

The Principal's Policy on Optimizing the Cultivation of Religious Practices Among Students at MA Darul Ulum Semarang

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Abstract: This study aims to analyze the principal's policy in optimizing students' habituation to religious activities at MA Darul Ulum Semarang. The habituation of religious activities is one of the strategic efforts to internalize religious values in students' daily lives and to strengthen the religious culture within the madrasa environment. In the context of Islamic education, the principal plays a central role in formulating, directing, implementing, and evaluating policies that support the sustainable implementation of religious activities. This research employed a qualitative approach using a case study design. Data were collected through interviews, observations, and documentation. The collected data were analyzed using the Miles and Huberman model, which consists of data reduction, data display, and conclusion drawing. The findings reveal that the principal's policies play a significant role in fostering a religious culture among students through systematic program planning, teacher role modeling, and the provision of adequate facilities and infrastructure. Religious programs implemented regularly encourage students to engage in religious practices and facilitate the internalization of Islamic values in their daily lives. However, the implementation of these policies has not been fully optimal due to the gap between program planning and the internalization of religious values among students. The effectiveness of religious habituation is also influenced by the synergy among principals, teachers, students, and parents. The lack of alignment between the school and family environments remains one of the main obstacles to the internalization of religious values promoted through madrasa programs. In addition, variations in students' participation levels and inconsistencies in supervision affect the success of the planned programs. Therefore, transformational leadership is needed to strengthen the sustainable integration of religious values within the madrasa education system, ensuring that religious habituation is not merely carried out as a routine or formal activity but also generates a significant impact on students' religious awareness, attitudes, and behaviors.

Keywords: Principal policy; religious culture; student habituation; student character; transformational leadership.

Based on initial observations made at MA Darul Ulum Semarang, a number of problems were found in the management of the religious habituation program. Religious programs such as congregational dhuha prayers and Qur'an literacy activities have been formally scheduled in the madrasah academic calendar. However, its implementation has not been carried out optimally and sustainably. Religious activities tend to be more active when madrasas face supervisory supervision or accreditation processes, but decline after these activities are completed. This condition shows that the religious habituation program is still more oriented towards fulfilling administrative demands than the formation of a religious culture embedded in madrasah life. The findings were obtained through direct observation for 45 days which was strengthened by interviews with the head of the madrasah, two teachers, and three students. The results of the interviews show that some teachers still view religious activities as an additional responsibility outside of the main teaching duties, rather than as an integrated part of their professional role as educators in Islamic educational

institutions. In addition, there is no standardized evaluation instrument that is used consistently to measure the achievement of internalizing students' religious values. The assessment of religiosity has been based more on the presence of students in religious activities than on indicators of behavior that can be observed on an ongoing basis. As a result, the management of religious habituation programs tends to be responsive to momentary needs and has not been supported by clear long-term development planning. This condition causes the weaknesses of the program to not be comprehensively identified and improvement efforts have not been carried out systematically. According to (Hidayat et al., 2025), this condition reflects the weak managerial capacity of school principals in building a sustainable program accountability system. Meanwhile, (Ananda, Nasution, Sitorus, Ilham, & Tanjung, 2026) emphasized that effective educational leadership does not only focus on program implementation, but also on the ability to build a school culture that makes core values the basis of the behavior of all school residents. The fact that the implementation of religious activities at MA Darul Ulum still shows the gap between the religious vision of the madrasah and the daily practices of school residents indicates the need for a more directed managerial policy so that religiosity is not understood as a formal demand, but as an awareness that grows from within the students. These initial observation findings are the basis for the implementation of this research.

The problems found at MA Darul Ulum Semarang are not a stand-alone problem. Various studies show that the management of religious habituation programs is still a challenge faced by many madrasahs in Indonesia. Although religious programs have become an important part of the madrasah identity, their implementation in the field often faces various obstacles, ranging from aspects of planning, implementation, to program evaluation. This condition shows that the success of religious habituation is not only determined by the existence of the program, but also by the quality of management and the commitment of all madrasah residents in running it sustainably. (Saputri, Nelson, & Sahib, 2025) explained that the religious character formation program in a number of madrasahs still tends to run as a supporting activity and has not been fully integrated with the entire educational process. As a result, religious values instilled through various religious activities have not always been optimally internalized in the daily behavior of students. On the other hand, madrasahs are also faced with demands to improve academic quality while maintaining their Islamic identity as an Islamic educational institution. According to (Shuwaifi & Amirudin, 2025), the balance between academic achievement and the formation of religious character is a challenge for educational institutions, especially in the context of increasingly fierce competition for the quality of education. (Fasito, 2025) stated that religious character strengthening programs require planned management support, consistent implementation, and an evaluation system that is able to measure the success of the program in an ongoing manner. Without systematic management, religious habituation programs have the potential to only become routine activities that are formal without having a significant impact on the formation of students' character. Therefore, the problems found at MA Darul Ulum Semarang can be understood as part of a broader challenge in the management of Islamic education, especially related to efforts to build a religious culture that is not only seen in religious activities, but also internalized in the attitudes and behaviors of madrasah residents.

On a broader scale, the challenge of internalizing religious values in formal educational institutions is still a concern of various educational studies. (Maulida & Ratnasari, 2024) explained that the process of internalizing religious values cannot be achieved only through the delivery of religious materials, but requires habituation that is carried out continuously in school life. Therefore, the success of the formation of students' religious character is not only determined by the existence of religious programs, but also by the consistency of its implementation in the daily school culture. (Nuraeni, 2021) stated that religious culture in the educational environment requires the support of all school residents as well as strong examples from educators and institutional leaders. A religious culture that is built sustainably will help students appreciate religious values not only as knowledge, but also as a guideline in behaving and behaving. In line with this, (Sanjaya & Hidayat, 2026) explained that the success of internalizing religious values is greatly influenced by the managerial ability of school principals in planning, organizing, implementing, and evaluating educational programs. These findings are reinforced by (Hasibuan, Lestari, Ambarita, & Amalia, 2025) which states that the leadership of the principal plays a strategic role in building the religious character of students through the creation of a conducive school environment, setting an example, and strengthening religious culture in a sustainable manner. Thus, the success of the religious habituation program cannot be separated from the leadership capacity of the head of the madrasah in directing and managing all educational resources to support the formation of religious culture in the madrasah environment.

Although various studies have examined religious habits and character formation of students in the school and madrasah environment, there are still some research gaps that need further attention. First, most of the previous studies have focused more on the implementation of religious habituation programs and their impact on the character of students, while studies that specifically examine the policies of madrasah heads as a strategic factor in optimizing religious habituation are still relatively limited (Ahmad Syarif Hidayatullah, 2026). In fact, the head of the madrasah has a central role in formulating, directing, and evaluating various programs that support the creation of religious culture in the madrasah environment. Second, the research that has been conducted generally focuses on the results of the implementation of the religious habituation program, so that it has not revealed in depth the policy formulation process, implementation strategies, as well as various supporting and inhibiting factors faced by madrasah heads in managing the program. Therefore, research is needed that is able to comprehensively describe the phenomenon through a qualitative approach so that the reality that occurs in the field can be understood more deeply. Third, based on the literature search conducted by the researcher, there is still limited research that examines the management of religious habits by combining the perspective of educational leadership and Qur'anic values as the basis for analysis. In fact, values such as *istiqamah*, *uswah hasanah*, *ta'awun*, and *tarbiyah* have strong relevance in the development of religious culture in madrasahs. The limitations of the study show that there is still open research space to examine how the policies of madrasah heads are formulated, implemented, and evaluated in an effort to optimize religious habits based on Qur'anic values. Based on these gaps, this study aims to analyze in depth the policies of madrasah heads in optimizing

religious habits at MA Darul Ulum Semarang. This research is expected to make a theoretical and practical contribution to the development of the management of religious habituation programs in madrasas, especially those related to strengthening religious culture based on Qur'anic values.

The urgency of this research is getting stronger in the midst of the development of information technology and the flow of globalization that brings various changes in the lives of students. Ease of access to digital media provides great opportunities for the development of knowledge, but on the other hand it also presents challenges in character formation and strengthening the religious values of the younger generation. In these conditions, madrasas are required to not only function as an institution that transmits religious knowledge, but also as an institution that is able to instill Islamic values in the daily lives of students (Afif & Ningrum, 2024). These challenges require policies and management of religious programs that are carried out in a planned, consistent, and sustainable manner. According to (Mulyasa, 2022), the success of an educational program is greatly influenced by the leadership capacity of the principal in mobilizing all educational resources to achieve the goals that have been set. In the context of madrasas, the leadership of madrasah heads is an important factor in building a religious culture that is able to strengthen the character of students in the midst of various social challenges that continue to develop. This study uses a qualitative approach with a case study design at MA Darul Ulum Semarang to gain a deep understanding of the policy of madrasah heads in optimizing religious habits. The results of the research are expected not only to contribute to the development of Islamic education management studies, but also to produce practical recommendations that can be used by madrasah heads, education supervisors, and policy makers in designing and developing more effective religious habituation programs. In addition, this research is expected to contribute to strengthening religious culture that includes cognitive, affective, and psychomotor aspects of students so that they are in harmony with the goals of Islamic education and the demands of education in the 21st century.

METHODS

This study uses a qualitative approach with a case study type to examine the policy of madrasah heads in optimizing the habituation of students' religious activities at MA Darul Ulum Semarang. This approach is used because the research focuses on an in-depth understanding of social phenomena that occur naturally in the madrasah environment. Research data was collected through interviews, observations, and documentation as the main data source. The interviews were conducted to explore the views of madrasah heads, teachers, and students regarding the implementation and effectiveness of religious activities. Observation is used to directly observe student activities and interactions in religious activities in the madrasah environment, while documentation is used to complete data through various official documents such as work programs, madrasah head policies, and archives of religious activities. Furthermore, data were analyzed using the Miles and Huberman model through the stages of data reduction, data presentation, and conclusion drawing to obtain a systematic and comprehensive picture of the research focus (Miles & Huberman, 2020).

This research was carried out at MA Darul Ulum Semarang with the consideration that the madrasah has characteristics that are relevant to the focus of the research, especially in the implementation of the madrasah head's policy related to the habituation of students' religious activities. This madrasah is seen as a representative location to examine how the policy is formulated, implemented, and has an impact on the formation of students' religious character. In addition, MA Darul Ulum Semarang is known to have an educational environment that emphasizes religious values, thus providing a supportive context for this research. The respondents in this study consisted of six people consisting of the head of the madrasah, three teachers, and two students who were selected purposively based on their involvement in the implementation of religious activities in the madrasah. The determination of the number of respondents refers to the principle of qualitative research that emphasizes more on the depth of data than the number of participants, thus allowing researchers to obtain comprehensive and in-depth information in accordance with the research objectives.

This research was carried out for 45 days, starting from September 29, 2025 to November 12, 2025. The time span is used to obtain in-depth data on the implementation of madrasah head policies in optimizing the habituation of students' religious activities at MA Darul Ulum Semarang. Data collection is carried out through systematic observation, interviews, and documentation to understand the implementation of policies and the involvement of various parties in religious activities in the madrasah environment. Thus, the data obtained is expected to be able to provide a comprehensive picture in accordance with the focus of the research.

RESULTS AND DISCUSSION

RESULTS

The policy of the head of the madrasah in designing a program to habituate students' religious activities

The policy of the head of the madrasah at MA Darul Ulum Semarang in designing a religious habituation program is carried out through the integration of Islamic values into the madrasah curriculum in order to strengthen the formation of students' character. The program formulation process begins with an analysis of the spiritual needs of students as a basis for determining the form of an educational program that is in accordance with the characteristics and maturity level of students. In its implementation, the head of the madrasah plays the role of a policy director who facilitates deliberations with the teacher council and the madrasah committee to formulate a systematic and sustainable habituation program, which is then implemented in the daily activities of the madrasah through various religious habituation activities, such as daily worship practices that are carried out regularly, strengthening the ability to read and write the Qur'an regularly, and cultivate social interaction that is reflect Islamic ethical values in the madrasah environment.

The religious habituation program at MA Darul Ulum Semarang is designed as part of an integrated madrasah education management system so that its implementation is not only seen as an additional activity, but also part of the madrasah culture that is applied sustainably in the daily lives of students. In the

formulation process, the head of the madrasah involves the teacher council, education staff, and madrasah committee through a deliberative forum to determine the form of the program that is in accordance with the vision, mission, and goals of madrasah education. The program design is carried out by considering the spiritual needs of students, the condition of the madrasah environment, and the values of Islamic education that are to be instilled in students. Through this policy, the head of the madrasah seeks to build an educational environment that is able to support the formation of the religious character of students as a whole. The religious habituation program is then implemented in various daily activities of the madrasah, such as the habit of congregational worship, scheduled Qur'an reading and writing activities, and the formation of a culture of interaction that reflects Islamic moral values. The implementation of these activities is carried out regularly so that religious values are not only understood theoretically, but also become habits that are embedded in the behavior of students. In addition, the involvement of teachers in every religious habituation activity is an important part in supporting the success of the program because teachers not only play the role of supervisors, but also as role models for students in implementing religious values in the madrasah environment. The head of the madrasah also conducts regular coaching and supervision to ensure that the program that has been designed can run according to the goals that have been set. Program evaluation is carried out through observation of changes in students' attitudes and discipline in participating in religious activities and through coordination with teachers involved in the implementation of the program. Thus, the policy of madrasah heads in designing religious habituation programs is not only oriented to the implementation of religious activities alone, but also directed at the formation of a religious culture that is able to shape the character of students so that they have an attitude of discipline, responsibility, and morals in accordance with Islamic values.

The head of the madrasah also emphasized that every religious activity carried out in the madrasah environment must have clear implementation guidelines for all educators so that activities can run in a directional and consistent manner. Clarity in the implementation of the program is needed to ensure that religious habituation activities are not only ceremonial, but truly part of the madrasah culture. In addition, the head of the madrasah sets standards of attitude and behavior for teachers as a form of example for students in daily life. The example of teachers is seen as having an important influence in the formation of students' religious character because students tend to imitate the behavior they see directly in the madrasah environment. Discipline, responsibility, manners, and the habit of practicing religious values are part of the behavior that is expected to be exemplified by students. Thus, teachers not only play the role of conveying learning materials, but also as figures who provide real examples in the application of religious values. Through this policy, the head of the madrasah seeks to create an educational environment that supports the formation of students' religious character in a sustainable manner.

The head of the madrasah also ensures that the religious activity habituation program is supported by adequate facilities and infrastructure to support the smooth implementation of activities in the madrasah environment. This support is realized through the provision of proper worship facilities that can be used by students in carrying out religious activities on a regular basis. In addition, the head of the madrasah also

regulates the schedule and mechanism for the implementation of religious activities so that the program can run regularly and continuously. The availability of supporting facilities is considered important because it can help create a madrasah atmosphere that is conducive to the formation of students' religious character. With this support, religious habituation activities are not only carried out as a daily routine, but are also directed to instill the values of discipline, responsibility, and worship habits in students' daily lives. Through this policy, the head of the madrasah seeks to build an educational environment with religious nuances and supports the formation of students' morals in a sustainable manner.

The review of the program to habituate students' religious activities at MA Darul Ulum Semarang is carried out through direct monitoring of the implementation of activities in the madrasah environment. The head of the madrasah ensures that every religious habituation activity can run regularly and in accordance with the goals that have been set. In its implementation, the head of the madrasah also gave directions to teachers and students so that religious activities were not only carried out as a routine, but could become a habit that was applied in daily life. The policies implemented are still based on Islamic values as the basis for building a religious madrasah culture and conducive to the formation of students' character. Through the habituation of religious activities that are carried out on an ongoing basis, the head of the madrasah seeks to instill an attitude of discipline, responsibility, and good morals in students. Thus, the policy of the head of the madrasah in optimizing the habituation of religious activities does not only focus on the implementation of religious activities, but is also directed at the formation of students' religious character in daily life in the madrasah and community environment.

Implementation of madrasah head policies in optimizing students' habituation of religious activities

The implementation of the madrasah head's policy in optimizing the habituation of students' religious activities at MA Darul Ulum Semarang is carried out through various habituation programs that are routinely applied in daily activities in the madrasah environment as an effort to form a sustainable religious culture. The program includes the habit of polite and respectful interaction between teachers and students before learning activities begin, the implementation of sunnah prayers and mandatory prayers in congregations in the madrasah environment, as well as activities to strengthen the ability to read and write the Qur'an which are carried out on a scheduled basis. In its implementation, the head of the madrasah gives directions to teachers to play an active role in accompanying students and being an example in the application of Islamic values in the madrasah environment, so that activities are not only routine, but also part of the formation of students' character. Through the implementation of this policy, the head of the madrasah seeks to create an educational environment that is conducive to the formation of religious character in a sustainable manner, so that Islamic values can be reflected in the attitudes, behaviors, and habits of students in the madrasah environment as well as in their social life.

The implementation of the madrasah head's policy in optimizing the habituation of students' religious activities is carried out through an exemplary approach that emphasizes the direct involvement of madrasah heads and teachers in various activities with students in the educational environment, where teachers are

directed to show discipline, responsibility, and consistent attitudes in carrying out worship as a form of strengthening religious character so that students get real examples that can be imitated in everyday life. Religious habituation activities are carried out on a scheduled basis and become part of the daily routine, with the head of the madrasah giving directions to teachers to play an active role in accompanying students in each activity that has been determined, so that the habituation does not only take place as a formal activity, but develops into a habit that is inherent in the behavior of students. In addition, the interaction between teachers and students in religious activities is directed to build harmonious and educational relationships, so that positive attitude values can be formed through a continuous habituation process. Although there is no formal structured evaluation mechanism, supervision of the implementation of activities is still carried out through direct monitoring in daily activities in the madrasah environment by the head of the madrasah, so that the implementation of the policy can still run in accordance with the expected direction. Thus, the implementation of this policy is oriented towards the formation of consistent and sustainable religious habits, which are expected to be able to form attitudes of discipline, responsibility, and awareness of students in carrying out their obligations as students better.

Based on the results of the study, it can be seen that the program designed by the head of the madrasah has been implemented and has become part of the daily routine in the madrasah environment. However, the level of involvement of students in participating in each activity shows variations so that its implementation still needs to be strengthened continuously. Some students have participated in congregational worship activities well, while others still need direction from teachers to participate more consistently. This condition shows that the process of religious habituation is a process that takes place gradually and requires continuity in its implementation in the madrasah environment. In the aspect of daily discipline, there are also still dynamics of student behavior that require reinforcement through more directed and consistent habituation. Therefore, the policy of the head of the madrasah needs to continue to be strengthened in its implementation through the consistency of program implementation, strengthening the example in the madrasah environment, and more structured habituation so that religious values can be embedded more evenly in all students. Thus, the implementation of the religious habituation policy still has a positive direction in supporting the formation of students' character, although it is still necessary to strengthen the aspects of its implementation in a sustainable manner in accordance with the policy objectives that have been set.

The results of the study show that the implementation of the policy of habituating religious activities in the madrasah environment is more supported through the direct supervision and coaching approach carried out by teachers in every activity that takes place. This approach plays a role in ensuring that students' involvement in religious habituation activities can run in accordance with the provisions that have been set by the head of the madrasah. However, in its implementation, there has not been found an award mechanism or special appreciation system for students that shows consistency in participating in religious activities in a disciplined manner. This condition shows that the aspect of strengthening student motivation can still be further developed as part of the policy implementation strategy. Therefore, the implementation of

habituation of religious activities in madrassas still requires strengthening in terms of implementation strategies, especially those related to strengthening motivation and more systematic habituation. Thus, religious activities not only function as a daily routine, but are also expected to have a wider impact in the formation of attitudes and behaviors of students in a sustainable manner in accordance with the policy objectives of the madrasah head that have been set.

Supporting and inhibiting factors in optimizing students' religious activity habituation

The main supporting factor in optimizing the habituation of students' religious activities at MA Darul Ulum Semarang is the availability of a system of religious activities that have been organized regularly, such as the implementation of congregational prayers and istighosah activities supported by adequate madrasah facilities to support the smooth running of these activities. The regularity of this implementation provides a clear direction for students so that habituation can run consistently in daily activities in the madrasah environment. In addition, the atmosphere of the madrasah environment that is quite conducive to religious activities also helps to support the process of habituating religious values, so that students can more easily adjust to the activities that have been set and get used to following them regularly. The culture of madrasah that is formed together is also an important supporting factor because it encourages a common awareness among students to participate in every habituation activity without coercion, but based on responsibility as part of madrasah residents. On the other hand, educators have a strategic role as a supporting factor because they are able to provide an example while directing students in applying religious values through daily behavior, so that the habituation process is not only instructional but also reflected in real practice observed directly by students. Thus, the combination of a structured activity system, a sufficiently supportive environment, a formed madrasah culture, and the role of teachers as role models are mutually reinforcing factors in supporting the optimization of students' religious activities in a sustainable manner.

The support of worship facilities and the availability of structured time are also important technical support factors in the sustainability of religious habituation programs in the madrasah environment. Although the available worship facilities are not completely complete, the existing facilities can still be used optimally to support the implementation of various religious activities. The effective use of facilities shows that there are efforts from the madrasah to maintain the continuity of religious programs in the midst of limited facilities. In addition, a well-scheduled time arrangement is also the main support so that religious activities can be carried out regularly and disciplined without interfering with other learning activities. This condition is further supported by the commitment of the head of the madrasah in managing and optimizing all available resources in the madrasah so that activities can run according to the goals that have been set. The head of the madrasah also strives to create a conducive religious atmosphere through cooperation with teachers and students in supporting the implementation of religious habituation programs. With good management, the limitation of facilities is not the main obstacle, but the challenges faced together in order to support the formation of students' religious character in a sustainable manner in the madrasah

environment.

The inhibiting factor found was the low awareness of some students on the importance of implementing religious activities in daily life. Some students still view habituation programs, such as BTQ and memorization of short letters, as formalistic activities that have an impact on low discipline in their implementation. In addition, the influence of association outside the madrasah environment and exposure to social media culture also affect the behavior of students, so that religious activities that are habituated in the madrasah environment have not been fully carried out consistently outside the madrasah. This condition shows that the success of the religious habituation program is not only influenced by the implementation of activities in the madrasah, but also influenced by external factors derived from the social environment and the development of digital media. Therefore, synergy is needed between the madrasah, family, and the community environment in supporting the implementation of religious habituation programs so that the activities implemented are not only carried out as a formal routine, but also able to become habits that are carried out consciously, routinely, and continuously in the daily lives of students.

Another inhibiting factor is the limited allocation of learning time due to the tight academic schedule, so the implementation of religious activities must be adjusted to the learning agenda in the madrasah. This condition has caused some religious habituation activities to not be carried out optimally and sustainably. In addition, there are still some guardians of students who do not fully understand the urgency of the religious habituation program, so that support and supervision in the family environment have not run optimally. The lack of parental involvement in supporting the implementation of the program has an impact on the inconsistency of students in carrying out religious activities outside the madrasah environment. This shows that the implementation of the religious habituation program still faces various challenges stemming from internal and external factors of students. Therefore, there is a need for synergy between the madrasah, family, and the community to support the implementation of religious habituation programs more effectively and sustainably. In addition, it is also necessary to have periodic evaluation and mentoring so that students can understand the purpose of each religious activity carried out. Thus, the religious habituation program is expected not only to be carried out as a formality activity, but also to become a habit that is carried out consciously, routinely, and consistently in the daily lives of students both in the madrasah environment and outside the madrasah.

DISCUSSION

The Policy of the Head of the Madrasah in Designing a Program for Habituation of Students' Religious Activities

The findings of the study show that madrasah heads have a central role in designing religious habituation programs through the integration of Islamic values into madrasah culture and activities. This finding can be explained through the theory of educational leadership put forward by (Romdhoni, 2024) which states that the principal is the main driver in building an organizational culture that supports the achievement of educational goals. A systematically designed policy shows that the head of the madrasah

functions not only as an administrator, but also as a (Abidin, 2025) leaders who direct the formation of students' character through sustainable religious programs.

The results of this study are in line with research that found that the success of the formation of students' religious character is greatly influenced by the ability of the principal to create an educational environment that supports the internalization of religious values. However, this study provides a different perspective because it shows that the program formulation process is carried out through deliberation with teachers and madrasah committees. The participatory approach shows that the success of the policy is not only determined by the individual capacity of the madrasah head, but also by the involvement of all stakeholders in the decision-making process. Practically, these findings indicate that madrasah heads need to develop collaborative leadership patterns in designing religious programs in order to gain broader support from madrasah residents. Theoretically, the results of this study reinforce the concept of transformational leadership in Islamic education which emphasizes the importance of collective participation in building religious culture. Further research can examine the relationship between participatory leadership models and the effectiveness of forming students' religious character in various types of madrasas.

Implementation of Madrasah Head's Policy in Optimizing Students' Religious Activities

The implementation of the religious habituation policy at MA Darul Ulum Semarang is carried out through various activities that are carried out regularly, such as congregational prayers, reading and writing the Qur'an, and habituating Islamic morals. This finding can be explained through the social learning theory developed by Bandura, which emphasizes that individuals learn through the process of observation and imitation of figures considered important in their environment. In the context of this study, teachers and madrasah heads function as models of religious behavior that are observed and imitated by students in their daily lives. The findings of this study are in line with the research (Prince, 2026) which states that the school's religious culture will be formed effectively if supported by the example of teachers and habits that are carried out consistently. However, the results of the study also show that the level of student participation still varies. These findings differ from studies (Haryati, 2025) who found that religious habituation programs were able to increase student engagement equally. These differences may be influenced by the characteristics of students, family backgrounds, and different levels of environmental support at each educational institution. The practical implication of the results of this study is the need to strengthen the mentoring and monitoring system so that all students can be actively involved in religious activities. From the theoretical side, this study shows that religious habituation is not enough to rely only on activity routines, but also requires example and continuous mentoring. Future research can develop an evaluation model that is able to measure the degree of internalization of religious values in more depth.

Supporting and Inhibiting Factors in Optimizing Students' Religious Activity Habituation

The results of the study show that the main supporting factors for religious habituation include the availability of worship facilities, conducive madrasah culture, and the involvement of teachers in

accompanying students. These findings are in line with the opinion (Afriani, 2026) which emphasizes that the success of religious character education is greatly influenced by the support of the school environment that allows students to gain meaningful learning experiences. A supportive environment will facilitate the process of internalizing religious values in students' daily lives.

On the other hand, this study found various obstacles, such as low awareness among some students, the influence of social media, limited time, and lack of optimal family support. These findings are in line with research (Muslich, 2022) Which explains that the main challenge of character education today is the insynchronization between the values instilled in schools and the realities faced by students outside the educational environment. In addition, the development of digital technology also presents new challenges in the process of internalizing religious values because students are exposed to various information that is not always in line with the values taught in madrasas. The findings suggest that successful religious habituation requires a holistic approach by involving schools, families, and communities simultaneously. Practically, madrasas need to build collaborative programs with parents through parenting activities and strengthening school-home communication. Theoretically, the results of this study expand the study of religious character education by placing social and digital environmental factors as important variables that affect the success of religious habituation programs. The next research can specifically examine the influence of digital media on the formation of religious character of the younger generation in the madrasah environment.

CONCLUSIONS AND SUGGESTIONS

CONCLUSION

The results of the study show that the policy of the head of the madrasah has an important role in optimizing the habituation of students' religious activities through the management of programs that are carried out in a structured, consistent, and sustainable manner in the madrasah environment. This policy is realized through the planning of religious programs, strengthening the example of teachers, implementing supervision of activities, and creating a madrasah culture that supports the habituation of religious values in the daily lives of students. The implementation of the program is carried out through various religious activities that are implemented regularly so that these activities are not only understood as formal activities or routines, but are directed to be habits that are carried out consciously and consistently by students. In addition, the success of the program implementation is also influenced by several supporting factors, such as the regularity of religious activities, a conducive madrasah environment, the involvement of teachers in student development, and the management of time and facilities that support the sustainability of the program. However, the implementation of religious activity habituation still faces several obstacles, such as the low awareness of some students, the influence of the social environment and digital media, limited time due to the busy academic schedule, and the lack of optimal family support in getting used to religious activities outside the madrasah environment.

SUGGESTIONS

Based on the results of the research, the head of the madrasah is expected to continue to strengthen the implementation of the religious activity habituation program through more consistent supervision, strengthening teacher examples, and periodic program evaluations so that religious activities do not only run as a formal routine, but really become a habit that is carried out consciously by students in daily life. In addition, cooperation between madrasahs, parents, and the community also needs to be improved to support the sustainability of religious activities outside the school environment. Furthermore, the next research is expected to develop a study on the policy of madrasah heads in optimizing the habituation of religious activities in a more in-depth and comprehensive manner. The next research can examine other aspects that have not been discussed in depth in this study, such as the effectiveness of religious habituation on changes in student behavior in the long term, the influence of digital media on the consistency of students' religious activities, and the strategy of madrasah heads in adjusting religious habituation programs to educational developments in the digital era. In addition, the use of more diverse research approaches is also expected to be able to provide broader and in-depth research results related to the development of religious activity habituation in the Islamic education environment.

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