer of Social Action

A good PECIMAS strategy doesn't just involve designing formal activities like religious studies, mosque service, or spiritual mentoring. It should also provide space for students to interpret each action for themselves (Ilmiani et al., 2021). For example, cleaning a mosque is not merely seen as a physical obligation, but is understood as a manifestation of social responsibility and love for the community. If these meanings are not present or explained dialogically, the activity loses its transformative power and becomes an empty activity performed merely out of obligation.

a) Formation of a Reflective Self-Concept

PECIMAS activities provide space for self-formation, especially through the role-taking process (Carter, 2016). When students are given the trust to be committee members, speakers or

peer mentors, they learn to see themselves through the eyes of others, such as seeing the process of self-formation (Dadi, 2008). This is where the importance of strategies that encourage self-reflection, not just participation, lies (Serper, 2016). For example, evaluation sessions, daily journals, or group discussions can serve as a medium for deepening students' understanding of their role in socio-religious activities.

b) The dynamic relationship between individuals and society

The PECIMAS activity is essentially a mini-simulation of society. In it, students learn to adapt, negotiate, express ideas, and appreciate difference (Tullah, 2020). Activity strategies must support this process, not simply organizing activities top-down, but also providing space for collaboration and active participation. This way, students become not just "activity participants" but "community members" who contribute to shaping collective values within the school.

c) Integrated cultural and structural strategies

The PECIMAS activity strategy must be built with an approach that combines two main dimensions; (1) a structural approach, namely through school policies, family involvement and systematic coaching and (2) a cultural approach, namely by building habits (*habitus*) through role models, symbolization of values and active spiritual reflection space. For example:

- Integration of PECIMAS values into general subjects such as sociology, Indonesian language and others.
- Involving alumni or inspirational figures who were previously active in the mosque to share experiences.
- Holding "PECIMAS Week" which unites art, culture and spirituality in one big agenda.

A good PECIMAS activity strategy should create an atmosphere where students are not simply told to "be good," but see real examples from peers or teachers who practice social and religious values authentically. The importance of self-efficacy, namely the belief that one is capable of performing a particular task or role (Siregar, 2016). If the PECIMAS strategy doesn't build students' self-confidence, for example by providing a safe space for asking questions, making mistakes, or learning gradually,

students will tend to withdraw. In the long run, this becomes a serious obstacle to developing desired social behavior.

To address these various obstacles and challenges, it is crucial for schools to develop an integrative and collaborative approach. The first step is to establish a reflective evaluation system based on student participation. Through discussion forums, students are involved in sharing their experiences during PECIMAS activities, addressing any challenges they encounter, and providing suggestions for development. This way, students feel like they are a vital part of the program, not just passive participants. Second, schools need to involve teachers across subject areas in supporting the values of PECIMAS activities. Teachers can incorporate religious and social values into their teaching through examples from everyday life. This strategy not only strengthens students' understanding of religious teachings but also broadens the meaning of PECIMAS activities across contexts. Third, the success of PECIMAS activities is also determined by the presence of inspiring role models. Therefore, religious guidance for teachers and education personnel is crucial so that they not only deliver material but also serve as role models for practicing Islamic values.

CONCLUSION

The PECIMAS activities at SMA Laboratorium Percontohan UPI have been shown to play a significant role in shaping and transforming students' social behavior through meaningful interactions. Using symbolic interactionism and social action theory, it is evident that students not only participate in these activities routinely but also internalize values such as responsibility, empathy, cooperation, and solidarity. The interactions between students and their peers, teachers, and mentors during the Kultum (religious study), tadarus (religious recitation), and Duha prayer together create a social space that encourages the formation of self-concept, symbolic meaning, and reflective social action. In addition to being a vehicle for strengthening religious values, PECIMAS also serves as an arena for character education, enabling students to experience direct social learning and build their social identity through repeated and meaningful experiences.

Strategies such as a symbolic approach through religious routines, the creation of role models by teachers and facilitators, active student involvement in activities, and the integration of religious values into the school culture are effective in overcoming these obstacles. With these strategies, PECIMAS activities have significant potential to shape students' social behavior toward a more reflective, responsible, and religious perspective in a sustainable manner.

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