

Strengthening Students' Discipline Through Religious Programs at MAN 1 Jombang

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Abstract: *Disciplinary character remains underexplored in existing studies on religious programs, which have predominantly focused on religious character formation and worship motivation. This study analyzes the implementation of religious programs in enhancing students' disciplinary character at Madrasah Aliyah Negeri 1 Jombang using a qualitative case study design. Data were collected through observation, interviews, and documentation, and analyzed using Miles and Huberman's interactive model. The findings reveal that nine structured religious programs including morning habituation, congregational prayers, BTQ (reading and writing Quran), takhassus, istighosah, Ramadan study, PHBI, Remas, and tahfidz cultivate disciplinary character through internalization processes ranging from behavioral compliance to intrinsic motivation, reflected in improved punctuality, worship consistency, regulatory adherence, and self-responsibility. Supporting factors include collective institutional commitment and active teacher modelling, while inhibiting factors include students' psychological reactance and insufficient family support. This study contributes a multi-layered analytical framework demonstrating that discipline is cultivated through social accountability, identity formation, and spiritual motivation within a faith-based educational context.*

Keywords: *religious programs; disciplinary character; habituation; Islamic education*

Abstrak: *Karakter disiplin siswa masih kurang dieksplorasi dalam penelitian tentang program keagamaan yang selama ini lebih berfokus pada pembentukan karakter religius dan motivasi ibadah. Penelitian ini menganalisis implementasi program keagamaan dalam meningkatkan karakter disiplin siswa di Madrasah Aliyah Negeri 1 Jombang menggunakan pendekatan kualitatif studi kasus. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, serta dianalisis menggunakan model interaktif Miles dan Huberman. Hasil penelitian menunjukkan bahwa sembilan program keagamaan meliputi pembiasaan pagi, sholat berjamaah, BTQ (baca tulis al-Qur'an), takhassus, istighosah, pengajian Ramadan, PHBI, Remas, dan tahfidz membentuk karakter disiplin melalui*

proses internalisasi dari kepatuhan perilaku menuju motivasi intrinsik, tercermin dari meningkatnya ketepatan waktu, konsistensi ibadah, kepatuhan tata tertib, dan tanggung jawab diri. Faktor pendukungnya meliputi komitmen kolektif warga madrasah dan keteladanan guru, sementara faktor penghambatnya mencakup reaktansi psikologis siswa dan kurangnya dukungan keluarga. Penelitian ini berkontribusi pada kerangka analitis berlapis yang menunjukkan bahwa disiplin dibentuk melalui akuntabilitas sosial, pembentukan identitas, dan motivasi spiritual dalam konteks pendidikan Islam.

Kata kunci: *program keagamaan; karakter disiplin; pembiasaan; pendidikan Islam*

Introduction

In Indonesia, education is a deliberately designed endeavor aimed at guiding and instructing individuals so that they may grow and develop into autonomous, responsible, creative, knowledgeable, physically and mentally healthy persons endowed with noble character. In accordance with Law Number 20 of 2003, the function and objective of national education are to develop learners' capacities and to shape a dignified national character and civilization, ultimately advancing the intellectual life of the nation.¹ National education aspires to cultivate fully developed Indonesian individuals those who possess faith and piety toward the Almighty, uphold moral integrity, demonstrate intellectual and practical competence, maintain physical and psychological well-being, exhibit independent and sound personalities, and embody a strong sense of social and national responsibility.²

Character education, therefore, must be instilled from an early age. Through early character formation, children are expected to develop positive dispositions, enabling them to distinguish right from wrong and to apply ethical values in their daily lives. Character education extends beyond cognitive understanding; it emphasizes habituation, whereby learners internalize, feel, and willingly practice virtuous behaviors.³

¹ Abdah Munfaridatus Sholihah and Windy Zakiya Maulida, "Pendidikan Islam Sebagai Fondasi Pendidikan Karakter," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 12, no. 1 (2020).

² Hidayat Rahmat Abdillah, *Ilmu Pendidikan "Konsep, Teori Dan Aplikasinya"* (Medan: Lembaga Peduli Pengembangan Pendidikan Indonesia, 2019), 24.

³ Abdah Munfaridatus Sholihah and Windy Zakiya Maulida, "Pendidikan Islam Sebagai Fondasi Pendidikan Karakter," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan*

The government, through national education policy, has identified eighteen core character values, including religiosity, honesty, tolerance, discipline, diligence, creativity, independence, democracy, curiosity, nationalism, patriotism, appreciation of achievement, peacefulness, a love of reading, environmental awareness, social concern, and responsibility. Among these, discipline emerges as a fundamental value, serving as a cornerstone for addressing moral crises and achieving success.⁴

In recent years, Islamic-based educational institutions have proliferated, seeking to integrate general education with the inculcation of religious and moral values.⁵ One such institution is Madrasah Aliyah Negeri 1 Jombang, which places a strong emphasis on character development through structured religious programs.⁶ The school leadership plays a pivotal role in formulating institutional goals and overseeing the implementation of religious habituation activities. Discipline is also embedded in daily academic practices, such as punctual attendance, collective prayers prior to lessons, and systematic monitoring of student participation.

Discipline constitutes a fundamental cornerstone for achieving success, both within formal educational settings and beyond. Students who demonstrate strong discipline typically possess effective time-management skills, enabling them to complete tasks according to schedule and to remain consistently oriented toward goal attainment.⁷

However, in practice, discipline remains a challenge for many individuals, encompassing multiple dimensions such as punctuality, adherence to rules, consistency in worship, and other forms of self-regulation. Various manifestations of indiscipline are still evident, including within madrasah environments. The low level of students' disciplinary character can be observed through recurring phenomena such as tardiness, a lack of responsibility in completing assignments, violations of school regulations, and dishonest behaviors such as cheating during

Agama 12, no. 1 (2020): 54,
<https://doi.org/https://doi.org/10.37680/qalamuna.v12i01.214>.

⁴ Muhammad Nawir et al., *Model Pendidikan Karakter Pada Mata Pelajaran Ilmu Pengetahuan Sosial Di Sekolah Dasar* (Serang: CV. Aa Rizky, 2020), 1:24.

⁵ Abuddin Nata, *Pendidikan Islam Di Indonesia: Sejarah, Pemikiran, Dan Perkembangannya* (Jakarta: Kencana, 2016), 74.

⁶ Departemen Agama RI, *Pedoman Pengembangan Madrasah Aliyah* (Jakarta: Direktorat Jenderal Pendidikan Islam, 2010), 12.

⁷ Saidiman Nasution, *Disiplin Dalam Pendidikan: Konsep Dan Implementasi* (Bandung: Remaja Rosdakarya, 2018), 59.

examinations. These conditions indicate that character education particularly in the domain of discipline has not yet been fully internalized by learners.

Empirically, similar conditions were identified at Madrasah Aliyah Negeri 1 Jombang. Preliminary observations revealed that, prior to the systematic and optimal implementation of religious programs, students exhibited behaviors indicative of weak discipline. These included habitual lateness, limited orderliness in classroom engagement, low awareness in performing acts of worship punctually, and a tendency to procrastinate in completing academic tasks. Such findings suggest that efforts to cultivate disciplinary character had not been maximized and required more structured and sustained intervention.

In response to these challenges, Madrasah Aliyah Negeri 1 Jombang has implemented religious programs as a strategic approach to strengthening students' disciplinary character. These programs were selected due to their capacity to instill values through habituation and exemplary practice. They are organized in a systematic, scheduled, and continuous manner, encompassing activities such as congregational Duha prayer, recitation of The Beautiful Names of Allah (*Asmaul Husna*), Qur'anic reading (*tadarus*), daily supplications, congregational Dhuhr and Asr prayers, BTQ (reading and writing Quran), Qur'anic memorization (*tahfidz*), Communal remembrance of Allah (*tahlil*), Collective supplication (*istighosah*), and the commemoration of Islamic holy days.

Several prior studies have examined themes closely related to the present research. Miftahul Jannah investigated the implementation of religious programs in cultivating religious character among students at MAN 4 Jombang using a qualitative approach.⁸ Abdul Muthalib examined religious programs aimed at enhancing students' worship motivation at SMP Insan Madani Boarding School, Jambi, also employing a descriptive qualitative method.⁹ Meanwhile, Eny Ermawati studied religious activities in building student character at MAN Karo in a broader sense.¹⁰

⁸ Miftahul Jannah, "Implementasi Program Keagamaan Sebagai Upaya Pembentukan Karakter Religius Peserta Didik Di Madrasah Aliyah Negeri 4 Jombang" (Skripsi, UIN Sunan Ampel, 2023).

⁹ Abdul Muthalib, "Implementasi Program Keagamaan Dalam Peningkatan Motivasi Ibadah Siswa Di Sekolah Menengah Pertama Insan Madani Boording School Kota Jambi" (Skripsi, Institut Agama Islam Nahdlatul Nuwalama Kebumen, 2021).

¹⁰ Eny Ermawati, "Implementasi Kegiatan Keagamaan Dalam Membangun Karakter Peserta Didik Madrasah Aliyah Karo" (Tesis, UINKHAS Jember, 2020).

All three studies share a common focus on religious programs as the primary object of inquiry, adopting qualitative approaches and collecting data through observation, interviews, and documentation. However, none of them specifically examined the implementation of religious programs in relation to enhancing students' disciplinary character within a Madrasah Aliyah Negeri context. This study aims to address that gap by focusing on the planning, implementation, as well as the supporting and inhibiting factors of religious programs at MAN 1 Jombang.

Accordingly, this study seeks to comprehensively investigate the forms of religious programs implemented at Madrasah Aliyah Negeri 1 Jombang, to analyze their implementation in enhancing students' disciplinary character, and to identify the supporting as well as inhibiting factors influencing their execution.

Research Method

This study employed a qualitative approach using a case study design to explore the implementation of religious programs in enhancing students' disciplinary character. A qualitative approach was selected to obtain an in-depth understanding of social phenomena within their natural context, particularly how religious activities shape students' discipline through habitual practices.¹¹

The research was conducted at *Madrasah Aliyah Negeri 1 Jombang*, Indonesia, which was selected purposively due to its structured and continuous religious programs. The object of the study focused on the implementation of religious activities such as daily habituation programs, congregational prayers, Qur'anic learning (BTQ), *tahfidz*, *istighosah*, and other Islamic activities, as well as their contribution to students' disciplinary character. In this study, disciplinary character is operationally defined as students' consistency in obeying rules, managing time, maintaining regular worship practices, and demonstrating responsibility in school activities.

Participants consisted of the head of the madrasah, vice principals, teachers involved in religious programs, and students. They were selected using purposive sampling based on their involvement and relevance to the research focus.

The researcher served as the primary instrument, supported by observation guidelines, interview protocols, and documentation sheets. Data were collected through three main techniques: (1) observation of

¹¹ M. Sobry Sutikno and Prosmala Hadisaputra, *Penelitian Kualitatif* (Lombok: Holistica Lombok, 2020), 10.

religious program implementation and student behavior, (2) in-depth interviews with key informants to capture perspectives and experiences, and (3) documentation analysis, including school records, program schedules, and activity reports.

Data analysis followed the interactive model of Miles and Huberman, which includes data reduction, data display, and conclusion drawing. Data reduction involved selecting and simplifying relevant information, while data display organized findings into systematic descriptions. Conclusions were drawn and continuously verified to ensure consistency and validity.¹²

To ensure data trustworthiness, this study applied triangulation techniques, including source triangulation (comparing data from different participants), method triangulation (observation, interviews, and documentation), and time triangulation. Additionally, credibility, dependability, transferability, and confirmability were maintained to ensure the rigor and reliability of the findings.

Result/Finding And Discussion

The findings indicate that the implementation of religious programs at Madrasah Aliyah Negeri 1 Jombang plays a strategically significant role in shaping students' disciplinary character. The analysis was conducted by systematically linking empirical findings with relevant theoretical frameworks, thereby generating a comprehensive understanding of how religious programs are implemented within the madrasah context.

Religious Programs at Madrasah Aliyah Negeri 1 Jombang

The findings reveal that religious programs at Madrasah Aliyah Negeri 1 Jombang are systematically designed and continuously implemented as a strategic effort to cultivate students' religious and disciplinary character. These programs constitute an integral component of the madrasah's broader mission to develop students who embody both religiosity and discipline. They are structured and sustained through a range of activities, including daily religious habituation, congregational prayers, *istighosah*, *tahfidz* programs, and other religious practices embedded within the school's daily life. Through these initiatives, students are not only equipped with religious

¹² Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis a Methods Sourcebook* (SAGE Publications, 1994).

knowledge but are also habituated to internalize and practice Islamic values in their everyday conduct.

This finding is consistent with Heri Gunawan's assertion that religious programs represent systematic efforts to instill religious values through habituation and direct experiential learning. Such programs aim to shape students' attitudes, behaviors, and character in accordance with religious teachings, ensuring that learners move beyond mere theoretical understanding toward the practical embodiment of these values in real-life contexts.¹³

From an Islamic perspective, the implementation of religious programs constitutes an integral part of the process of shaping a well-balanced Muslim personality, harmonizing both spiritual and behavioral dimensions. This is affirmed in the Word of Allah in the Qur'an:

وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

“And establish prayer; indeed, prayer restrains from all that is immoral and reprehensible.”

The verse indicates that religious practices are not merely ritualistic in nature but also serve a transformative function in shaping individual behavior and character. Accordingly, religious programs implemented in the madrasah play a crucial role in fostering a balance between students' spiritual intelligence and their social conduct.

Based on these findings, it can be inferred that the implementation of religious programs at Madrasah Aliyah Negeri 1 Jombang is not solely oriented toward enhancing religious understanding, but also toward cultivating students' character, particularly in terms of discipline, responsibility, and adherence to rules. The consistent and sustained execution of religious activities provides students with direct experiential engagement in practicing Islamic values, thereby fostering positive habits in their daily lives.

To gain a more nuanced understanding of how religious programs contribute to the development of students' disciplinary character at Madrasah Aliyah Negeri 1 Jombang, the subsequent discussion is organized around several key indicators established in this study. These indicators serve as analytical benchmarks to assess the extent to which religious programs influence the enhancement of students' disciplinary

¹³ Heri Gunawan, *Pendidikan Karakter Konsep Dan Implementasi* (Bandung: Alfabeta, 2022), 1.

character. Through this structured approach, the findings are expected to offer a more comprehensive and systematic account of the implementation of religious programs, aligned with the overall objectives of the research.

a. Morning Habituation

The findings indicate that daily religious habituation activities conducted each morning such as congregational Duha prayer, supplication, dhikr, and the recitation of The Beautiful Names of Allah (*Asmaul Husna*) contribute significantly to the development of students' disciplinary character, particularly in terms of punctuality and readiness for learning. These activities have proven effective in fostering discipline, especially with regard to timeliness, orderly participation, and preparedness for academic engagement.

The findings further demonstrate that consistently implemented religious habituation functions as an effective medium for cultivating disciplinary character through repetitive, practice-based experiences. This is in line with the theoretical perspective advanced by Arifin, who posits that religious activities constitute systematic efforts to instill religious values through habituation in daily life. Moreover, the implementation of these activities aligns with the conceptual framework proposed by Ahmad Zubaidi, which emphasizes that religious programs should encompass both structured planning and sustained execution.¹⁴ Thus, morning habituation activities can be classified as an effective form of daily religious programming in cultivating students' positive habits. Furthermore, this finding is reinforced by Muchlisin Rosidi, who asserts that behaviors performed consistently and repeatedly contribute to the formation of individual character, including discipline.

Beyond habituation, morning activities function as a psychological threshold that transitions students from unstructured home life into a disciplined institutional rhythm. The collective nature of these activities reciting *Asmaul Husna* and performing Duha prayer together also creates social cohesion and collective identity, making disciplined participation a group norm rather than an individual obligation.

These findings indicate that morning habituation does not merely instill discipline through repetition, but through a convergence of psychological priming, social belonging, and spiritual meaning that

¹⁴ Ahmad Zubaidi, *Imajinasi Dan Refleksi Kritis Pengembangan Pendidikan Islam* (Yogyakarta: K-Media, 2022), 92.

collectively make disciplined behavior both natural and desirable for students.

b. Congregational Dhuhr and Asr Prayers

Based on data derived from interviews and observations, the findings indicate that the implementation of congregational Dhuhr and Asr prayers at Madrasah Aliyah Negeri 1 Jombang is carried out routinely, systematically, and continuously on a daily basis. This activity requires students to pause their academic engagements, perform ablution, and participate in congregational prayers in an orderly manner within the madrasah mosque. Such practices reflect a structured habituation process that emphasizes time discipline, adherence to regulations, and responsibility in fulfilling religious obligations.

These findings demonstrate that congregational prayer functions not only as the fulfillment of religious duties but also as an effective medium for cultivating students' disciplinary character. This aligns with Arifin's perspective, which posits that religious activities constitute systematic efforts to instill religious values through habituation in daily life.¹⁵ Furthermore, this finding is reinforced by Febria Saputra and Hilmia, who argue that the regular practice of congregational prayer cultivates disciplinary character by requiring time management, compliance, and consistency in its implementation.

What makes midday and afternoon prayers particularly effective is their structural demand for interruption: students must actively disengage from academic activities, reorganize, and reassemble within a fixed time window. This repeated practice of structured transition trains inhibitory control the capacity to pause and redirect behavior which is foundational to all forms of disciplined conduct. Additionally, the physical routines of ablution and orderly movement to the mosque inscribe discipline into students' bodies through what Bourdieu describes as habitus: deeply ingrained behavioral dispositions that operate below conscious deliberation.

Accordingly, congregational Dhuhr and Asr prayers function as a sophisticated pedagogical mechanism through which discipline is inscribed into students' bodies, routines, and cognitive capacities through daily structured practice.

c. BTQ Program (Qur'anic Literacy: Reading and Writing the Qur'an)

¹⁵ A. Arifin, "Pengembangan Program Keagamaan Dalam Membentuk Karakter Peserta Didik Di Sekolah," *Jurnal Pendidikan Agama Islam* 8, no. 2 (2020): 117-130.

Based on data derived from interviews and observations, the findings indicate that the BTQ (reading and writing Quran) program at Madrasah Aliyah Negeri 1 Jombang is implemented in a structured and continuous manner, aiming to enhance students' proficiency in reading and writing the Qur'an while habituating them to engage with the Qur'an in daily life. Field findings reveal that the BTQ program contributes significantly to the development of students' disciplinary character, reflected in students' regular attendance, seriousness in learning, and consistency in practice.

This condition is consistent with Muchlisin Riadi's assertion that habituation is a continuous process that shapes individual behavior and character.¹⁶ Furthermore, this is reinforced by Hasby Isyari Nur and Noor Amiruddin, who assert that BTQ activities not only enhance Qur'anic reading proficiency but also instill values of discipline, patience, and responsibility.¹⁷ Such continuous habituation is further emphasized by Muslihah and Budiyanto, who argue that behaviors performed repeatedly evolve into ingrained habits.¹⁸

The BTQ program's disciplinary effect stems from the unique cognitive demands of Qur'anic learning itself. Mastering tajwid and Arabic script requires sustained focused attention, tolerance for incremental progress, and persistence cultivating effortful control, a dimension of self-regulation foundational to disciplined behavior. Moreover, because Qur'anic learning is inherently process-oriented with no shortcuts, students internalize that meaningful achievement requires consistent disciplined effort, directly countering adolescent tendencies toward instant gratification.

Accordingly, the BTQ program functions not only as a Qur'anic literacy initiative but as a disciplinary formation program in its own right, cultivating effortful control, process-oriented persistence, and spiritually motivated self-regulation.

¹⁶ Muchlisin Rosidi, *Metode Pembiasaan Dalam Pendidikan Karakter* (Bogor: Guepedia, 2021), 45.

¹⁷ Hasby Isyari Nur and Noor Amiruddin, "Implementasi Kegiatan Baca Dan Tulis Al Qur'an Dalam Menumbuhkan Karakter Qur'ani Pada Diri Peserta Didik," *Jurnal Pendidikan Islam Al- Ulmi* 8, no. 2 (2025).

¹⁸ Neni Nadiroti Muslihah and Cepi Budiyanto, "The Formation of Disciplined Character Through Habituation Methods in The Elementary School Environment," *Journal Social, Humanities, and Education Studies* 5, no. 2 (2022): 670.

d. *Takhasus* Program

The findings reveal that the *takhasus* program at Madrasah Aliyah Negeri 1 Jombang is implemented as a strategic effort to strengthen students' religious competencies in accordance with their specific interests and areas of specialization. The program emphasizes not only the deepening of religious knowledge but also the cultivation of responsibility, independence, and consistency in learning, focusing on worship practices, funeral management, memorization of short Qur'anic surahs, and training in daily acts of worship.

Field findings indicate that the *takhasus* program contributes significantly to the development of students' disciplinary character, reflected in active participation, seriousness, and sustained commitment. This is consistent with Imam Musbikin, who argues that discipline is formed through continuous training and habituation,¹⁹ and reinforced by Fahmi Iman, who states that the *takhasus* program fosters students' abilities in mastering particular fields determined by the institution.²⁰

Thus, the *takhasus* program cultivates a form of discipline rooted in personal commitment, mastery orientation, and internalized religious values rather than mere institutional compliance.

e. *Istighosab* (Collective supplication)

The research findings indicate that the *istighosab* program at Madrasah Aliyah Negeri 1 Jombang is conducted regularly every Friday and attended by all students, serving as a form of spiritual habituation that trains students to arrive punctually, participate in an orderly manner, and cultivate religious habits in daily life.

Field findings reveal that *istighosab* contributes not only to students' spiritual development but also to the formation of disciplinary character, reflected in consistency of attendance, solemnity during implementation, and compliance with established procedures. This is consistent with Rahma's view, as cited by Haryanti, which explains that

¹⁹ Imam Musbikin, *Pendidikan Karakter Disiplin* (Nusa Media, 2021).

²⁰ Much Fahmi Iman, "Implementasi Pembelajaran Program Takhasus Dalam Menumbuhkan Kemampuan Membaca Kitab Kuning Santri Pondok Pesantren Nurul Islam Antirogo Jember" (Skripsi, Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, 2023), 31.

istighosab functions as a medium for fostering students' spiritual awareness and self-control.²¹

Analytically, collective supplication in *istighosab* cultivates ego transcendence the capacity to subordinate personal impulses to a higher collective and spiritual purpose which is psychologically foundational to disciplined behavior. Furthermore, the weekly rhythm of *istighosab* establishes a ritual calendar that structures students' experience of time and collective obligation, reinforcing and complementing the daily disciplinary rhythms of other religious programs.

Therefore, *istighosab* cultivates disciplinary character through the psychological dynamics of collective spiritual surrender, communal identity reinforcement, and rhythmic temporal commitment.

f. Ramadan Islamic Study Program

The Ramadan Islamic study program at Madrasah Aliyah Negeri 1 Jombang is deliberately designed and organized annually, with external speakers invited and instructional texts predetermined to ensure relevance to students' educational and spiritual needs. The program is conducted intensively and systematically throughout Ramadan, intended to enhance religious understanding while cultivating orderly conduct and disciplined behavior.

Field observations indicate that the program contributes significantly to disciplinary character development, particularly in punctuality, consistency, and adherence to regulations. This is consistent with Alfisyah's view that *pengajian* serves as a medium for the transmission and internalization of Islamic values, and reinforced by Imam Musbikin and Muslihah and Budiyanto, who argue that discipline is formed through consistent and continuous practice.²²

The Ramadan program's unique disciplinary power lies in its convergence of spiritual intensity and structured learning. During Ramadan, students already practice heightened self-regulation through fasting, creating a peak learning environment in which disciplinary messages are received by psychologically prepared and spiritually motivated learners. Additionally, exposure to external speakers broadens students' identity models of disciplined Muslim character

²¹ Nik Haryanti, Liatul Rahmah, and Dinar Nanda, "Pengaruh Istighosah Terhadap Pengendalian Emosi Jama'ah Majelis Ta'lim Miftahul Huda Desa Pojok Kecamatan Pongok Kabupaten Blitar," *Jurnal Ilmiah Sosial Agama* 7, no. 1 (2024).

²² Alfisyah, "Pengajian Dan Transformasi Sosiokultural Dalam Masyarakat Muslim Tradisionalis Banjar," *Jurnal Dakwah Dan Komunikasi* 3, no. 1 (2020): 2.

beyond the immediate school context, connecting institutional discipline to a larger narrative of personal and religious flourishing.

Therefore, the Ramadan program functions as a uniquely intensive character formation experience that leverages spiritual intensity, immersive structure, and diverse social modelling to cultivate disciplinary character at a depth that routine programming alone cannot achieve.

g. Commemoration of Islamic Holy Days

The research findings indicate that the Commemoration of Islamic Holy Days (*Peringatan Hari Besar Islam / PHBI*) program at Madrasah Aliyah Negeri 1 Jombang encompasses commemorations of significant Islamic occasions such as the Prophet's Birthday (*Maulid Nabi*), *Isra' Mi'raj*, and *Nuzulul Qur'an*. These activities are not merely ceremonial in nature, but also function as a medium of Islamic propagation (*syiar Islam*) and as an opportunity to deepen students' understanding of important events in Islamic history.

Field findings reveal that PHBI activities contribute significantly to disciplinary character, particularly in obedience to regulations, responsibility, and active participation. This is consistent with Eddy Saputra, who states that Islamic holy day commemorations promote Islamic values and historical consciousness,²³ and reinforced by Narwanti and Aqib, who assert that discipline is reflected in obedient and orderly behavior in carrying out responsibilities.²⁴

Therefore, PHBI strengthens disciplinary character not only through ceremonial participation but through narrative identification with Islamic exemplars and the practical development of complex organizational and social disciplinary competencies.

h. Mosque Youth Organization

Based on the research findings, Remas at Madrasah Aliyah Negeri 1 Jombang serves as a student development forum oriented toward mosque-based activities, intellectual enrichment, and skills development, functioning as a medium for character building through organizational experience and social responsibility.

Field findings indicate that Remas significantly contributes to disciplinary character, particularly in responsibility, commitment, and

²³ Eddy Saputra and Achmad Muhajir, "Penanaman Dan Penguatan Nilai-Nilai Keislaman Melalui Perayaan Hari Besar Islam," *Jurnal Al Ashriyyah* 5, no. 1 (2019).

²⁴ Septiana Intan Pratiwi, "Pengaruh Ekstrakurikuler Pramuka Terhadap Karakter Disiplin Siswa SD," *Edukatif: Jurnal Ilmu Pendidikan* 2, no. 1 (2020).

compliance with organizational regulations. This is consistent with Siswanto, who argues that discipline reflects obedience to rules and readiness to fulfill responsibilities, and reinforced by Tu'u, who states that role models, environment, and continuous practice constitute the primary factors in discipline formation.²⁵

Remas is analytically distinctive because it shifts disciplinary formation from teacher-directed to student-directed contexts. Students exercise discipline in relation to peers rather than adult authority, cultivating horizontal accountability a more mature form of self-discipline rooted in genuine personal commitment. This develops organizational citizenship behavior: a proactive and cooperative disposition that reflects deep internalization of institutional values and genuine commitment to collective goals. Therefore, Remas cultivates a mature, self-directed, and collectively oriented form of discipline that extends beyond institutional rule-following into genuine personal and social accountability.

i. *Tabfīd* (Qur'anic memorization) Program

The research findings reveal that the *tabfīd* al-Qur'an program at Madrasah Aliyah Negeri 1 Jombang is implemented as a concrete manifestation of Islamic education, designed not merely to produce Qur'anic memorizers but to shape Muslim individuals who uphold the Qur'an as a comprehensive guide for life, implemented continuously through regular memorization and *muroja'ah* activities. The field findings are in line with the opinion of Nur Hayati, as cited by Merliana and Aisyah Putri, who argue that the *tabfīd* program cultivates Muslim individuals who make the Qur'an the foundation of their daily lives, nurturing students with noble character and a strong sense of discipline.²⁶

Tabfīd represents the most cognitively and psychologically demanding form of disciplinary formation in the program ecosystem. Memorizing and regularly revising the Qur'an requires students to confront frustration, manage forgetting, and sustain commitment over months and years directly cultivating grit: the combination of passion and perseverance for long-term goals that Duckworth identifies as foundational to disciplined character. Crucially, the sacred significance

²⁵ Muhammad Arifin, "Strategi Manajemen Perubahan Dalam Meningkatkan Disiplin Di Perguruan Tinggi," *Jurnal: Edutech* 3, no. 1 (2018).

²⁶ Merliana and Aisyah Putri, "Efektivitas Kegiatan Pembiasaan Pagi Dalam Memperkuat Hafalan Siswa," *Irsyaduna: Jurnal Studi Kemahasiswaan* 5, no. 2 (2025): 405–17.

of memorizing divine revelation elevates students' motivational orientation from academic achievement to spiritual vocation, providing intrinsic motivation of exceptional depth and durability. Therefore, the *tahfidz* program serves as the most intensive medium for disciplinary character formation, cultivating psychological resilience, long-term perseverance, and spiritually grounded self-discipline through the uniquely demanding and sacred practice of Qur'anic memorization.

Implementation of Religious Programs in Enhancing Disciplinary Character at Madrasah Aliyah Negeri 1 Jombang

The findings of this study demonstrate that the implementation of religious programs at Madrasah Aliyah Negeri 1 Jombang plays a strategic role in fostering students' disciplinary character. The analysis was conducted by correlating empirical findings with relevant theoretical frameworks, thereby generating a comprehensive understanding of the implementation of religious programs within the madrasa environment.

This finding is consistent with the perspective of Friedrich Wilhelm Foerster, who argues that character constitutes a stable quality within an individual, cultivated through continuous and consistent practice.²⁷ It is further reinforced by the view of Al-Ghazali, who explains that character is an inherent disposition embedded within the soul, enabling individuals to act spontaneously without prolonged deliberation.²⁸ Consequently, discipline should not merely be understood as obedience to regulations, but rather as the outcome of repetitive habituation that gradually becomes an integral part of students' personalities.

From the perspective of Islamic education, the cultivation of disciplinary character is also closely associated with the habituation of righteous deeds as a manifestation of human responsibility before Allah SWT, as stated in the Qur'anic verse:

وَقُلْ اِعْمَلُوا فِى سَبِيْلِ اللّٰهِ عَمَلِكُمْ

“And say, ‘Work [righteousness], for Allah will observe your deeds...”

²⁷ Mohammad Ahsanul Khaq, “Membentuk Karakter Religius Peserta Didik Melalui Metode Pembiasaan,” *Jurnal Prakarsa Paedagogia* 2, no. 1 (2019): 23.

²⁸ Dakir, *Manajemen Pendidikan Karakter: Konsep Dan Implementasinya Di Sekolah Dan Madrasah* (Yogyakarta: K-Media, 2019), 24.

Based on these findings, it can be inferred that the implementation of religious programs at Madrasah Aliyah Negeri 1 Jombang functions not only as a spiritual activity, but also as a medium for shaping disciplinary character through continuous habituation. Accordingly, religious programs serve as an effective instrument for cultivating students' discipline by integrating religious values, habitual practices, and direct experiences within everyday life.

Furthermore, the discussion concerning the application of Islamic values in educational practices will be elaborated through several principal indicators, namely punctuality, consistency in worship, adherence to regulations, and personal responsibility.

a. Punctuality

The findings reveal that students' punctuality at Madrasah Aliyah Negeri 1 Jombang is reflected in their habit of arriving on time for religious activities such as congregational prayers, morning habituation programs, and *tahfidz* activities. Students were observed to be present at the activity venues before the programs commenced, while some even arrived earlier without requiring reminders. Teachers also reported that students who had previously been frequently late gradually became accustomed to attending punctually.

Field observations indicate that this transformation occurred through a repetitive and structured habituation process. Students who initially required constant guidance progressively developed an awareness of the importance of valuing time and participating in activities according to schedule. This demonstrates that time discipline does not emerge instantaneously; rather, it is cultivated through a continuous process of training and habituation.

However, a deeper analysis reveals that the effectiveness of religious programs in fostering punctuality cannot be attributed solely to rule enforcement or institutional pressure. The congregational nature of these activities introduces a powerful social accountability mechanism. When prayers and habituation programs are conducted collectively, lateness becomes socially visible it disrupts the group, draws attention, and creates a sense of social discomfort. This peer-induced pressure functions as a non-coercive yet highly effective regulator of behavior. Students arrive on time not merely because they are required to, but because belonging to the group demands it. This dynamic aligns with Bandura's social learning theory, which posits that behavior is significantly shaped through social observation, modelling,

and accountability to peers rather than through individual reinforcement alone.

Furthermore, the structured and recurring schedule of religious activities gradually reconfigures students' internal orientation toward time. Initially perceived as an external demand, punctuality progressively becomes an internalized value as students repeatedly experience the rhythm of disciplined participation. This process reflects what psychologists describe as the transition from extrinsic to intrinsic motivation a shift that occurs not through instruction alone, but through sustained experiential engagement. The religious framework further deepens this process, as punctuality in worship carries theological significance; being on time for prayer is understood not merely as institutional compliance but as an act of devotion and respect toward Allah SWT, thereby elevating the motivational basis of disciplined behavior.

These findings are in line with the opinion of Aqib, as cited by Septiana Intan Pratiwi in the *Jurnal Ilmu Pendidikan: Edukatif* article entitled “*Pengaruh Ekstrakurikuler Pramuka Terhadap Karakter Disiplin Siswa SD*”, which states that disciplinary character is reflected through orderly behavior and compliance with established rules. Examples of discipline include arriving punctually, completing tasks properly, and obeying applicable regulations. This condition also corresponds with the view of Heri Gunawan, who asserts that character is formed through continuous habituation,²⁹ and is further strengthened by Ni Putu Suwardani, who explains that character represents a distinctive personal trait developed through repetitive processes in everyday life.³⁰

Therefore, students' punctuality in religious activities does not merely signify compliance with institutional regulations, but reflects a deeper process of character formation in which social dynamics, theological motivation, and habitual practice converge to produce disciplined behavior that becomes embedded within students' daily lives.

b. Consistency in Worship

The findings of this study indicate that students' consistency in worship is reflected in their active participation in religious activities such as congregational prayers, *istighosah*, and collective supplications

²⁹ Gunawan, *Pendidikan Karakter Konsep Dan Implementasi*, 8.

³⁰ Ni Putu Suwardani, *Quo Vadis Pendidikan Karakter Dalam Merajut Harapan Bangsa Yang Bermartabat* (Bali: UNHI Press, 2020), 21.

conducted on a regular basis. The observable transformation in students' attitudes demonstrates a shift from compulsion to personal necessity in worship practices, indicating the internalization of disciplinary values within the students themselves. This transformation signifies that worship activities gradually evolved from being perceived as obligations into habitual practices and ultimately personal needs.

Field observations further reveal that such consistency was cultivated through continuous and systematically scheduled activities. Students became accustomed to performing acts of worship regularly without requiring constant direction from teachers. This suggests that the habit of worship had gradually become deeply embedded within the students' daily lives.

Analyzing this transformation more critically, the process of internalization can be understood through Kelman's three-stage model of attitude change: compliance, identification, and internalization. In the initial stage, students participate in worship primarily because it is mandated by the institution their behavior is externally motivated and contingent on supervision. Over time, however, repeated participation fosters identification, wherein students begin to associate worship with group belonging and personal identity as members of a faith-based educational community. At the final stage, internalization occurs when worship is no longer experienced as obligation but as a genuine personal need a state in which the value of discipline has been fully absorbed into the student's self-concept.

This internalization process is further supported by the psychological principle of behavioral consolidation. Repeated engagement in structured worship activities strengthens neural pathways associated with routine and self-regulation, making disciplined behavior progressively more automatic and less effortful. The religious dimension adds a layer of meaning that accelerates this process: acts of worship are imbued with spiritual significance, and consistency in worship is understood as a reflection of one's commitment to faith. This theological framing transforms discipline from a behavioral requirement into a spiritual virtue, providing students with a deeper and more enduring motivation to remain consistent.

Moreover, the social dimension of collective worship plays a critical role in sustaining consistency. Participating in congregational prayers and *istighosah* creates a shared ritual experience that reinforces

group identity and mutual accountability. Students who observe their peers engaging sincerely in worship are more likely to do the same, as social norms within the group gradually normalize consistent religious practice.

These findings are consistent with the perspective of Heri Gunawan in his book *Pendidikan Karakter Konsep dan Implementasi*, in which he argues that an individual's character is formed through activities performed repeatedly and consistently. Over time, such practices evolve beyond mere habits and become profound characteristics embedded within one's personality, thereby distinguishing individuals from others.³¹ This view is further reinforced by Al-Ghazali, who asserts that character constitutes an inherent disposition within the soul that enables individuals to act automatically,³² as well as by Friedrich Wilhelm Foerster, who emphasizes that character represents a stable quality serving as an individual's identity.³³

Therefore, students' consistency in worship demonstrates that discipline is not merely shaped through external regulations, but through a multi-layered process of internalization encompassing psychological conditioning, theological motivation, and social reinforcement all of which converge to transform habitual practice into genuine self-awareness and disciplinary character.

c. Adherence to School Regulations

The findings demonstrate that students' adherence to school regulations is reflected in their willingness to comply with institutional rules, maintain order during activities, and follow teachers' instructions appropriately. Teachers also reported that students who actively participated in religious programs tended to display higher levels of discipline and orderliness compared to those who were less involved.

Field observations indicate that adherence to regulations was developed through continuous habituation and consistent reinforcement of rules. Students who became accustomed to following regulations within religious activities found it easier to apply similar discipline in their everyday lives. This suggests that religious activities play a significant role in cultivating obedience to rules and regulations.

³¹ Gunawan, *Pendidikan Karakter Konsep Dan Implementasi*.

³² Dakir, *Manajemen Pendidikan Karakter: Konsep Dan Implementasinya Di Sekolah Dan Madrasah*.

³³ Ahsanulhaq, "Membentuk Karakter Religius Peserta Didik Melalui Metode Pembiasaan."

A more analytical reading of these findings raises an important question: is the higher level of discipline observed among active participants a direct product of the religious programs, or does it reflect a prior disposition that is, students who are already inclined toward discipline are more likely to engage actively in religious activities. While the data does not allow for a definitive causal claim, the longitudinal nature of the habituation process and teacher testimonies suggesting observable behavioral change over time lend credibility to the argument that program participation plays a formative, rather than merely selective, role.

The mechanism through which religious programs foster regulatory compliance can be understood through the concept of norm internalization within institutional settings. Religious activities at MAN 1 Jombang are governed by clear expectations arriving on time, maintaining silence during prayer, following the sequence of rituals that are consistently enforced and collectively observed. Repeated exposure to this structured normative environment gradually shapes students' behavioral schemas, making rule-following a default orientation rather than a conscious deliberate act. This process reflects what sociologists describe as institutional socialization, wherein individuals absorb the norms and values of the institution through sustained participation in its practices.

Furthermore, the religious framing of these regulations adds a dimension of moral authority that purely secular rules may lack. When students understand that orderliness and obedience are not merely institutional demands but expressions of Islamic values such as maintaining the sanctity of prayer or respecting the congregation compliance becomes motivated by a sense of moral and spiritual obligation rather than fear of punishment. This shift from coercive to normative compliance represents a deeper and more sustainable form of discipline.

These findings are aligned with the opinion of Siswanto, as cited by Muhammad Arifin in the *Jurnal Edutech* article entitled “*Strategi Manajemen Perubahan dalam Meningkatkan Disiplin di Perguruan Tinggi*”, which states that disciplinary character refers to an attitude of respecting and obeying existing regulations, whether written or unwritten. Discipline also entails readiness to implement such regulations and to accept sanctions when violating assigned duties and responsibilities. This perspective is further strengthened by Imam

Musbikin,³⁴ who explains in his work that discipline functions as an educational instrument for shaping students' behavior.³⁵

Accordingly, students' adherence to school regulations reflects not simply rule-following behavior, but the outcome of a complex process of institutional socialization and moral internalization through which religious norms gradually reconfigure students' behavioral dispositions and value orientations.

d. Self-Responsibility

The findings reveal that students' sense of self-responsibility at Madrasah Aliyah Negeri 1 Jombang is reflected in their willingness to undertake responsibilities such as serving as prayer leaders (*imam*), callers to prayer (*muadzjin*), or coordinators of religious activities. Students also demonstrated sincerity and commitment in participating in activities without requiring continuous supervision. One teacher explained that students who were frequently entrusted with responsibilities tended to become more disciplined and exhibited greater initiative in carrying out their duties.

Field observations further indicate that self-responsibility was cultivated through active involvement and repetitive practice. Students who were entrusted with responsibilities gradually became accustomed to fulfilling their duties effectively, thereby fostering independence and discipline within themselves. This demonstrates that discipline is not solely associated with obedience to rules, but also with an individual's capacity to manage personal responsibilities and self-regulation.

Analyzing this more deeply, the practice of assigning students to roles such as imam or *muadzjin* constitutes a deliberate pedagogical strategy that operates through the mechanism of identity-based motivation. When a student is entrusted with a visible and meaningful role within a religious community, it triggers a process of identity formation the student begins to perceive themselves not merely as a passive participant but as an active agent responsible for the spiritual experience of the group. This shift in self-perception fundamentally alters their motivational orientation: responsibility is no longer experienced as an external demand but as an expression of who they are and who they aspire to be.

³⁴ Arifin, "Strategi Manajemen Perubahan Dalam Meningkatkan Disiplin Di Perguruan Tinggi," 124.

³⁵ Musbikin, *Pendidikan Karakter Disiplin*.

This process resonates with Erikson's theory of identity development, which holds that adolescents actively construct their identities through meaningful social roles and responsibilities. By providing students with opportunities to lead and coordinate religious activities, the madrasah effectively channels the natural identity-seeking impulse of adolescence into the formation of disciplined and responsible character. The religious context further amplifies this effect: leading prayer carries spiritual weight, and students who assume this role are simultaneously developing discipline and cultivating a sense of accountability before both the community and Allah SWT.

Moreover, the progressive nature of responsibility assignment moving from observer to participant to leader reflects a scaffolded approach to character development. Students develop self-discipline not through abstract instruction but through graduated real-world experience, wherein each stage of involvement deepens their sense of ownership and commitment. This experiential dimension is critical: discipline rooted in personal experience and meaningful role engagement is far more durable than that produced by compliance alone.

These findings correspond with the perspective of Thomas Lickona in his book *Educating for Character*, in which he regards discipline as an instrument for strengthening the values of respect and responsibility, emphasizing that the ultimate objective of discipline is self-discipline.³⁶ This view is further reinforced by Imam Musbikin, who states that discipline functions as an educational tool for shaping students' behavior in accordance with taught values,³⁷ and is additionally supported by the perspective of Rose Mini, who explains that discipline constitutes a process of guidance aimed at forming orderly and responsible behavioral patterns.³⁸

Therefore, students' self-responsibility is not simply the product of assigned duties, but the outcome of a carefully structured process of identity formation and experiential learning through which students gradually develop an internal sense of accountability that reflects both disciplinary character and moral autonomy.

³⁶ Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (New York: Bantam Books, 1991), 168.

³⁷ Musbikin, *Pendidikan Karakter Disiplin*.

³⁸ Rose Mini Agoes Salim, *Disiplin Pada Anak* (Jakarta: Direktorat Pembinaan Pendidikan Anak Usia Dini, Kementerian Pendidikan Nasional, 2011), 17.

Supporting and Inhibiting Factors in the Implementation of Religious Programs to Enhance Disciplinary Character at Madrasah Aliyah Negeri 1 Jombang

a. Supporting Factors

1) Collective Commitment of the Entire School Community

The collective commitment of all members of the madrasah constitutes a primary factor supporting the successful implementation of religious programs. This commitment is reflected in institutional policies, active teacher involvement, and student participation. The shared vision among the principal, vice principals, teachers, education staff, and students demonstrates that religious programs are not perceived as supplementary activities, but rather as an integral component of the institution's mission to cultivate students' disciplinary character.

Beyond its surface manifestation as institutional alignment, this collective commitment functions as a form of organizational culture a shared system of values, norms, and practices that shapes the behavior of all members within the institution. When the principal, teachers, staff, and students collectively embrace religious programs as central to the institution's mission, the programs are no longer experienced as external impositions but as expressions of a shared identity. This cultural embeddedness is what distinguishes superficial program implementation from genuine character formation: students are not simply complying with rules, but participating in a value system that the entire community upholds and models. The coherence between institutional policy, teacher behavior, and student expectation creates a self-reinforcing normative environment in which discipline is the cultural default rather than the exception.

2) Active Teacher Involvement and a Supportive School Environment

Active teacher involvement in mentoring and supervision is one of the key supporting factors in the implementation of religious programs at Madrasah Aliyah Negeri 1 Jombang. Teachers function not only as technical implementers, but also as mentors and guides in every religious activity. Student moral development is significantly influenced by the school environment. In this context, the school environment

encompasses the surrounding physical setting, facilities and infrastructure, as well as learning media and resources.³⁹

The significance of teacher involvement, however, extends beyond supervisory function. Teachers who actively participate in religious activities alongside students serve as living models of the disciplinary values the programs seek to instill. This modeling effect is psychologically powerful: adolescents are highly attuned to the authenticity of adult behavior, and teachers who embody the values they teach lend credibility and moral authority to the educational process. When students observe their teachers arriving early for congregational prayer, engaging sincerely in supplications, and maintaining order during activities, they receive a powerful implicit message that discipline is not merely a student obligation but a universally valued way of being. This dynamic transforms the school environment into what Bronfenbrenner describes as a proximal developmental context an immediate social setting that actively shapes students' values and behaviors through sustained relational engagement.

3) Adequate Facilities and Parental Support

The availability of adequate facilities and parental support also serves as an essential supporting factor in the implementation of religious programs. Facilities such as mosques, halls, and other supporting spaces enable religious activities to be conducted in an orderly, comfortable, and conducive manner, thereby facilitating students' disciplined participation. In addition, parental support within the family environment has a significant impact on students' development, enhancing their enthusiasm and motivation.⁴⁰

Analytically, the role of physical facilities should not be understood merely in logistical terms. The presence of a dedicated mosque or prayer hall within the school environment creates a spatial reminder of the institution's religious identity and values. Physical spaces carry symbolic meaning: a well-maintained mosque signals that worship is taken seriously, communicating to students that discipline in religious practice is a valued institutional priority. Meanwhile, parental support represents the critical bridge between the school's character formation

³⁹ Ahmad Fahmi Alfian, "Upaya Guru Pendidikan Agama Islam Dalam Meningkatkan Kesadaran Beribadah Siswa," *Al'Ulum Jurnal Pendidikan Islam* 2, no. 2 (2022).

⁴⁰ Muslim, *Pengaruh Perhatian Orang Tua Terhadap Prestasi Belajar Anak Dalam Mata Pelajaran Pendidikan Agama Islam* (Yogyakarta: C. Budi Utama, 2020).

efforts and the home environment. When parents reinforce at home the values cultivated at school encouraging punctuality in worship, maintaining consistent routines, and expressing appreciation for their children's religious engagement the internalization of discipline is substantially accelerated. Conversely, the absence of this home reinforcement creates a discontinuity that weakens the transfer of school-based learning to broader life contexts.

b. Inhibiting Factors

1) Low Motivation Among Some Students

One of the challenges in implementing religious programs is the low motivation among some students, which results in suboptimal participation in activities. Not all students possess the same level of awareness and internal drive to actively engage in religious programs. This disparity affects the overall effectiveness of program implementation and the consistency of disciplinary development.

This motivational deficit warrants deeper psychological analysis. Adolescence is a developmental stage characterized by identity exploration, autonomy-seeking, and heightened sensitivity to peer influence. For some students, mandatory participation in religious programs may be experienced as a threat to their sense of autonomy a perception that can generate psychological reactance, wherein individuals resist or disengage from activities they feel compelled to perform. Additionally, students who lack a strong personal identification with religious values may experience the programs as externally imposed rituals devoid of personal meaning, rendering sustained motivation difficult to maintain. This ideological dissonance between the institution's religious framework and the student's personal value system represents a deeper challenge than mere behavioral non-compliance. Addressing it requires not only structural incentives but pedagogical approaches that connect religious practices to students' personal experiences, aspirations, and questions of meaning.

2) Fatigue Due to a Dense Schedule of Activities

Fatigue resulting from a dense schedule of activities is another inhibiting factor in the implementation of religious programs at Madrasah Aliyah Negeri 1 Jombang. Students are not only required to attend academic classes throughout the day but are also involved in various regularly scheduled religious activities. The combination of

continuous academic learning and structured religious programs may lead to physical and mental exhaustion.

The issue of fatigue must be understood within the broader context of cognitive and physical load management. Adolescents have finite attentional and energetic resources, and when these are depleted by an overly demanding schedule, the quality of engagement in all activities academic and religious alike inevitably declines. More critically, chronic fatigue can undermine the very internalization process that religious programs seek to facilitate: when students participate in worship in a state of exhaustion, the experience is less likely to be meaningful or formative, potentially reducing religious activities to mechanical performance rather than genuine spiritual engagement. This represents a structural tension within the institution's approach the aspiration to cultivate deep disciplinary character through comprehensive programming must be balanced against the psychological and physiological realities of student capacity.

3) Suboptimal Family Support

Insufficient support from the family environment also acts as a hindering factor, as not all students receive consistent habituation of discipline and worship practices at home. Lack of time supervision and limited encouragement to participate in religious activities may weaken the continuity of disciplinary reinforcement that has been developed at school. Parental attention plays a crucial role in supporting students' learning process. However, in some cases, limited parental involvement reduces students' learning effectiveness at school.⁴¹

The family's role in character formation is not merely supplementary but foundational. Research in developmental psychology consistently demonstrates that the home environment constitutes the primary context for the formation of values, habits, and self-regulatory capacities. When the disciplinary values cultivated at school are not reinforced or worse, contradicted at home, students face a form of value incongruence that complicates the internalization process. A student who is expected to maintain punctuality and consistency in worship at school but encounters a home environment characterized by irregular routines and limited religious engagement must navigate competing normative frameworks, which can undermine behavioral consistency and weaken long-term character development.

⁴¹ Muslim, *Pengaruh Perhatian Orang Tua Terhadap Prestasi Belajar Anak Dalam Mata Pelajaran Pendidikan Agama Islam*.

This challenge points to the necessity of extending the institution's character formation efforts beyond the school walls through structured parent engagement programs, thereby creating a more coherent and reinforcing developmental ecosystem for students.

Conclusion

The findings of this study indicate that the religious program at Madrasah Aliyah Negeri 1 Jombang is designed in a systematic, structured, and sustainable manner as part of an effort to cultivate students' religious values and disciplinary character. The program encompasses daily religious habituation, congregational prayers, BTQ (reading and writing Qur'an) activities, *takhasus* (specialized religious learning), *istighosah* (collective supplication), Ramadan religious lectures, Islamic commemorative events (PHBI), youth mosque activities (*Remaja Masjid/Remas*), and *tahfidz* (Qur'anic memorization) programs. These activities are not solely oriented toward enhancing students' religious understanding, but also emphasize direct practice through consistent habituation in students' daily lives.

The implementation of the religious program has proven effective in strengthening students' disciplinary character. This is reflected in several key indicators, namely punctuality, consistency in worship, adherence to school regulations, and personal responsibility. The continuous habituation process embedded within religious activities fosters students' internal awareness, such that discipline does not merely emerge as obedience to external rules, but gradually develops into an integral part of their character and daily habits.

The success of the program implementation is supported by several contributing factors, including the collective commitment of the entire school community, active teacher involvement as mentors, a conducive school environment, adequate facilities and infrastructure, and parental support. Nevertheless, certain inhibiting factors remain, such as low motivation among some students, fatigue caused by a dense schedule of activities, and suboptimal support from the family environment. Therefore, it is necessary to strengthen students' intrinsic motivation, develop more varied program management, and enhance more intensive collaboration between the school and parents in order to ensure that the implementation of religious programs can proceed optimally and sustainably in shaping students' disciplinary character.

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