

## Integrating Habituation Methods into Students' Religious Character Education: A Qualitative Inquiry at SMKN 1 Ciamis, West Java

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### Abstract

In the face of moral decline and the impact of digital culture, enhancing religious character has emerged as a paramount objective in vocational education. Theoretical techniques in the classroom are frequently ineffective without regular practice. This study seeks to investigate the incorporation of habit-forming techniques to develop students' religious character at SMKN 1 Ciamis, West Java. This research employs a qualitative methodology. Data were gathered through observation, comprehensive interviews with the principal, Islamic Education instructors, and students, and documentation analysis. Data analysis was performed via data reduction, data presentation, and conclusion formulation utilizing source triangulation methods. The findings indicated that the incorporation of habit formation techniques was executed through three categories of habits: (1) spiritual habits, (2) social habits, and (3) environmental and health-related habits. Systematic school rules and oversight facilitated this integration. Habituation techniques have proven effective in transforming religious beliefs from mere cognition into observable behavior. The efficacy of this program is significantly dependent on the uniformity of the school environment and on educators' and students' collaboration in fostering a religious ambiance.

### Keywords

Character Education; Habituation Method; Religious Character; Vocational Student

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## 1. INTRODUCTION

Religious character is the most important because it is the foundation for other characters (Bekomson & Ntamu, 2019; Negash Tesema, 2025). Religious character education is also very important amid the moral degradation of the young generation at this time. Various deviant behaviors, such as bullying and drug abuse, characterize this moral degradation (Bekomson & Ntamu, 2019). Religious character education can be used as a means of preventing moral degradation in the future (Hu X. & Lai, 2022; Hu & Cheng, 2021; Lövdén et al., 2020).

Religious values, such as tolerance, respect for differences, love of cleanliness, steadfastness, self-confidence, and love for the environment, often lead to hard work, perseverance, and discipline as part of worship. For vocational workers who require practical skills and precision, this work ethic is crucial



(Sav, 2019).

Religious character education is often intended so that children have good character towards God, such as teachers habituating behaviors that are directly related to God, such as praying (Taufik, 2020). Even though religious character includes many things, not only the direct relationship between humans and God (Hadayani et al., 2021), but also human relations with each other and with their environment (Luria & Katz, 2020; Masturin, 2025; Prihantoro, 2025), so that religious character education can also be carried out by habituating various horizontal behaviors, as was done at SMKN 1 Ciamis, Ciamis District, West Java Province, Indonesia. In this school, there is a uniqueness: the habituation of religious character is not only about habituating behavior directly related to God, but also about habituating behavior related to the environment.

Religious character habituation at SMKN 1 Ciamis is carried out so that students are ready to face the world of work. Religious character is very important as it functions as a moral compass, guiding vocational workers to act with integrity and honesty (Roth, 2019). In the workplace, this manifests as adherence to ethical standards, avoiding fraud, and taking responsibility for one's duties.

The significance of religious character and the habituation method as an educational approach has prompted numerous studies on the subject. Notably, a study by Yani et al. demonstrates that cultivating virtuous values to develop student character is achieved through four methods: education and habituation, science and technology competitions, social service, and the use of pamphlets and banners. The evolution of noble ideals derived from the indigenous wisdom of the community efficiently cultivates commendable student character traits, such as honesty, intelligence, compassion, and resilience (Yani et al., 2025). This study determined that habituation is a mechanism employed in the formation of student character. In this study, habituation refers to teachers not only articulating character ideals but also demonstrating them via their daily conduct while consistently monitoring students' behaviors (Yani et al., 2025). Consequently, habituation in the aforementioned study is more accurately aligned with the concept of exemplary behavior.

Secondly, the research conducted by Yusuf Siswantara and Tedi Supriyadi concluded that (1) the familial environment and emotional dimensions primarily influence religious motivation; (2) religious fervor remains confined to rituals and spirituality; and (3) perceptions and attitudes of tolerance within a pluralistic framework are indicative of interactions with other religions (Siswantara & Supriyadi, 2024). This study's results highlight the home as the preeminent context for teaching religious character. Moreover, the resultant religious nature is increasingly ceremonial and spiritual, but it encompasses more than just these two aspects. The religious character encompasses interpersonal relationships within the framework of social interaction.

Third, research conducted by Fitria Fauzia Hasanah and Erni Munastiwi concluded that regular prayer helps cultivate religious character among kindergarten pupils. The prayer was conducted at both the commencement and conclusion of the class (Hasanah & Munastiwi, 2019). This study employed the habituation method with young children, who are more manageable and more prone to imitate the behaviors their teachers model than adolescents.

Fourth, research conducted by Hasan Basri et al. found that the development of religious character commenced with classroom instruction, using curriculum-based materials and lesson plans, and was subsequently implemented through religious activities. These religious activities encompass the cultivation of greetings, smiles, politeness, modesty, neat attire, covering the aurat, Dhuha prayers, recitation of the Quran prior to lessons, concluding prayers after lessons, congregational Zuhur prayers, adherence to cleanliness and school regulations, Friday recitation, *infaq*, Clean Friday, and *Ramadan* intensive courses (Basri et al., 2023). This research was conducted among adolescent pupils at Madrasah Aliyah rather than at vocational institutions. This study also fails to elucidate the outcomes of efforts to cultivate religious character.

Fifth, a study conducted by Muhammad Muhlisin and Edi Nurhidin concluded that 1) the religious activities employed to cultivate discipline include the practice of communal prayer, and 2) the discipline developed includes time management, courteous behavior, and adherence to school regulations. The adoption of *istighâtsah* habituation entails a) reinforcing order, specifically that students must arrive by 7:00 a.m., exhibit a smile, greet others, demonstrate politeness and courtesy, and engage in *istighâtsah* with complete dedication. 3) Reviewing students' notebooks that include teachers' evaluations of students' punctuality, demeanor, and engagement in *istighâtsah*; 4) exemplifying punctuality and active participation in *istighâtsah* activities; and 5) implementing a system of rewards and penalties (Muhlisin M & Nurhidin, 2020). This study did not utilize habituation to develop religious character but rather to cultivate disciplinary character. This study ultimately validates the habituation strategy as an effective approach to character education.

Sixth, a study conducted by Yohana Yosiphanungkas Bahari Mandayu concluded that: 1) Habituation was implemented by the alteration of student seating arrangements and the celebration of two significant religious/ethnic holidays at school, specifically Christmas and Chinese New Year. This was distinctive, as the elementary school operated under the Catholic Education Foundation while predominantly serving Buddhist children. 2) Additional habituation methods comprise promoting the wearing of national attire (*kebaya*) by students during National Education Day festivities, advocating for the donning of traditional garments that symbolize the diverse ethnicities of West Kalimantan during Kartini Day observances, and urging educational institutions to support students with disabilities (Mandayu, 2020). This study was performed on elementary school pupils. This study demonstrates the value of habituation as a character-education technique.

This study distinguishes itself from the aforementioned research by examining habituation in the religious character development of adolescents enrolled in vocational educational institutions, namely vocational high schools. This study aims to explore the integration of habituation methods to foster students' religious character education at SMKN 1 Ciamis, West Java.

## 2. METHODS

This research employs a qualitative inquiry approach with a case study design to gain a deep and contextual understanding of how habituation methods are integrated into religious character education. The study was conducted at SMKN 1 Ciamis, West Java, a vocational high school chosen for its proactive implementation of character-building programs amidst the demands of a technical-oriented curriculum.

### *Participants and Data Sources*

The primary subjects of this research were selected purposively to ensure data richness. Key informants included the School Principal, religious education teachers, homeroom teachers, and students from various vocational majors. Secondary data were obtained through school policy documents, mission statements, and records of religious activities.

### *Data Collection Techniques*

Data were gathered through three main techniques: a) In-depth Interviews: Semi-structured interviews were conducted to explore the perceptions and strategies of teachers in implementing habituation, b) Observation: The researcher conducted non-participant observations of daily school routines, including congregational prayers, morning greetings (*salim*), and religious ceremonies, to observe the habituation process in action, c) Documentation: Analyzing school regulations, character education modules, and photo/video evidence of religious activities.

### **Data Analysis**

The collected data were analyzed using the Miles, Huberman, and Saldaña model, which consists of four concurrent processes: data collection, data condensation, data display, and drawing/verifying conclusions. During data condensation, the researcher identified core themes related to habituation.

### **Data Validity**

To ensure the rigor and credibility of the findings, the researcher employed triangulation techniques, specifically: a) Source Triangulation: Comparing information from teachers, students, and homeroom teachers, b) Method Triangulation: Cross-checking interview results with observation data and document analysis, and c) Member Checking: Re-confirming the findings with the informants to ensure the interpretations accurately reflect their perspectives.

## **3. FINDINGS AND DISCUSSIONS**

### **Findings**

#### ***Spiritual Habituation***

There are several spiritual practices at SMKN 1 Ciamis, namely: first, the habit of reading the Quran for 15 minutes during the first lesson, carried out under the guidance of the teacher who teaches the first lesson. In the habit of reading Quran verses, the verses to be read are determined according to each class. For administrative purposes, Islamic Education (PAI) teachers provide a form for students to fill out, which is then acknowledged by the teacher teaching the first class and the PAI teacher (based on an interview with Zaenal Abidin, PAI teacher, on October 30, 2022).

Second, the habituation of praying before and after learning. This habit of praying is carried out according to each student's religion and beliefs. This is done because at SMKN 1 Ciamis, students are heterogeneous in terms of religion, namely Muslims and non-Muslims. The prayer routine is led by the class president (as per an interview with Zaenal Abidin on October 30, 2022).

Third, the habituation of praying Zuhr and 'Asr in congregation at the school mosque. The implementation of Zuhr prayer in the congregation is arranged per class in turns. The imam in the congregational prayer is the mosque administrator, and some teachers are assigned on a scheduled basis. This practice is carried out every day (as reported in an interview with Zaenal Abidin on October 30, 2022).

Fourth, spiritual habituation every fourth Friday of each month. Spiritual habituation refers to religious lectures delivered by teachers according to a predetermined schedule. The material covered in these religious lectures includes faith, worship, and *mu'amalah*. This habit is practiced to reinforce daily religious character (based on an interview with Zaenal Abidin on October 31, 2022).

#### ***Social Habituation***

Religious character is not only manifested in behavior directly related to God, but also in the social environment (Luria & Katz, 2020). Several religious character habits have social implications, namely: first, habituation brings its own food containers. The purpose of this habit is to provide comfort among school members by creating a school environment that is free of trash (based on an interview with Tresna on October 14, 2022). Second, habituation encourages increased consumption of mineral water. The purpose of this habituation is to help students maintain fit, healthy bodies. In addition, the purpose of this habituation is to prevent toilets from smelling, because urine from people who drink a lot of water tends to be odorless (based on an interview with Nunung Erni Nuraeni on October 14, 2022).

Third, the habit of disposing of waste in its proper place (based on an interview with Zaenal Abidin on October 31, 2022). This habit formation also falls under habit formation aimed at fostering a peaceful

character. That is, if students dispose of waste in its proper place, it means they are not disturbing others with the waste they discard. This situation will create a clean, peaceful social environment in the classroom and at the school. Habituation to proper waste disposal at SMKN 1 Ciamis is carried out in conjunction with student education. This education includes an introduction to the types of waste, namely organic and inorganic, and the environmental benefits of a clean environment free of waste (based on an interview with Nunung Erni Nuraeni on October 14, 2022).

Fourth, breakfast habit. The school requires every student to eat breakfast. Even on Wednesdays, SMKN 1 Ciamis requires all students to eat breakfast at school together with their friends. Students eat together in the classroom, outside, or in the cafeteria, opening their own lunch boxes (based on an interview with Nunung Erni Nuraeni on October 14, 2022).

This breakfast habit is implemented at SMKN 1 Ciamis to help students study well without being distracted by hunger after not having breakfast. In addition, the breakfast habit is also intended to build camaraderie among students. When eating breakfast together, students exchange food. This creates a sense of camaraderie (as reported in an interview with Nunung Erni Nuraeni on October 14, 2022). In addition to the above objectives, the habit of eating breakfast together also aims to prevent bullying. When students are accustomed to eating together, bullying can be anticipated, and harmony among students will be established (results of an interview with Nunung Erni Nuraeni on October 14, 2022).

Fifth, the habituation of praying Zuhr and 'Asr in congregation at the school mosque. The implementation of Zuhr prayer in the congregation is arranged per class in turns. The imam in the congregational prayer is the mosque administrator, and some teachers are assigned on a scheduled basis. This practice is carried out every day (as reported in an interview with Zaenal Abidin on October 30, 2022). The habit of performing Zuhr and 'Asr prayers in congregation is carried out at SMKN 1 Ciamis to strengthen relationships between students. With this habit, students are expected to become accustomed to greeting each other, shaking hands, standing side by side, closing ranks, and maintaining unity, as reflected in the implementation of congregational prayers (based on an interview with Zaenal Abidin on October 30, 2022). Based on this statement, it can be seen that there is a social-religious character to the habituation of Zhuhr and Asr prayers in congregation.

#### ***Environmental and Health-Based Habituation as Religious Practice***

Religious character is not only manifested in behavior directly related to God, but also in health and the physical environment as expressions of thanks to God (Luria & Katz, 2020). Several religious character habits have health and environmental values, namely: first, taking iron supplements. Habituation to taking iron supplements is a weekly routine, carried out every Wednesday. This routine is made possible through collaboration between SMKN1 Ciamis and the Ciamis District Health Office (as reported in an interview with Nunung Erni Nuraeni on October 14, 2022).

The iron supplements are provided free of charge by the Ciamis District Health Office, so students only need to take them. Prior to this, students were briefed on the importance of iron supplements in preventing anemia and, more generally, in maintaining their health. To ensure that every student takes the iron supplement pills, the process of administering and taking the pills is carried out under the supervision of the homeroom teacher (based on an interview with Nunung Erni Nuraeni on October 14, 2022).

Second, habituation brings its own food containers. The purpose of this habit is to promote cleanliness by reducing plastic waste. Even if students buy plastic items from the canteen, they must open the plastic packaging themselves and then throw it in the trash (based on an interview with Nunung Erni Nuraeni on October 14, 2022).

Third, habituation encourages increased consumption of mineral water. The purpose of this habituation is to help students maintain fit, healthy bodies. In addition, the purpose of this habituation is to prevent toilets from smelling, because urine from people who drink a lot of water tends to be

odorless (based on an interview with Nunung Erni Nuraeni on October 14, 2022).

Fourth, hand washing with soap and running water. This habit has been practiced at SMKN 1 Ciamis long before COVID-19 occurred. This habit was established to internalize handwashing as part of clean, healthy living. To support this habit, handwashing equipment is provided in front of each classroom (as reported in an interview with Nunung Erni Nuraeni on October 14, 2022).

Fifth, the habit of disposing of waste in its proper place (based on an interview with Zaenal Abidin on October 31, 2022). This habit formation also falls under habit formation aimed at fostering a peaceful character. That is, if students dispose of waste in its proper place, it means they are not disturbing others with the waste they discard. This situation will create a clean, peaceful social environment in the classroom and at the school.

Habituation to proper waste disposal at SMKN 1 Ciamis is carried out in conjunction with student education. This education includes an introduction to the types of waste, namely organic and inorganic, and the environmental benefits of a clean environment free of waste (based on an interview with Nunung Erni Nuraeni on October 14, 2022).

Sixth, breakfast habit. The school requires every student to eat breakfast. Even on Wednesdays, SMKN 1 Ciamis requires all students to eat breakfast at school together with their friends. Students eat together in the classroom, outside, or in the cafeteria, opening their own lunch boxes (based on an interview with Nunung Erni Nuraeni on October 14, 2022).

This breakfast habit is implemented at SMKN 1 Ciamis to help students study well without being distracted by hunger after not having breakfast. In addition, the breakfast habit is also intended to build camaraderie among students. When eating breakfast together, students exchange food. This creates a sense of camaraderie (as reported in an interview with Nunung Erni Nuraeni on October 14, 2022). In addition to the above objectives, the habit of eating breakfast together also aims to prevent bullying. When students are accustomed to eating together, bullying can be anticipated, and harmony among students will be established (results of an interview with Nunung Erni Nuraeni on October 14, 2022).

## **Discussion**

### ***Spiritual Habituation***

Religious character is a character that comes from religious values which are values derived from adhered to religious teachings in which there are sub-values of faith and piety to God, love cleanliness, love of peace, tolerance, respect for religious differences, steadfastness, self-confidence, cooperation between adherents of religions, antibullying and violence, friendship, sincerity, not forcing one's will, loving the environment, and protecting the marginalized (Hayati et al., 2020).

There are four religious character habits with spiritual content, namely: first, the habit of reading the Quran for 15 minutes during the first lesson, carried out under the guidance of the teacher who teaches the first lesson. Second, the habituation of praying before and after learning. Third, the habituation of praying Zuhr and 'Asr in congregation at the school mosque. Fourth, spiritual habituation every fourth Friday of each month.

The habituation of reading the Quran for fifteen minutes during the first lesson, which is carried out under the guidance of the teacher who teaches the first lesson. Teacher guidance is important for supervising the implementation of this habit (Moe T., 2023). This supervision is important so that students do not become negligent in their habituation, because any negligence in habituation will prevent them from achieving optimal results.

The habit of reciting the Quran is daily, as habits can be formed on a daily, weekly, or monthly basis (Wen et al., 2025). Habituation is carried out to foster in students a faith and fear of God, as it is closely related to religious values that are faith-based and originate in religious traditions (Ghazali et

al., 2018). Habituation can also be used to foster a religious school climate (Hayati et al., 2020).

In a systematic review, habitual reading of the Quran was found to be effective as a non-pharmacological therapy for reducing anxiety scores in various populations, including students and employees. This habit creates a spiritual buffer that protects students from the negative effects of everyday stressors (Babamohamadi et al., 2015; Babamohamadi H.; Sotodeh-Asl et al., 2019).

Second, the habituation of praying before and after learning. The habit of praying before and after learning generally aims to accustom students to pray at the beginning and end of any activity, while specifically aiming to ingrain the habit of praying when starting and ending learning. This habit can indeed instill the habit of praying in students, at least when starting and ending lessons. In addition to shaping a character of faith and devotion to God Almighty, the habit of praying before and after lessons, as described above, can foster an attitude of tolerance (Prasetyo H., 2024), because in the practice of prayer, students of different religions are free to pray according to their respective beliefs. In this habit, there is a form of tolerance, namely that each party is expected to control itself (Fossen et al., 2022) and provide space to respect each other's uniqueness without feeling threatened in their beliefs or rights.

Third, habituation to praying Zuhr and 'Asr in congregation at the school mosque. The implementation of Zuhr prayer in the congregation is arranged per class in turns. This habit formation aims to shape a character of faith and piety towards Allah as part of religious character. This is understandable because performing prayer is proof of faith and piety towards Allah. This habit formation of congregational prayer requires facilities in the form of a mosque, because, in essence, any habit formation requires support in the form of resources, including facilities (De Tommaso M., 2024).

Fourth, spiritual habituation every fourth Friday of each month. Spiritual habituation refers to religious lectures delivered by teachers according to a predetermined schedule. Spiritual habituation here is to accustom students to enjoy attending religious gatherings. Scheduled habituation, as in the implementation of spiritual habituation, is very important as a form of agreement between educators and students at school, because habituation requires agreement (James, 1890). This habituation essentially accustoms students to hearing good advice as part of moral knowledge (Pike et al., 2020). The character formed by these four habits is one of faith and devotion to God Almighty.

### ***Social Habituation***

There are five socially charged religious character habits, namely: first, habituation brings its own food containers, whose purpose is to provide comfort among school members by creating a school environment free of trash. Second, habituation encourages increased consumption of mineral water. Third, the habit of disposing of waste in its proper place. Fourth, breakfast habit: Fifth, the habituation of praying Zuhr and 'Asr in congregation at the school mosque.

First, habituation brings its own food containers, whose purpose is to provide comfort among school members by creating a trash (plastic)-free school environment. Thus, this habit aims to encourage students to love a clean environment. Plastic waste reduction must focus on upstream and downstream approaches. The principle of reducing plastic waste needs to be supported by innovation and policy, and students' habit of bringing their own food containers is an innovation implemented by SMKN 1 Ciamis, incorporated into the school's policy. The habit of bringing their own food containers is a fundamental strategy to reduce plastic consumption, especially single-use plastics (Er et al., 2024).

Second, habituation encourages increased consumption of mineral water. Drinking enough mineral water helps maintain optimal blood volume and cerebral circulation. This prevents mental fatigue and headaches that often interfere with work and study productivity (Yüksel & Akil, 2024). Habitually drinking more mineral water is very important because even mild dehydration (1-2% loss of body fluids) can impair cognitive function, including decreased concentration, alertness, and short-term memory. Research shows that adequate water intake improves visual attention and reaction speed, including in social interactions (Khan et al., 2019).

Third, the habit of disposing of waste in its proper place. This habit formation also falls under habit formation aimed at fostering a peaceful character. That is, if students dispose of waste in its proper place, it means they are not disturbing others with the waste they discard. This situation will create a clean, peaceful social environment in the classroom and at the school.

Habituation to disposing of waste in its proper place is carried out in conjunction with education for students about the types of waste, namely organic and inorganic, and the environmental benefits of a clean environment free of waste. This education is important because environmental education and awareness programs, especially in school settings, have proven effective at instilling proper waste-disposal habits. Repeated exposure to environmental messages can increase students' commitment to proper waste disposal habits (Hasan, 2004; Thao et al., 2020).

In line with the above opinion, it is explained that the habit of disposing of waste in its proper place is very important because environmental knowledge and awareness alone are not enough to ensure proper waste disposal behavior. Although most people have good knowledge of waste management, only a few actually dispose of waste properly because they are lazy. This highlights the gap between knowledge and action, where habit plays a bridging role (Abulebdah et al., 2024).

Complete sanitation facilities support proper waste disposal at SMKN 1 Ciamis. The availability of adequate, easily accessible trash bins appropriate to each type of waste is a physical prerequisite for habit formation. A lack of physical facilities is one factor that influences low student participation in proper waste disposal practices. When the correct action (proper waste disposal) is made easy and clearly visible, the probability that this behavior becomes a habit increases (Canlas I. P., 2025).

Habituation to proper waste disposal at SMKN 1 Ciamis is incorporated into school rules, with sanctions for students who violate them. The existence of such school policies is very important, as they are among the factors that determine students' behavior at school. When the community and school implement supportive systems, such as collaborative waste management systems or community-driven waste banks, proper waste disposal practices will increase (Rybnytska O., 2018).

Fourth, breakfast habit. The school requires every student to eat breakfast. Even on Wednesdays, SMKN 1 Ciamis requires all students to eat breakfast at school together with their friends. The breakfast habit does have a positive impact on students' mental health. These positive effects include preventing depression, stress, psychological pressure, and anxiety among adolescent students, thereby building familiarity and harmony among fellow students (Zahedi et al., 2022). This is in line with research findings stating that the habit of eating breakfast together can prevent students from engaging in physical fights (Pengpid & Peltzer, 2020).

Fifth, the habituation of praying Zuhur and 'Asr in congregation at the school mosque. This habit formation aims to shape a character of faith and piety towards Allah as part of religious character. This is understandable because performing prayer is proof of faith and piety towards Allah. This habit formation of congregational prayer requires facilities in the form of a mosque, because in essence, any habit formation requires support in the form of resources, including facilities (De Tommaso M., 2024).

### ***Environmental and Health Based Habituation as Religious Practice***

Health- and environment-based habits are included in religious character habituation because religious character encompasses not only traits directly related to God but also to oneself and the environment (Luria & Katz, 2020). Loving cleanliness and the environment is also part of a religious character (Hayati et al., 2020). In fact, in Islam, maintaining cleanliness is the first sign of one's religious character (Khoirurrijal et al., 2025; White & Billet, 2025).

There are six religious character habits related to health and the environment, namely: first, taking iron supplements. Second, habituation brings its own food containers. Third, habituation encourages increased consumption of mineral water. Fourth, hand washing with soap and running water. Fifth, the

habit of disposing of waste in its proper place. Sixth, breakfast habit.

First, habituation to taking iron supplements. Habituation to iron supplements is very important because they provide iron, which is crucial for transporting oxygen to the brain. Iron deficiency in adolescence correlates with decreased cognitive function and attention span. Therefore, this habituation is not only a medical intervention but also a long-term strategy for improving the quality of human resources (Gao Q., 2025).

Second, habituation brings its own food containers. The purpose of this habit is to promote cleanliness by reducing plastic waste. This habit aims to encourage students to love a clean environment. Plastic waste reduction must focus on upstream and downstream approaches. The principle of plastic waste reduction needs to be supported by innovation and policy, and students' habit of bringing their own food containers is an innovation incorporated into the school's policy. The habit of bringing their own food containers is a fundamental strategy to reduce plastic consumption, especially single-use plastics (Er et al., 2024).

Third, habituation encourages increased consumption of mineral water. The purpose of this habituation is to help students maintain fit, healthy bodies. In addition, the purpose of this habituation is to prevent toilets from smelling, because urine from people who drink a lot of water tends to be odorless. Drinking enough mineral water helps maintain optimal blood volume and cerebral circulation. This prevents mental fatigue and headaches that often interfere with work and study productivity (Yüksel & Akıl, 2024).

Habitually drinking more mineral water is very important because even mild dehydration (1-2% loss of body fluids) can impair cognitive function, including decreased concentration, alertness, and short-term memory. Research shows that adequate water intake improves visual attention and reaction speed (Khan et al., 2019).

Fourth, hand washing with soap and running water. This habit was established to internalize handwashing as part of clean, healthy living. To support this habit, the availability of a set of handwashing equipment in this habit is an important prerequisite (Gbolu et al., 2023) which aims to make it easier for students to practice these habits. Ease of practice is one of the rules that must be met (Clear, 2018).

This habit is one of the most effective and cost-effective health habits for preventing the transmission of various infectious diseases, such as diarrhea and acute respiratory infections (Ünal & Özdemir, 2022). It is considered effective because hand washing can prevent various infectious diseases, such as diarrhea, and is cost-effective because it requires little money to implement.

Washing hands with soap and running water is a practice widely known to the public. However, the level of compliance with hand washing in the general public and even in healthcare settings is still low and difficult to maintain over the long term (Xiao et al., 2023), so it is appropriate for schools, as educational environments, to promote handwashing education by instilling this habit among students.

Fifth, the habit of disposing of waste in its proper place. Habituation to proper waste disposal is carried out in conjunction with student education. This education includes an introduction to the types of waste, namely organic and inorganic, and the environmental benefits of a clean environment free of waste. This education is important because environmental education and awareness programs, especially in school settings, have proven effective at instilling proper waste-disposal habits. Repeated exposure to environmental messages can increase students' commitment to proper waste disposal habits (Hasan, 2004; Thao et al., 2020).

In line with the above opinion, it is explained that the habit of disposing of waste in its proper place is very important because environmental knowledge and awareness alone are not enough to ensure proper waste disposal behavior. Although most people have good knowledge of waste management,

only a few actually dispose of waste properly because they are lazy. This highlights the gap between knowledge and action, where habit plays a bridging role (Abulebdah et al., 2024).

Complete sanitation facilities support proper waste disposal at SMKN 1 Ciamis. The availability of adequate, easily accessible trash bins appropriate to each type of waste is a physical prerequisite for habit formation. A lack of physical facilities is one factor that influences low student participation in proper waste disposal practices. When the correct action (proper waste disposal) is made easy and clearly visible, the probability of that behavior becoming a habit increases (Canlas I. P., 2025).

Habituation to properly disposing of waste at SMKN 1 Ciamis is incorporated into school rules, with sanctions for students who violate them. The existence of such school policies is very important, as they are among the factors that determine students' behavior at school. When the community and school implement supportive systems, such as collaborative waste management systems or community-driven waste banks, proper waste disposal practices will increase (Rybnytska O., 2018).

Sixth, breakfast habit. This breakfast habit is implemented at SMKN 1 Ciamis to help students study well without being distracted by hunger. Breakfast improves dietary patterns, protects students from stomach ailments, enhances their concentration during learning, and ultimately helps them achieve academic success (Illøkken et al., 2024). In addition, the habit of breakfast does have a positive impact on students' mental health. These positive effects include preventing depression, stress, psychological pressure, and anxiety among adolescent students (Zahedi et al., 2022).

#### 4. CONCLUSION

This study concluded that enhancing students' religious character at SMKN 1 Ciamis occurred gradually, facilitated by the integration of systematic, recurrent habituation techniques. The results indicate that habituation functions as a link between moral cognition and moral behavior. Through practices such as communal prayer, Qur'an literacy, and the culture of salutation, transcendent values are internalized as habitual behavior (*habitus*). This study explicitly demonstrates that regular habituation strategies, bolstered by role models, coaching, and educators' facilitation, effectively foster the internalization of religious character despite the barriers posed by secular society in vocational school settings. This study substantiates Bourdieu's Structuration Theory within the realm of character education, wherein schools operate as fields that cultivate religious *habitus* through repetitive behaviors. This study presents a paradigm of religious value integration that is behavioristic-humanistic rather than doctrinal. This research offers methodological guidelines for vocational school educators on creating a schedule of routine activities that neither disrupts learning nor effectively fosters students' religious character. This research's academic relevance lies in the findings, which prompt future scholars to investigate the application of digital technology for monitoring student behavior outside school hours within the familial context to assess holistic character consistency. This research suggests that the West Java Provincial Education Office and school management must formalize this habituation process through internal regulations. The implementation of designated time for morning habituation and the enhancement of general subject teachers' roles as character facilitators are strongly advocated to reproduce the success of this model in other schools.

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