

The Correlation of Aqidah Values And Good Behavior of STQ Al Qudwah Students

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ARTICLE INFO

Article history:

Received 1 Januari 2026

Revised 10 Januari 2026

Accepted 15 Januari 2026

Available online 25 Januari 2026

Keywords:

Aqidah values, good behavior, religiosity, students, correlation.

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ABSTRAK

Good student behavior is a central educational aim as schools seek to strengthen character and morality amid persistent adolescent risk behaviors. This study examines whether internalized aqidah (faith) values are associated with students' good behavior. Using an associative quantitative, correlational design, data are collected from students in a selected school through a 1–5 Likert-scale questionnaire measuring aqidah values and good behavior. The instrument is tested for validity and reliability, and assumptions of normality are checked before analysis. Descriptive statistics summarize respondent profiles and variable tendencies, while Pearson correlation is applied to determine the direction and strength of the relationship between aqidah values and good behavior. The results are expected to indicate a positive association, suggesting that stronger aqidah internalization aligns with more prosocial and positive conduct. The discussion highlights implications for schools to design character-education programs grounded in value internalization and to support students through consistent reinforcement across learning activities and school culture.

INTRODUCTION

Indonesia's national education places the formation of individuals who have faith, are devoted to God, and possess noble character as an important part of its educational goals. However, the dynamics of adolescent development in the modern era show the emergence of various forms of risky behavior that require serious attention from families, schools, and policymakers. Findings from the Global School-based Student Health Survey (GSHS) in Indonesia, for example, reveal issues of risky behavior and mental health challenges among school-age adolescents (National Research and Innovation Agency/BRIN, 2024). In addition, national statistical publications related to security and crime also indicate that social problems remain an issue that needs to be addressed systematically. On the other hand, education policy also emphasizes strengthening students' character. The concept of the Pancasila Student Profile places the dimension of "faith in and devotion to God Almighty, and noble character" as one of the main pillars of character that is expected to be reflected in students' real-life behavior. This reinforces the urgency of research examining whether the internalization of faith values—particularly aqidah (creed) values—correlates with students' good behavior. Theoretically, values (beliefs) can be understood as cognitive-ideological aspects that influence behavioral orientation and consequences. The concept of multidimensional religiosity, for example, explains that belief (ideological), knowledge (intellectual), practice (ritualistic), experience (experiential), and consequences (consequential) may be related to behavior in social life (Saroglou et al., 2005). In addition, the Theory of Planned Behavior emphasizes that behavior is influenced by intention, which is shaped by attitudes, subjective norms, and perceived behavioral control (Ajzen, 1991). In the context of students, aqidah values can serve as a foundation for attitudes and internal norms that encourage good behavior.

Several empirical studies have also shown a positive relationship between religiosity and prosocial/positive behavior (Kurniawan et al., 2022). For example, research findings involving students and adolescents in Indonesia indicate that the level of religiosity is significantly associated with prosocial behavior (Othman et al., 2021). However, there is still a research gap regarding the focus on “aqidah values” as a specific construct and how it relates to “students’ good behavior” in the school context examined by the authors. Therefore, this study offers novelty by sharpening the aqidah value variable (as an aspect of belief and religious value orientation) and testing it quantitatively against good behavior. The general objective of this study is to analyze the relationship between aqidah values and students’ good behavior as an empirical contribution to strengthening value-based character education. Theoretically, this study is grounded in Milton Rokeach’s Value Internalization Theory (1973), which explains that values embedded through educational processes will form a belief system and shape individual behavior (Rokeach, 1973). In the Islamic context, this is reinforced by the concept of tarbiyah aqidah in Islamic educational thought—such as that of Al-Ghazali and Ibn Khaldun—which emphasizes that aqidah is not only a cognitive aspect (knowledge of the oneness of Allah), but must also be implemented in attitudes and righteous deeds (Al-Ghazali, 2005; Ibn Khaldun, 1967). The Applied Theory of Religious Behavior also explains that the belief dimension has a direct correlation with the consequence dimension—namely moral behavior that aligns with religious values (Glock & Stark, 1965). Thus, strengthening aqidah values is believed to influence students’ good behavior both psychologically and socially.

However, previous research has produced varied and inconsistent findings. For example, Rohim (2020) found a significant effect of inculcating aqidah values on the discipline character of madrasa students (Rohim, 2020). Meanwhile, Sari (2021) showed that aqidah education had a strong impact only on the religiosity aspect, but not directly on students’ social behavior (Sari, 2021). In contrast, Amir (2022) concluded that teachers’ roles in instilling aqidah have a major influence on students’ morality, but did not explain the quantitative correlation between the two variables (Amir, 2022). These three studies indicate a research gap, both in terms of research approach, moderating variables (such as environment and parenting patterns), and institutional context (madrasa vs. General/public schools). Therefore, a more in-depth study is needed to empirically and contextually test the direct correlation between the internalization of aqidah values and students’ good behavior. Based on this background, this study formulates the main research problem: (1) “What is the correlation between the internalization of aqidah values and students’ good behavior at STQ (Junior High School) Al Qudwah Kediri?” The purpose of this study is to analyze the extent to which the internalization of aqidah values is related to students’ good behavior, and to identify supporting and inhibiting factors in the internalization process. Academically, this research contributes to the development of Islamic education theory, particularly regarding the relationship between aqidah (creed) and akhlaq (morals). Practically, the findings are expected to serve as a basis for developing a model of aqidah development in madrasas so that it can be more effective in shaping students’ religious and social behavior. Theoretically, this study broadens understanding of the relationship between the theological dimension (aqidah) and the moral dimension (akhlaq) in Islamic education.

CONCEPTUAL FRAMEWORK

The internalization of aqidah values in Islamic education is a process of developing firm belief in Allah (SWT), angels, holy books, messengers, the Last Day, and divine decree (qadar) as the foundation of human behavior. Conceptually, aqidah serves as a moral and spiritual basis in shaping students’ personality. Milton Rokeach’s Value Internalization Theory (1973) explains that values internalized through education will form a belief system that ultimately influences individual behavior (Rokeach, 1973). In the context of Islamic education, the internalization of aqidah values is carried out through the stages of introduction (knowing), deep appreciation/internal conviction (feeling), and practice (acting) of monotheistic (tawhid) values. Thus, students’ good behavior emerges as a manifestation of aqidah beliefs that have been deeply embedded in their souls. This theory is strengthened by the psychological perspective of religious behavior (Religious Behavior Theory) proposed by Glock and Stark (1965), which states that the belief dimension has a direct influence on the consequence dimension—namely moral and social behavior that aligns with religious values (Glock & Stark, 1965). In Islamic education, this relationship is clearly reflected in the teaching that correct faith will produce righteous deeds. Therefore, instilling aqidah is not only cognitive (knowledge of the pillars

of faith), but also affective (deep conviction) and psychomotor (good behavior). With this integrative approach, religious behavior theory provides a foundation for understanding that changes in students' behavior are not determined solely by school rules, but by the strength of faith that guides moral awareness.

In addition, Islamic Character Education Theory emphasizes that the formation of noble character (akhlaq karimah) must be rooted in correct aqidah. According to Al-Ghazali, aqidah education that is not accompanied by moral development will result in moral imbalance, while morality without aqidah will lose its spiritual direction (Al-Ghazali, 2011). Therefore, the internalization of aqidah values functions as the core value of the entire character education process. The conceptual framework of this study illustrates the relationship between the internalization of aqidah values (as variable X) and students' good behavior (as variable Y), based on the assumption that the higher the level of aqidah internalization, the better the behavior demonstrated by students. This relationship is not mechanistic; rather, it occurs through processes of awareness, habituation, and role modeling within the madrasah educational environment. The internalization of aqidah values in Islamic education functions to build strong faith as the foundation for all human behavior. According to Lawrence Kohlberg's Cognitive Moral Development theory, moral behavior develops along with cognitive ability to understand moral principles (Kohlberg, 1984). In the Islamic context, this moral development is guided by correct aqidah, as explained in Qur'an Surah Al-Anfal [8]:2, which affirms that faith gives rise to obedience and righteous deeds. This study's conceptual framework positions the internalization of aqidah values as the independent variable (X), which includes belief in Allah, angels, scriptures, messengers, the Last Day, and divine decree. Meanwhile, students' good behavior as the dependent variable (Y) is measured through indicators such as discipline, honesty, responsibility, politeness, and social care. Conceptually, the more strongly aqidah values are embedded within students, the higher their tendency to demonstrate behavior that aligns with Islamic teachings. This conceptual relationship model is also supported by value internalization theory (Muslich, 2018), which explains three stages: value transformation (cognitive introduction), value transaction (application in social interaction), and value transinternalization (habituation and inner conviction). Through this process, aqidah values can transform outward behavior into consistent moral behavior.

RESEARCH METHODOLOGY

This study uses a quantitative approach with a correlational type, or explanatory research, namely research that aims to explain the causal relationship between two or more variables through empirical hypothesis testing. This approach was chosen because the study seeks to objectively test the correlation between the internalization of aqidah values (variable X) and students' good behavior (variable Y) at STQ (Junior High School) Al Qudwah Kediri. The population in this study consists of all students at STQ (Junior High School) Al Qudwah Kediri, totaling 66 students. Because the population size is relatively small and can be fully reached, the sampling technique used is total sampling (census), in which all members of the population are included as the research sample. Thus, this study falls into the category of population research, because the sample size is the same as the population size. Data were collected using a questionnaire with a five-point Likert scale (1–5) covering aspects of aqidah value internalization and indicators of students' good behavior. Each statement was measured based on the respondents' level of agreement. Before being used, the instrument was tested for validity and reliability. Validity testing was conducted by comparing the calculated r value (r count) with the r table value at a significance level of 0.05; an item was considered valid if r count $>$ r table. Reliability testing was conducted using Cronbach's Alpha coefficient (α), where the instrument was considered reliable if $\alpha > 0.70$.

Data analysis was carried out in several stages. First, classical assumption tests were conducted, including tests of normality, multicollinearity, and heteroscedasticity to ensure the suitability of the regression model. Next, a simple linear regression analysis was performed to determine the effect of the internalization of aqidah values on students' good behavior. Hypothesis testing was conducted using the t-test (partial) to examine the effect of the independent variable individually, the F-test (simultaneous) to test the overall effect of the variables, and the coefficient of determination (Adjusted R^2) to determine the magnitude of the contribution of the aqidah variable to good behavior. All data analyses were conducted using SPSS version 26 or a similar statistical program. All students of STQ (Junior High School) Al Qudwah Kediri totaling 65 students were used as the sample (total sampling/census).

RESULTS AND DISCUSSION

1. Normality Test

One-Sample Kolmogorov-Smirnov Test

		Aqidah Values	Good Behavior
N		66	66
Normal Parameters ^{a,b}	Mean	115.8182	103.4697
	Std. Deviation	8.25350	12.92132
Most Extreme Differences	Absolute	.165	.073
	Positive	.133	.055
	Negative	-.165	-.073
Test Statistic		.165	.073
Asymp. Sig. (2-tailed)		.000 ^c	.200 ^{c,d}

Based on the One-Sample Kolmogorov-Smirnov normality test, the Aqidah Values variable obtained a significance value of 0.000 ($p < 0.05$), indicating that the data are not normally distributed. Meanwhile, the Good Behavior variable obtained a significance value of 0.200 ($p > 0.05$), indicating that it is normally distributed. Although one variable does not fully meet the normality assumption, the relatively large sample size ($N = 66$) allows the use of parametric linear regression analysis by considering the Central Limit Theorem.

2. Linearity Test

ANOVA ^a					
Model		Sum of Squares	df	Mean Square	F
1	Regression	2147.542	1	2147.542	60.275
	Residual	2280.276	64	35.629	
	Total	4427.818	65		

a. Dependent Variable: Aqidah Values

b. Predictors: (Constant), Good Behavior

Based on the ANOVA table, the tested regression model shows a statistically significant simultaneous effect. This is indicated by $F = 60.275$ with $\text{Sig.} = 0.000 (< 0.05)$, so it can be concluded that the regression model is appropriate for predicting the dependent variable. Therefore, the null hypothesis (H_0), which states that there is no effect in the model, is rejected, and the alternative hypothesis (H_1) is accepted. Viewed from the variance components, the Regression Sum of Squares = 2147.542 and the Residual Sum of Squares = 2280.276, with a Total = 4427.818. The degrees of freedom (df) are 1 for regression and 64 for residual (total 65), and the Residual Mean Square = 35.629. This indicates that the variance explained by the model is fairly large compared to the error variance, meaning the relationship between the independent and dependent variables in this study is relatively strong and statistically meaningful. Because the significance value obtained is 0.000, which is smaller than the alpha level of 0.05 ($0.000 < 0.05$), it can be concluded that the regression model is linear and significant. This means that the “Good Behavior” variable has a real/significant effect on the “Aqidah Values” variable.

3. Correlation Test

		Correlations	
		Aqidah Values	Good Behavior
		Pearson Correlation	
Aqidah Values	Pearson Correlation	1	.696**
	Sig. (2-tailed)		.000
	N	66	66
Good Behavior	Pearson Correlation	.696**	1
	Sig. (2-tailed)	.000	
	N	66	66

Based on the Pearson correlation table, there is a positive relationship between Aqidah Values and Good Behavior. The Pearson correlation coefficient of $r = 0.696$ indicates that the higher a respondent's Aqidah Values score, the higher their Good Behavior tends to be. The magnitude of this coefficient suggests a strong relationship in a positive direction. Furthermore, the significance value (Sig. 2-tailed) of 0.000 (< 0.05) indicates that the relationship is statistically significant, meaning the observed correlation is not due to chance. With $N = 66$ respondents, this result strengthens the conclusion that Aqidah Values are meaningfully associated with Good Behavior among the study participants—meaning that the higher the level of students' internalization of aqidah values, the better the behavior they display in everyday life.

4. Simple Linear Regression Test

Model Summary^b

Model	R	R Square	Adjusted	R	Std. Error of the	Change Statistics	
			Square	Estimate	R Square Change	F Change	
1	.696 ^a	.485	.477	5.96903	.485	60.275	

Model Summary^b

Change Statistics			
Model	df1	df2	Sig. F Change
1	1	64	.000

a. Predictors: (Constant), Good Behavior

b. Dependent Variable: Aqidah Values

Based on the Model Summary table in the simple linear regression test, the value of $R = 0.696$ indicates a fairly strong positive relationship between the independent variable (Aqidah Values) and the dependent variable (Good Behavior). The $R^2 = 0.485$ indicates that the regression model is able to explain 48.5% of the variation in Good Behavior, while the remaining 51.5% is influenced by other factors outside the model. In addition, the Adjusted $R^2 = 0.477$ shows the adjusted contribution, meaning the model still performs well in explaining the relationship between the two variables. Furthermore, the Std. Error of the Estimate = 5.96903 reflects the level of the model's prediction error relative to the actual Good Behavior values. In the Change Statistics section, $F = 60.275$ with $Sig. F = 0.000$ (< 0.05) and $df1 = 1$ and $df2 = 64$, indicating that the regression model formed is statistically significant. Therefore, it can be concluded that Aqidah Values have a significant effect on Good Behavior, and the regression model is appropriate for analysis/prediction in this study.

5. Coefficient Test

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1	(Constant)	69.790	5.974	11.682	.000
	Good Behavior	.445	.057		

a. Dependent Variable: Aqidah Values

Based on the Coefficients table, the constant is 69.790 with $t = 11.682$ and $\text{Sig.} = 0.000 (< 0.05)$. This means that if the independent (predictor) variable equals zero, the value of the dependent variable (Aqidah Values) is predicted to be 69.790. This significant constant indicates that there is a baseline level of Aqidah Values that still exists even without the influence of the predictor variable in the model. Furthermore, the Good Behavior variable has a regression coefficient $B = 0.445$ with $\text{Std. Error} = 0.057$, and $t = 7.764$ with $\text{Sig.} = 0.000 (< 0.05)$. This shows that Good Behavior has a positive and significant effect on Aqidah Values: every 1-unit increase in Good Behavior will increase Aqidah Values by 0.445. The standardized Beta = 0.696 also confirms that the effect of Good Behavior on Aqidah Values is strong within the regression model used.

Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	104.4882	125.3958	115.8182	5.74797	66
Residual	-16.71955	12.06341	.00000	5.92294	66
Std. Predicted Value	-1.971	1.666	.000	1.000	66
Std. Residual	-2.801	2.021	.000	.992	66

a. Dependent Variable: Aqidah Values

Based on the Residuals Statistics table, the Predicted Value (the model's predicted values) ranges from 104.4882 to 125.3958, with a mean of 115.8182 and a standard deviation of 5.74797 ($N = 66$). This indicates that the model's predictions are spread within a relatively reasonable (not extreme) range, and that the center of the predicted data lies around the mean. For the Residuals, the values range from -16.71955 to 12.06341, with a mean of 0.00000 and a standard deviation of 5.92294. A residual mean close to zero suggests that, in general, the model's prediction errors are balanced (there is no consistent tendency to overestimate or underestimate). In addition, the Std. Predicted Value has a mean of 0.000 and a standard deviation of 1.000, while the Std. Residual ranges from -2.801 to 2.021, with a mean of 0.000 and a standard deviation of 0.992. The standardized residual range remaining within approximately ± 3 suggests that there are no extreme outliers that would distort the model; therefore, the regression model can be considered reasonably good and acceptable in terms of residual dispersion.

6. Reliability Test

Case Processing Summary

Cases	N		%
	Valid	Excluded ^a	
	66	0	100.0
Total	66	0	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.774	2

Based on the Case Processing Summary table in the reliability test, the number of data cases analyzed was 66 respondents (100%), and all of them were included in the valid category. No data were

excluded (excluded = 0 or 0%), so the total number of processed cases remained 66 (100%). This indicates that the data met the requirements for reliability testing with no missing data (listwise deletion). Furthermore, the Reliability Statistics table shows Cronbach's Alpha = 0.774 with 2 items. This alpha value is above the common threshold of 0.70, so it can be concluded that the instrument/questionnaire used has good and consistent reliability. Therefore, the questionnaire used to measure the variables Aqidah Values and Good Behavior is considered reliable and appropriate to use as a data collection instrument in this study.

DISCUSSION

The results of this study show that there is a strong and significant relationship between the internalization of aqidah values and students' good behavior. This finding is in line with Kohlberg's moral development theory (1984), which states that an individual's morality develops through the internalization of values obtained from social and educational environments. In the context of Islamic education, aqidah functions as the primary foundation for shaping students' moral awareness and ethical behavior. In addition, this finding also strengthens Berger and Luckmann's socialization theory (1966), which explains that social values and norms are internalized through processes of primary and secondary socialization. Islamic educational institutions act as agents of secondary socialization that systematically shape students' structures of consciousness through habituation, role modeling, and the reinforcement of religious values in everyday life. The significant influence of aqidah values on good behavior indicates that aqidah education does not function merely as the transfer of theological knowledge, but also as a means of character formation. Strong aqidah internalization encourages students to develop high moral awareness, good self-control, and strong social responsibility in community life. Thus, aqidah education holds a strategic position in responding to the challenge of adolescent moral decline, which is currently a serious concern in education. Aqidah education integrated with character development can serve as a preventive solution to various forms of deviant behavior among students.

CONCLUSION

Based on the research results and discussion presented, it can be concluded that: (1) The research instrument was found to be reliable, with a Cronbach's Alpha value of 0.774. (2) There is a strong and significant relationship between Aqidah Values and students' Good Behavior ($r = 0.696$; $p < 0.01$). (3) There is a significant effect of Good Behavior on Aqidah Values, with a contribution of 48.5%. (4) The resulting regression model is feasible to use as a predictive model in explaining the relationship between the two variables. (5) This study confirms that the internalization of aqidah values plays a fundamental role in shaping students' good behavior in Islamic educational institutions. These findings have important practical implications for Islamic education, particularly for developing aqidah-based character education, including: (1) For Educational Institutions: Islamic educational institutions need to strengthen the aqidah curriculum not only cognitively, but also affectively and practically through habituation, role modeling, and a religious school culture. (2) For Teachers and Caregivers: Teachers and caregivers should serve as role models by demonstrating Islamic behavior so that aqidah values are not only taught, but also clearly exemplified in everyday life. (3) For Students: Students are expected to internalize aqidah values as life guidance, reflected in disciplined, honest, polite, and responsible behavior. (4) For Policymakers: These findings can serve as a basis for formulating contextual and sustainable national character education policies grounded in Islamic values.

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