

INTEGRATIVE MODEL OF RELIGIOUS HABITUATION IN BUILDING STUDENTS RELIGIOUS CHARACTER

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KEYWORDS Religious Habituation, Religious Value, Character Education	ABSTRACT This study addresses the challenges of Islamic vocational education in developing students' religious character alongside professional skills. At SMK Al-Azhar Batam, religious habituation strategically instills values such as discipline, honesty, trustworthiness, courage, self-confidence, love for Islam, and noble character within vocational activities. The research aims to understand the role of religious habituation in character development, examine values reflected in vocational practice, describe the internalization process, and identify supporting and inhibiting factors. Using a qualitative case study with interviews, observations, and documentation, the study finds that internalization occurs through six continuous stages: value planting, habituation, vocational integration, teacher modeling, internalization, and cultural embedding. Success depends on school commitment, teacher role models, program regularity, and facilities, while obstacles include students' motivation, diverse backgrounds, external influences, and a demanding curriculum. The study implies the need for family-based, integrative strategies and alignment of religious values with vocational practice to sustain character internalization.
KATA KUNCI: Pembiasaan Keagamaan, Nilai Religius, Pendidikan Karakter	ABSTRAK Studi ini membahas tantangan pendidikan kejuruan Islam dalam mengembangkan karakter religius siswa di samping keterampilan profesional. Di SMK Al-Azhar Batam, pembiasaan keagamaan secara strategis menanamkan nilai-nilai seperti disiplin, kejujuran, dapat dipercaya, keberanian, kepercayaan diri, kecintaan pada Islam, dan karakter mulia dalam kegiatan kejuruan. Penelitian ini bertujuan untuk memahami peran pembiasaan religius dalam pengembangan karakter, mengkaji nilai-nilai yang tercermin dalam praktik kejuruan, mendeskripsikan proses internalisasi, dan mengidentifikasi faktor pendukung dan penghambat. Menggunakan studi kasus kualitatif dengan wawancara, observasi, dan dokumentasi, penelitian ini menemukan bahwa internalisasi terjadi melalui enam tahap yang berkesinambungan: penanaman nilai, pembiasaan, integrasi kejuruan, keteladanan guru, internalisasi, dan penanaman budaya. Keberhasilan tergantung pada komitmen sekolah, keteladanan guru, keteraturan program, dan fasilitas, sementara hambatannya meliputi motivasi siswa, latar belakang yang beragam, pengaruh eksternal, dan kurikulum yang menuntut. Studi ini menyiratkan perlunya strategi integratif berbasis keluarga dan penyelarasan nilai-nilai agama dengan praktik kejuruan untuk mempertahankan internalisasi karakter.

INTRODUCTION

In recent years, the Indonesian education sector has been increasingly faced with serious challenges related to the character crisis among the younger generation (Aningsih et al., 2022). Phenomena such as the increasing number of cases of violence among students, low spiritual awareness, hedonistic behavior, and a lack of discipline in practicing religious values have become the focus of public attention. This condition indicates weaknesses in the process of shaping students' personalities, especially in terms of religiosity. Schools often place more emphasis on academic achievement and technical skills than on strengthening moral, spiritual, and religious values. In fact, religious character education is a fundamental pillar in building a generation with noble character and competitiveness.

This condition is even more complex in vocational high schools, which are oriented towards learning vocational skills to meet the demands of the world of work (Rahmadhani et al., 2022). The heavy burden of vocational practice often makes religious character building programs considered only as additional activities with low priority. In fact, from an Islamic education perspective, religious character building is the main foundation for the creation of *insan kamil*, or perfect human beings in faith, knowledge, and deeds. Thus, the urgency of research on strengthening religiosity in vocational high schools becomes increasingly relevant.

One school that is interesting to study is SMK Al-Azhar Batam, an Islamic-based educational institution that seeks to integrate vocational education with religious guidance. As a school that upholds Islamic values, SMK Al-Azhar Batam has a responsibility not only to produce professionally competent graduates, but also graduates with religious character. These efforts are realized through various religious programs, such as congregational prayers, Quran recitation, communal prayers, regular donations, and special activities such as short Islamic boarding schools during Ramadan. This habit-forming model is in line with the view that schools are an important arena in shaping the personalities of students, not only in cognitive aspects but also in affective and spiritual aspects (Hanafiah et al., 2024).

However, based on initial observations, there are still problems in the implementation of religious habits at SMK Al-Azhar Batam. Although the religious program has been running regularly, some students have not fully displayed religious behavior in their daily lives. Symptoms such as a lack of discipline in worship, a lack of courtesy towards others, and low spiritual awareness indicate that the internalization of religious values has not been fully successful. This shows the need for a more integrative coaching strategy, not just a routine formal, but one that is able to touch on the cognitive, affective, and psychomotor aspects of the students.

This problem can be explained through the perspective of cognitive learning theory. This theory views students as active individuals who process information to build understanding. If religious habits are only carried out mechanically without deep meaning, then the experience will not be stored in the long-term cognitive structure (Nurdiyanto et al., 2024). Ausubel, through the concept of Meaningful Learning, emphasizes the importance of linking new knowledge to concepts that already exist in students' cognitive schemas (Basri et al., 2022). Therefore, religious activities need to be packaged with an approach that encourages understanding, reflection, and active student involvement so that the internalization of religious values can take place effectively.

Previous studies provide an overview that the formation of religious character through religious habits has been widely practiced. For example, research by Nur Laeli (2023) shows that at MI Al-Muttaqin Bantarsari, habits such as 5S, daily prayers, congregational prayers, regular donations, and short Islamic boarding schools are able to strengthen students' religious character. Similarly, research by Basri, Suhartini, and Nurhikmah (2023) found that religious habits at MA Miftahul Ulum Purwakarta were carried out through the integration of classroom learning with routine religious practices, such as duha prayers, reading the Qur'an, infaq, and nights of faith and piety. Meanwhile, Sandria, Asy'ari, and Fatimah (Sandria et al., 2022)

emphasized the importance of integrating moral knowledge, strengthening moral feelings, and forming moral actions through religious habits at MAN 1 Mojokerto.

Unlike previous studies, this research focuses on an Islamic-based vocational school environment, namely SMK Al-Azhar Batam. The distinction of this study lies in the context of vocational education, which has different characteristics from madrasahs or public schools. Vocational schools face unique challenges because they must balance vocational orientation and the strengthening of religious values. Therefore, this study offers an Integrative Model of Religious Habituation, which is a model of religious habituation that is not only routine-based but also integrative, connecting vocational aspects with spiritual guidance.

The novelty of this research lies in its attempt to present an integrative model that is contextual to the characteristics of vocational schools. While previous studies have emphasized worship routines and normative habituation, this study attempts to place religious activities as an integral part of vocational learning. For example, the reinforcement of the values of discipline, responsibility, and cooperation is not only practiced in the worship room but also linked to vocational practice activities. Thus, the formation of religious character becomes more applicable and relevant to students' lives, both at school and in the world of work.

The purpose of this qualitative study is to gain an in-depth understanding of how religious habits at SMK Al-Azhar Batam play a role in building students' religious character. Specifically, this study focuses on three main aspects, namely: (1) examining the religious values reflected in students' vocational activities, (2) describing the process of internalizing religious values through religious habits associated with vocational learning, and (3) revealing the supporting and inhibiting factors in the application of religious habits in the vocational school environment.

The contributions of this study cover several aspects. First, theoretically, this study enriches the study of religious character education by presenting an integrative approach based on habit formation. Second, practically, the results of this study can be a reference for Al-Azhar Batam Vocational School and similar schools in developing more effective religious guidance strategies. Third, socially, this research is expected to have a positive impact on parents and the wider community, because the graduates produced are not only superior in vocational skills, but also have a strong religious personality.

Thus, research on the Integrative Model of Religious Habituation in Building Students' Religious Character at SMK Al-Azhar Batam is important to conduct. This research does not only focus on worship routines but also how these routines are contextually integrated into the vocational education system. The results of

this research are expected to present a religious guidance model that is more relevant, applicable, and adaptive to the challenges of 21st-century education, thereby producing a generation that is not only intellectually intelligent but also religious, virtuous, and ready to face global challenges.

THEORY DESCRIPTION

The formation of religious character through religious habits can be understood by referring to several relevant educational theories. First, the concept of habituation in moral education emphasizes that repeated behaviors can form permanent personality patterns. According to Lickona(2014) , character education involves not only moral knowledge, but also moral habits that shape real actions. In the context of Islamic education, habitual worship practices such as prayer, reading the Qur'an, and giving alms on a regular basis serve as a process of internalizing religious values so that students not only know what is good, but are also accustomed to doing it (Sutrisno et al., 2022).

Second, Ausubel's Meaningful Learning theory emphasizes that the learning process will be more effective if new knowledge is linked to existing cognitive structures (Basri et al., 2023; Fiorella, 2020; Ginting et al., 2024). This is relevant in fostering students' religiosity, where religious routines should not be merely mechanical but must be linked to a deeper understanding of spiritual meaning. Thus,

religious habits become a process that is not only formal but also cognitively and affectively meaningful.

Third, Bandura's Social Learning Theory perspective explains that individuals learn behavior through observation, imitation, and social reinforcement (Bandura, 1977, 2023). In the school environment, teachers and peers become important models in instilling religious behavior. For example, teachers' exemplary discipline in worship and polite behavior will be imitated by students. This process is in line with the principle of exemplary behavior (*uswah hasanah*) in Islamic education, which emphasizes the importance of the role of educators in shaping the character of students.

Fourth, from an Islamic educational perspective, the formation of religious character is synonymous with the pursuit of *insan kamil*, or a person who is perfect in faith, knowledge, and deeds. Al-Attas (1979) states that the main objective of Islamic education is to instill *adab*, which includes the recognition, acknowledgment, and internalization of divine values. With this understanding, religious habituation activities in schools are not merely formal routines, but part of the process of *tazkiyah al-nafs* (purification of the soul) that directs students to submit to Allah.

From the theoretical description above, it can be emphasized that religious habituation in education is not an additional activity, but an integral strategy in character building. The processes of habituation, meaningful learning,

social learning, and the objectives of Islamic education complement each other in creating a conceptual framework for the development of an integrative model of religious habituation in schools. This framework will be an important basis for examining how vocational schools, including SMK Al-Azhar Batam, can develop effective and contextual strategies for fostering religiosity.

METHOD

This study uses a qualitative research design with a case study approach. This approach was chosen because it is in line with the research objective, which is to gain an in-depth understanding of the process of shaping students' religious character through the habit formation of religious activities at school. Case studies allow researchers to explore complex phenomena in a real context, thereby obtaining a comprehensive picture of how the integration of religious habits takes place and contributes to strengthening the religious character of students at Al-Azhar Batam Vocational School (Yin, 2003).

This research was conducted at Al-Azhar Vocational School in Batam, located in the city of Batam, Riau Islands Province. This location was chosen because the school is an Islamic-based vocational education institution with a fairly varied religious habituation program, including congregational *dhuha* prayers, Quran recitation, regular donations, and weekly lectures. The uniqueness of this school is

its effort to integrate religious guidance into vocational activities, which is relevant to the research focus on the Integrative Model of Religious Habituation in Building Students' Religious Character.

The primary data sources for this study were key informants, including Islamic Education teachers, religious counselors, vocational teachers, and students of SMK Al-Azhar Batam. Informants were selected purposively, considering their direct involvement in the planning, implementation, and experience of participating in religious habituation. Meanwhile, secondary data sources came from official school documents such as religious activity schedules, extracurricular activity reports, character building program records, and photo and video archives of activities.

Data collection was carried out using three main techniques. First, participatory observation, in which the researcher was directly involved in religious activities such as congregational dhuha prayers, tadarus, and weekly tausiyah for to observe student behavior, interactions, and patterns of involvement. Second, in-depth interviews were conducted with Islamic Education teachers, religious counselors, vocational teachers, and students. Through these interviews, the researchers explored information about the program's objectives, implementation strategies, obstacles encountered, and students' perceptions of the meaning of religious activities. Third,

documentation studies, in the form of data collection from school documents, activity reports, and student diaries to reinforce the results of observations and interviews.

Data analysis uses Miles and Huberman's interactive model, which includes three stages: (1) data reduction, which is the process of selecting, focusing, and simplifying data; (2) data presentation, which is organizing data in the form of narratives, matrices, or thematic categories; and (3) drawing conclusions/verification, by looking for patterns, connections, and meanings from the data obtained. To ensure data validity, this study used several techniques. First, source and technique triangulation, which involves comparing data from observations, interviews, and documentation to check for consistency. Second, member check, which involves confirming preliminary findings with informants to ensure they match their experiences. Third, increased persistence, which involves repeated observations to ensure that the data obtained truly reflects the actual conditions in the field. With this method, the research is expected to produce a valid, in-depth, and comprehensive description of the integrative model of religious habituation in building the religious character of students at SMK Al-Azhar Batam.

RESULTS AND DISCUSSION

Religious values reflected in students' vocational activities

Religious values are the core of Islamic education, which serves to guide humans to live

in accordance with the teachings of Allah and the Prophet Muhammad. At SMK Al-Azhar Batam City, these values are integrated into students' vocational activities, so that vocational skills do not stand alone but are based on faith, piety, and noble character. According to Tilaar (2000), education that only emphasizes technical skills without paying attention to the religious dimension has the potential to produce a generation that is skilled but morally poor. Therefore, Islamic vocational schools must be able to produce graduates who are both professional and religious.

One of the dominant religious values is discipline (*al-Indibat*). The practice of dhuha and zuhur prayers in congregation teaches students to value time, obey rules, and maintain order in their learning activities. This discipline is in line with the concept of *habituation* proposed by Lickona (2014), that character is formed through consistent, repeated practice. For vocational high school students, discipline is not only relevant in the context of worship, but also in vocational work such as culinary arts, engineering, and administration, where order and punctuality greatly determine the results of work.

In addition, the values of honesty (*ash-Shidq*) and trustworthiness (*al-Amānah*) are instilled through *Tahfidz* and *Tabsin* Al-Qur'an activities as well as the culture of praying before and after learning. The process of reading the Qur'an not only trains technical skills in reciting letters, but also fosters a meticulous attitude,

sincerity, and consistency in practice. This meticulousness reflects the value of honesty, namely the conformity between the recitation and the correct tajwid rules without manipulation or cheating. Meanwhile, the prayers offered before and after learning serve as a spiritual reminder that all knowledge and skills acquired must be used responsibly, in accordance with the mandate given by Allah.

From an Islamic perspective, amanah is a fundamental principle that underlies all aspects of life, including the world of work. The Qur'an explicitly commands us to convey amanah to those who are entitled to it (Qur'an Surah an-Nisa: 58). This value is relevant to vocational learning, which demands integrity, discipline, and accountability in carrying out tasks. In line with this, Muhaimin (2021) emphasizes that Islamic religious education in schools plays a strategic role in instilling the values of trustworthiness and integrity in all subjects, both general and vocational. Thus, the integration of the values of *ash-Shidq* and *al-Amānah* in religious routines and vocational learning shapes students' character to be moral, competent, and ready to face the challenges of the world of work with an Islamic ethos.

The values of togetherness and social awareness (*al-Takāful al-Ijtima'i*) are also very prominent. The Friday alms program, for example, is not only a means of sharing material goods, but also trains students to be sensitive to the needs of others. This solidarity-based education is in line with Bandura's *social learning*

theory (Bandura, 2023), which asserts that values are formed through observation and social interaction. In the context of vocational education, social awareness teaches students that the skills they acquire must benefit the wider community, not just their own personal interests.

On the other hand, the values of courage (*asy-Syajā'ah*) and self-confidence (*thiqatun-nafs*) emerge through the *Muhadharah* program. Training students to speak in public with Islamic material not only enables them to master communication skills, but also fosters an attitude of *da'wah bil-lisan*. These vocational skills combined with courage are in line with the concept of life skills education, where students' future success is determined by a combination of hard skills and soft skills (Kartika et al., 2023). Thus, *Muhadharah* is not just rhetoric training, but part of a strategy to internalize applicable religious values.

In addition, the Islamic Holiday Commemoration and Ramadan Crash Course activities reinforce religious values such as love for Allah and His Messenger, as well as appreciation for Islamic traditions. These values are in line with Noddings' (2013) view of *the ethics of care*, which emphasizes the importance of building emotional and spiritual relationships in education. For vocational high school students, participating in Islamic holiday celebrations not only increases their religious knowledge but also fosters a strong sense of Islamic identity amid technological and global cultural developments.

Cleanliness, good manners, and a culture of smiling, greeting, shaking hands, and demonstrating politeness and courtesy at SMK Al-Azhar Batam reinforce religious values, particularly *akhlaq al-karimah*, or noble character. Al-Ghazali emphasizes that morals are the fruit of true knowledge and sincere worship (Al-Ghazali, 2011; Asari, 2012), highlighting that ethical behavior must be rooted in spiritual understanding. In vocational education, students are trained to maintain the cleanliness of workshops, laboratories, and practice rooms, fostering habits that integrate professionalism with Islamic ethical principles. These routines are more than technical practices; they serve as vehicles for internalizing religious values, shaping students' discipline, responsibility, and attentiveness in both learning and work contexts. Vocational activities, therefore, become platforms for nurturing moral awareness alongside skill development, reinforcing honesty, integrity, and social concern. This dual focus ensures that graduates are not only competent in technical fields but also grounded in ethical and spiritual frameworks, capable of applying Islamic values in real-world professional settings. Islamic-based vocational education thus functions as a comprehensive system, equipping students with the competencies, moral insight, and character necessary to navigate global challenges with responsibility, integrity, and professionalism (Al-Ghazali, 2011; Asari, 2012)..

Table 1. Religious Values in Students Vocational Activities

No	Value	Description	Vocational Integration
1	Discipline (<i>al-Indībat</i>)	Orderliness, punctuality, and compliance with rules. In Islam, discipline is related to maintaining punctuality in prayer times.	Fostering a culture of punctuality, responsibility for practice schedules, and commitment to completing tasks according to targets.
2	Honesty (<i>ash-Shidq</i>)	Consistency between words, intentions, and actions. The Prophet Muhammad emphasized honesty as the path to goodness and paradise.	Avoiding fraud in work practices, transparency in reporting, and building a trustworthy professional reputation.
3	Trustworthiness (<i>al-Amānah</i>)	A responsible attitude in carrying out tasks and delivering rights to those who are entitled to them.	Fostering responsibility in every project, maintaining the trust of teachers/instructors, and being ready to take on tasks in the workplace.
4	Social Awareness (<i>al-Takāful al-Ijtīmā'i</i>)	Social solidarity and concern for others, reflecting perfect faith.	Training in caring for the work team, collaboration, cooperation, and empathy for the needs of the community in the vocational field.
5	Courage (<i>asy-Syaja'ah</i>) and Self-Confidence (<i>thiqatun-nafs</i>)	The courage to speak the truth and self-confidence that supports the ability to perform in public.	Strengthening project presentation skills, communication skills in the workplace, and readiness to face challenges in the field.
6	Love for Islam (<i>al-Mahabbah li al-Islam</i>)	A deep love for Allah and His Messenger is the primary motivation for worship and righteous deeds.	Promoting a work ethic based on spirituality, working sincerely as an act of worship, and making religion a source of professional motivation.
7	Good words (<i>qaulan Sadida</i>)	A polite, courteous, humble, and good-natured attitude, as exemplified by the main mission of the Prophet Muhammad.	Shaping professional ethics, communicating politely with clients and colleagues, and reflecting moral integrity in the workplace.

Internalization of Religious Values Through Vocational-Based Religious Habits

The results of the study show that the internalization of religious values at SMK Al-Azhar Batam takes place through religious habits combined with vocational learning. This process makes vocational activities not only a means of developing technical skills, but also a means of religious character education. Internalization begins with the value of discipline (*al-Indībat*) which is manifested through the practice of dhuha and zuhur prayers

in congregation. These routine activities foster students' awareness of the importance of order and respect for time. In line with Lickona's concept of habituation (2014), character is formed from consistent, repeated practices. In the vocational context, this discipline becomes the basis for punctuality in technical, culinary, and administrative practices, which ultimately enhances students' professionalism.

Other prominent values are honesty (*ash-shidq*) and trustworthiness (*al-Amānah*). Both are internalized through *Tahfidz* and *Tahsin* Qur'an

activities as well as prayers before and after studying. Reading the Qur'an trains precision and consistency, which reflects honesty in reciting according to the rules of tajwid. Meanwhile, prayer serves as a spiritual reminder that all knowledge is a trust that must be carried out with full responsibility. This principle is emphasized in the Qur'an (Surah an-Nisa: 58) regarding the obligation to convey the trust to those who are entitled to it. This finding is in line with the view of the Ministry of Religious Affairs, that Islamic religious education has a strategic function of instilling values of integrity into all subjects, including vocational learning. Thus, students are not only technically competent but also have moral integrity as preparation for the world of work.

In addition, there is the internalization of social care values (*al-Takaful al-Ijtima'i*) through the Friday alms program. This activity trains students to share, empathize, and be sensitive to the needs of others. Bandura (2023) in *social learning* theory emphasizes that values are formed through observation and social interaction. In vocational learning, this concern is translated into teamwork, collaboration, and a focus on community service. Students are taught that vocational skills are not only for individual benefit, but also as a tangible contribution to social welfare.

The values of courage (*asy-Syaja'ah*) and self-confidence (*thiqatun-nafs*) are internalized through the *Muhadharah* program. Students are trained to speak in public on Islamic topics, so

that they become accustomed to communicating ideas with confidence. This is in line with the concept of *life skills education*, where a person's success is determined by a combination of *hard skills* and *soft skills* (Aningsih et al., 2022; Kartika et al., 2023). This program also supports the strengthening of *dakwah bil-lisan* (verbal preaching) skills, making students not only brave enough to speak, but also brave enough to convey the truth.

Furthermore, the value of love for Islam (*al-Mahabbah lil Islam*) is strengthened through activities such as Islamic Holidays and Ramadan Crash Courses. These activities foster Islamic identity and pride in being Muslim. According to Arjuna and Wnuk, education should foster *ethics of care*, namely emotional and spiritual bonds in the learning process. For vocational students, love for Islam becomes the foundation of spiritual motivation in developing work skills. With a strong Islamic identity, students can face global challenges without losing their identity as (Arjuna et al., 2024; Wnuk, 2021).

Finally, the internalization of noble character (*al-Akhlāq al-Karimah*) is reflected in the culture of smiling, greeting, saying hello, and keeping the learning space clean. In line with Al-Ghazali's view (2017), character is the fruit of true knowledge and worship. This is also reinforced by Asari(2012), who emphasizes the importance of morals in Islamic education as an orientation for the formation of a complete human being. Al-Azhar Batam vocational school students who are accustomed to maintaining the

cleanliness of workshops, laboratories, or practice kitchens show that they are practicing Islamic work ethics. These moral values form the basis for the emergence of a professional and moral workforce.

From all of the above, it is clear that the internalization of religious values at SMK Al-Azhar Batam is not a partial process, but is integrated into all vocational activities. Every vocational activity, both practical and theoretical, is designed to be a vehicle for religious habituation. This proves that the integrative religious-vocational model is effective in shaping students' characters to be both competent and religious. Thus, Islamic vocational education has a dual function: to produce a professional workforce and to instill spiritual values as capital to face an era of globalization that is full of moral challenges.

The process of internalizing religious character in students at SMK Al-Azhar Batam is a systematic and continuous series of steps aimed at shaping individuals with integrity, discipline, and noble character. The first stage is *value planting*, in which teachers and religious counselors instill spiritual foundations through an understanding of the verses of the Qur'an, hadith, and moral advice that emphasize the importance of honesty (*ash-shidq*), trustworthiness (*al-Amānah*), and discipline (*al-Indībāt*), so that students have a solid foundation in their outlook on life. The next stage is *habituation*, which is the consistent application of values through routine religious activities such as the dhuha prayer,

congregational zuhur prayer, tadarus, communal prayers, and Friday almsgiving, which repeatedly form patterns of religious behavior in daily life. The next stage is integration in vocational learning, where religious values are applied in the workplace, such as discipline in punctuality, trustworthiness in completing projects, honesty in reporting results, and social awareness in teamwork, so that students understand that vocational skills are inseparable from Islamic values. This process is reinforced by the *modeling* stage, in which teachers and instructors act as role models, demonstrating religious behavior in worship and work practices, so that students learn through observation and real interaction. After that, it enters the internalization stage, where religious values are no longer practiced out of obligation, but have become part of self-awareness, and students are able to interpret each vocational skill as worship and responsibility to Allah. The final stage is acculturation and characterization, when religious values are institutionalized in school culture in the form of greetings, smiles, politeness, and maintaining cleanliness, ultimately giving rise to the character of religious students.

The internalization of religious character at SMK Al-Azhar Batam is further strengthened by the supportive school environment and community involvement, which play a critical role in sustaining these values. Teachers, staff, and parents collaboratively provide guidance, encouragement, and reinforcement, creating a consistent and holistic learning atmosphere. The

school's structured programs, including Muhadharah, Tahfidz, and Pesantren Kilat, allow students to practice communication, leadership, and social skills while embedding moral and spiritual principles. Additionally, facilities such as prayer rooms, libraries, and well-maintained workshops facilitate the seamless integration of religious values into daily vocational activities. Students also benefit from peer influence, as collaborative projects and group activities encourage observation, imitation, and internalization of positive

behaviors. Challenges such as diverse backgrounds and varying levels of intrinsic motivation are addressed through personalized guidance and mentoring. Consequently, the combination of structured routines, role modeling, supportive infrastructure, and community engagement ensures that students develop not only technical competencies but also deeply ingrained religious and ethical character, preparing them to act responsibly and professionally in broader society.

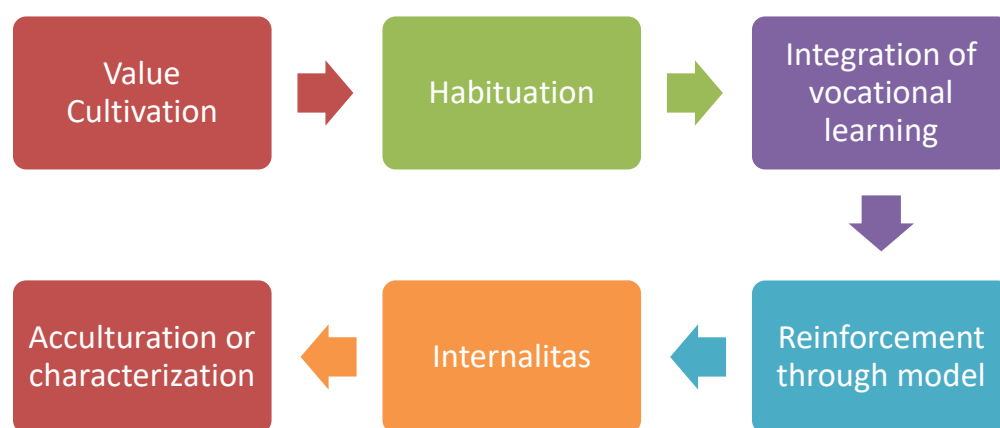


Figure 1. Flow of the Process of Internalization of Values through the Integration of Religious Habits

Supporting and Hindering Factors in the Application of Religious Habits in the School Environment

The implementation of religious habits at SMK Al-Azhar Batam has been quite effective because it is supported by several important aspects. First, the strong commitment of all parties in the school, from the principal, productive teachers, religious teachers, educational staff, to the students' parents, is the main foundation for success. The results of interviews with the Deputy Principal for

Curriculum show that this collective support creates synergy in the planning and implementation of activities, so that religious programs are not only a formal agenda but also part of the school culture. From the perspective of character education theory, the support of school stakeholders functions as environmental support that determines the direction of student development (Lickona, 2014).

In addition, the exemplary behavior of teachers and religious leaders is a very influential factor. Teachers not only convey religious

material, but also demonstrate practical examples through honest, disciplined, trustworthy, and sincere attitudes in worship. This exemplary behavior strengthens the process of internalizing religious values because students learn through observation and social interaction. Bandura (2023) emphasizes in Social Learning Theory that the behavior of respected role models will be more easily imitated by students. Therefore, the example set by teachers becomes a stronger implicit learning medium than mere verbal instruction.

The regularity of religious programs that have become routine is another supporting factor. Activities such as congregational dhuha prayers, tadarus, *Mubadharah*, Friday almsgiving, and short Islamic boarding schools are carried out consistently and integrated with school activities. This consistency creates a religious habitus that strengthens students' personalities (Ahmad et al., 2023; Fiorella, 2020). Habituation theory explains that long-term repetition of behavior forms automatic patterns that become part of one's character. This is reinforced by the existence of facilities such as a school mosque, a tahfidz room, and other supporting facilities that make it easy to form habits. The availability of infrastructure eliminates practical barriers and makes habituation more inclusive (Musfelda et al., 2023; Safitri et al., 2023; Sastra Negara et al., 2024).

Despite many supporting factors, the implementation of religious accustoming also faces significant obstacles. One of the main

obstacles is the diversity of students' socio-religious backgrounds. Not all students come from families with strong religious traditions, so there are differences in motivation and acceptance of the values instilled by the school. Some students appear enthusiastic, while others engage in religious activities only as an obligation. These differences in background are in line with the findings of Fathiaturrehman et al. that a less religious family environment often poses a challenge in character building for students. Within the framework of Self-Determination Theory (Deci & Ryan, 2012), this indicates a lack of intrinsic motivation among students, which should be the core of value internalization.

In addition, the influence of the environment outside of school, such as peers, social media, and popular culture that do not support religious values, often conflicts with internalization efforts at school (Lubis et al., 2022; Siddik et al., 2025). The inconsistency between school norms and social realities outside of school has the potential to weaken the consistency of habituation (Ginting et al., 2024; Khoirunnisa & Jubaidi, 2023; Musfelda et al., 2023). Another obstacle is time constraints due to the dense vocational curriculum. Vocational practices that require a long duration sometimes shift the priority of religious activities. This creates tension between vocational academic needs and routine religious practices. This condition is in line with the findings of a study at SMA Negeri 1

Banguntapan Yogyakarta that the busy academic activities can reduce the intensity of religious programs at school.

Variations in student motivation are also a hindering factor. Some students only participate in religious activities formally without a deep understanding of the meaning of the values being internalized. In fact, true internalization requires cognitive, affective, and conative involvement. Without a strong understanding, religious values can easily fade when students are faced with real challenges outside of school. Thus, these obstacles indicate the need for more comprehensive strategies, such as a personal approach, family-based guidance, and strengthening the relevance of religious values to vocational practices. In this way, religious habits can function not only as routines, but as a process of continuous religious character building (Ginting et al., 2024; Soto-Sanfiel & Mäder, 2019).

CONCLUSION

The conclusion of this study shows that religious habituation at SMK Al-Azhar Batam is effective in internalizing religious values that shape students' character while supporting vocational skills based on faith, piety, and professionalism. Values such as discipline (*al-Indibāt*), honesty (*ash-shidq*), trustworthiness (*al-Amānah*), courage (*asy-Syajā'ah*), self-confidence (*thiqatun-nafs*), love for Islam (*al-Mahabbah li al-Islām*), and noble character (*qaulan sadīda*) are the main foundations for shaping students'

character. The internalization process is carried out systematically through six continuous stages, starting from value planting based on the Qur'an, hadith, and moral advice, habituation through congregational prayers, *tadarus*, prayers, and Friday almsgiving, integration of values in vocational practices, teacher modeling, to internalization into self-awareness and the cultivation of religious values. The success of the program is supported by the collective commitment of the school, the exemplary behavior of teachers, the regularity of the program, and supporting facilities. However, obstacles arise from differences in students' religious backgrounds, varying intrinsic motivation, the influence of the environment outside of school, and the dense vocational curriculum. Therefore, family-based strategies, personalized guidance, and strengthening the relevance of values to vocational practices are essential for effective and sustainable religious habituation.

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