



An Islamic Education Based Habituation Model for Shaping Students' Healthy Living Behavior

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Abstract

This study aims to describe the Islamic education-based habituation model for shaping healthy living behavior at MI Unggulan Nuris Jember and to identify changes in students' habits following the implementation of the model. The research was conducted from July to September 2025 using a descriptive qualitative approach. Five purposively selected key informants participated in the study, consisting of the principal, an Islamic education teacher, a boarding supervisor, and two students. Data were collected through in-depth interviews, participatory observations, and documentation, and analyzed using Miles and Huberman's interactive model, which includes data reduction, data display, and conclusion drawing. Data credibility was ensured through source and method triangulation. The findings indicate that the habituation model is implemented through four main pillars: teacher exemplification, routine activities, religious habituation, and value reinforcement through a reward-punishment system. The analysis reveals significant improvements in students' healthy living behavior, including increased discipline in maintaining classroom and dormitory cleanliness, consistent waste disposal practices, compliance with daily ro'an (cleanliness duty), heightened personal hygiene awareness, and active participation in the poskestren (Islamic health post). These results demonstrate that habituation rooted in the Islamic values of faith (iman), responsibility (amanah), and cleanliness (thaharah) effectively fosters natural, consistent, and sustainable healthy living behavior among students.

Keywords: Habituation; Islamic Education; Healthy Living Behavior.

Abstrak

Penelitian ini bertujuan mendeskripsikan model pembiasaan berbasis pendidikan Islam dalam membentuk perilaku hidup sehat di MI Unggulan Nuris Jember serta mengidentifikasi perubahan kebiasaan siswa setelah penerapan model tersebut. Penelitian dilaksanakan pada bulan Juli-September 2025 menggunakan pendekatan kualitatif deskriptif. Sebanyak lima informan kunci dipilih secara purposif, terdiri atas kepala madrasah, guru PAI, pembina asrama, dan dua siswa. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi, kemudian dianalisis menggunakan model interaktif Miles dan Huberman yang mencakup reduksi data, penyajian data, serta penarikan kesimpulan. Keabsahan data diuji melalui triangulasi sumber dan metode. Hasil penelitian menunjukkan bahwa pembiasaan berbasis pendidikan Islam diterapkan melalui empat pilar utama: keteladanan guru, kegiatan rutin, pembiasaan religius, serta penguatan nilai melalui sistem reward-punishment. Analisis data mengungkap

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adanya perubahan perilaku siswa yang signifikan, meliputi meningkatnya kedisiplinan menjaga kebersihan kelas dan kamar, kebiasaan membuang sampah pada tempatnya, kepatuhan melaksanakan ro'an harian, meningkatnya kesadaran menjaga kebersihan diri, serta partisipasi aktif dalam layanan poskestren. Temuan ini membuktikan bahwa pembiasaan yang berlandaskan nilai iman, amanah, dan thaharah mampu membentuk perilaku hidup sehat siswa secara alami, konsisten, dan berkelanjutan.

Kata kunci : Pembiasaan; Pendidikan Islam; Perilaku Hidup Sehat.

I. Introduction

Islamic education emphasizes the development of *insan kāmil* individuals who are spiritually grounded, intellectually mature, and capable of maintaining a healthy body and environment (Ningsih, 2024; Junaidin, 2024). Cleanliness and health occupy an essential position in Islamic teachings, as reflected in the prophetic tradition "al-thahūru syatrul īmān," indicating that physical hygiene is inseparable from spiritual integrity (Raziq et al., 2024). However, despite the strong normative emphasis on cleanliness and health, many Islamic educational institutions continue to face challenges in translating these values into students' daily behavior.

Recent studies show that students in Islamic schools often possess adequate religious knowledge but lack consistent hygienic behavior such as maintaining personal hygiene, proper waste disposal, and environmental care (Jenuri et al., 2025; Yono & Devi, 2025). Several researchers have highlighted persistent gaps between understanding religious norms and their practical application, particularly in matters related to cleanliness and health (Mujahid, 2021; Mohidem & Hashim, 2023). These gaps indicate that cognitive-based instruction alone is insufficient to shape healthy living behavior; rather, students require structured, repetitive, and value-based habituation processes.

The urgency of this research is strengthened by evidence showing the rise of health and sanitation issues in schools including poor waste management, unhealthy eating habits, and inadequate hygiene awareness which have direct implications for students' well-being and learning outcomes (Iskandar et al., 2022; Rohmatulloh et al., 2023). In particular, Islamic schools with dormitory systems such as MI Unggulan Nuris face additional challenges related to communal living, environmental cleanliness, and the formation of collective habits. Without a systematic approach grounded in Islamic values, students may develop irregular or inconsistent hygiene routines that negatively influence both personal health and the school environment.

Existing research on habituation in Islamic education generally focuses on the development of religious or moral character, such as prayer discipline or respect for teachers (Sholikah et al., 2025; Faisal, 2023). However, studies linking religious habituation directly to health-oriented behaviors remain limited (Nuha et al., 2024). Previous findings seldom integrate Islamic pedagogical principles with behavioral theories to explain how habituation can effectively shape practical life skills, including

An Islamic Education Based Habituation Model for Shaping Students' Healthy Living Behavior healthy living behaviors, in a sustained manner (Amin & Faizin, 2024). This gap highlights the need for research that positions habituation not only as a religious practice but also as a behavioral strategy grounded in Islamic values and supported by empirical evidence.

Therefore, this study becomes urgent for three main reasons. First, the discrepancy between Islamic values and students' actual hygienic behavior demonstrates the need for an effective model that bridges knowledge and practice. Second, Islamic educational institutions increasingly require comprehensive and health-oriented habituation models to address contemporary challenges related to nutrition, sanitation, and environmental care. Third, there is a limited number of empirical studies examining Islamic education-based habituation models that are explicitly designed to shape healthy living behavior, particularly within the setting of a modern Islamic boarding-based school.

Based on these gaps, this study aims to describe and analyze an Islamic education-based habituation model implemented at MI Unggulan Nuris Jember and examine its distinctive practices in shaping students' healthy living behavior. By integrating theoretical perspectives from Islamic pedagogy, character education, and behavioral learning theories, this study contributes new insights into how Islamic values can be transformed into consistent, measurable, and sustainable health behaviors among students.

II. Research Method

This study employed a descriptive qualitative method to explore how Islamic education-based habituation shapes students' healthy living behavior at MI Unggulan Nuris Jember. The research was conducted from July to September 2025 and followed several stages, beginning with a preliminary observation of the school environment, student routines, and hygiene-related activities to identify key phenomena requiring investigation. During the data collection stage, primary data were obtained through in-depth interviews, participatory observations, and documentation. Interviews were conducted with five purposively selected informants consisting of the principal, an Islamic education teacher, a dormitory supervisor, and two students. These interviews produced data related to teacher modeling, daily cleanliness routines, student personal hygiene practices, participation in ro'an activities, engagement in the poskestren program, and their experiences with the reward-punishment system. Observational data were gathered by directly witnessing students' daily routines, including classroom cleanliness activities, waste disposal behavior, hygiene practices in dormitories, food distribution and nutrition habits, and weekly health checks at the poskestren. Documentation complemented these findings through institutional records such as cleanliness schedules, poskestren logs, weekly meal plans, photos of cleanliness competitions, posters promoting hygiene, and institutional profiles.

Secondary data were also used to strengthen the background and theoretical foundation of the study, including previous research on habituation, Islamic education, health behavior, government policies on school health, and other relevant literature published between 2021 and 2025. These secondary sources were used to contextualize the field data and support the interpretation process.

All collected data were analyzed using the interactive model proposed by Miles and Huberman, consisting of three simultaneous steps: data reduction, data display, and conclusion drawing. During data reduction, all interview transcripts, observation notes, and documentation were sorted, coded, and grouped into themes such as teacher exemplification, routine activities, religious habituation, reinforcement systems, and changes in student behavior. Data display involved organizing the reduced data into analytical matrices, thematic descriptions, and narrative summaries to show relationships between habituation practices and students' healthy living behaviors. Finally, conclusions were drawn by interpreting the displayed data to identify patterns, meanings, and the effectiveness of the habituation model. Data validity was ensured through triangulation of sources (teachers, students, and documents) and methods (interviews, observations, and documentation), allowing the findings to be verified and confirmed from multiple perspectives. This comprehensive analytical process ensured that all interpretations remained grounded in credible, consistent, and empirically supported evidence.

III. Result and Discussion

A. Islamic Education Base Habituation Model

The analysis of field data using Miles and Huberman's interactive model revealed four core components that form the Islamic education-based habituation model at MI Unggulan Nuris Jember. During the coding stage, data from interviews, observations, and documentation were categorized using the codes TE (Teacher Exemplification), RA (Routine Activities), RH (Religious Habituation), and VR (Value Reinforcement). These codes consistently appeared across multiple sources, indicating strong thematic relevance. The visualized data, presented in a matrix correlating the four components with observable behavioral outcomes (CB1, HB1, WB1, and PB1), showed that the habituation model operates systematically through teacher behavior, structured routines, value internalization, and reinforcement mechanisms.

First, Teacher Exemplification (TE) emerged as the primary driver in shaping students' hygienic behavior. Interview data (IF1, IF2) coded under TE revealed that teachers consistently modeled handwashing, classroom cleaning, punctuality, and proper waste disposal. Observational data showed co-occurrence between TE and behavior codes such as CB1 (cleanliness behavior) and HB1 (hygiene behavior), confirming that

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 students imitated teachers' actions in real settings. Documentation such as photos of teachers and students cleaning together further validated these patterns. Data reduction highlighted teacher modeling as a foundational element that supported all other components of habituation.

Second, Routine Activities (RA) played a significant role in reinforcing behavioral consistency. Codes under RA included daily ro'an rotations, communal meals, prayer routines, and scheduled room inspections. These activities appeared repeatedly during observations and were supported by documented schedules and dormitory boards. The data display showed a strong link between RA and CB1, demonstrating that continuous repetition had internalized the expected habits. Students consistently performed cleanliness tasks even without teacher supervision, indicating that routines had become habitual through structured repetition.

Third, Religious Habituation (RH) gave spiritual meaning to health-related practices. Interview data coded as RH indicated that teachers explicitly connected hygiene with Islamic principles such as thaharah, amanah, and ibadah. Observations showed that students applied these values by keeping their uniforms clean, performing ablution correctly, and showing greater awareness of personal hygiene. Documentation such as posters reading "Cleanliness is part of faith" provided additional evidence supporting the internalization of RH. After reduction and display, RH appeared closely linked to HB1 and WB1, illustrating how religious meanings influenced practical behavior.

Finally, Value Reinforcement (VR) supported the sustainability of healthy living behaviors. Interview data (IF4) showed that the reward-punishment system encouraged students to maintain room cleanliness and actively participate in hygiene programs. Observations of weekly cleanliness competitions and documented lists of "clean room champions" amplified the association between VR and PB1. Coding showed VR frequently co-occurred with CB1 and PB1, indicating that positive reinforcement strengthened students' motivation. Triangulation confirmed that reinforcement mechanisms were applied consistently and contributed to measurable behavior change.

Through coding, pattern visualization, and triangulation, the results conclude that the Islamic education based habituation model operates through an integrated system of modeling, repetitive practice, religious value internalization, and structured reinforcement, all of which collectively shape students' healthy living behavior.

Table 1. Islamic Education Based Habituation Model

Main Code	Data Sources	Key Findings	Behavioral Outcome
TE	Interviews IF1-IF2, Observation	Teachers consistently model hygiene	CB1, HB1
RA	Observation, Routine Schedule	Daily ro'an, cleaning rotations	CB1, PB1

RH	Interviews IF3, Posters	Cleanliness linked to iman (faith)	HB1, WB1
VR	Interviews IF4, Competition Logs	Weekly rewards boost discipline	PB1, CB1

The table confirms that teacher exemplification (TE) has the highest co-occurrence with improvement in hygiene (HB1) and cleanliness behavior (CB1). Routine activities (RA) appear as the strongest reinforcement mechanism for maintaining consistency. Religious habituation (RH) gives spiritual meaning to hygiene practices, while the value reinforcement system (VR) ensures behavioral sustainability. The table indicates clear correlations validated through triangulation, confirming that the model functions through interconnected behavioral pathways.

B. Unique Implementation at MI Unggulan Nuris Jember

Beyond the four major components of the habituation model, the analysis revealed five distinctive implementation practices unique to MI Unggulan Nuris Jember. These features emerged during coding using the labels UP1-UP5, representing: proper waste management (UP1), nutritious meal system (UP2), poskestren-based health services (UP3), collective ro'an routines (UP4), and cleanliness competitions (UP5). These five categories were repeatedly identified across interview data, observations, and documentation, and consistently reappeared during data visualization, confirming their importance as unique institutional practices.

First, Proper Waste Management (UP1) was identified as a distinct practice supporting environmental hygiene. Observation data showed color-coded waste bins, student participation in waste sorting, and cleanliness zones across the school. Interview excerpts (IF2) coded under UP1 revealed that students viewed waste sorting as part of their faith practice. Documentation, including photos and cleanliness logs, validated these findings. After reduction and display, UP1 strongly correlated with behavior codes WB1 and CB1, indicating improved awareness and consistent waste disposal practices among students.

Second, the school implemented a Nutritious Meal Program (UP2) managed by the boarding kitchen. Interview data (IF4) described balanced menus designed to support students' health. Observations showed students eating meals together while adhering to hygiene protocols such as washing hands beforehand. Documentation including weekly menu plans and kitchen sanitation reports strengthened the validity of these findings. Coding revealed a clear link between UP2 and HB1, demonstrating improvement in students' eating and hygiene routines.

Third, the existence of a Poskestren (Islamic Health Post) (UP3) provided regular health services that contributed to students' well-being. During observations, students

An Islamic Education Based Habituation Model for Shaping Students' Healthy Living Behavior were seen attending weekly health check-ups. Interview data (IF5) confirmed the role of poskestren in promoting health awareness. Documentation such as health reports and posters served as supporting evidence. After reduction and display, UP3 showed strong correlations with PB1, indicating increased student participation and health responsibility.

Fourth, Collective Ro'an Activities (UP4) were consistently observed as collaborative cleaning routines performed twice daily. Observation records captured students cleaning classrooms, dormitories, and school grounds. Interview data (students IF4 & IF5) highlighted how ro'an cultivated responsibility and cooperation. Documentation such as ro'an schedules created strong triangulation support. Coding showed UP4 repeatedly paired with CB1 and PB1, demonstrating significant behavioral habituation.

Fifth, Cleanliness Competitions with Reward–Punishment Mechanisms (UP5) created a measurable impact on students' hygiene habits. Interviews (IF2, IF4) emphasized student motivation to win weekly cleanliness awards. Observations confirmed that students maintained their dorm rooms carefully. Documentation of competition results strengthened the evidence. UP5 showed strong coding co-occurrence with CB1 and PB1, indicating motivational reinforcement for healthy behavior.

Through coding, visual matrix comparison, and triangulated verification, these five unique implementations were identified as defining features that distinguish MI Unggulan Nuris Jember's approach from other Islamic educational institutions. Together, they reflect a contextualized application of Islamic educational values that translates into consistent and measurable healthy living behavior among students.

Table 2. Unique Implementation

Unique Practice	Data Sources	Empirical Evidence	Behavioral Impact
UP1 Waste Management	Observation, IF2	Three-bin sorting system applied	WB1, CB1
UP2 Nutritious Meals	Dining hall observation, Menu docs	Balanced meals & handwashing	HB1
UP3 Poskestren	Health logs, Observations	Weekly medical check-ups	PB1
UP4 Ro'an	Student interviews, Observation	Daily collective cleaning	CB1, PB1
UP5 Cleanliness Competition	Award records, IF4	Weekly scoring & rewards	PB1, CB1

The table reveals five unique institutional practices that significantly shape students' healthy living behavior. Waste management (UP1) and ro'an (UP4) show the strongest links to cleanliness behavior (CB1). The poskestren (UP3) generates substantial changes in health participation (PB1), while nutritious meals (UP2) support consistent hygiene behavior (HB1). Cleanliness competitions (UP5) enhance students' motivation and

accountability. The table confirms that these institutional innovations produce measurable behavioral changes validated through triangulation.

The study findings indicate that the Islamic education based habituation model at MI Unggulan Nuris Jember serves as an integrated system for moral, religious, and behavioral formation. This corresponds with (Hefner, 2021; Yilmaz's, 2024) theory of the organic religious model, where Islamic values permeate the entire life of the institution. At MI Unggulan Nuris, the values of thaharah (cleanliness), amanah (responsibility), and ukhuwah (brotherhood) are embedded not only in the curriculum but also in the daily routines, teacher student interactions, and school culture. The data from interviews and observations reveal that this organic approach turns faith-based principles into lived habits, integrating spiritual and physical health development.

From the coding results and data reduction, several key discussion points emerge. First, teacher exemplification (uswah hasanah) aligns strongly with Bandura's social learning theory, as explained by (Ruswandi et al., 2022), which asserts that individuals learn behavior through observation and imitation of role models. The headmaster (IF1) emphasized that "teachers must become models because students learn cleanliness from actions, not from theories." Observations confirmed that teachers consistently demonstrated hygienic and disciplined conduct, influencing students' daily habits. This also corresponds with the patterns found in the coding analysis, where TE frequently co-occurred with HB1 and CB1. Such findings reinforce the Islamic pedagogical view that moral education begins with example (al-uswah qablal qaul example precedes instruction).

Next, routine activities such as ro'an (collective cleaning), prayer, and cleanliness checks operate as continuous conditioning that shapes student behavior. This finding supports (Kasim et al., 2021), who argue that Islamic character emerges from repeated practice rooted in values. Observations and documentation showed that students performed cleaning tasks voluntarily, transforming routine duties into acts of collective responsibility and spiritual discipline. Coding outputs likewise reveal consistent linkages between RA and CB1/PB1, indicating that routine constitutes a strong reinforcement mechanism. These data confirm that repetition in institutional routines effectively builds disciplined and sustainable healthy behavior.

The component of religious habituation linking cleanliness and faith aligns with (Hidayat's, 2024) holistic education framework, which integrates cognitive, spiritual, and physical development. The Moral Education Teacher (IF3) highlighted that "students learn ablution not only for prayer but for clean living." Observation confirmed that hygiene practices became internalized expressions of faith. In coding visualization, RH appears strongly connected with HB1 and WB1, showing that religious values function as intrinsic motivators. This demonstrates that Islamic education extends beyond

An Islamic Education Based Habituation Model for Shaping Students' Healthy Living Behavior intellectual transmission to moral embodiment (tathbiq al-qiyam), enabling students to translate faith into daily hygienic practices.

Meanwhile, value reinforcement through reward and punishment connects directly with Skinner's reinforcement theory, as discussed by (Susanto et al., 2021). The dormitory supervisor (IF4) explained that positive rewards motivate students to maintain cleanliness and order. Documentation showed weekly awards for "Cleanest Room." Unlike secular reinforcement, the school's system integrates Islamic ethics of targhib wa tarhib (encouragement and educational admonition), ensuring that motivation arises from conscience, not fear. Coding analysis also confirmed the relevance of VR to PB1 and CB1, showing that structured reinforcement strengthens both participation and cleanliness discipline.

The discussion becomes stronger when considering the triangulation results. Data from interviews, observations, and documentation validated one another, ensuring reliability of the conclusions. For example, teacher modeling observed directly in classrooms was confirmed by student testimonials and supported by documentation such as routine schedules. This consistency demonstrates that the habituation model is systematically implemented and not merely theoretical.

Overall, the first habituation model reflects a synthesis between Islamic pedagogy and behavioral theory. Muhammin's organic education model provides the philosophical foundation; (Zubaedi, 2017; Azra, 2018) explain the character-based and holistic educational aspects; and Bandura and Skinner provide psychological justification for habit formation. Consequently, MI Unggulan Nuris Jember demonstrates how an Islamic school can operationalize value internalization, behavioral conditioning, and faith-based discipline into an effective pedagogical framework that forms healthy, ethical, and spiritually conscious students.

In addition to the main habituation model, this study identifies five distinctive implementations that demonstrate contextual and innovative applications of Islamic educational principles. These unique practices (1) proper waste disposal, (2) nutritious meals from the boarding kitchen, (3) Islamic health post (poskestren) with doctor assistance, (4) daily ro'an activities, and (5) room cleanliness competitions reflect how Islamic values can be transformed into practical, health-oriented behaviors within a school environment.

The practice of proper waste disposal illustrates environmental ethics grounded in faith. The Islamic Education Teacher (IF2) remarked that "keeping the environment clean is an act of faith," while observations showed students sorting waste into separate bins. This aligns with the *maqāṣid al-shari'ah* principle of *hifz al-bi'ah* (preservation of the environment) and reflects the prophetic teaching, "Allah is beautiful and loves cleanliness." Coding data show strong correlation between UP1 and WB1/CB1, proving that the habit is consistently internalized.

The provision of nutritious meals embodies the principle of hifz al-nafs (preservation of life). The dormitory supervisor (IF4) stated, "maintaining nutrition is part of fulfilling the trust over the body." Observations confirmed balanced meal preparation, while documentation showed strict hygiene standards. This supports the shift in Islamic education toward health-oriented character formation, where spiritual and physical well-being are inseparable (Karwadi & Indrawan, 2023).

The presence of a poskestren (Islamic health post) guided by a doctor shows institutional integration of healthcare into the religious schooling system. The Health Coordinator (IF5) explained that the health post conducts routine checkups and counseling sessions to develop health awareness. Coding patterns reveal that UP3 strongly supports PB1, showing that structured health programs enhance students' participation in healthy behaviors.

Daily ro'an and cleanliness competitions exemplify how cooperative and competitive learning are balanced in Islamic pedagogy. These activities foster teamwork, accountability, and motivation. The reward system reinforces positive behavior following Skinner's framework but contextualized within Islamic ethics of ukhuwah and musabaqah (constructive competition). Observations and documentation support this, and the coding shows strong ties between UP4/UP5 and CB1/PB1.

Collectively, these five practices demonstrate the contextualization of Islamic education within health and environmental domains. They bridge spiritual teachings with modern health principles and provide a living model of faith-based sustainability education. In this sense, MI Unggulan Nuris Jember's implementation expands classical Islamic tarbiyah into a practical and measurable system where cleanliness, health, and morality are mutually reinforcing outcomes.

Thus, the unique implementation at MI Unggulan Nuris Jember showcases a context-sensitive innovation a model of Islamic eco-pedagogy that transforms religious values into sustainable behavioral systems. It proves that Islamic education, when internalized through habituation and contextualized within real-life practices, can nurture generations who are not only pious and knowledgeable but also hygienic, health-conscious, and socially responsible citizens (Karwadi & Indrawan, 2023). The Islamic education-based habituation model at MI Unggulan Nuris Jember successfully shapes students' healthy living behavior through teacher exemplification, routine activities, religious habituation, and reward punishment systems. Unique practices such as waste sorting, nutritious meals, poskestren, ro'an, and cleanliness competitions reflect the integration of Islamic values with environmental and health education.

Theoretically, this study reinforces Muhaimin's organic Islamic education, Zubaedi's character education, Bandura's social learning theory, and Skinner's reinforcement theory. Practically, it provides a model for Islamic schools to integrate faith-based values

An Islamic Education Based Habituation Model for Shaping Students' Healthy Living Behavior with health education through a school culture emphasizing role modeling, discipline, and environmental responsibility.

IV. Conclusion

This study concludes that the Islamic education based habituation model implemented at MI Unggulan Nuris Jember effectively shapes students' healthy living behavior through an integrated process of role modeling, routine reinforcement, religious internalization, and structured value strengthening. The findings demonstrate that teacher exemplification plays a central role, as students imitate hygienic and disciplined actions consistently shown by their teachers. Routine activities such as daily ro'an, cleanliness checks, and communal practices serve as continuous reinforcement that transforms behavioral compliance into sustainable habits. Religious habituation, especially the linking of cleanliness with faith, enables students to internalize hygiene practices as expressions of spiritual responsibility. Meanwhile, the reward-punishment system strengthens discipline and motivation, ensuring that behavioral change remains consistent and measurable.

The discussion further highlights that the success of this model lies in its holistic and organic integration of Islamic values into daily school life. Coding and triangulation show that each component of the model teacher modeling, routines, religious values, and reinforcement works synergistically to influence students' hygiene, cleanliness awareness, participation in health activities, and environmental responsibility. In addition, five unique institutional practices proper waste sorting, nutritious meal provision, poskestren services, daily ro'an, and room cleanliness competitions serve as contextual innovations that translate Islamic values into practical health-oriented behaviors. These practices strengthen the model by embedding health consciousness within the lived school culture.

Overall, this study affirms that Islamic education, when operationalized through a structured habituation system, is capable of producing students who are not only religiously committed but also hygienic, health-conscious, and socially responsible. The model presented by MI Unggulan Nuris Jember offers a replicable framework for Islamic educational institutions seeking to integrate faith-based values with health and environmental education in a holistic, consistent, and sustainable manner.

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