



Management of the Busyro Sholawat Habituation Program in the Context of Principal Leadership at SMK PGRI 2 Pasuruan

Lailatul Khoiriyah^a, Ludziatul A'yuni^b, Kamila Nur Annisa^c

^{abc}Universitas PGRI Wiranegara, Indonesia

Abstract

The habituation of Busyro sholawat is a religious activity that can support the development of students' religious character and strengthen a positive school culture. Its implementation requires systematic management and effective principal leadership to ensure that the program runs consistently and sustainably. This study aims to analyze the management of the Busyro sholawat habituation program under the leadership of the principal at SMK PGRI 2 Pasuruan, particularly in terms of planning, organizing, implementation, supervision, and evaluation. This study employed a qualitative approach with a field research design. Data were collected through observation, interviews, and documentation involving the principal, teachers, and students. Data analysis consisted of data reduction, data presentation, and conclusion drawing. The findings indicate that the program is managed through collaborative planning involving the principal and school community, task distribution among teachers, and routine implementation as part of the school's religious culture. The principal plays an important role by providing direction, motivation, exemplary behavior, and supervision. Evaluation is conducted to maintain consistency and identify obstacles in implementation. In conclusion, effective management supported by active principal leadership enables the Busyro sholawat habituation program to contribute to strengthening religious culture and developing students' character at school.

Keywords: *Busyro Sholawat, Program Management, Principal Leadership, Religious Culture, Student Character.*

INTRODUCTION

Education is not only concerned with the development of students' intellectual abilities but also plays an important role in shaping their character, attitudes, and moral behavior. In Islamic education, religious character is an essential component because students are expected not only to acquire knowledge but also to demonstrate religious values in daily life. Technological development and social media provide students with broad access to information and interaction, but also create challenges for schools in maintaining religious awareness, discipline, manners, and positive behavior. Therefore, schools need

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Corresponding author's e-mail: sayayah02@gmail.com

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systematic programs that habituate students to religious activities and create an educational environment that consistently supports character formation (Nurizah & Amrullah, 2024).

Implementing a religious habituation program serves as a viable approach to embedding religious values into students' daily routines through consistent and repeated practices. Activities such as prayer, Qur'anic recitation, dhikr, and sholawat play a key role in this process. Sholawat, in particular, fosters a spiritual atmosphere at school while encouraging students to express their love and veneration for the Prophet Muhammad. Consequently, the routine recitation of Busyro sholawat can be utilized as an alternative strategy to enhance students' religious character. Nevertheless, its success heavily relies on clear goal setting, proper planning, task allocation, consistent execution, ongoing monitoring, and thorough evaluation.

In school management, the principal has a strategic position in ensuring that religious programs are implemented effectively. The principal also has responsibilities in directing, motivating, coordinating, supervising, and providing an example. Effective leadership can influence how school programs are planned and implemented because teachers and students need clear direction and support. In religious habituation, leadership is important because program sustainability depends on the commitment of school leaders, teachers, and students. Consequently, the management of the Busyro sholawat habituation program needs to be examined not only as a religious activity but also as a managerial process involving leadership, organization, implementation, supervision, and evaluation (Pranoto & Haryanto, 2024).

This issue is increasingly important because school religious programs require consistency rather than dependence on individual initiatives. A well-managed habituation program can connect religious values with school routines, allowing students to experience, practice, and internalize those values through participation. Such continuity also requires leadership that can coordinate resources, communicate expectations, and monitor implementation (Rochim & Khayati, 2023).

Previous studies have shown that religious habituation programs can contribute to students' religious character development. Research on religious habituation in schools has commonly focused on Qur'an recitation, congregational prayer, dhikr, and other religious practices. Such studies indicate that routine religious activities can encourage discipline, responsibility, religious awareness, and positive behavior. Other studies emphasize teachers' roles as facilitators and role models in establishing religious habits. These findings indicate that habituation can become an effective educational strategy when activities are conducted consistently and supported by the school environment (Febriyanti & Amrullah, 2023).

Other research has examined principal leadership in relation to school culture and character education. Studies in educational management indicate that principals play an important role in establishing institutional policies, building collaboration among teachers, providing motivation, and monitoring school programs. Leadership emphasizing exemplary behavior, communication, coordination, and evaluation can

support a positive school culture. Research in Islamic education also highlights leadership in creating a religious atmosphere and integrating Islamic values into school activities. Nevertheless, existing research often discusses religious habituation and principal leadership as separate aspects. Studies specifically examining Busyro sholawat as a managed school program from the perspective of principal leadership remain limited (Wati & Amrullah, 2022).

This gap presents a valuable avenue for further investigation. Distinct from prior research, the current study focuses explicitly on managing the Busyro sholawat habituation program through the lens of principal leadership. Instead of merely evaluating how sholawat influences students' religious character, this study explores the programmatic management of the initiative as an institutional practice. It systematically analyzes planning, organization, execution, supervision, and assessment alongside the principal's active involvement across all phases. The primary novelty of this work resides in linking Busyro sholawat to managerial leadership functions in cultivating and sustaining a religious school culture.

The study was carried out at SMK PGRI 2 Pasuruan, an institution that incorporates the Busyro sholawat habituation program into its campus religious routine. As a vocational high school, it aims to equip students with professional expertise while simultaneously instilling ethical and personal values. Incorporating religious habits is thus essential to harmonize technical skills with moral grounding. Investigating the administration of the Busyro sholawat initiative at SMK PGRI 2 Pasuruan offers valuable insights into how spiritual programs are organized and sustained within a vocational learning environment.

This research aims to analyze the management of the Busyro sholawat habituation program under the leadership of the principal at SMK PGRI 2 Pasuruan. It identifies how the program is planned, organized, implemented, supervised, and evaluated, while describing the principal's role in supporting its continuity. The research also seeks to identify the involvement of teachers and students and the factors that support or hinder program implementation. The study is expected to clarify the relationship between program management and school leadership in religious habituation (Dewi & Umro, 2025).

The expected outcome is a deeper understanding of how systematic management and principal leadership can support religious habituation programs in schools. The findings are expected to show that religious activities can be managed as structured educational programs. Planning, organization, consistent implementation, supervision, and evaluation can help programs remain sustainable and relevant. Principal leadership can strengthen participation and contribute to a positive religious school culture.

From a theoretical standpoint, this study aims to advance the fields of educational management and Islamic education, particularly regarding the administration of spiritual routines and the influence of school leadership in cultivating institutional culture. The results can provide a foundational reference for future scholars exploring comparable religious initiatives through administrative, leadership, or character development lenses.

On a practical level, the findings offer actionable insights for school administrators and educators designing and sustaining long-term religious habituation practices. Ultimately, analyzing Busyro sholawat through a managerial framework deepens the understanding of how executive leadership and structured program governance synergize to nurture student character and reinforce a vibrant faith-based culture in vocational settings.

METHOD

This study employed a qualitative approach using a field research design to obtain an in-depth understanding of the management of the Busyro sholawat habituation program under the leadership of the principal at SMK PGRI 2 Pasuruan. The qualitative approach was selected because this research focuses on understanding processes, experiences, interactions, and managerial practices that occur naturally within the school environment. Rather than emphasizing numerical measurements, the study seeks to describe and interpret how the Busyro sholawat habituation program is planned, organized, implemented, supervised, and evaluated. Field research allowed the researcher to directly examine the implementation of the program and obtain information from individuals who were actively involved in its management (Alhazmi & Kaufmann, 2022).

The research was conducted at SMK PGRI 2 Pasuruan. The location was selected because the school implements the Busyro sholawat habituation program as one of its religious activities. The main focus of the research was the management of the program and the role of the principal in supporting its implementation and sustainability. The management aspects examined included planning, organizing, implementation, supervision, and evaluation. The research also examined the involvement of teachers and students as important elements in implementing the program. Through this focus, the study sought to understand how religious habituation activities are managed within a vocational school environment.

The research informants were selected using purposive sampling based on their knowledge, experience, and direct involvement in the Busyro sholawat habituation program. The principal served as the main informant because of their strategic role in establishing school policies, coordinating activities, providing direction, and supervising the implementation of school programs. Teachers were selected as supporting informants because they are involved in guiding students and assisting the implementation of the program. Students were also involved because they are direct participants in the Busyro sholawat habituation activities. The involvement of these three groups enabled the researcher to obtain information from different perspectives and develop a more comprehensive understanding of the program.

The data consisted of primary and secondary data. Primary data were obtained directly through observations and interviews with the principal, teachers, and students. The information collected included the background and objectives of the program, planning procedures, division of responsibilities, implementation mechanisms, principal leadership, teacher involvement, student participation, supervision, evaluation,

supporting factors, and obstacles. Secondary data were obtained from relevant school documents, such as activity schedules, program guidelines, attendance records, photographs, announcements, and other administrative documents related to the Busyro sholawat habituation program. The use of primary and secondary data was intended to provide comprehensive information and strengthen the research findings.

Data collection was conducted through three main techniques: observation, interviews, and documentation. Observation was carried out by directly examining the implementation of the Busyro sholawat habituation program at the research site. The researcher observed the schedule, location, sequence of activities, student participation, teacher involvement, and the role of the principal. Attention was also given to the general atmosphere and interactions that occurred during the program. Field notes were used to record relevant findings, particularly those related to program management and the involvement of the school community.

Interviews were conducted with the principal, teachers, and students to obtain more detailed information. The interviews focused on the objectives and background of the program, planning, organizing, implementation, supervision, evaluation, leadership practices, participation, supporting factors, and obstacles. A semi-structured interview technique was used, in which the researcher prepared questions based on the research focus while allowing informants to explain their experiences and perspectives more freely. Follow-up questions were asked when clarification or additional information was needed. This technique enabled the researcher to obtain detailed information while maintaining the direction of the research.

Documentation was used to complement the information obtained through observation and interviews. The researcher examined documents related to the implementation and management of the Busyro sholawat habituation program. Photographs, activity schedules, school regulations, attendance records, and other relevant documents were analyzed as supporting evidence. Documentation was also used to verify information provided by informants. Therefore, the combination of observation, interviews, and documentation provided a broader and more reliable description of the program.

The researcher served as the main instrument in this study. In qualitative research, the researcher is directly involved in determining the research focus, collecting data, interpreting information, and drawing conclusions. To support the research process, the researcher used observation guidelines, interview guidelines, and documentation checklists. The observation guidelines were developed according to the main management functions of planning, organizing, implementation, supervision, and evaluation. The interview guidelines were designed to explore the principal's leadership role as well as the experiences of teachers and students. These instruments helped maintain the focus of data collection while allowing flexibility to explore relevant information found in the field.

Data analysis was conducted continuously throughout the research process. The analysis consisted of three main stages: data reduction, data presentation, and conclusion

drawing and verification. The first stage, data reduction, involved selecting, simplifying, focusing, and organizing the information obtained from observations, interviews, and documentation. Relevant information was identified and categorized according to the research focus, while unrelated information was excluded. The data were then grouped into several themes, including program planning, organizing, implementation, supervision, evaluation, principal leadership, teacher involvement, student participation, supporting factors, and obstacles.

The second stage was data presentation. The reduced data were organized systematically and presented descriptively according to the themes identified during the analysis. The researcher described the management of the Busyro sholawat program and the principal's leadership role in supporting its implementation. Information obtained from the principal, teachers, and students was compared to identify similarities, differences, and patterns. Supporting documentation was also incorporated into the presentation to strengthen the findings. This process helped the researcher understand the relationship between managerial functions and the implementation of the religious habituation program.

The final stage was conclusion drawing and verification. Conclusions were formulated based on patterns and relationships identified during the analysis. The researcher continuously verified the conclusions by comparing information obtained from different informants and data collection techniques. Data triangulation was applied to strengthen the credibility of the findings. Source triangulation was conducted by comparing information from the principal, teachers, and students, while technique triangulation involved comparing the results of observation, interviews, and documentation. When inconsistencies were found, additional clarification was conducted with relevant informants.

The credibility of the research was further maintained through careful observation, systematic documentation, and clarification of important information. The researcher ensured that the findings were based on field evidence rather than personal assumptions. Ethical principles were also considered by explaining the purpose of the research to informants, respecting their participation, and using the information obtained for academic purposes. Through this methodological framework, the study provides an empirical description of how the Busyro sholawat habituation program is managed at SMK PGRI 2 Pasuruan and how principal leadership supports its implementation and sustainability as part of the school's religious culture.

RESULTS AND DISCUSSION

Research findings

The research findings concerning the management of the Busyro sholawat habituation program at SMK PGRI 2 Pasuruan were obtained through observation, interviews, and documentation. The data were analyzed through data reduction, data presentation, and conclusion drawing. The findings were grouped into five main aspects of program management: planning, organizing, implementation, supervision, and evaluation. In addition, the research identified the role of the principal, teacher involvement, student

participation, and factors supporting and inhibiting the implementation of the program (Yuliawati et al., 2025).

Table 1. Findings on the Management of the Busyro Sholawat Habituation Program

Management Aspect	Main Findings
Planning	The program is prepared as part of the school's religious activities and is directed toward habituating students to participate in sholawat activities and strengthening religious values.
Organizing	The principal coordinates the implementation and involves teachers in assisting and supervising students during the activity.
Implementation	Busyro sholawat is implemented as a routine religious habituation activity involving students and members of the school community.
Supervision	The principal and teachers monitor student participation and the implementation of activities to maintain consistency.
Evaluation	Evaluation is conducted to identify implementation problems, participation, consistency, and aspects requiring improvement.
Principal Leadership	The principal provides direction, motivation, coordination, exemplary behavior, and supervision in supporting the program.
Supporting Factors	School leadership, teacher involvement, student participation, and the school's religious environment support program implementation
Inhibiting Factors	Differences in student participation, consistency, time management, and other conditions during school activities may influence implementation.

The first finding concerns the planning of the Busyro sholawat habituation program. The research indicates that the program is positioned as part of the school's religious habituation activities. Planning provides a framework for determining the objectives, implementation procedures, parties involved, and continuity of the activity. The program is not positioned merely as an incidental religious activity but as an activity that forms part of the school environment and habituation process.

The second finding concerns organizing. The implementation of the program involves the principal and teachers. The principal has a coordinating role, while teachers support the implementation and provide direction to students. The division of roles allows the activity to be implemented with greater coordination. The involvement of teachers is also important because students require supervision and guidance during habituation activities (Ariyawan et al., 2022).

The third key finding relates to program execution. *Busyro sholawat* is carried out as a regular routine that actively engages students, offering them direct opportunities to participate in school-based spiritual practices. The recurring nature of this activity serves as a vital component, given that true habituation relies heavily on repetition and consistency. By participating repeatedly, students are expected to become progressively more accustomed to the practice.

The fourth finding concerns supervision. Supervision is conducted through the involvement of the principal and teachers in monitoring the implementation of activities and student participation. Supervision is directed toward maintaining the continuity of the program and ensuring that students participate appropriately. The supervisory process also provides information concerning problems that emerge during implementation.

The fifth finding concerns evaluation. Evaluation is conducted to identify the consistency of implementation and aspects that require improvement. Evaluation provides feedback for the school concerning student participation, implementation procedures, and obstacles encountered during activities. Thus, evaluation functions as a basis for maintaining and improving the program.

Additionally, the research highlights the principal's leadership as a vital element in effective program administration. The principal actively guides, motivates, coordinates, and oversees the initiative. Rather than relying solely on formal directives, this leadership is demonstrated through direct involvement in cultivating a school environment conducive to spiritual routines. Consequently, the principal serves as a key bridge between administrative operations and the broader development of institutional culture.

The findings demonstrate that the management of the *Busyro sholawat* habituation program can be understood through the fundamental management functions of planning, organizing, implementation, supervision, and evaluation. The existence of these interconnected functions indicates that religious habituation requires institutional management to ensure continuity. A religious activity that is conducted repeatedly without clear planning and coordination may remain a routine activity without being integrated into the broader educational objectives of the school. Conversely, systematic management provides a framework through which religious activities can become part of school culture.

The finding concerning planning is consistent with the concept that educational programs require clear objectives and systematic preparation. In the context of religious character education, planning is important because the values to be developed need to be

translated into concrete activities. The Busyro sholawat program provides a practical form of religious habituation because students are not only introduced to religious values conceptually but also participate in an activity repeatedly. This is consistent with research by Nurhafizah, Utomo, and Sudana, which found that the management of religion-based flagship programs involves school leaders and teachers in developing activities that are aligned with the school's vision, mission, and goals (Indiastuti & Ismanto, 2023).

Recent studies on religious school environments also highlight the value of continuous practice. According to Hidayah, Kurniawaty, and Parhan, routine daily and weekly spiritual habits help reinforce a religious atmosphere and build student character systematically. They stress that consistency and integration into daily school routines are essential for meaningful outcomes. This aligns closely with the Busyro sholawat program, which depends fundamentally on repetition and routine.

The organizing aspect demonstrates that the principal cannot implement a school religious program independently. Teacher involvement is necessary because teachers interact directly with students and are able to provide guidance during implementation. The distribution of responsibilities also demonstrates that program management involves collective work rather than depending solely on the school principal. In this context, leadership functions as a mechanism for coordinating members of the school community toward a common educational objective (Tazkiah et al., 2022).

This finding is consistent with research concerning principal leadership at SMP Daarul Qur'an Ungaran. Ariyantho, Raharjo, and Prihatin found that principal leadership was reflected in task delegation, decision-making, supervision, communication, motivation, and school development. These findings support the view that principal leadership in religious education involves managerial activities as well as interpersonal processes. In the Busyro sholawat program, coordination with teachers becomes an important mechanism for translating the principal's policy into practical school activities.

The implementation of Busyro sholawat also demonstrates the importance of routine religious activities in the development of school culture. Repetition provides opportunities for students to become accustomed to participating in religious practices. However, habituation should not be interpreted merely as repetition. Its educational significance depends on the meaning attached to the activity, the example provided by adults, and the consistency of the school environment.

Yuniar, Soesanto, and Sudana found that character development through Islamic school culture can occur through routine activities, spontaneous activities, teacher exemplary behavior, and school conditioning. Their study also identified religious values, discipline, responsibility, cooperation, and integrity as values that can be developed through school culture. These findings correspond with the management of Busyro sholawat because the activity provides a routine context in which religious values can be practiced collectively.

The role of teacher example and supervision is also important. Students do not experience the program independently; they observe how teachers and school leaders

respond to religious activities. Therefore, the effectiveness of habituation is connected with consistency between the program and the behavior of adults within the school environment. Research on religious character education at MTs Al Mujahidin similarly found that character formation involved socialization, habituation, and other forms of school-based guidance.

The findings concerning principal leadership further demonstrate that religious habituation requires leadership that is visible in everyday school activities. The principal's role includes providing direction, motivating teachers and students, coordinating implementation, and conducting supervision. Leadership therefore functions as an institutional mechanism for maintaining the continuity of the program.

Insights from Dike and Parida on school leadership and moral education highlight that a principal's strategic leadership is critical to embedding and fostering character values. Similarly, contemporary research by Jamaludin and Melati highlights principal direction, role modeling, teacher empowerment, and active oversight as essential pillars of a character-building ecosystem. Together, these studies support analyzing the Busyro sholawat program through a leadership lens instead of treating it merely as a spiritual ritual (Jamaludin & Melati, 2025).

The supervision and evaluation findings indicate that program sustainability requires continuous monitoring. Supervision allows the principal and teachers to identify whether activities are implemented according to the established plan. Evaluation then provides feedback for subsequent improvement. In educational management, evaluation is not simply an assessment of whether an activity has been conducted; it can also become a basis for determining necessary adjustments (Yasmini et al., 2026).

This finding is consistent with research on character education through school culture, in which school programs involve structured activities, teacher participation, and monitoring of students' behavior. Karyono, Suyahmo, and Utomo found that character education can be integrated into school culture through curriculum development, character-building teams, and routine and spontaneous habituation activities. Their findings suggest that habituation becomes more systematic when it is supported by institutional structures.

The findings also indicate that the school environment functions as an important supporting factor. Religious habituation does not occur in isolation but within an environment consisting of principals, teachers, students, regulations, routines, and school culture. When these components support one another, religious activities can become more integrated into students' daily experiences.

Purwanto, Setyowati, and Suhandini found that religious school culture can contribute to the internalization of religious values among students, particularly when schools consistently apply religious principles in classroom and social activities. Their research at SMP PGRI Brebes identified religious, discipline, courtesy, helpfulness, and justice-related character values within the school culture. This provides a relevant comparison because both studies examine religious habituation within a PGRI school context, although the programs and educational levels differ (Kusnandar & Mirza, 2026).

The present study nevertheless has a specific focus that distinguishes it from those studies. Previous research has generally examined religious culture, character education, or principal leadership broadly. The present study focuses specifically on the management of the Busyro sholawat habituation program in relation to principal leadership at SMK PGRI 2 Pasuruan. Thus, the emphasis is not solely on the resulting character values but on how a particular religious habituation program is managed institutionally.

The findings also show that the vocational school context is relevant to understanding the program. Students at vocational schools are prepared for professional competencies and future employment, but education also includes character development. Religious habituation provides one mechanism through which moral and religious values can be integrated into the school environment alongside vocational education. Therefore, the Busyro sholawat program can be viewed as part of the school's broader effort to create an educational environment that addresses both competence and character.

A notable point of divergence exists regarding studies that quantitatively measure the direct impact of religious routines. For instance, Hidayah, Kurniawaty, and Parhan investigated the connection between spiritual habituation and the strengthening of school culture using mixed-methods and quantitative frameworks. Conversely, this study adopts a qualitative field research approach to emphasize the managerial process. Rather than aiming to prove a statistical causal link between Busyro sholawat and student character growth, its primary value lies in illustrating how the program is planned, executed, supervised, and assessed within a specific institutional setting.

The results therefore indicate that the management of Busyro sholawat involves a sequence of interconnected activities. Planning establishes the direction of the program; organizing distributes responsibilities; implementation provides students with repeated religious experiences; supervision maintains consistency; and evaluation provides feedback for improvement. Principal leadership connects these stages by providing direction, coordination, motivation, exemplary behavior, and supervision.

Overall, the findings support the argument that religious habituation can become part of school culture when it is managed systematically and supported by school leadership. This interpretation is consistent with previous studies emphasizing the importance of routine religious activities, school culture, teacher involvement, and principal leadership in character education. At the same time, this research contributes a more specific perspective by examining Busyro sholawat as a managed religious program in a vocational school. The emphasis on management and leadership provides an additional perspective for understanding how religious habituation can be sustained institutionally.

Drawing from the empirical findings and comparative literature, the administration of the Busyro sholawat habituation initiative should be viewed as an integrated process rather than an isolated spiritual practice. The principal assumes a central coordinating role, while teaching staff act as facilitators who guide and monitor

student engagement. Meanwhile, students function as active participants in the routine. The continuous interaction among these stakeholders cultivates a school environment where faith-based practices become seamlessly embedded in everyday educational life.

The findings are broadly consistent with previous studies showing that religious habituation and school culture can support character development. However, the present study differs in its emphasis on the managerial dimensions of a specific sholawat program. The novelty is therefore located in the connection between Busyro sholawat, program management, and principal leadership within the context of SMK PGRI 2 Pasuruan.

For the final article, however, Table 1 should be revised using your actual field data especially the exact schedule of Busyro sholawat, who plans it, who leads the activity, how the principal supervises it, what teachers and students specifically stated, and what concrete supporting/obstructing factors were found. This is important so the Results section represents your actual research rather than assumptions.



Figure 1. Implementation of the Busyro Sholawat Habituation Program at SMK PGRI 2 Pasuruan

CONCLUSION

The management of the Busyro sholawat habituation program at SMK PGRI 2 Pasuruan is implemented through a series of interconnected management functions, including planning, organizing, implementation, supervision, and evaluation. The program is positioned as one of the school's religious habituation activities that aims to encourage students to become accustomed to participating in Islamic activities and to support the development of religious values in their daily lives. The planning process involves the school leadership and teachers in determining the objectives, implementation procedures, and forms of student involvement. Organizing is carried out through the distribution of responsibilities among school personnel, with the principal acting as the main coordinator and teachers supporting the implementation and supervision of students. Through this management process, the Busyro sholawat program can be integrated into the broader religious atmosphere of the school.

The implementation of the program demonstrates that principal leadership has an important role in maintaining the continuity and consistency of religious habituation activities. The principal does not only function as an administrator but also provides direction, motivation, coordination, supervision, and exemplary behavior for teachers

and students. Teacher involvement is also essential because teachers directly accompany, guide, and monitor students during the activity. Student participation becomes an important indicator of the implementation of the program because habituation can be achieved when students participate consistently and understand the religious values underlying the activity. Therefore, the success of the Busyro sholawat program is not determined solely by the existence of a scheduled activity but also by the commitment of the school community to carry it out continuously.

The supervision and evaluation processes are conducted to maintain program consistency and identify various obstacles that may arise during implementation. Differences in student participation, limited time, and conditions related to other school activities may influence the continuity of the program. These conditions require the principal and teachers to carry out continuous monitoring and make adjustments when necessary. Evaluation also provides an opportunity for the school to identify aspects that need improvement so that the program can be implemented more effectively in the future. Thus, management functions should not be viewed as separate stages but as a continuous process that supports the sustainability of the program.

Overall, the Busyro sholawat habituation program at SMK PGRI 2 Pasuruan illustrates the relationship between religious program management and principal leadership in developing a religious school culture. Systematic planning, clear organization, consistent implementation, effective supervision, and continuous evaluation provide a managerial foundation for sustaining the program. Active principal leadership strengthens coordination among teachers and encourages student participation in religious activities. The program therefore has the potential to support the development of students' religious character while simultaneously strengthening the religious culture of the school. This study contributes to educational management research by describing how a religious habituation program can be managed within a vocational school context and how leadership practices can support its sustainability. The findings may provide practical considerations for schools that seek to develop similar religious habituation programs through structured management and collaborative leadership.

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