



## QUALITY MANAGEMENT OF HABITS PROGRAMS TO IMPROVE STUDENTS' RELIGIOUS CULTURE

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### ABSTRACT

Currently, there is a phenomenon of declining moral quality possessed by students, marked by several phenomena that are very contrary to religion and national character, one of which is bullying. This is the background to the habituation program. Schools must have a habituation program that is implemented and is one of the efforts to improve the quality of religious-based school culture. The research conducted aims to determine how the planning, organization, implementation, and supervision of the quality management of the habituation program can improve the quality of religious culture. The research used a qualitative approach, purposive sampling data sources including the principal, vice principal, teachers and education staff. Meanwhile, data validity testing used source and time triangulation techniques. Planning begins with an initial work meeting and program preparation by referring to the school's vision, mission and objectives, planning the habituation program to be implemented, planning the necessary facilities and infrastructure and planning funding, and planning the human resources to be involved. Organizing the habituation program includes establishing a structure, dividing main tasks and functions, determining methods and implementation time. The implementation of the habituation program, where the principal acts as a leader, role model, motivator, and directs teachers, students, and education staff to implement the program with full awareness. Monitoring and supervision are carried out periodically and continuously on all aspects of the habituation program. Research shows that the habituation program can improve a religious-based school culture. The success of this habituation program is marked by changes in student behavior and positive impacts on both academic and non-academic students.

**Keywords:** quality management, habits program, strengthen, quality students, religious culture

### INTRODUCTION

The quality of a nation's life is greatly influenced by the quality of its education, which serves as the foundation for the advancement of civilization and an active role in national and state life (Syukri et al., 2019). This assumption makes education a crucial necessity for a nation, as it directly relates to all aspects of human progress and provides the foundation for determining one's role in national and state life, particularly in society. This is because education, in principle, is the conscious direction or leadership by educators towards the physical and mental development of students towards betterment through various positive habits (Khairiah, 2018).

Education is a series of processes that empower individual potential and competencies to become quality human beings, lasting throughout life without eliminating each individual's uniqueness. (Gunawan et al., 2022) Law Number 20 of 2003 concerning the National Education System, Article 3, states that National Education functions to develop and shape the character and civilization of a dignified nation in order to educate the nation. This aims to develop the potential of students to become people who believe in and fear God



Almighty, possess noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Republik Indonesia, 2003).

The moral and ethical crisis among Indonesia's youth has become a serious issue that has continued to escalate in recent years. Negative behaviors such as bullying, student brawls, drug abuse, and the degradation of social values pose a real threat to the nation's future. (N. N. Aisyah, 2025) According to data from the Indonesian Child Protection Commission in 2022, there were 2,556 cases of violence against children in educational institutions, demonstrating the ineffectiveness of the education system in shaping students' character and morals (Indonesia, 2022). Bullying in schools, which has increased significantly each year, demonstrates the failure of character and moral development in students as part of national education. (Annur, 2024) This situation is exacerbated by the impact of globalization, the penetration of social media, and the minimal role of parents and consistent character education in schools. If left unchecked, this moral crisis will erode the nation's values and indirectly weaken the social fabric. The development of noble morals, as stated in the goals of national education, is a crucial dimension of education.

The Federation of Indonesian Teachers' Unions reported that bullying cases in schools increased throughout 2023, from 21 in 2022 to 30 in 2023. Eighty percent of these cases occurred in schools under the Ministry of Education, Culture, Research, and Technology, and 20% in schools under the Ministry of Religious Affairs. Fifty percent of these cases occurred at the junior high school level, 30% at the elementary school level, 10% at the senior high school level, and 10% at the vocational high school level. (Fauzi et al., 2025) All moral depravity will become a culture if this crisis is allowed to continue and is considered normal. A moral crisis can indirectly destroy the values of the nation and state. Based on the data available on this phenomenon, this research is crucial because it has the potential to address the problems currently facing the world of education.

The government issued regulations in response to Minister of Education and Culture Regulation No. 23 of 2015 concerning the Development of Character, which states in Article 1, paragraph (4): "Habit formation is a series of activities that must be carried out by students, teachers, and education personnel, aimed at fostering good habits and forming a generation with positive character." This habit formation program is considered important as a way to foster character in students. (Kemendikbud, 2015) Implemented habits, such as congregational prayer, repeated reading of the Quran, and other practices, reflect strong religious values and the foundation for establishing a religious-based school culture. (Amin, 2022) Instilling character through these habits can also foster noble morals and be reflected in daily life, as stated in the goals of National Education.

School culture is the lifeblood of all activities carried out by all school members. The habit formation program in schools must be able to improve the existing school culture to support the success of implementing character development in schools (Maela et al., 2023). One way is to implement a religious culture, because efforts to improve character will not achieve optimal results if they do not address the religious culture that students must possess. (Sopwandin et al., 2020) Students' religious attitudes are linked to their understanding and practice of religious values, which will influence their daily habits, both at home, at school, and in the community (S. Aisyah & Anshori, 2013).

Habituation programs encourage and provide students with space for theories that require direct application, so that difficult theories can become easier for them if



implemented consistently. (Amin, 2022) For example, accustoming students to actively participate in the learning process, getting them used to regularly performing prayers (obligatory/sunnah), and practicing religious values in daily life. Each of these processes flows with positive values that are carried out through habits. This continuity or habituation reflects a servant's love for Allah and His Messenger. The most beloved deed to Allah SWT is, as narrated by the Prophet Muhammad (peace be upon him), as reported by al-Bukhari and Muslim:

سَدِّدُوا وَقَارِبُوا، وَاعْلَمُوا أَنَّهُ لَنْ يُدْخَلَ أَحَدَكُمْ عَمَلُهُ الْجَنَّةَ، وَإِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهُ وَإِنْ قُلْنَا

Meaning: "Do good deeds correctly and strive to be close to the truth, and know that none of you will enter Paradise because of his deeds. Indeed, the deeds most beloved to Allah are those that are consistent, even if they are few." (Narrated by Bukhari and Muslim) (HS, 1982).

The deeds most beloved by Allah SWT and the Prophet Muhammad (peace be upon him) are those that are consistent, even if they are few, but done consistently. Because a small deed is better than many deeds that are done only once, twice, or three times, then become bored and stop doing them. These habits include the Duha prayer, reading the Quran and selected surahs, the Dhuhr prayer in congregation, religious sermons, charity, and so on.

Habits that are sought to form or strengthen a religious-based school culture are closely related to the values contained in the above hadith. The religious meaning of the Qur'an is clearly explained through the values of monotheism, the belief in the oneness of Allah, as the creator of the universe, the Most Noble, the Most Mighty, the Most Eternal, and all His majestic attributes, as a form of monotheism. When belief in the oneness of Allah is established, all His revealed commands will have a profound impact on human life. (Muntaqo et al., 2022) This influence will color all human activities, and become integrated into existing culture, becoming a fundamental element for humanity. Therefore, all actions must be due to Allah, not only in the form of worship but also in all worldly activities, including teaching and learning. One example of a verse that indicates attention to character is in the Qur'an, Surah al-Qalam, verse 4:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Meaning: "And indeed, you are of a great moral character." (Surah al-Qalam [68]:4) (Lajnah Pentashihan Mushaf Al-Qur'an Kementerian Agama, 2019)

Verse 4 of Surah al-Qalam explains the noble morals of the Prophet Muhammad. This verse also refutes the accusations of the disbelievers that the Prophet Muhammad (peace be upon him) was insane. Of course, this accusation is false, as the Prophet Muhammad's morals were extremely noble towards everyone. Good morals will further ward off insanity. Aisha (may Allah be pleased with her) was once asked about the character of the Prophet Muhammad (peace be upon him). Aisha stated that the Prophet Muhammad's morals were the Quran. This means that all aspects of his behavior are contained in the holy book of Islam (Eriko Meliana Eksanti, 2022).

Education is a combination of intellectual, emotional, and spiritual intelligence. (Labola, 2018) Spiritual intelligence is a key factor that students must possess. If



educational institutions fail to instill a religious culture, it will result in a weakening of morals. (Labola, 2018) This has led to the emergence of various negative behaviors among students, clearly demonstrating the fragility of character education and the ineffectiveness of educational institutions in creating schools with a religious culture. Siswanto stated that implementing a religious culture in schools is tantamount to implementing Islamic values as guidelines in daily life. This is because religious culture is a habit evident in students' character, attitudes, and actions, which refer to Islamic teachings (Siswanto, 2018). School culture encompasses all the social, emotional, intellectual, and psychological experiences students learn within their school environment (Syamsudin, 2010). Religious cultural values must be integrated to strengthen students' faith and devotion so that they can be implemented in their daily lives.

This emphasis on instilling religious values aligns with the substantial mandate stipulated in Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, which mandates that education play a role in enhancing students' faith, piety, and noble character (Republik Indonesia, 2003). Furthermore, the obligation to cultivate good character through positive habits is reaffirmed in Minister of Education and Culture Regulation No. 23 of 2015, enabling Nurul Halim Middle School to systematically integrate this regulation into its management of its faith-based habituation program.

As a formal educational institution, the school's vision is to create a school community that is "ROHMATAN," Religious; Objective; Humanistic; Mandiri; Amanah; Tolerant; Akhlakul Karimah; and Nationalistic. The program implements and implements a variety of structured religious activities. However, the management of this habituation program still faces challenges related to effective planning and organization, synergy in implementation, and optimal oversight.

Despite the ideal framework outlined above, real-world conditions demonstrate a gap between the ideal management of the habituation program and the reality of its implementation. Some of the challenges include varying levels of awareness and commitment among school members to religious habituation, limited capacity for systematic and innovative program management, and the influence of social dynamics and technological developments that affect the consistency and sustainability of the habituation program. This highlights the need for an in-depth study of the effectiveness of habituation program management to ensure that religious practices at Nurul Halim Junior High School are not merely ritualistic but also play an optimal role in sustainably shaping a school culture of character and noble morals.

The principal, as the manager, is expected to optimize management functions, including planning, organizing, implementing, and monitoring, in accordance with G.R. Terry's model, so that the habituation program can run effectively and positively impact student character development. The habituation program must therefore be managed optimally to achieve a religious-based school culture, which ultimately improves the quality of Indonesian human resources. From the description of the background of the problem above, this encourages researchers to conduct research on the management of habituation programs to strengthen religious culture.



## METHOD

Research is a process in which researchers undertake logical steps with specific goals and uses, repeating research conducted by previous researchers to rediscover meaning (Syahrizal & Jailani, 2023). This study examines the management of a habituation program to strengthen religious culture at Nurul Halim Widasari Indamayu Middle School, using a qualitative approach.

Bogdan & Biklen, understanding qualitative research as a research step that produces descriptive data in the form of written or spoken words, as well as the behavior of the observed person (Fadli, 2021). The qualitative research approach aims to gain a general understanding of the management of a habituation program to strengthen religious culture from the perspective of the participants. This study uses a qualitative approach with data collection through interviews, observation, and documentation.

This research uses a case study method, namely research based on human understanding and behavior based on human opinion (Waruwu, 2023). A case study is a research that involves individuals, groups, organizations, activity programs, and so on in a certain period of time with the aim of gaining a complete understanding of an entity and collecting data that can be analyzed to produce a theory (Pahleviannur et al., 2022). The case study was chosen because this method is very suitable for examining in depth the management of habituation programs for strengthening religious culture at SMP Nurul Halim Widasari Indramayu. Sugiyono stated that a case study is research that is carried out comprehensively and in detail on one or more units in a limited time so that it can produce a detailed understanding of complex and contextual problems (Sugiyono, 2022).

Qualitative research generally divides data into two parts: primary data and secondary data (Abdussamad, 2021). This data is obtained in the form of words or spoken (verbal) and behavior of subjects (informants) related to management practices implemented in schools. Primary data is data obtained directly from primary sources, usually through interviews, observations, or documentation related to the behavior and experiences of research subjects. In the context of educational management, this primary data includes the words, statements, and actions of informants such as principals, teachers, or educational staff, which provide an overview of the management process and implementation of management policies in the school environment. Collecting primary data is crucial because it can capture social realities and dynamics in depth, thus providing an authentic understanding of the phenomena being studied.

Meanwhile, secondary data is supporting data obtained from indirect sources, such as official school documents, annual reports, evaluation results, and literature related to educational management. This secondary data serves to complement and enrich the analysis of primary data, enabling researchers to triangulate data to increase the validity and reliability of research results. By integrating these two types of data, qualitative research in educational management can present comprehensive findings, providing a detailed picture of school management practices and the factors influencing management effectiveness in improving educational quality.

Data sources are crucial in the research process, as they are the primary components used as sources of information to illustrate the results of a study. Arikunto states that the data source in research is the subject (Arikunto, 2013). Researchers collect data using



purposive sampling, a technique for selecting data sources based on specific considerations, such as those deemed most knowledgeable about the research objectives (Sugiyono, 2022).

## **RESULT AND DISCUSSION**

### **Planning a Quality Habituation Program to Strengthen the Quality of Religious Culture**

Careful planning is needed in preparation for implementing a program in an educational institution, in this case, the place where the researcher conducted the research, namely SMP Nurul Halim Widasari. In conditions like this, planning is not enough if it only includes determining the program objectives but must also reach to find what kind of habituation method is in accordance with religious principles. Religious values must be incorporated into every aspect of school operations (Aulia, 2022). In line with previous research conducted by Munir, it shows that religious values can be internalized through habituation programs (Hafidzh & Madhakomala, 2023).

Informants explained that the habituation program at Nurul Halim Widasari Middle School emerged as a response to the moral decline and weakening of religious values due to modernization. To address this, the school implemented a well-planned approach, in accordance with G.R. Terry's management theory, which emphasizes the importance of planning, organizing, implementing, and monitoring in achieving goals (Ginting et al., 2024). This program not only aims to improve the quality of education but also to instill religious values in students and shape them into noble morals. In line with Yacoeb M's thinking, which emphasizes the important role of religious-based character education in building the morality of the younger generation, this program teaches Islamic habits that can be part of students' daily lives, both at school and in the community.

The habituation program at Nurul Halim Widasari Middle School aims to strengthen religious culture by instilling religious values in students' daily lives, so that they grow into individuals with faith, piety, and noble character. Beyond addressing the moral and ethical crisis, this program also aligns with character education and the national goals of education, which emphasize the importance of developing spiritually and socially superior individuals (Sari & Rohmah, 2024).

Each step in this habituation program is carefully designed for effective and sustainable implementation. In line with Wakila's perspective, religious-based habituation in the school environment plays a crucial role in building a positive culture and strengthening students' character from an early age. With a structured and consistent approach, it is hoped that this program will not only create a religious school environment but also help students practice Islamic values in their daily lives. The habituation program at Nurul Halim Widasari Middle School is a crucial part of realizing the school's vision, mission, and goals of developing students who are religious and have noble character. Beyond simply supporting national education goals, this program also aims to shape students' character to be independent, honest, and tolerant, while instilling nationalistic values through various daily school activities.

Based on interviews with several informants regarding the management planning stages of the habituation program to strengthen religious culture at Nurul Halim Widasari Middle School, it was concluded that the planning steps were in accordance with the research guidelines and therefore considered sound.



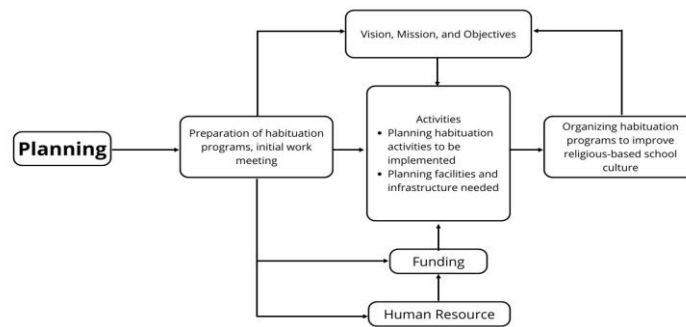


Figure 1

### Habituation Program Planning Diagram for Strengthening Religious Culture

These findings fundamentally reinforce George R. Terry and Richard L. Daft's view of the centrality of the planning function in achieving organizational goals. George R. Terry defines management as a distinct process consisting of planning, organizing, implementing, and controlling to achieve predetermined goals. Richard L. Daft echoes this sentiment, placing planning as the initial element in the process of achieving organizational goals effectively and efficiently through planning, organizing, leading, and controlling organizational resources.

The management of the habituation program at Nurul Halim Widasari Middle School begins with structured and visionary planning. This planning is not merely an administrative routine, but rather a strategic managerial action to achieve higher educational goals (the formation of noble character). This is consistent with Daft and Terry's emphasis that management is the achievement of goals through well-organized and planned efforts.

The implication of this is that habituation program management planning can function as a strategic instrument in achieving school goals in accordance with the established vision and mission, particularly in the context of student character formation and the development of a school culture based on established values. The scheme of the school's vision, mission and objectives is presented in the following diagram.

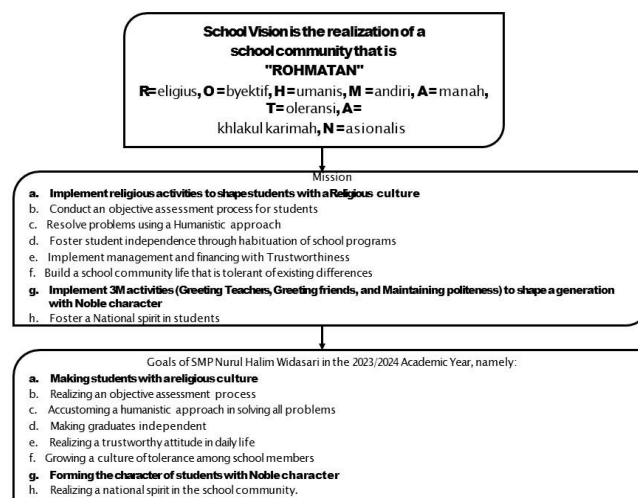


Figure 2

### Vision, Mission, and Goals Chart of Nurul Halim Widasari Middle School



The success of program planning is not measured simply by achieving quantitative targets (for example, the number of students attending the Dhuha prayer), but rather by the transformation of student behavior, which autonomously implements religious values in daily life (performing ablution without being asked, speaking politely). Management at Nurul Halim Widasari Middle School has successfully subordinated the management function (P-O-A-C) to a pedagogical instrument.

### **Organizing the Quality of Habitual Programs to Strengthen the Quality of Religious Culture**

Organizing is the second function of management. The organizational management function plays a crucial role in allocating resources, assigning responsibilities, and establishing coordination between involved parties, ensuring that each activity is structured, directed, and aligned with the intended objectives.

A clear and effective organizational structure is necessary for the management of the habituation program to strengthen religious culture at Nurul Halim Widasari Middle School. Observations conducted, revealed the principal's efforts to implement the habituation program, but its effectiveness is greatly influenced by how the program is organized.

The religious culture habituation program at Nurul Halim Widasari Middle School was designed through systematic planning, based on an analysis of the school's and students' needs. The principal plays a role in organizing all elements of the school so that the program can run effectively and achieve its intended goals. In a management context, this aligns with G.R. Terry's theory of organizing functions, which states that each part of the school has its own role and responsibility.

The organizational structure of the habituation program at Nurul Halim Widasari Middle School is designed to be systematic and effective, ensuring that each role has clear responsibilities. The principal serves as the primary person in charge, directing the program's implementation in accordance with the school's vision and mission. The vice principal serves as chair and secretary, managing the curriculum and student affairs, ensuring the habituation program is integrated with academic and non-academic activities. Furthermore, a coordinator serves as a liaison officer in the program's implementation, ensuring every aspect runs smoothly. Meanwhile, an implementation team consisting of teachers and school staff is responsible for direct implementation in the field.

The better the organizational system and the active involvement of all school elements, the easier and more focused the implementation of the established habituation program will be. If the organizational structure is clearly structured and each party can optimally carry out their roles and responsibilities, the chances of success of the habituation program for strengthening religious culture at Nurul Halim Widasari Middle School are significantly higher. Therefore, it can be concluded that the better the program is organized, the greater its effectiveness in strengthening religious culture within the school environment. The following is an organizational chart for the habituation program for strengthening religious culture at Nurul Halim Widasari Middle School.



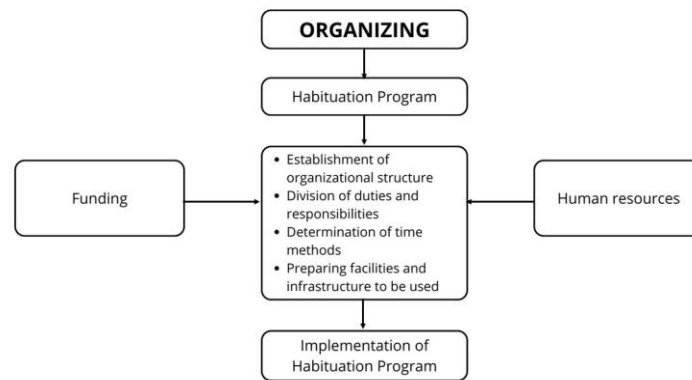


Figure 3  
Organizational Chart for the Habituation Program for Strengthening Religious Culture

One of the crucial aspects identified in the organizational structure of the habituation program implemented at Nurul Halim Widasari Middle School is the organizational structure of the habituation program. Empirical data obtained indicates that this structure will be presented in the form of a diagram, allowing for visualization of the hierarchy and functional relationships between its components.

### Implementation of the Quality of Habituation Programs to Strengthen the Quality of Religious Culture

The principal plays a crucial role in strengthening religious culture at Nurul Halim Widasari Junior High School, empowering educators to ensure the successful implementation of the habituation program. This empowerment is achieved by providing clear direction, building motivation, and creating an environment that supports the incorporation of religious values into students' daily lives (Arif, 2019). By involving teachers from diverse backgrounds, the principal ensures that all educators share a shared understanding of the importance of religious habituation in shaping student character. This approach aligns with G.R. Terry's theory of the implementation management function, which emphasizes that the success of a program depends on effective human resource management.

The principal plays a key role in the success of the habituation program by implementing communicative, focused, and exemplary leadership (Marcela, 2022). Through effective coordination, he ensures that tasks are clearly divided, systematically manages the activity schedule, and involves all school elements to ensure the program runs effectively. Beyond simply organizing, the principal also serves as a concrete example in implementing religious values, encouraging students and educators to consciously practice the habituation. With inspirational and exemplary leadership, a religious culture in schools can grow naturally, creating a harmonious environment and fostering more noble student character.

An informant explained that at Nurul Halim Widasari Middle School, the habituation program is implemented in students' daily lives through various activities aimed at enhancing a religious-based school culture. The habituation of Islamic values is not merely a routine, but also part of an effort to shape students' religious character in a sustainable



manner. Sari and Rohmah, 'Pengembangan Budaya Religius Siswa: Kegiatan Pembiasaan Dan Program Pengembangan Khusus', 9985 (2024), pp. 169–84. Activities such as reading short surahs every morning, praying dhuha and dzuhur in congregation, and habituating Islamic attitudes in daily interactions help students internalize religious teachings in their lives. A conducive school environment and habituation based on Islamic values play an important role in building students' morality and character. When the principal, teachers, and educational staff provide role models and guide students consistently, Islamic values can be more deeply embedded and become part of the school culture (Nurlaila, 2019).

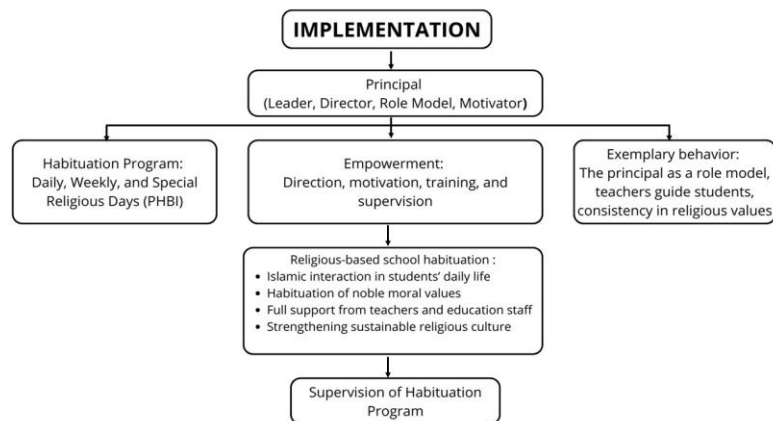


Figure 4

#### Implementation Chart of the Habitual Program to Strengthen Religious Culture

The principal's role as manager is crucial for optimizing the management function of the habituation program at Nurul Halim Widasari Middle School. The principal is responsible for providing structured direction and motivation to achieve a shared understanding of the school's goals, vision, and mission. The goal is to strengthen communication and build effective collaboration among all school members. With focused direction and motivation, it is hoped that a conducive and productive work climate will be created.

The implementation of the habituation program is successful because the principal not only issues policies but also serves as a primary role model. The principal's consistent presence, leading congregational Dhuha prayers and delivering sermons, is a persuasive form of actuation. These efforts create a conducive work environment (cooperative) that encourages teachers and students to participate without coercion, but rather through the internalization of values. These findings enhance Terry's theory by demonstrating that, in the context of character education management, the most effective actuation is through exemplary leadership.

Leading is defined as a function that uses influence to motivate employees to achieve organizational goals. The principal applies a social and persuasive approach (as a leader) to motivate teachers and students. This approach aligns with the principles of Islamic educational management, which prioritize exemplary values (uswatun hasanah). Consistent motivation through daily guidance and simple rewards for active students is a form of using influence to achieve religious cultural goals. Therefore, this finding confirms Daft's theory that leadership is the core of implementation, transforming plans into concrete actions through encouragement and positive influence. This scheme serves as a



strategic tool to track and monitor how the management function of implementing habituation programs is being implemented.

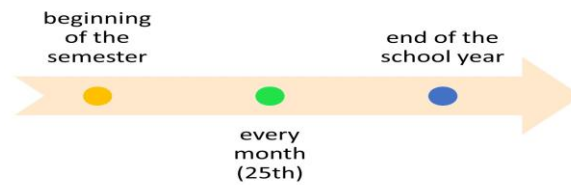


Figure 5.  
Implementation of the Principal's Direction and Motivation Activities

### Quality Control of Habitual Programs to Strengthen the Quality of Religious Culture

This supervision not only ensures the achievement of goals, but also strengthens the religious culture that develops in the school environment (Dimensi et al., 2024). (This is relevant to the theory of the supervisory management function of G.R. Terry and previous research conducted by Ahmad Husin, the success of habituation is highly dependent on continuous analysis and role models from all elements of the school, so that the values instilled are truly internalized in the lives of students. Husin, 'The Management Of Habitual Character by Role Models at SD Muhammadiyah Tempuran', 2020. By understanding the strengths and obstacles faced, schools can develop more appropriate improvement strategies (Hadi, 2024). Through a systematic managerial approach and role models from all elements of the school, this program not only runs more optimally, but also has a long-term impact in shaping the character of students who are noble, religious, and accustomed to applying Islamic values in everyday life. According to informants, supervision of the habituation program at Nurul Halim Widasari Middle School is carried out in three stages: periodically in the short term, medium term, and long term. This is done to ensure that the program runs well and optimally and can have a positive impact on all students. Through supervision, it can identify the accuracy of policies used in implementing the habituation program, make changes to the approach or strategy used if there are still inconsistencies, correct obstacles and strengthen good habits that have been implemented, so that religious culture can grow sustainably in the daily lives of students and educators.

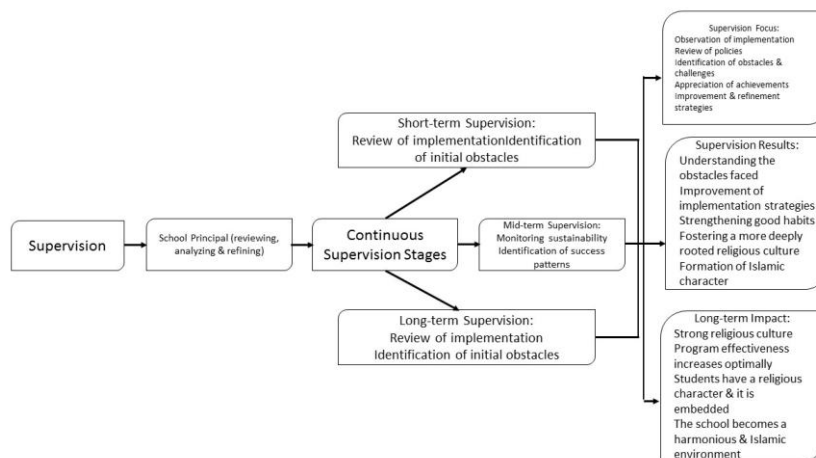


Figure 6  
Supervision Chart of the Habitual Program to Strengthen Religious Culture



Monitoring habituation programs is a crucial tool in school management, serving a strategic role in identifying implementation barriers. Through a systematic monitoring process, when implementation encounters obstacles, schools can formulate more comprehensive improvement plans, aimed at reinforcing established habits and strengthening religious culture.

This oversight dimension is conducted in a continuous and structured manner. This finding is characterized by daily monitoring mechanisms, periodic evaluations, and follow-up on implementation deviations. The monitoring function found at Nurul Halim Widasari Middle School reinforces the relevance of Terry and Daft's theory regarding the importance of correction and control in management. Both define controlling as the process of measuring performance and comparing it to established standards, and taking corrective action to ensure goals are achieved.

The diagram of the monitoring results of the habituation program, presented in the following chart, serves as a visual representation of the monitoring findings, allowing for the identification of relevant patterns and trends. Therefore, this diagram serves as a basis for strategic decision-making to optimize the habituation program.

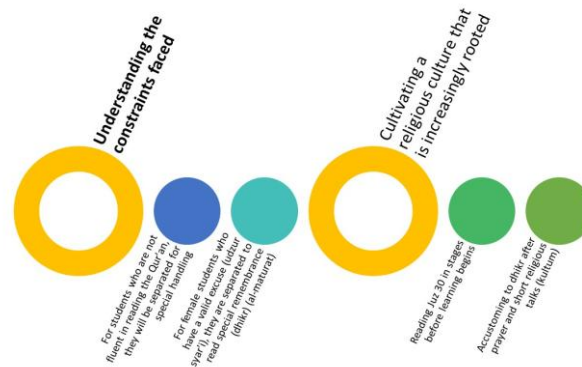


Figure 7  
Scheme of One of the Monitoring Results of the Habituation Program

## CONCLUSION

The management of the habituation program has been initiated through a strategic and visionary planning function, manifested in the development of an integrated religious activity program as a proactive managerial response to issues of moral decline, one of which is bullying. This planning fundamentally reinforces GR. Terry and Richard L. Daft's theory regarding the centrality of planning as a prerequisite for achieving organizational goals, which in this context is the development of students' noble character. With clear and thorough planning, schools can create a harmonious environment with an Islamic character that better supports students' moral and academic development. The organizing function is implemented in a structured and integrated manner through the formation of a dedicated team, clear delegation of authority to all teachers and education staff, and systematic allocation of time resources. This confirms Daft's principle that organizing serves as a mechanism for structuring resources and assigning responsibilities, essential for bridging plans with actions, ensuring efficiency in the implementation of habituation programs. Success in enhancing religious culture in schools depends heavily on effective organization, where all parties work together to achieve established goals.



The implementation of the habituation program is characterized by the effective leadership of the principal as a role model. The principal acts as a driving force, using informal influence and motivation to encourage the active participation of all stakeholders. This approach enhances Terry's concept of actuating, demonstrating that in values-based educational management, effective leadership is based on coherence between the values taught and leadership practices. The principal strives to create a shared understanding of the school's goals, vision, and mission by providing structured examples, direction, and motivation. This improves communication, helps the school community work together effectively, and creates a pleasant and productive environment.

The supervisory function is carried out continuously and adaptively, focusing on performance measurement followed by corrective action and individual coaching. This supervisory mechanism serves not only as a conventional control tool but also as a pedagogical feedback loop and organizational learning mechanism, ensuring continuous improvement of the habituation program. This way, program effectiveness can be increased, and the religious culture within the school environment can grow stronger and more sustainable. Appropriate supervision serves not only as a monitoring tool but also as a strategic step in the ongoing development of student character.

Overall, the successful habituation program to strengthen religious culture at Nurul Halim Widasari Middle School has been comprehensively implemented through an integrated and contextualized POAC management function cycle based on religious values, thereby fostering a harmonious school environment with an Islamic character and supporting students' moral development. Synergy between all school elements is a key factor in realizing a school environment with a religious culture.

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