

Institutionalizing Religious Habituation Through Lecture SOPs: A Qualitative Study of Student Character Formation

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Abstract: This study aims to examine the institutionalization of religious habituation through lecture Standard Operating Procedures (SOPs) as a strategy for student character formation. The religious habituation analyzed includes tawasul, the recitation of Sholawat Fatih, the reading of institutional and study program vision and mission statements, and the reading of financial principles, which are routinely conducted before lectures begin. This research employs a qualitative approach with a descriptive-analytical design. Data were collected through observation, in-depth interviews, and document analysis involving institutional leaders, lecturers, and students as key informants. Data analysis was conducted interactively through data reduction, data display, and conclusion drawing. The findings indicate that religious habituation institutionalized through lecture SOPs contributes significantly to the development of student character, particularly in strengthening religiosity, discipline, academic responsibility, humility (tawadhu'), social solidarity, and learning motivation. Moreover, this practice fosters a religious, conducive, and worship-oriented academic atmosphere, positioning learning activities not merely as academic obligations but also as acts of devotion to Allah SWT. The study concludes that structured and policy-based religious habituation serves as an effective instrument for internalizing Qur'anic values and reinforcing academic culture in Islamic higher education institutions.

Keyword: Religious habituation, student character, lecture SOP, Islamic education, STIT Al-Urwatul Wutsqo

Abstrak: Penelitian ini bertujuan untuk menganalisis pelebagaan pembiasaan religius melalui Standar Operasional Prosedur (SOP) perkuliahan sebagai strategi pembentukan karakter mahasiswa. Pembiasaan religius yang dikaji meliputi kegiatan tawasul, pembacaan sholawat Fatih, pembacaan visi dan misi institusi serta program studi, dan pembacaan prinsip-prinsip keuangan yang dilaksanakan secara rutin sebelum perkuliahan dimulai. Penelitian ini menggunakan pendekatan kualitatif dengan desain deskriptif-analitis. Teknik pengumpulan data dilakukan melalui observasi, wawancara mendalam, dan studi dokumentasi, dengan informan yang terdiri atas pimpinan institusi, dosen, dan mahasiswa. Analisis data dilakukan secara interaktif melalui tahap reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pembiasaan religius yang dilembagakan melalui SOP perkuliahan berkontribusi signifikan terhadap pembentukan karakter mahasiswa, khususnya dalam aspek religiusitas, kedisiplinan, tanggung jawab akademik, sikap tawadhu', solidaritas sosial, dan motivasi belajar. Selain itu, praktik ini mampu menciptakan suasana akademik yang religius, kondusif, dan berorientasi ibadah, sehingga pembelajaran tidak hanya dimaknai

sebagai aktivitas akademik, tetapi juga sebagai bagian dari pengabdian kepada Allah SWT. Penelitian ini menegaskan bahwa pembiasaan religius yang terstruktur dan terintegrasi dalam kebijakan institusional merupakan instrumen efektif dalam internalisasi nilai-nilai Qur'ani dan penguatan budaya akademik di perguruan tinggi Islam..

Kata kunci : Pembiasaan religius, karakter mahasiswa, SOP perkuliahan, pendidikan Islam, STIT Al-Urwatul Wutsqo

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Introduction

Islamic education is a process that not only emphasizes the cognitive aspect but also fosters the affective and spiritual aspects of students. In the Islamic view, true education is the process of human perfection that achieves a balance between science and noble morals (Hasan, 2024; Hasan, Azizah, Ainiyah, et al., 2025). Al-Ghazali emphasized that the main purpose of education is *tahdzib al-nafs* or purification of the soul, so that humans are able to know Allah and behave as taught by the Prophet Muhammad (PBUH). Thus, education is not only oriented toward the transfer of knowledge, but also toward the formation of a strong Islamic personality through the habituation of religious values in daily life (Devi, 2021).

In the context of Islamic higher education, the formation of students' religious character is an urgent need in the midst of the era of modernization and globalization, which often causes moral and spiritual degradation. Students as a generation of Muslim intellectuals are required not only to be academically intelligent, but also to have morals and a religious spirit. (Fadli, dkk., 2025) This effort cannot be done instantly, but must go through a process of habituation, invitation (persuasion), and the cultivation of religious values vertically and horizontally (Almu'tasim, 2016) which is repeated until it forms an inherent character, affecting attitudes, traits, and actions indirectly.

Islamic cultural practices include a series of actions, mindsets, and behaviors implemented to advance the quality of life physically, psychologically, and spiritually (Azizah et al., 2025; Hasan, Azizah, & Tohir, 2025; Hasan & Sintasari, 2025). These practices are sourced from the holy book of the Qur'an and have been exemplified through the life of the Prophet PBUH. (Rayhan, 2023) This is in line with Lickona's view that the moral integrity of the individual is formed through habituation in thinking and behaving based on the principles of virtue. From an Islamic perspective, character formation is termed *ta'dīb*, which is an effort to cultivate *adab* (noble morals) so that individuals have moral sensitivity in their relationship with the Creator, the individual, the social community, and the surrounding nature. (Shopian and Achadi, 2025) The importance of religious

character as part of an individual's attitude or behavior in accordance with his religious beliefs, as well as to be tolerant of adherents of other religions. The existence of this character can be reflected in polite communication patterns, good interaction habits, consistency in carrying out religious obligations, and other aspects (Dina Hajja Ristianti *et al.*, 2025).

Religious habits have been studied a lot, especially at the elementary school level because religious culture is a means of character formation. Research by Lestari, et al. resulted in findings that religious habituation can affect students' religious character (Lestari, et al., 2023). At the junior high school level, religious culture is also widely applied, for example, research at Nabil Husein Junior High School by Eko, et al. religious habituation has a positive impact on students' religious character (Futra, Aulia and Suratman, 2023). Meanwhile, at the high school level, precisely at SMAN 1 Galis, research by Ali Nurhadi resulted in the finding that although this school is not Islam-based and is a public educational institution, uniquely most of the students have high religious values. This cannot be separated from the policy of the principal who created a religious character education program (Nurhadi, 2020). Meanwhile, in higher education, UNISMA, research by Dwi, et al., this university applies the habituation of religious life so that students excel cognitively, affectively, and religiously and are able to change themselves from a learning culture of *school children* to *university students*. Character formation based on Bhineka Tunggal Ika, Aswaja, and the Vision and Mission of the Islamic University of Malang (Mariyono and Hasan, 2020).

Based on a study of previous research, religious habituation has been studied at the elementary, secondary, and tertiary education levels. This study specifically examines religious habits in higher education, especially those that are carried out in a structured manner through *Standard Operating Procedures* (SOP), this is a novelty in this study because educational institutions create structured programs for the implementation of religious culture through SOPs that are different from previous research. In addition, there has not been much research that focuses on religious habituation in the pre-learning phase as part of learning management. Therefore, this study aims to fill this gap by examining the implementation of SOPs for religious habituation before learning at STIT Al-Urwatul Wutsqo Jombang.

Furthermore, the novelty value of this research lies in the focus of the study of religious habituation carried out at the university level, which has been relatively rarely the object of research compared to primary and secondary education. This study examines religious habits that are institutionalized through SOPs, so that they are not only understood as cultural practices or individual habits, but as structured and standardized institutional policies. In addition, this study specifically focuses on religious habituation in the pre-learning phase, which is positioned as part of the

initial management of learning and the formation of student learning readiness. Using an institutional case study at STIT Al-Urwatul Wutsqo Jombang, this study presents a contextual and real empirical picture.

One of the tangible forms of this habituation can be seen in the implementation of the SOP for Starting Lectures at the Al-Urwatul Wutsqo College of Sciences (STIT) Jombang. This institution has a uniqueness in building academics with religious nuances by establishing four forms of habituation before lectures begin, namely Tawasul, Sholawat Fatih, reading the vision and mission of institutions and study programs, and reading financial principles. Each of these activities is not only an administrative routine, but also contains spiritual, moral, and social values that reflect the institution's identity as an Islamic university based on Islamic boarding schools.

Tawasul activities teach students to always respect scientific sanad and ask for blessings from Allah through predecessors who have contributed to establishing institutions (Diva, 2025). Meanwhile, Sholawat Fatih is a form of expression of love for the Prophet Muhammad PBUH which fosters peace of mind and spiritual motivation in learning (Indri, 2024). The reading of the visions and missions of institutions and study programs serves to instill the direction and ideals of Islamic education so that they are always remembered and practiced by the academic community. The principles of finance instill the value of honesty, trust, and the view that financing knowledge is part of *jihad fi sabilillah*.

The implementation of this SOP not only forms a religious academic atmosphere in the campus environment, but also becomes an effective instrument of character education. Through these habituation activities, students are guided to understand that the process of seeking knowledge is not just an academic obligation, but part of worship and devotion to Allah SWT (Margi, 2018). This habituation is also a tangible form of the implementation of character education based on Qur'anic values and pesantren traditions, as mandated in the vision of STIT Al-Urwatul Wutsqo Jombang.

However, religious habits that are standardized in SOPs are often not widely studied scientifically, especially from the perspective of their influence on the formation of student character in Islamic universities. Some educational institutions still view religious activities as ceremonial routines, rather than as an integral part of the character education system. Therefore, this research is important to be carried out with the aim of analyzing in depth how religious habits are applied, what values are contained in it, and how it affects the formation of student character in the STIT Al-Urwatul Wutsqo Jombang environment.

Methods

This research applies a qualitative approach with a descriptive-analytical design based on the *naturalistic inquiry paradigm*. This approach was chosen because it is relevant to comprehensively reveal the meaning, internalization of religious values, and the habituation process that takes place naturally in the environment of STIT Al-Urwatul Wutsqo Jombang. Through this approach, the researcher seeks to understand social reality as it is without the manipulation of variables. Referring to John W. Creswell's view, researchers play a role as the main instrument that is directly involved in the process of collecting and interpreting qualitative data sourced from the speech and behavior of research subjects (John W. Creswell, 2014). The research was carried out for approximately one month, from early October to early November 2025, with a focus on systematic observation of religious habituation practices such as tawasul activities, the recitation of Fatih prayers, and the application of Islamic values in the formation of campus academic culture.

The selection of informants was carried out through *purposive sampling techniques*, taking into account certain criteria that are relevant to the purpose of the research. The number of informants was five people, consisting of one institutional leader (Vice Chancellor III) as a representative of policy makers, one lecturer as the implementer of academic activities, and three students as parties who directly experienced the habituation process. The determination of the number of informants is based on the principle of data saturation, which is when the data collection process no longer produces new meaningful information. The research data was collected through a combination of three main techniques, namely passive participatory observation using structured observation instruments, in-depth interviews based on semi-structured interview guidelines, and documentation review of official institutional documents such as Standard Operating Procedures (SOP) and institutional policy archives.

The validity of the data is maintained through the application of *the principle of trustworthiness* as stated by Lincoln & Guba. The strategies used include source triangulation by comparing information from various categories of informants, as well as technical triangulation through matching data from interviews, field observations, and written documents. In addition, the researcher conducted member checking by asking for clarification and confirmation from the informant on the summary of the findings to minimize misinterpretation. The dependability aspect is strengthened through the preparation of a *trail audit* that records in detail all stages of research, from field notes to interview transcripts, so that the research process can be traced and accounted for academically (Lincoln & Guba, 1985).

Data analysis was carried out interactively and simultaneously with reference to the qualitative analysis model presented by Miles, Huberman, & Saldana. The analysis stage begins with data condensation through the process of sorting, coding,

and grouping interview data into main themes, such as religiosity, discipline, and academic responsibility. Furthermore, the data is presented in the form of a descriptive narrative that is systematically arranged to facilitate the identification of patterns and relationships between phenomena. The final stage in the form of drawing conclusions and verification is carried out through an in-depth interpretation of the data that has been organized, so that a complete understanding of the role of habituation activities in building a religious atmosphere while strengthening the academic culture in the university environment (Miles, Huberman, & Saldana 2014).

Result and Discussion

Results

Implementation of Religious Habituation at STIT UW Jombang

This research produced data obtained through in-depth interviews with five informants, consisting of one vice chancellor for student affairs, one lecturer in charge of courses, and three active students of STIT UW Jombang. In addition, the data was strengthened through direct observation of the implementation of learning activities in the campus environment and the review of institutional documents in the form of academic Standard Operating Procedures (SOP). Interviews and observations were conducted at the STIT Al-Urwatul Wutsqo Jombang campus in the even semester of the 2024/2025 academic year.

Historical background of the emergence of religious habits

Based on the results of an interview conducted together with a lecturer in Islamic Education, Mrs. Beny Sinta Sari, she stated that the forerunner of the establishment of STIT Al-Urwatul Wutsqo began with the desire of Islamic education leaders in Jombang to present a university that is able to integrate modern science and Islamic spiritual values. In the interview, he stated:

“Since the beginning of its establishment, this campus has been designed so that students not only learn theory, but also become accustomed to the spiritual values that have been lived in the Islamic boarding school. Thus, Islamic higher education must not only focus on religious theoretical aspects, but also on the formation of students' character, ethics, and social responsibility.”

Through this idea, a founding team was formed, which then initiated the establishment of the Tarbiyah College of Sciences (STIT) with a focus on the development of Islamic education. In the next journey, great support came from kiai, lecturers, and Islamic boarding school leaders who became an important part of the history of the development of this institution. They play a role in designing the curriculum, structuring the academic system, and instilling the spiritual values that characterize the campus. These values are then manifested in various religious

habituation activities, such as *tawasul*, prayer reading, and internalization of the institution's vision and mission in every academic activity. Thus, STIT Al-Urwatul Wutsqo Jombang stands not only as an Islamic higher education institution, but also as a forum for the preservation and development of scientific traditions that are firmly rooted in Jombang's typical Islamic culture. (Sinta, 2025)

Similar information was conveyed by the Vice Chancellor for Student Affairs, Mrs. Chumaidah who explained that the religious habituation before learning that is now a characteristic of STIT Al-Urwatul Wutsqo Jombang did not appear suddenly, but was born from a long historical process, rooted in the scientific tradition of Islamic boarding schools, and underwent institutionalization along with the development of the institution. The importance of this religious habit is as a means of *tabarrukan* (taking blessings) and *tazkiyatun nafs* (purification of the soul), so that the knowledge received is not only intellectually beneficial, but also closer to Allah SWT. These values were then adopted and adapted into academic culture when the pesantren established a higher education institution, namely STIT Al-Urwatul Wutsqo (Chumaidah, 2025).

The Process of Institutionalizing Religious Habituation

In line with the previous statement, that religious habituation before learning did not appear suddenly, but at that time, there was awareness among the managers that lectures on Islamic campuses must still maintain the scientific spirit of the Islamic boarding school. From here, the idea arose to compile a *Standard Operating Procedure* (SOP) for Starting Lectures that integrates religious traditions in the form of routine habituation activities. The initial stage of implementation is carried out simply. Students and lecturers were invited to read *tawasul* together before the lecture started, led directly by one of the lecturers.

Mrs. Chumaidah said:

"After the activity, there was a positive response from students who claimed to be calmer and ready to receive lessons from the campus, then added other elements such as the reading of Sholawat Fatih. This prayer was chosen because it has a deep spiritual meaning and is a practice that is often read in the Nahdlatul Ulama Islamic boarding schools." (Chumaidah, 2025)

Reading activities of the institution's vision and mission began to be integrated into the routine. Mrs. Chumaidah added that this is done so that students not only know, but also understand the direction and goals of the institution's education in a sustainable manner. The reading of the vision and mission every day is expected to be a form of internalizing campus values in student awareness. Meanwhile, financial principles are carried out through an internal evaluation of the institution's transparency and student responsibility in campus administrative affairs. The

institution's leaders consider that the financial aspect also needs to be internalized in a spiritual frame, so that students realize that paying education fees is not just an administrative obligation, but also part of jihad fi sabilillah. Therefore, financial principles are determined which are read at the beginning of each lecture, containing moral and spiritual messages regarding the blessing of sustenance, sincerity in seeking knowledge, and honesty in financial management.

The SOP document reviewed by the researcher shows that religious habituation before learning has become an official part of campus SOPs, no longer an informal tradition. This SOP is then outlined in writing in the academic guide and socialized to all lecturers and students at the beginning of each semester.

Implementation of Religious Habituation in the Classroom

Based on the results of observations made by researchers at several lecture meetings, all classes started learning activities by carrying out religious habits in the order that had been set. The activity was led by the lecturer in charge of the course at the beginning of learning, and was attended by all students in the class. Observations showed that this activity lasted for approximately 10-15 minutes before the lecture material was delivered. During the implementation, students participated in the activity with a neat sitting attitude and a relatively conducive classroom atmosphere.

One of the students shared his experience as follows:

"Every time we enter class, we are used to directly reading tawassul and prayer together. Usually, the lecturer leads the activity, after which he proceeds to read the vision and financial principles before the material is delivered" (Diva, 2025)

Other students also said that each lecture hall is required to start lectures with a predetermined order of activities: Tawasul, Sholawat Fatih, reading of the Vision-Mission, and Financial Principles. This activity is carried out consistently in every lecture meeting.

Habituation as Part of Academic Culture

The results of observations and interviews show that religious habituation before learning has become part of the academic routine at STIT Al-Urwatul Wutsqo Jombang. Interestingly, although initially only local and simple, this activity later became a distinctive identity that distinguishes it from other campuses. Many lecturers and academic guests who came appreciated this activity as an innovation in religious education in the Islamic university environment. In its development, this religious habit is not only interpreted as a spiritual routine, but also as a concrete form of the application of Islamic character education based on Islamic boarding school traditions and Qur'anic values at the university level. (Cholifah, 2025)

Thus, based on field findings, the history of the birth of religious habituation before learning at STIT Al-Urwatul Wutsqo Jombang is the result of the synergy between the tradition of the Islamic boarding school, the academic vision of the institution, and the needs of modern times. From the roots of Islamic boarding schools, the value of tawasul and prayer was born from the academic world, the integration of vision-mission emerged, and from modern governance, financial principles were added that emphasized honesty and blessings. These four elements finally form a unified system of religious habituation which is now the characteristic, pride, and spiritual excellence of STIT Al-Urwatul Wutsqo Jombang in instilling Islamic educational values in students.

Meaning and Value in Every Habit

Standar Operasional Prosedur (SOP) Memulai Perkuliahan Prodi Pendidikan Agama Islam STIT Al-Urwatul Wutsqo Jombang

TAWASUL	SHOLAWAT FATIH	BACA VISI INSTITUSI & PRODI	BACA ASAS - ASAS KEUANGAN
Tawasul Kepada Nabi Muhammad SAW, KH. Yaqub Husein, Mbah Nyai Hj. Muchsinah, Abah KH. M. qoyim Ya'qub dan Ibu Nyai Prof. Istibjaroh, Al Fatichah	اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ الْفَاتِحِ لِمَا أُغْلِقُ، وَالْخَاتِمِ لِمَا سَبَقَ، وَالنَّاصِرِ الْحَقِّ بِالْحَقِّ، وَالْمُهَادِي إِلَى صِرَاطِكَ الْمُسْتَقِيمِ، وَعَلَى آلِهِ وَأَصْحَابِهِ حَقِّ قَدْرِهِ وَمَقْدَارِهِ الْعَظِيمِ	Visi Institusi: Menjadi Perguruan Tinggi unggul Internasional, mencetak mahasiswa berkualitas, mampu mewujudkan masyarakat berkepribadian mulia, paham Al Quran, dan pengagung Tuhan Maha Pencipta. Visi Prodi PAI: Menjadi Program Studi Pendidikan Agama Islam unggul dan kompetitif berbasis nilai Qur'ani dengan kekhasan metode Qur-any, melahirkan pendidik pejuang berakhlak mulia, berwawasan global, dan berkontribusi bagi peradaban pada tahun 2035	1. Tiada biaya bukan penghalang mencari ilmu. 2. Membiayai ilmu berarti jihad fisabilillah. Harta untuk jihad, pasti dibalas berlipat ganda oleh Allah SWT 3. Transparansi dan kejelasan. Tidak ada kebohongan.. 4. manfaat, kesederhanaan dan kemudahan. ada kebohongan.

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a. Tawasul

Tawasul as a form of deep love for the Prophet Muhammad and the lovers of Allah. Tawasul is believed to be an intermediary who brings prayers that are easy to answer, bring blessings, and spiritual relationships. Based on an interview with STIT student Urwatul Wutsqo, Ariskiyah explained, "When reading tawasul the heart becomes calm, the study is more focused so that you can understand the material better (May, 2025)." In addition, tawasul also shapes the character of students. This was obtained from the research of Diva, (Diva, 2025).

Tawasul in Islamic education, as explained by KH. Muhammad Hasyim Ash'ari, not only as a form of spiritual approach to Allah, but also as a means of building a harmonious relationship between teachers and students. In the

context of modern education, tawassul is relevant in shaping tawadhu attitudes, ethics, and strengthening the spiritual dimension of students. The implications of tawassul in education can be seen in the formation of character based on Islamic values (Diva, 2025).

b. Sholawat Fatih

The tradition of reading Sholawat Fatih before this learning has been taught by Abah Qoyyim and passed down from generation to generation as an integral part of the manners of studying in the tradition at STIT UW Jombang. Fatih prayer is one of the selected prayers that has spiritual and psychological privileges in the context of learning. Etymologically, the word "Fatih" means "opener", which means that this prayer is the opening of the doors of goodness, the blessing of knowledge, and the ease of understanding the lesson. Reading Sholawat Fatih before learning has an impact on calming students' hearts and minds, creating a stable mental state and being ready to receive knowledge (Mei, 2025).

In education, peace of mind (*tuma'ninah al-qalb*) is an important prerequisite for optimal cognitive processes, because a calm mind is able to concentrate better, absorb information more effectively, and process knowledge in depth. In addition, Sholawat Fatih also functions as a spiritual motivator that reminds students that studying is a noble worship, so that they are motivated to learn not just to pursue academic achievements, but as a form of devotion to Allah SWT and love for the Prophet PBUH as the first teacher of Muslims.

c. Reading the Vision and Mission of Institutions and Study Programs

Students' habituation in reading the vision of the institution and study programs at STIT UW before learning begins. (Cholifah, 2025) The vision of the institution and study program is to become an international superior university, which produces quality students, able to create a society with noble personalities, understanding the Qur'an, and exalting God the Creator. Meanwhile, the vision of the PAI study program, which is to become a superior and competitive Islamic religious education study program based on Qur'ani values with the peculiarities of the Qur'an method, to produce warrior educators with noble character, global perspective, and contribute to civilization in 2025.

In the interview, Mrs. Sinta stated that the habit of reading the vision of institutions and study programs before learning activities began was intended as a systematic effort to instill values, orientation, and direction of student self-development according to institutional goals. This practice not only serves as a formal reminder of the ideals of the institution, but also as a mechanism of

continuous internalization, so that students are able to identify the roles, responsibilities, and academic character expected of them. (Sinta, 2025)

Through the reading of the institution's vision, students are directed to always associate their learning process with the orientation of becoming globally superior graduates, qualified, noble in character, understanding the Qur'an, and having a high sense of divinity. Meanwhile, the reading of the vision of the PAI Study Program strengthens students' understanding of the scientific identity of the study program, namely excellence and competitiveness rooted in Qur'anic values, the uniqueness of the Qur'ani method, and the commitment to produce educators with noble integrity and global insight. (Cholifah, 2025)

Thus, the habit of reading vision is intended as a process of forming an academic and moral mindset, so that students not only follow learning mechanically, but also realize that every learning activity is part of an effort to realize the vision. This practice is also a medium to foster motivation, consistency of behavior, and a sense of academic and spiritual responsibility in students, so that the entire educational process runs in harmony with the direction of institutional development and study programs.

d. Reading the Financial Principles

The financial principles read include: 1) No cost is a barrier to seeking knowledge. 2) Financing knowledge means jihad fisabilillah. The wealth for jihad will surely be multiplied by Allah SWT. 3) Transparency and clarity. There are no lies. 4) Benefits, simplicity, and convenience. There are no lies.

The reading of financial principles before learning begins as a form of internalization of the values of financial responsibility, ethics, and spirituality that are the basis for education management in the STIT UW environment. These principles not only serve to explain the principles of institutional financial management, but also build students' moral awareness that the educational process requires commitment, honesty, and worship orientation. (Sinta, 2025)

1. No cost is not a barrier to seeking knowledge

Asas ini menegaskan bahwa akses terhadap pendidikan tidak boleh terhambat oleh keterbatasan ekonomi. Prinsip ini mencerminkan nilai inklusivitas pendidikan dan komitmen lembaga untuk memastikan setiap mahasiswa tetap dapat menempuh studi, sekaligus menanamkan kesadaran bahwa menuntut ilmu adalah kewajiban yang harus diupayakan, bukan dibatasi oleh kondisi finansial.

2. Financing knowledge means jihad fi sabilillah

This principle means that every material sacrifice in order to obtain knowledge is worth worship and is part of jihad in the way of Allah. This understanding fosters spiritual motivation that expenses for education are

not a burden, but an investment in the hereafter that will be repaid multiplied by Allah SWT. Thus, students are invited to see the dimension of worship in the process of financing education.

3. Transparency and clarity; Without Lies

This principle emphasizes that the entire process of managing and utilizing education funds must be carried out openly, honestly, and accountably. Financial transparency is the basis for creating trust between institutions and students, as well as maintaining academic integrity. The absence of manipulation or lies is a form of implementation of the value of trust in Islam.

4. Benefits, simplicity, and convenience

This principle shows that every policy and use of funds must provide the greatest benefit to students, be implemented with the principle of simplicity, and be designed to facilitate the learning process. There is no element of waste, abuse, or deviation. This value is in line with the concept of wasathiyah (balance and moderation) in Islam.

Thus, the reading of financial principles is not just a formal procedure, but a character education mechanism that instills financial ethics, the spirit of scientific jihad, and a commitment to honesty and usefulness. This practice strengthens the academic culture based on Qur'anic values and clarifies the spiritual orientation in every learning activity.

Discussion

The Impact of Habituation on Student Character

a. Tawasul and Sholawat Fatih

The implementation of regular tawassul habituation carried out at STIT UW has a significant impact on the development of student character. Based on the data from interviews with several lecturers and students, tawassul is not only a 'spiritual' ritual but also a suggestion for the formation of positive attitudes, strengthening moral values, and increasing discipline and self-awareness. As these points are explained as follows (Dewi, 2025):

1. Strengthening Spirituality and Religious Awareness

Based on the data from interviews with several lecturers and students of STIT UW, the informants stated that the tawassul routine that is read at the beginning of every lecture in each course makes learning more meaningful and full of Islamic values. The informants described that this activity helped them build awareness of the importance of starting each academic activity with prayer. Because prayer itself has the meaning of a servant's submission to his Lord, realizing that he is a servant who needs

God's help in every matter. When a servant has humbled himself to his Lord, the prayers he prays may be easy to recite, through the will of the scholars and pious people, especially to the predecessors who have contributed to the institution of STIT UW. The lecturer who taught the course, who was one of the informants, added that students who regularly take tawassul have calmer personalities, easily control emotions, and are easier to follow learning and guidance outside the classroom.

2. Character Formation of Discipline and Responsibility

The habit in the form of tawassul readings aimed at the predecessors of STIT UW, which is scheduled regularly at the beginning of every course, has an impact on student discipline. Some of them admitted that the reading of tawassul makes students accustomed to coming at the beginning of time and has a moral responsibility to follow a series of habituations from beginning to end. The lecturer in charge of the course also stated that students who consistently follow the habit of reading tawassul at the beginning of lectures tend to be more prepared to follow the learning from start to finish and have a different level of focus compared to students who do not or are reluctant to follow the habit, and are highly committed to completing lecture assignments.

3. Strengthening the Attitude of Tawadhu.

Pembiasaan berupa pembacaan tawassul membantu mahasiswa Understand manners related to teachers, friends, and the environment of educational institutions. In line with what was conveyed by one of the STIT UW lecturers, students understand the values contained in the habit of tawassul. This is evidenced by the increase in tawadhu' (humility) and respect for educators. Students revealed that through the reading of tawassul, especially those aimed at the predecessors of STIT UW, this fosters a sense of love and becomes a reminder to maintain an attitude and verbal skills while studying knowledge.

4. Fostering Social Solidarity

Based on the data from a joint interview with one of the STIT UW lecturers, he emphasized that the habituation of reading tawassul at the beginning of the lecture creates a strong atmosphere of togetherness. Because these activities are carried out together, students have a good closeness and emotional attachment to each other. This condition has implications for increasing concern for others, mutual cooperation, and mutual support in academic and non-academic activities. With a strong sense of brotherhood, this is the main factor in the lack of conflict between students.

5. Building Moral Fortitude and Social Ethics

Based on the interview data, the habit of reading tawassul indirectly guides students to avoid negative behaviors that harm themselves and others. With a more stable state of self and strong spiritual values in a person, students are better able to refrain from actions that are contrary to religious law, academic ethics, and social norms in the community. Some students stated that they found it easier to introspect and guard themselves from actions that violated norms, both on campus and off-campus.

6. Fostering Motivation and Optimism in Learning

Lecturers and students agreed that the habit of reading tawassul provides inner peace and confidence that their efforts in terms of studying knowledge are with the help of Allah SWT. This is a factor in increasing the motivation to learn student STIT UW to actively participate in learning in the classroom, complete lecture assignments, and increase confidence. In line with the student's statement, the lecturer in charge of the course strengthened by stating that students who followed the habit of reading tawassul at the beginning of each lecture tended to show more consistent academic development.

From the perspective of Islamic character education, this finding is very relevant to Al-Ghazali's idea of the formation of morality through *ta'wīd* (habituation). Al-Ghazali emphasized that morality is not formed through cognitive teaching alone, but through behavioral training that is carried out consistently until these values settle in the soul as *malakah* (Ashri Hidayati, 2025). The habit of tawassul and prayer at STIT UW serves as a repetitive spiritual practice, which slowly forms the mental disposition of students, such as calmness, *tawadhu'*, and awareness of one's limitations before Allah. This process explains why students not only show formal adherence to religious activities but also experience changes in attitudes and self-control in academic and social contexts (Ainiyah et al., 2025; Azizah et al., 2023; Hakim et al., 2025). Thus, religious habituation can be understood as a mechanism for moral formation that is gradual, internal, and sustainable.

These findings can also be interpreted through the *character education* framework put forward by Thomas Lickona (Salamah, 2022). Lickona emphasized that a complete character includes the dimensions of moral knowing, moral feeling, and moral action. Religious habituation at STIT UW not only introduces religious values normatively but also builds students' emotional engagement through collective spiritual experiences, such as a sense of calm, togetherness, and respect for the institution's educators and predecessors. This

emotional involvement is then manifested in real actions, such as increased discipline, academic responsibility, and better social ethics. This shows that the habituation works holistically, not stuck in ritual symbolism, but reaching the affective and behavioral dimensions of the student.

Based on the results of joint interviews with lecturers, the habit of reading fatih prayers is seen as a form of internalizing spiritual values in the campus environment. The lecturer considered that this activity was not just a religious routine, but also a strategy for forming a structured religious character. The lecturer also revealed that the habit of reading the fatih prayer at the beginning of the lecture is a means to instill the value of inner tranquility, *skiap tawadhu*, and students' self-awareness of their relationship with Allah and His Messenger. In addition, this habit strengthens a religious academic culture. With the creation of a positive spiritual atmosphere, the learning process becomes more conducive, and students are more psychologically prepared to receive material during lectures (Bakhrudin, 2023). Lecturers also realized that there was an increase in discipline, respect, and a spirit of togetherness.

STIT UW Jombang students interviewed generally gave positive responses to the habit of reading Sholawat Fatih. They assessed that this activity had a direct impact on mood and self-readiness before participating in various academic activities. Some students said that reading Sholawat Fatih made them feel calmer and focused. They feel a spiritual experience that strengthens the intention to learn and reduces anxiety or academic pressure. For some students, this habit is also a moment of self-reflection and a reminder to improve morals and maintain good relationships between students and with lecturers. Students also admit that the habit increases the sense of togetherness. When prayers are read in congregation, they feel a collective spiritual energy that strengthens solidarity and belonging to the campus.

From the perspective of Bandura's social learning theory, the effectiveness of this religious habituation can be explained through *observational learning* and *modeling mechanisms* (Debi Irama, 2024). Students not only participate in habituation as an individual activity, but also observe firsthand how lecturers, leaders, and institutions consistently display religious values, simplicity, and sincerity in daily practice. This example strengthens the internalization process because the values conveyed through habituation are in harmony with the real behavior of authoritative figures in the campus environment. Thus, religious habituation does not work in a vacuum, but is supported by a social ecosystem that strengthens the legitimacy of these values.

Psychologically, the habit of *tawasul* and prayer can be understood as a form of *emotional priming* that prepares students' mental state before the learning

process begins (Zuliyani, 2024). A calmer and more focused state of mind contributes to increased self-regulation, learning readiness, and the ability to manage academic stress.

b. Reading the Vision and Mission of the Study Program and the Finance Institution

A routine habit carried out by STIT UW Jombang students where before carrying out learning activities always read the vision and mission of their educational programs, as is the case in the PAI study program, the habit of reading vision, namely becoming a superior and competitive PAI study program based on Qur'ani values with the peculiarities of the Qur'any method to produce warrior educators with noble character, global insight, and contributing to civilization in 2035. This will certainly make students where the real impact is experienced, such as in daily life, behaving in accordance with the Qur'an. Students have a fighting spirit for the Qur'an, which is in accordance with the founder's initial goal, which is to make the STIT UW Jombang campus a campus of the struggle of the Qur'an.

In the habit of reading financial principles on the STIT UW Jombang campus, it will make students think openly that, in seeking knowledge, it does not have to cost a lot. Financial principles contain the following: 1) No fees are a barrier to seeking knowledge. 2) Financing knowledge means jihad fisabilillah. The wealth for jihad will surely be multiplied by Allah SWT. 3) Transparency and clarity. There are no lies. 4) Benefits, simplicity, and convenience. There are no lies.

From this, according to the results of the interview conducted with the lecturer, there are still many students who continue to participate in lecture activities on campus, even though some students still have difficulty paying tuition fees, which on this campus is called infaq. So it has been said that this infaq, many alumni also infaq their assets for the benefit of their own campus. For students who still have arrears of tuition fees, there is an allowance to pay when the student already has money to pay it. So we can understand that in the campus system itself that in paying the infaq there is convenience, and if currently there is no fee, students can still seek knowledge in the sense that there are no obstacles in the form of costs in the process of seeking knowledge.

In a pedagogical context, the reading of visions, missions, and financial principles functions as a *hidden curriculum* that implicitly instills the values of struggle, simplicity, and devotion orientation (Amit, 2022). These values are not explicitly taught in a particular course, but are internalized through symbolic repetition that forms the student's collective identity as part of a religious academic community. When compared to similar studies, these findings show

consistency with various studies on religious habituation in Islamic educational institutions that affirm that collective rituals are able to strengthen discipline, social solidarity, and academic ethics. However, this research has a peculiarity in the integration between spiritual habituation and institutional habituation, especially through the reading of vision-mission and financial principles. This integration broadens the understanding of character education, that character formation occurs not only at the individual-spiritual level, but also at the structural and policy levels of institutions. In other words, the character of students is shaped not only by worship activities, but also by the ideological narrative and social system that sustains campus life.

However, this discussion also revealed limitations and challenges in the implementation of religious habituation. One of the main challenges is the potential for mechanical routineization, where habituation is carried out as a formal obligation without being accompanied by deep reflection on meaning. If this condition occurs, habituation risks losing its transformative power and only results in pseudo-compliance. In addition, the effectiveness of habituation is highly dependent on the consistency of the example of lecturers and institutional leaders.

Based on this analysis, it can be reflected that the success of religious habituation in Islamic universities is largely determined by its ability to transform values from institutional collective consciousness to students' personal commitments. For this reason, it is necessary to strengthen strategies in the form of integrating value reflection in the learning process, as well as the development of a sustainable character evaluation system. The integrative religious habituation model, as applied at STIT UW Jombang, has the potential to be replicated in other Islamic universities, with the exception of adjustments to the social and cultural context of each institution.

Conclusion

Based on the results of the research, it can be concluded that religious habituation before learning through the application of *Standard Operating Procedures* (SOP) for starting lectures at STIT Al-Urwatul Wutsqo Jombang is an effective instrument in shaping the religious character of students. Routine activities in the form of Tawasul, Sholawat Fatih, reading of visions and missions, and financial principles not only function as spiritual activities before studying, but also play an important role in building religious awareness, discipline, tawadhu' attitudes, social solidarity, academic responsibility, and learning motivation. This implementation succeeded in creating a religious, conducive, and worship-oriented academic atmosphere, thus integrating Qur'anic values into campus culture.

Overall, this discussion emphasizes that religious habituation at STIT UW Jombang is effective not because of the intensity of rituals alone, but because of its success in integrating habituation, example, and institutional culture in the process of character education. These findings reinforce the relevance of Al-Ghazali, Lickona, and Bandura's thinking in the context of contemporary Islamic higher education, while making a conceptual contribution to the development of a more reflective, critical, and sustainable model of character education based on religious habits.

Thus, religious habituation is not just a ceremonial routine, but a systematic strategy in strengthening character education in Islamic universities based on Islamic studies. This research is expected to be a reference for other Islamic educational institutions in designing a structured and sustainable model of religious habituation. In the future, further research is needed to explore the influence of this habituation on improving academic achievement, personality development, and social behavior of students in a broader context.

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