



Religious Habituation Program Management to Shape Student Discipline in Islamic Junior Secondary Schools

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Abstract :

This article aims to analyze the management of religious habituation programs in shaping student discipline in Islamic junior secondary schools. The study uses a literature review method by examining journal articles, academic books, and educational regulations related to Islamic educational management, religious habituation, madrasa culture, and student discipline. The data were analyzed through source reduction, thematic classification, content synthesis, and conceptual conclusion drawing. The findings indicate that religious habituation contributes to student discipline because religious activities train regularity, punctuality, responsibility, obedience to school rules, and awareness of obligations. The program becomes more effective when it is managed through planning, organizing, implementation, supervision, and evaluation. Forms of activities include collective prayer, Qur'an recitation, dhuha prayer, congregational prayer, greeting culture, charity, clean culture, and moral guidance. This study affirms that the success of religious habituation requires the commitment of the madrasa principal, teacher role modeling, student participation, parental support, and continuous evaluation.

Keywords : *Islamic educational management, religious habituation, student discipline, Islamic junior secondary school, literature review*

Abstrak :

Artikel ini bertujuan menganalisis manajemen program pembiasaan religius dalam membentuk kedisiplinan peserta didik di Madrasah Tsanawiyah. Kajian ini menggunakan metode studi literatur dengan menelaah artikel jurnal, buku akademik, dan regulasi pendidikan yang relevan dengan manajemen pendidikan Islam, pembiasaan religius, budaya madrasah, dan disiplin peserta didik. Data dianalisis melalui tahapan reduksi sumber, klasifikasi tema, sintesis isi, dan penarikan kesimpulan konseptual. Hasil kajian menunjukkan bahwa pembiasaan religius berperan penting dalam membentuk disiplin peserta didik karena kegiatan keagamaan melatih keteraturan, ketepatan waktu, tanggung jawab, kepatuhan terhadap tata tertib, dan kesadaran

menjalankan kewajiban. Program tersebut lebih efektif jika dikelola melalui fungsi perencanaan, pengorganisasian, pelaksanaan, pengawasan, dan evaluasi. Bentuk program meliputi doa bersama, tadarus Al-Qur'an, shalat dhuha, shalat berjamaah, budaya salam, infaq, budaya bersih, dan pembinaan adab. Kajian ini menegaskan bahwa keberhasilan pembiasaan religius membutuhkan komitmen kepala madrasah, keteladanan guru, keterlibatan peserta didik, dukungan orang tua, dan evaluasi berkelanjutan.

Kata Kunci: *manajemen pendidikan Islam, pembiasaan religius, kedisiplinan peserta didik, Madrasah Tsanawiyah, studi literatur*

Introduction

Character education has become an essential need in educational practice. Schools and madrasahs are not only responsible for developing academic competence but also for shaping students' attitudes, habits, and behavior. In the Indonesian national education context, religious values and discipline are important parts of character strengthening as stated in the Regulation of the Minister of Education and Culture Number 20 of 2018. Religious values guide students to practice religious teachings in everyday life, while discipline directs students to be orderly, consistent, and responsible for their obligations.

Islamic junior secondary schools, or Madrasah Tsanawiyah, have a strategic role in character formation. Madrasahs integrate general education with the distinctive values of Islamic education. This distinctiveness appears in worship activities, moral guidance, adab habituation, and the strengthening of religious culture within the madrasa environment. The Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 347 of 2022 also emphasizes the importance of character strengthening in the implementation of the madrasa curriculum. Therefore, madrasahs need programs that connect religious values with disciplined student behavior.

Student discipline should not be understood merely as obedience to school regulations. Discipline also includes self-awareness, responsibility, punctuality, behavioral control, obedience to agreements, and consistency in fulfilling obligations. In Islamic education, discipline is connected to the formation of personal and social piety. Disciplined students do not only obey rules because they are supervised; they also understand the moral and religious reasons behind orderly behavior.

Religious habituation is one of the strategies widely used by madrasahs to shape student character. Ahsanulhaq (2019) explains that religious character can be developed through repeated activities such as greetings, smiles, hand-kissing, daily prayers, clean living, worship, responsibility, discipline, and Qur'anic literacy. Hariyani and Rafik (2021) also show that habituation through dhuha prayer, recitation of Asmaul Husna, Qur'anic completion activities, and Qur'anic translation can train students to be punctual, responsible, and more prepared for learning.

However, religious habituation does not automatically succeed if it is treated merely as routine activity. Habituation programs may lose their meaning when they do not have clear objectives, schedules, implementers, indicators, supervision, and evaluation. Under such conditions, students may participate only because they are required to do so, rather than because they understand the values being developed. For this reason, religious habituation requires program management so that religious activities are directed, consistent, and able to influence behavioral change.

Previous studies have discussed religious habituation, religious culture in madrasahs, and student discipline. Auliya (2024) argues that religious and disciplinary character policies in MTs should begin with the vision, mission, principal duties, learning activities, evaluation, and extracurricular programs. Tajudin and Aprilianto (2020) show that madrasa principals play an important role in building religious culture through strategy, coordination, and guidance. Nevertheless, studies that specifically link the management functions of religious habituation programs to the formation of student discipline still need to be strengthened.

Based on this background, this article aims to analyze the management of religious habituation programs to shape student discipline in Islamic junior secondary schools through a literature study. The discussion focuses on the concept of religious habituation, forms of activities, program management functions, contribution to student discipline, and the supporting and inhibiting factors in implementation.

Research Method

This article uses a literature study method. This method was selected because the focus of the study is directed toward developing a conceptual synthesis from various scholarly sources that discuss Islamic educational management, religious habituation, madrasa culture, and student discipline. Snyder (2019) explains that literature reviews can be used to map knowledge development, identify patterns of thought, and construct new understanding from previous research. Zed (2014) also emphasizes that library research uses written sources as the main data of the study.

The data sources in this study consist of national journal articles, academic books, and educational regulations. Journal articles were selected based on topic relevance, clarity of author identity, publisher reputation, year of publication, and direct connection with religious habituation, madrasa religious culture, program management, and student discipline. Academic books were used to strengthen the theoretical foundation regarding character education, educational management, and library research methods. Educational regulations were used to clarify the policy context of character education in schools and madrasahs.

Data collection was conducted by searching literature using the keywords

religious habituation, madrasa religious culture, student discipline, madrasa character education, and Islamic educational management. The collected literature was then selected based on its relevance to the research focus. Sources That had no direct relation to the topic or did not provide sufficient academic information were not used as primary references.

Data analysis was carried out in four stages. The first stage was literature reduction, namely selecting the most relevant sources. The second stage was thematic classification, namely grouping literature into the themes of religious habituation, program management, student discipline, and implementation factors. The third stage was synthesis, namely comparing findings from various sources to identify conceptual relationships. The fourth stage was drawing conceptual conclusions that explain how religious habituation programs can be managed to shape student discipline.

Result and Discussion

Result

The Concept of Religious Habituation in Islamic Junior Secondary Schools

Religious habituation is an educational process that instills religious values through repeated, directed, and consistent activities. In the madrasa context, religious habituation is not limited to worship practices. It also includes adab guidance, time discipline, responsibility, cleanliness, social care, and obedience to school rules. Habituation is important because character cannot be developed only through theoretical explanation; it also needs to be trained through direct experience in daily life.

Forms of religious habituation commonly implemented in Islamic junior secondary schools include prayers before and after learning, Qur'an recitation, recitation of Asmaul Husna, dhuha prayer, congregational zuhr prayer, charity, greeting culture, clean culture, and guidance in manners. Ahsanulkhaq (2019) places discipline, worship, responsibility, and Qur'anic literacy as parts of religious character formation. Hariyani and Rafik (2021) also show that religious activities conducted routinely can foster punctuality, responsibility, and student readiness for learning.

At the Islamic junior secondary school level, religious habituation needs to consider the characteristics of students who are in early adolescence. Students in this phase begin to seek identity, are easily influenced by peers, and need clear rules. Therefore, religious habituation needs to be implemented through a consistent, communicative pattern supported by teacher role modeling. Programs that only emphasize obligation without dialogue tend to create superficial compliance. In contrast, programs that connect activities with value meanings can help students build internal awareness.

Religious Habituation Program Management

The management of religious habituation programs is the process of planning, organizing, implementing, supervising, and evaluating religious activities intended to shape religious culture and student discipline. Planning becomes the initial function that determines the direction of the program. At this stage, the madrasa needs to formulate program objectives, behavioral indicators, activity forms, schedules, supervisors, rules, monitoring instruments, and follow-up mechanisms. Clear planning helps the program run according to student needs and madrasa conditions.

Organizing is required so that the program does not become only the responsibility of Islamic Education teachers. The madrasa principal, vice principal for student affairs, homeroom teachers, duty teachers, student organization supervisors, parents, and students need to be involved with clear roles. Tajudin and Aprilianto (2020) show that the principal plays an important role in building religious culture through leadership strategies, coordination, and supervision. The involvement of multiple parties strengthens the program because religious values and discipline are reinforced in different spaces of madrasa life.

Implementation requires the program to run routinely, be easy to understand, and be integrated with madrasa activities. Daily activities may include Qur'an recitation, collective prayer, greeting culture, classroom cleanliness, and congregational prayer. Weekly activities may include muhadharah, Islamic studies, charity, and clean Friday activities. Monthly activities may include social service, religious competitions, or character guidance. Good implementation must avoid the impression of mere formality. Teachers need to explain the meaning of activities so that students understand the connection between worship, morals, and discipline.

Supervision and evaluation are needed to assess the impact of the program. Evaluation should not only measure student attendance in activities. Madrasahs also need to observe behavioral changes, such as punctual arrival at school, regular participation in worship, obedience to school rules, responsibility in completing tasks, and social care. Instruments that may be used include activity attendance records, homeroom teacher notes, observation sheets, monitoring cards, and student guidance reports.

The Contribution of Religious Habituation to Student Discipline

Religious habituation directly contributes to discipline formation because religious activities require regularity, punctuality, rule obedience, and responsibility. Congregational prayer, for example, teaches punctuality and orderly rows. Qur'an recitation trains consistency and learning readiness. Greeting culture and polite speech train self-control in social interaction. Clean culture trains responsibility toward the madrasa environment.

Raharja (2023) shows that disciplinary habituation in the madrasa environment

can create a more orderly and conducive learning atmosphere. Zulkifli and Hayati (2022) also show that character education affects student discipline in MTs. These findings strengthen the view that student discipline can be developed through programs that are consistently designed and supported by clear value foundations.

Discipline formed through religious habituation has two dimensions. The first is external discipline, namely student obedience due to rules and supervision. The second is internal discipline, namely students' awareness to carry out obligations because they understand their values and benefits. Well-managed religious habituation programs can transform external discipline into internal discipline. This transformation is important because Islamic education aims not only to create orderly students within the madrasa environment but also to form responsible individuals outside it.

Literature Synthesis Matrix

The literature synthesis indicates that religious habituation, religious culture, and character education are closely related to the formation of student discipline. The summary of the reviewed literature is presented in Table 1.

Table : 1 Literature Synthesis Matrix

No	Source	Focus of Study	Main Findings	Implications for the Program
1	Ahsanulkhay (2019)	Religious character habituation method	Worship habituation, responsibility, discipline, and Qur'anic literacy help form religious character.	Madrasahs need to establish simple, routine, and controllable daily activities.
2	Hariyani & Rafik (2021)	Habituation of religious activities	Dhuha prayer, Asmaul Husna, Qur'anic completion, and similar activities can develop punctuality and responsibility.	Programs need to connect worship activities with observable discipline indicators.
3	Tajudin & Aprilianto (2020)	Principal strategy in building religious culture	Religious culture requires the principal's strategy, coordination, and supervision.	The principal needs to become the main director of the religious habituation program.
4	Fitriani (2022)	Religious extracurricular activities in MTs	Tahfidz and muhadharah activities run routinely but are influenced by environment, parents, and gadget use.	Programs need to involve parents and arrange activities proportionally.

5	Auliya (2024)	Religious and disciplinary character policy in MTs	Religious and disciplinary character need to be strengthened through vision, mission, learning, evaluation, and supporting activities.	Habituation programs need to be integrated into madrasa policy and culture.
6	Raharja (2023)	Discipline as character education in madrasahs	Disciplinary habituation can improve order and create a conducive learning atmosphere.	Program evaluation needs to observe behavioral change, not only attendance.

Conceptual Design of Program Management

Based on the literature synthesis, religious habituation programs in Islamic junior secondary schools can be designed through four main stages. The first stage is planning. Madrasahs need to formulate program objectives, discipline indicators, forms of activities, schedules, supervisors, and monitoring instruments. Program objectives should be specific, such as improving punctuality, regularity in worship, obedience to school rules, learning responsibility, and social care.

The second stage is organizing. The principal needs to appoint an implementation team consisting of the vice principal for student affairs, Islamic Education teachers, homeroom teachers, duty teachers, student organization supervisors, and student representatives. This division of roles is important so that the program does not depend on one party only. Each implementer needs clear duties, such as guiding worship activities, recording attendance, providing reinforcement, and conducting follow-up actions.

The third stage is implementation. Programs can be divided into daily, weekly, monthly, and incidental activities. Daily activities include prayer, Qur'an recitation, greeting culture, cleanliness, and congregational prayer. Weekly activities include muhadharah, clean Friday, charity, and Islamic studies. Monthly activities include social service, religious competitions, or character guidance. Program implementation needs to be consistent so that students develop stable habits.

The fourth stage is evaluation and follow-up. Evaluation is conducted by observing behavioral changes in time discipline, worship discipline, learning discipline, dress discipline, and social discipline. Follow-up actions may include personal guidance, collaboration with parents, rewards, or special mentoring for students who still show disciplinary problems. Continuous evaluation enables madrasahs to identify effective program components and areas that need improvement.

Table : 2 Conceptual Design of Religious Habituation Program Management

Management Function	Forms of Implementation	Discipline Indicators
Planning	Preparing objectives, schedules, rules, activity procedures, and monitoring instruments.	Discipline objectives are clear, schedules are understood, and written rules are available.
Organizing	Dividing the roles of the principal, Islamic Education teachers, homeroom teachers, duty teachers, student organizations, and parents.	Implementers are active, coordination runs well, and students receive guidance.
Implementation	Conducting prayer, Qur'an recitation, dhuha prayer, congregational prayer, greeting culture, clean culture, and charity.	Students are punctual, orderly, responsible, and actively involved in activities.
Supervision	Conducting observation, activity attendance, homeroom teacher notes, and monitoring cards.	Violations are monitored, behavioral changes are recorded, and guidance is conducted.
Evaluation	Analyzing monitoring results and preparing follow-up guidance.	The program is improved according to student needs and madrasa conditions.

Supporting and Inhibiting Factors

The success of religious habituation program management is influenced by several supporting factors. The main factors include the commitment of the madrasa principal, teacher role modeling, schedule consistency, student involvement, parental support, and adequate facilities. Ahsanulhaq (2019) identifies parental support, principal commitment, and teacher role modeling as supporting factors in the formation of religious character. From a management perspective, these factors should be considered from the planning stage so that the program has a strong foundation for implementation.

Inhibiting factors may come from differences in student backgrounds, low personal awareness, peer influence, uncontrolled gadget use, lack of role modeling, and weak program evaluation. Fitriani (2022) notes that environment, parents, gadgets, and additional assignments may become obstacles in implementing religious activities. These obstacles show that religious habituation programs cannot be implemented only within the madrasa environment. Madrasahs need to build communication with parents so that habituation at school receives support at home.

Solutions that may be applied include preparing written programs, strengthening teacher role modeling, involving parents, creating simple monitoring systems, giving rewards for positive behavior, and providing personal guidance for students who have not developed discipline. Madrasahs also need to ensure that the program does not overburden students. Programs that are too dense may create fatigue, while directed programs can gradually develop discipline.

Conclusion

Based on the literature study, the management of religious habituation programs plays an important role in shaping student discipline in Islamic junior secondary schools. Religious habituation activities such as collective prayer, Qur'an recitation, dhuha prayer, congregational prayer, greeting culture, charity, clean culture, and adab guidance can shape time discipline, worship discipline, learning discipline, obedience to school rules, responsibility, and student self-control.

Religious habituation programs become more effective when they are managed through clear management functions. Planning helps madrasahs formulate program objectives and indicators. Organizing ensures that all members of the madrasa community have roles. Implementation makes activities routine and meaningful. Supervision and evaluation are needed to observe behavioral changes and determine follow-up guidance.

This study recommends that Islamic junior secondary schools prepare written and measurable religious habituation programs involving the principal, teachers, homeroom teachers, students, and parents. The program should prioritize role

modeling, positive reinforcement, continuous evaluation, and home-madrasa collaboration. With proper management, religious habituation can become an effective strategy for building a religious, orderly, and character-based madrasa culture.

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