

MANAGEMENT OF RELIGIOUS HABITUATION PROGRAMS FOR DEVELOPING RESPONSIBILITY AND DISCIPLINE AT MIN 3 PONOROGO

Mutiara Faadhila¹, Katni Katni², Wawan Kusnawan³, Aulia Imroatul Istiqomah⁴, Sakila
Azizah⁵, Aulia Nabila⁶

^{1,2,3,4,5,6} Universitas Muhammadiyah Ponorogo

Email : mutiarafaadhila73@gmail.com¹, katni@umpo.ac.id², wawankusnawan@umpo.ac.id³,
aulia@gmail.com⁴, sakilaa@gmail.com⁵, aulianabil@gmail.com⁶

Received: January 2025	Accepted: January 2025	Published: January 2025
------------------------	------------------------	-------------------------

Abstract :

Religious habituation in Islamic elementary education is increasingly important because students need opportunities to translate religious knowledge into consistent practices and responsible behavior. This study aims to analyze the management of the religious habituation program in developing students' responsibility and discipline at MIN 3 Ponorogo and to identify the factors supporting and constraining its implementation. A qualitative phenomenological approach was employed, with data obtained through participatory observation, in depth interviews, and documentation involving the madrasah principal, teachers, and students; the data were analyzed through interactive data analysis and interpreted using the Planning, Organizing, Actuating, and Controlling framework. The findings show that the program is managed through needs based planning, clear distribution of responsibilities, consistent implementation supported by teacher modeling and mentoring, and layered supervision through daily records, semester reports, and annual evaluation. Students demonstrated responsibility through consistent memorization submissions and fulfillment of religious practice targets, while discipline appeared in their ability to follow scheduled activities with decreasing reliance on repeated teacher instructions. Strong leadership, teacher involvement, parental support, and a conducive environment facilitated implementation, whereas limited time, differences in student ability, and inconsistent home reinforcement remained constraints. These findings indicate that systematic management can transform religious habituation from routine activities into an institutional mechanism for developing responsibility and discipline.

Keywords : Religious Habituation; Educational Management; Student Responsibility; Student Discipline; MIN 3 Ponorogo

Abstrak :

Pembiasaan keagamaan pada pendidikan dasar Islam semakin penting karena peserta didik perlu memperoleh pengalaman yang memungkinkan pengetahuan agama diterjemahkan menjadi praktik yang konsisten, bertanggung jawab, dan disiplin. Penelitian ini bertujuan menganalisis manajemen program pembiasaan keagamaan dalam membentuk karakter tanggung jawab dan disiplin peserta didik di MIN 3 Ponorogo serta mengidentifikasi faktor yang mendukung dan menghambat pelaksanaannya. Penelitian menggunakan pendekatan kualitatif dengan jenis fenomenologis melalui observasi partisipatif, wawancara mendalam, dan dokumentasi terhadap kepala madrasah, guru, dan peserta didik data dianalisis secara interaktif dan diinterpretasikan menggunakan kerangka Planning, Organizing, Actuating, dan Controlling. Hasil penelitian menunjukkan bahwa program dikelola melalui perencanaan berbasis kebutuhan, pembagian tanggung jawab yang jelas, pelaksanaan konsisten melalui keteladanan dan pendampingan, serta pengawasan berlapis melalui pencatatan harian, rapor semester, dan evaluasi tahunan. Tanggung jawab tampak melalui konsistensi setoran hafalan dan pemenuhan target ibadah,

sedangkan disiplin terlihat dari kemampuan mengikuti jadwal tanpa instruksi berulang. Kepemimpinan, keterlibatan guru, dukungan orang tua, dan lingkungan kondusif menjadi faktor pendukung, sementara keterbatasan waktu, perbedaan kemampuan siswa, dan ketidakkonsistenan pembiasaan di rumah menjadi kendala. Temuan ini menegaskan bahwa manajemen yang sistematis dapat mengubah pembiasaan keagamaan dari rutinitas menjadi mekanisme kelembagaan pembentukan tanggung jawab dan disiplin.

Kata Kunci: Pembiasaan Keagamaan; Manajemen Pendidikan; Tanggung Jawab Peserta Didik; Disiplin Peserta Didik; MIN 3 Ponorogo

INTRODUCTION

Character formation at the elementary level cannot be separated from the consistency between what students learn, what they repeatedly practice, and what the educational environment models. Religious education therefore needs to move beyond the transmission of religious knowledge toward structured experiences that cultivate responsible and disciplined conduct. Recent studies indicate that religious habituation involving prayer, Qur'anic recitation, memorization, gratitude, and other routine practices can strengthen students' religious character and behavioral engagement. Febriyanti and Supriyadi (2023), for example, found that systematic religious habituation in elementary education involved multiple recurring practices that supported religious character development, while Nurizah and Amrullah (2024) reported that systematic Islamic habituation strengthened students' moral behavior and participation in religious activities.

The relevance of habituation becomes stronger when religious activities are managed as an integrated institutional program rather than as isolated routines. Research on religious character formation has demonstrated that school culture, teacher modeling, parental involvement, and consistent implementation jointly influence the internalization of religious values. Widyaningrum and Ikhlas (2024) identified school and parental support as important factors, while Shodiq and Kuswanto (2024) emphasized the complementary roles of teacher exemplarity and habituation. More recent research likewise shows that religious habituation can strengthen discipline and responsibility when school leaders and teachers provide consistent motivation, supervision, and guidance.

Nevertheless, much of the existing literature focuses on the effectiveness or implementation of religious activities, while the managerial architecture that makes those activities sustainable receives comparatively less attention. Studies have examined religious habituation through classroom practices, school culture, teacher strategies, and worship activities, but these perspectives do not

always explain how planning, role allocation, implementation, monitoring, and corrective action operate as a unified management system. Research on character education management has begun to address this limitation by emphasizing the integration of character formation across curricular, co-curricular, and extracurricular activities. Wulandari et al. (2025), for instance, demonstrate that character education requires systematic management rather than dependence on individual teacher initiatives.

The management perspective is particularly important because habituation does not automatically produce internalized character. A routine may become merely mechanical when it lacks clear objectives, role accountability, monitoring, and follow-up. Research on school management and religious character formation shows that leadership, teacher modeling, systematic evaluation, and collaboration with parents are critical for sustaining character development. Adawiah et al. (2024) demonstrate how the Planning, Organizing, Actuating, and Controlling framework can connect institutional planning, division of tasks, habituation, and evaluation in Islamic educational settings. Similarly, recent research on character education management identifies strategic formulation, systematic implementation, teacher exemplarity, and collaborative evaluation as interconnected components of effective character development.

MIN 3 Ponorogo provides a distinctive empirical context because religious habituation is organized as a structured madrasah program involving Qur'anic literacy using the Ummi method, morning Qur'anic recitation, collective prayer, memorization of hadith and daily prayers, mahfudzat, practical fiqh, and congregational Dhuha and Dhuhr prayers. The program is not limited to religious participation but establishes memorization and worship targets that students are expected to fulfill, while teachers and school leaders monitor implementation. The available evidence indicates that responsibility is expressed through students' memorization submissions and fulfillment of religious targets, whereas discipline is reflected in their ability to participate according to the established schedule without repeated instructions.

The novelty of this study therefore lies in positioning religious habituation as a managed character development system rather than merely a collection of religious routines. It specifically examines how the four POAC functions interact to develop responsibility and discipline while also accounting for organizational support and implementation constraints at the madrasah

level. Accordingly, this study aims to analyze the management of the religious habituation program in developing students' responsibility and discipline at MIN 3 Ponorogo and to identify the supporting and inhibiting factors that influence its implementation.

RESEARCH METHOD

This study employed a qualitative phenomenological approach because the research sought to understand how school actors and students experienced and interpreted religious habituation and its relationship to responsibility and discipline. The study was conducted at MIN 3 Ponorogo, Jl. Mayjen Panjaitan No. 13, Janti, Slahung, Ponorogo, East Java. The primary participants comprised the madrasah principal, Islamic Religious Education teachers and homeroom teachers, and students involved in the habituation program. The researcher functioned as the principal research instrument and participant observer.

Data were obtained through participatory observation, semi-structured in-depth interviews, and documentation. Documentary sources included madrasah planning documents, habituation records, and institutional profiles. The use of multiple data sources was intended to provide complementary evidence concerning program management and student behavior, consistent with the importance of distinguishing and integrating primary and secondary sources in qualitative inquiry (Sulung & Muspawi, 2024).

Data analysis followed an interactive model involving data collection, data condensation, data display, and conclusion drawing/verification. Data credibility was strengthened through source and technique triangulation, while transferability, dependability, and confirmability were considered in establishing research trustworthiness. The analytical interpretation was organized around the four management functions of Planning, Organizing, Actuating, and Controlling, enabling the empirical findings to be examined as an interconnected management process rather than as isolated activities.

FINDINGS AND DISCUSSION

Needs Based Planning as the Foundation of Character Formation

The religious habituation program at MIN 3 Ponorogo begins with a perceived gap between students' religious knowledge and their ability to translate that knowledge into everyday religious practice. The madrasah responds by establishing a structured program through collaborative deliberation involving the principal, curriculum developers, and Islamic

Religious Education teachers. The resulting program includes Qur'anic literacy using the Ummi method, morning recitation, memorization of creed-related material, hadith, daily prayers, mahfudzah, practical fiqh, and congregational Dhuha and Dhuhr prayers. Activities are scheduled according to specific days and supported by a habituation guide for teachers. This structure makes time and performance expectations visible from the beginning rather than leaving religious practice to spontaneous participation.

This finding indicates that planning functions not merely as administrative preparation but as the initial mechanism through which behavioral expectations are institutionalized. Clear schedules establish external structures for discipline, while memorization and worship targets create identifiable responsibilities for students. The finding complements Muslimah et al. (2024), who show that habituation and exemplary practices can be deliberately integrated into Islamic elementary education, but it extends that perspective by showing that the integration begins before implementation through explicit objectives, schedules, standards, and guidelines. It also resonates with management research emphasizing that character programs become more sustainable when their objectives and activities are deliberately aligned with institutional needs.

The specific contribution of the MIN 3 Ponorogo case is therefore the identification of need based planning as an initial character forming mechanism. Responsibility does not emerge only when students perform the activity it is anticipated through predetermined targets, schedules, and standards that define what students are accountable for. Discipline is similarly embedded structurally because students encounter a predictable temporal order that must be followed. Thus, the planning function connects institutional objectives with concrete behavioral expectations.

Role Allocation and Leadership as Organizational Mechanisms

The organizing function is reflected in the explicit distribution of responsibilities among school personnel. Homeroom teachers serve as the principal classroom level implementers and are responsible for monitoring students, while certified Tahsin teachers specifically support Qur'anic literacy through the Ummi method. Students also receive clearly defined individual responsibilities, particularly in memorization submission. Consequently, organizational structure operates at two levels it coordinates adult personnel and simultaneously communicates accountability to students.

This organizational arrangement is consistent with the broader finding that character education requires coordinated participation rather than reliance on one teacher or one activity. Wulandari et al. (2025) show that systematic character management depends on integration across educational activities, while Adawiah et al. (2024) demonstrate that POAC based management connects division of tasks with the implementation of religious character programs. The MIN 3 Ponorogo case adds an important dimension organizational accountability itself becomes pedagogical. Students learn responsibility partly by observing and experiencing a system in which every actor has a defined role and obligation.

Leadership further strengthens this organizational mechanism. The principal does not function solely as an administrative supervisor but participates directly in religious activities and conducts spontaneous classroom supervision. Such visible leadership reinforces the message that discipline applies equally to adults and students. This finding is consistent with Akhyar et al. (2024), who demonstrate the significance of value based Islamic education leadership in strengthening students' discipline in religious practices. The contribution of the present study lies in showing that leadership is most influential when combined with a formal division of responsibilities, because modeling without organizational clarity may not produce sustained program consistency.

Consistent Actuation Through Habituation, Modeling, and Personalized Support

Implementation occurs through repeated religious activities conducted according to the established schedule. Observation indicates that students increasingly enter learning spaces and engage in the habituation sequence without repeated instructions. This behavioral pattern suggests that repetition has transformed external regulation into a more stable routine. The process is reinforced by teacher guidance, motivation, communication, and the direct example of school leaders. Such findings correspond with studies demonstrating that systematic religious habituation can strengthen students' religious engagement and character, particularly when activities are implemented consistently.

Teacher modeling is particularly important because habituation becomes more meaningful when students see the expected behavior enacted by authority figures. The principal's participation in congregational prayer and spontaneous

supervision provides a visible model of punctuality, participation, and religious commitment. Shodiq and Kuswanto (2024) similarly found that teachers who consistently demonstrate disciplined religious behavior create a supportive environment for students' moral and spiritual development. However, the MIN 3 Ponorogo finding extends this argument by locating teacher modeling within a broader management system exemplary behavior becomes an actuating strategy because it is reinforced by schedules, supervision, communication, and clearly assigned responsibilities.

Responsibility is most clearly visible in memorization submission. Students are expected to present their memorization individually, creating a direct connection between personal targets and accountability to teachers. Peer learning is also used to accommodate differences in students' abilities, while teachers provide personalized and empathetic assistance to students who lag behind. Rather than relying exclusively on punitive responses, the program combines accountability with mentoring. This finding complements Rachman et al. (2023), who identify teachers as motivators and mentors in the development of discipline, responsibility, and honesty, while also supporting Pridayani and Rivauzi's (2022) observation that successful religious character programs depend on internal and external support as well as adequate supervision.

The contribution of this theme is the identification of dual mode actuation the program simultaneously establishes behavioral consistency through repetition and develops personal responsibility through individualized accountability. Habituation therefore does not operate simply through frequency. Its character forming potential depends on the combination of routine, modeling, feedback, peer support, and personal mentoring.

Layered Controlling and the Sustainability of Responsibility and Discipline

The controlling function is implemented through multiple levels of monitoring, including daily memorization records, classroom supervision, semester habituation reports, and annual institutional evaluation. The system enables the madrasah to identify students who have not achieved expected targets and to adjust the program according to student needs. Evaluation is consequently not treated as a final administrative activity but as a continuous mechanism for maintaining program consistency. This is consistent with Baharudin and Kurahman (2022), who emphasize the importance of systematic evaluation in assessing students' religious development across spiritual, attitudinal, and knowledge dimensions.

The most distinctive finding is the policy requiring students who have not completed memorization targets to fulfill the established requirements before receiving their diploma. Within the madrasah's stated rationale, this policy is intended to create concrete accountability for students and parents rather than simply to impose fear. From a management perspective, the policy demonstrates that responsibility is connected to measurable standards and institutional consequences. At the same time, its educational value depends on proportional implementation and continued mentoring accountability is more constructive when students understand the purpose of the target and receive adequate support to achieve it.

The annual evaluation also leads to adjustments in program content based on students' age and perceived difficulty of materials. This adaptive dimension is important because controlling is not simply about identifying noncompliance but also about improving the system. Adawiah et al. (2024) similarly show that POAC based management connects implementation and evaluation within an integrated cycle, while contemporary character management research highlights collaborative evaluation and parental involvement as important for sustainability.

Communication with parents through monthly meetings, WhatsApp groups, and daily communication books further extends controlling beyond the madrasah. This is significant because the study identifies inconsistent reinforcement at home as one of the principal barriers to sustaining discipline and responsibility. Recent research likewise identifies parental participation and a supportive school environment as important factors in sustaining religious habituation.

The contribution of this theme is therefore the formulation of layered controlling as a mechanism that connects monitoring, accountability, corrective action, and family communication. The sustainability of religious habituation depends not only on whether activities occur, but on whether the institution continuously checks their implementation, responds to deviations, adapts program content, and communicates expectations across the school family boundary.

Supporting and Inhibiting Conditions

The implementation of religious habituation is strengthened by several mutually reinforcing conditions the principal's leadership, teacher involvement and modeling, clear guidelines and schedules, generally cooperative student

characteristics, parental participation, and a conducive religious environment. These factors indicate that successful habituation is ecological rather than activity centered. The program becomes stronger when institutional leadership, teacher behavior, student participation, and family reinforcement point in the same direction. This finding is consistent with research identifying school support, parental involvement, teacher roles, and conducive environments as significant determinants of religious character formation.

The main constraints are limited time before formal lessons begin, differences in students' memorization abilities, and uneven continuity of habituation at home. These constraints reveal a tension between institutional consistency and the heterogeneous circumstances of students. The madrasah responds through individualized mentoring, peer learning, supervision, and intensified communication with parents rather than applying one uniform intervention to all students. Similar challenges concerning student awareness, parental attention, teacher supervision, and limited activity time have been reported in other studies of religious habituation.

The distinctive contribution of the MIN 3 Ponorogo case is its adaptive response to these constraints. Instead of treating student differences and family inconsistency as reasons to weaken the program, the madrasah modifies the implementation strategy while maintaining the core expectations. This suggests that effective religious habituation requires a balance between standardization of institutional expectations and differentiation of student support.

CONCLUSION

The management of the religious habituation program at MIN 3 Ponorogo develops students' responsibility and discipline through an integrated cycle of planning, organizing, actuating, and controlling. Its principal contribution is the demonstration that religious habituation becomes more character forming when institutional targets, clear role allocation, teacher modeling, personalized mentoring, repeated practice, and layered evaluation operate as one management system rather than as separate religious activities. The findings also show that responsibility is strengthened through explicit accountability for memorization and worship targets, while discipline develops through consistent participation in scheduled activities. Leadership, teacher involvement, parental support, and a conducive environment reinforce the program, whereas limited time, differences in student ability, and inconsistent habituation at home constrain its continuity. A limitation of this study is its

focus on a single madrasah and qualitative evidence, which limits direct generalization to other educational contexts. Future research should compare similar programs across madrasahs and examine longitudinally how school based habituation is internalized and maintained within students' family environments.

REFERENCES

- Andayanie, L. M., Adhantoro, M. S., Purnomo, E., & Kurniaji, G. T. (2025). Implementation of deep learning in education: Towards mindful, meaningful, and joyful learning experiences. *Journal of Deep Learning*, 1(1), 47–56. <https://doi.org/10.23917/jdl.v1i1.11157>
- Adawiah, D. R., Bahtiar, M., & Aspandi. (2024). Aktualisasi manajemen POAC Pondok Pesantren Bait Et-Tauhied dalam membentuk karakter santri yang religius di era globalisasi. *Al-Fahim: Jurnal Manajemen Pendidikan Islam*, 6(1), 275–293. <https://doi.org/10.54396/alfahim.v6i1.1098>
- Akhyar, M., Zukdi, I., & Deliani, N. (2024). Value-based leadership of Islamic education teachers and its role in disciplinary religious practice formation: A qualitative case study in an Indonesian public school. *Jurnal Pendidikan Islam*, 13(2), 97–105. <https://doi.org/10.14421/jpi.2024.132.97-105>
- Ali, P. P., & Marzuki, I. (2023). Penguatan karakter religius siswa melalui pembiasaan di UPT SD Negeri 119 Gresik. *Ideguru: Jurnal Karya Ilmiah Guru*, 9(1), 40–45. <https://doi.org/10.51169/ideguru.v9i1.735>
- Baharudin, P., & Kurahman, O. T. (2022). The evaluation of students' religious development at school. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 13(1), 99–114. <https://doi.org/10.24042/atjpi.v13i1.8222>
- Febriyanti, B. K., & Amrullah, M. (2023). Analysis of the implementation of students' religious character education through Islamic habituation in elementary schools. *Indonesian Journal of Education Methods Development*, 18(1). <https://doi.org/10.21070/ijemd.v21i.691>
- Febriyanti, B. K., & Supriyadi. (2023). Fostering religious character in elementary school students: Insights from religious habituation activities. *Indonesian Journal of Islamic Studies*, 11(3), 1–14. <https://doi.org/10.21070/ijis.v11i3.1678>
- Hidayah, I. N., Kurniawaty, I., & Parhan, M. (2025). Reinforcing school culture through religious-based habituation. *Jurnal Pendidikan Karakter*, 16(2). <https://doi.org/10.21831/jpka.v16i2.88704>
- Lubis, N. A., & Murniyetti. (2023). Strategi guru PAI dalam membentuk karakter religius siswa. *An-Nuha: Jurnal Pendidikan Islam*, 3(2), 274–284. <https://doi.org/10.24036/annuha.v3i2.305>
- Muslimah, N., Surana, D., & Rachmah, H. (2024). Internalisasi nilai akhlak karimah pada peserta didik melalui metode keteladanan dan pembiasaan

- di madrasah ibtidaiyah. *POTENSIA: Jurnal Kependidikan Islam*, 10(2). <https://doi.org/10.24014/potensia.v10i2.34923>
- Nurizah, A. K., & Amrullah, M. (2024). Religious character formation through Islamic habituation in primary education. *Indonesian Journal of Islamic Studies*, 12(4). <https://doi.org/10.21070/ijis.v12i4.1741>
- Pridayani, M., & Rivauzi, A. (2022). Faktor pendukung dan penghambat pelaksanaan program penguatan pendidikan karakter religius terhadap siswa. *An-Nuha: Jurnal Pendidikan Islam*, 2(2), 329–341. <https://doi.org/10.24036/annuha.v2i2.188>
- Rachman, A., Kawakip, A. N., Fadhilah, F., Saputra, N., & Zulkifli. (2023). Building religious character of students in madrasah through moral learning. *Tafkir: Interdisciplinary Journal of Islamic Education*, 4(1), 78–94. <https://doi.org/10.31538/tijie.v4i1.261>
- Shodiq, M., & Kuswanto. (2024). Strategi pembentukan karakter religius siswa melalui pendidikan berbasis keteladanan dan pembiasaan. *Arsy: Jurnal Studi Islam*, 8(2), 134–146. <https://doi.org/10.32492/arsy.v8i2.8205>
- Sulung, U., & Muspawi, M. (2024). Memahami sumber data penelitian: Primer, sekunder, dan tersier. *Edu Research*, 5(3), 110–116. <https://doi.org/10.47827/jer.v5i3.238>
- Sukmah, E. W., Hartati, Z., & Anshari, M. R. (2025). Implementasi religious habituation dalam membentuk karakter disiplin siswa kelas X di SMK Al-Ishlah Palangka Raya. *Jurnal Pendidikan Indonesia*, 6(8), 3993–4003. <https://doi.org/10.59141/japendi.v6i8.8535>
- Wulandari, F., Nurbayah, S., Saidah, F., & Ulum, M. Z. (2025). Character education management through intracurricular, co-curricular, and extracurricular activities in schools. *Jurnal Inovatif Manajemen Pendidikan Islam*, 4(1), 101–112. <https://doi.org/10.38073/jimpi.v4i1.1958>
- Widyaningrum, N., & Ikhlas, A. (2024). Peningkatan karakter religius siswa SDN 12 Kampung Lapai Padang pada kegiatan keagamaan melalui metode pembiasaan. *PENSA*, 6(3), 101–112. <https://doi.org/10.36088/pensa.v6i3.5529>