

RESEARCH

Received: November 15, 2025

Revised: December 29, 2025

Accepted: January 18, 2026

Construction of Religious Character Values in Religious Learning at the Hamzanwadi Islamic Institute NWDI Pancor

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20304012001@student.uin-suka.ac.id¹Doctoral Program in Islamic Religious Education, Faculty of Islamic Education and Teacher Training, UIN Sunan Kalijaga, Yogyakarta, Indonesia²Doctoral Program in Islamic Religious Education, Faculty of Islamic Education and Teacher Training, UIN Sunan Kalijaga, Yogyakarta, Indonesia³Doctoral Program in Islamic Religious Education, Faculty of Islamic Education and Teacher Training, UIN Sunan Kalijaga, Yogyakarta, Indonesia**Abstract**

Islamic universities face increasingly complex challenges due to the development of digital technology and social changes that affect students' mindsets and behaviors. On the one hand, this progress has expanded access to science, but on the other hand, it has also had an impact on weakening religious awareness, academic ethics, and moral responsibility in campus life. This study aims to analyze the construction of religious character values in NW learning at the Hamzanwadi Nahdlatul Wathan Diniyah Islamiyah (NWDI) Pancor Islamic Institute which focuses on value construction, internalized pedagogical process, and the formation of students' religious habitus. This study uses a field qualitative approach with purposive sampling techniques. Data was obtained through interviews, observations, and documentation, then analyzed using Miles and Huberman's interactive model. The results of the study show that the value of religious character is constructed through the material of verses of the will of the devotional of the time, Shalawat Nahdlatain, the example of lecturers, and the academic culture of the campus which gives birth to the values of faith, piety, sincerity, honesty, discipline, help, religious moderation, tolerance, and love for the homeland. The internalization process takes place through *teacher-centered learning*, *deep learning*, example, habituation, lectures, contemplation, and discussion so as to form moral knowledge, value appreciation, and real actions. These academic traditions form religious habitus in the form of academic integration, social responsibility, presence towards lecturers, and moderate religiosity. This research emphasizes that NW learning is not just an institutional course, but a system of religious character formation of students who live in culture or tradition at the Hamzanwadi Islamic Institute NWDI Pancor.

Keywords: Character Education; Construction; Islamic Education; Religious Character Values; Religious Learning**Introduction**

Islamic universities face increasingly complex challenges amid the acceleration of scientific development, digital technology, and global social change (Arfayza Maulia Rochmah, Nurul Latifa Inayati, 2025). Students are not only required to have superior academic capacity, but also required to have a strong religious character as an ethical foundation in intellectual and social life. The main problem that arises lies in the imbalance between the advancement of knowledge and the strengthening of moral values.

The development of digital technology marked by the dominance of social media such as Facebook, Instagram, Tiktok, Youtube, and Whatsapp has changed the patterns of interaction, learning, and life orientation of the younger generation (Bayu Albar Pangestu, 2026). Social media no longer only serves as a communication suggestion, but has become the main space for the formation of students' identities, social preferences, and lifestyles. On the one hand, technology expands access to science, academic networks, and religious information. On the other hand, digital currents also bring a culture of materialism, hedonism, and instant lifestyles which have implications for the weakening of students' religious commitments (Apriya Saputra, Rafidah, Alfia Apriani, 2025). Then access without value control gives birth to a pragmatic tendency that shifts the orientation of education from personality formation to the achievement of instrumental results.

This phenomenon can be seen from the decline in academic discipline, weak moral responsibility, reduced awareness of worship, and an increase in permissive attitudes towards behavior that is contrary to Islamic values (Observation Results, 2024). Universities are also faced with the increasingly complex problem of degradation of student manners. Changes in social patterns influenced by digital culture, normalization of free behavior in social relations, declining respect for lecturers and parents, and weakening academic ethics show that the main problem lies not only in the intellectual aspect, but also in the formation of student character. The low awareness of students towards academic manners can be seen from the practice of plagiarism, the use of task jockeys, the abuse of technology, and the fading of moral responsibility in campus life (Irwansyah Alfaqih, 2024). The dominance of digital culture also contributes to changes in students' social behavior that is increasingly loose towards ethical boundaries, both in social relations and in academic activities (Perawati, et, al, 2024). At the same time, the use of artificial intelligence without an ethical foundation strengthens the academic integrity crisis because students are more oriented towards instant results than honest and responsible scientific processes (Sausan Salsabila, et, 2024). This condition shows that higher education is not enough to produce graduates who are intellectually superior, but must have religious character, moral integrity, and academic manners as the main foundation of scientific life.

The Hamzanwadi Islamic Religious Institute Nahdlatul Wathan Diniyah Islamiyah (NWDI) Pancor as an Islamic university affiliated with the Nahdlatul Wathan organization has a strategic position in responding to these problems through NW-an learning. This learning does not only function as an institutional course, but as a medium for the formation of religious character that is rooted in the thoughts of Muhammad Zainuddin Abdul Majid as the founder of Nahdlatul Wathan. The values taught include faith, manners towards teachers, worship discipline, moral responsibility, the spirit of seeking knowledge, ukhuwah, and commitment to *wasathiyah Islam* which is based on the principles of *Ahlusunnah Wal Jamaah* (Ahmad Musonnifin Aziz, 2024). This value does not stand as normative knowledge alone, but lives in academic traditions, campus culture, and students' daily practices.

The fundamental problem in this study is not only the existence of religious values, but also how these values are constructed in the learning system. NW learning forms a pedagogical space that makes values part of the academic structure through the example of lecturers, worship habits, the reading of Nahdlatul prayers, verses of the will of the contemplation of the time, hizib Nahdlatul Wathan, and the tradition of respect for teachers or lecturers (Observation Results, 2024). In this context, religious character is not born spontaneously, but is formed through social processes that take place constantly in campus life.

This framework is in line with the theory of social construction of reality from (Berger, P. L., & Luckmann, 1966) which explains that social reality is formed through the process of

externalization, objectification, and internalization. Religious values in NW learning are first expressed through institutional teachings and traditions, then gain legitimacy as academic norms, and then internalize them as part of student consciousness and behavior. This perspective shows that religious character is the result of socio-educational construction, not just the result of the transfer of religious knowledge.

Pedagogically, this idea is strengthened by the theory of character education (Thomas Lickona, 2019) which places *moral knowing*, *moral feeling*, and *moral action* as the three main elements of character formation. Character education does not stop at moral knowledge, but must move towards the appreciation of values and real actions. This thought is in line with Al-Ghazali's view that places the integration of knowledge, charity, and morals as the core of Islamic education (Al-Ghazali, A. H. M. M, 2020). Knowledge without morals gives birth to a dry intellect, while charity without knowledge gives birth to deviations in moral orientation. NW learning moves within this framework by placing knowledge as a means of service, not just a pragmatic instrument.

The urgency of this research lies in the limited study that specifically discusses the construction of religious character values in NW learning. Most of the character education research in higher education is still moving in the general normative area and has not studied in depth the ideological foundations, pedagogical traditions, and epistemological basis of Nahdlatul Wathan as a value education system. In fact, the NW has a different distinctive character because it is built from a synthesis between Islamic traditions, Lombok localities, and the orientation of the ummah education.

Based on these conditions, this study aims to analyze the construction of religious character values in learning at the Hamzanwadi Pancor Institute of Islamic Religion. The study focuses on the source of value, the form of pedagogical legitimacy, and the process of internalizing values in the academic life of students. This research is important to strengthen the development of a religious character education model in Islamic universities that is not only oriented towards knowledge transfer, but also on the formation of moral awareness, religious moderation, and student social responsibility.

Method

This research is a *field research* with a qualitative approach focused on the analysis of the construction of religious character values in learning at the Hamzanwadi Pancor Islamic Religious Institute. The qualitative approach was chosen because it provides a space for analysis of the meaning, process, and social dynamics formed in learning practices so that the reality of education can be understood contextually through the interaction between the research subject and the academic environment (Sugiyono, 2015).

The research was carried out in academic activities in the current semester with the research subject determined through the purposive sampling technique, which is deliberate selection based on considerations of involvement, understanding, and relevance to the focus of the research. The subjects of the study include study program managers, lecturers, lecturers, lecturers, and students of the Islamic Religious Education Study Program who are directly involved in the learning process. The selection of informants aims to obtain in-depth data on the construction of religious character values in NW learning.

Data collection was carried out through in-depth interviews, observations, and documentation studies. Interviews were used to explore the views and experiences of informants related to the construction of religious character values, observations were made to see the learning process, academic interactions, and campus culture that shaped these values, while documentation was

used to examine the curriculum, learning tools, and academic documentation related to the NW-an course.

Data analysis is carried out using an interactive analysis model that takes place cyclically from the beginning of the research to the final stage through the process of data collection, data condensation, data presentation, as well as drawing conclusions and verifying so that the patterns of meaning that emerge from the field data can be systematically identified (Matthew B. Miles A. Michael Huberman, Johnny Saldaña, 2014). The validity of the data is maintained through the triangulation of sources, methods, and theories so that the research results have academic consistency, regularity, and credibility.

Figure 1 illustrates the stages of the research implementation, beginning with the identification of the research focus, followed by informant selection, data collection, data analysis, data validation, and the formulation of findings on the construction of religious character values in NW learning.

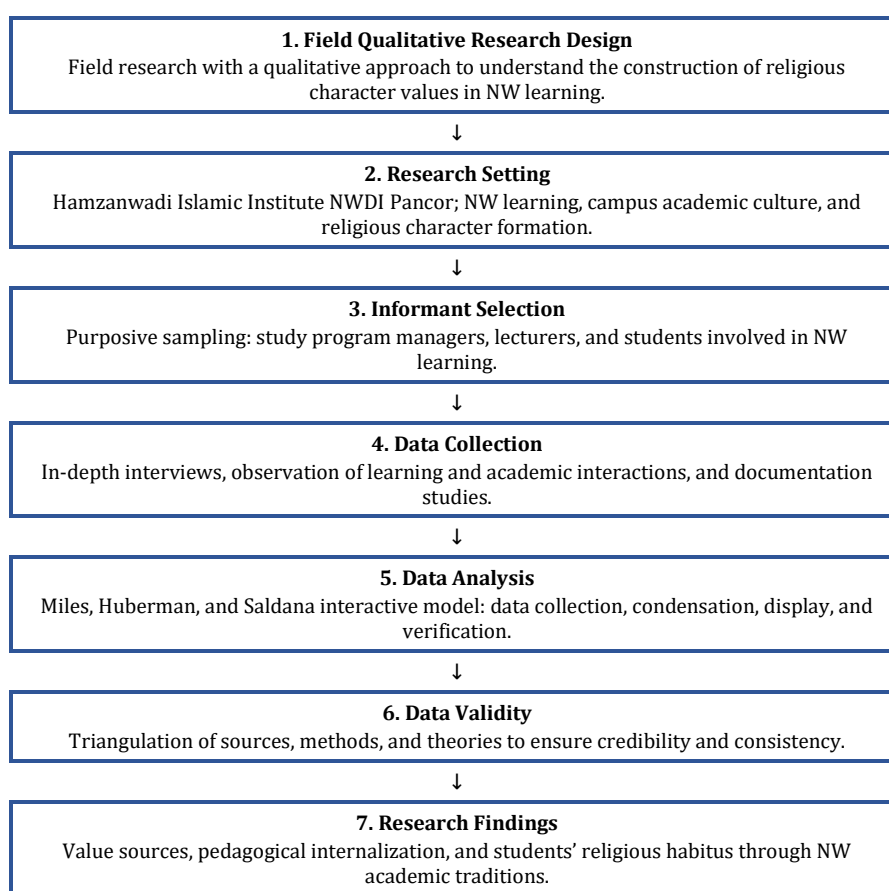


Figure 1. Research Implementation Flow

Results and Discussion

The Construction of Religious Character Values in NW Learning

The construction of religious character values in NW learning at the Hamzanwadi Pancor Islamic Religious Institute is built through the integration of normative texts, pedagogical traditions, and campus academic culture. Religious values are not positioned as additional material that stands separate from the learning process, but become the epistemological foundation that directs the scientific orientation, attitudes, and behavior of students. NW learning makes the verses of the testament of the reflection of time, hizib Nahdlatul Wathan, Shalawat Nahdlatain, and the example

of Muhammad Zainuddin Abdul Majid as a source of legitimacy of values that continue to be constructed in academic life.

In the realm of human relations with God, the values of faith, piety, and sincerity are the main foundations for the formation of students' religious character. The value of faith is constructed through the understanding that the quality of human life is measured by the strength of his faith, piety, and honesty, as contained in the verse of the testament of the devotional of the time: "a person's life must be measured by his faith and honest piety" (Hapizin & Ihsan, 2018). This verse places faith as a measure of the quality of human life, not social status or material achievements. Students understand that academic activities are part of devotion to God, so learning success cannot be separated from spiritual integrity. In the perspective of Thomas Lickona's character education, this process shows the formation of moral knowing, which is the initial awareness of right and wrong values as the basis for character formation (Thomas Lickona, 2019). Previous research has also shown that the internalization of faith values in Islamic higher education contributes significantly to strengthening students' self-control and moral orientation in facing today's social pressures (Abu Dharin, Muhammad Anas Ma'arif, M. Ajib Hermawan, Yuslam, Agam Ananta, 2026).

The value of piety is constructed through a direct relationship between the text of the verse of the will of the devotional of the time and the academic practice of the students. Piety is not understood only as ritual worship such as prayer and fasting, but is present in the form of academic honesty, discipline, attending lectures, punctuality, and responsibility to the mandate as a student. The lecturer's explanation that connects the meaning of piety with the reality of campus life forms an understanding that academic negligence is a reflection of weak religious responsibility. Students view compliance with academic rules as part of piety, not just an administrative obligation. These findings are in line with research (Rukiyati., Hajaroh, M., Dwiningrum, S. I. A., & Kartika, 2025) which shows that the integration of religious values in Islamic higher education learning strengthens academic integrity and forms students' moral consciousness stably.

The value of sincerity is constructed as an inner orientation that arranges intentions in carrying out the learning process and social service. The verse "a sincere man has a sign, continues to fight faithfully" shows that sincerity is related to the steadfastness of struggle that does not depend on position, praise, or material gain. In the context of students, this value forms the awareness that learning, organizing and carrying out academic mandates must depart from the intention of Allah SWT alone. Sincerity is not interpreted as a justification for injustice in socializing, but as personal integrity in carrying out responsibilities. The placement of the meaning of sincerity is important because it maintains a balance between the spiritual dimension and the principle of social justice in academic life and in society.

In the realm of human relationships with others, the values of honesty, justice, and helpfulness are the basis of students' social ethics. The value of honesty is built through reflection on verses that place honesty as an integral part of faith and piety. The lecturer reads the poem, explains it, and then imbues it with real practices such as honesty in exams, assignment preparation, and scientific responsibility. Students not only understand honesty as a campus norm, but as a moral identity inherent in the quality of one's faith. Learning experiences like this show that reflection learning based on religious texts is more effective in building moral awareness than a formalistic cognitive approach.

The value of justice is constructed through an understanding of the poem about the equal distribution of social justice, as well as the balance between rights and responsibilities in common life. Students interpret justice not only in the context of formal law, but also in the way of looking at

social reality proportionally, including in responding to family economic limitations, access to scholarships, and academic facilities available on campus. This awareness forms a moral orientation that academic success is not solely determined by individual factors, but also has to do with social justice that must be understood ethically. Although this value has not fully developed in the form of concrete social action, justice has shaped an inner disposition that influences the way students assess social issues rationally and responsibly.

In Thomas Lickona's framework, this condition indicates the transition from moral knowing to moral feeling, when moral knowledge begins to develop into a more stable affective consciousness. This finding is in line with research (Eko Nursalim, Zurqoni, 2023) showing that the formation of religious character takes place through a structural-organic-reflective-integrative model, which is the process of internalizing values starting from moral knowledge, strengthening religious culture, integrating values in learning activities, to the formation of ethical awareness in academic life. The research shows that religious character is not formed only through the delivery of normative material, but through a reflection process that encourages students to understand moral values more rationally and responsibly. This is in line with the construction of the value of justice in learning at NW-an, where students interpret justice not just as a normative concept, but as an ethical framework in responding to social problems, economic limitations, access to scholarships, and academic responsibilities in the university environment.

The value of helping shows a construction that is relevant to campus life because this value is directly related to the practice of social solidarity of students. The poem is about the obligation to help others obtain a form of praxis through transportation assistance to campus, laptop loans, simple financial support, cooperation in doing assignments, and concern when students face family problems. The practice shows that religious values have developed into moral action because students practice empathy and concern in real actions. Social relationships built on mutual support help create a supportive academic climate and strengthen a sense of belonging to the learning community. In line with research conducted by (Fitriah M. Suud, Zuhail Agilkaya Shain, 2024) shows that religious character education integrated with social solidarity contributes to students' learning resilience in the face of academic pressure and economic problems. This condition shows that the value of helping in learning to NW not only strengthens social religiosity, but also supports the sustainability of the educational process more substantially.

In the relationship between humans and the environment, the value of ecological responsibility is implicitly present through the habit of maintaining cleanliness and ethics in the use of campus facilities. NW learning does not contain special material about environmental education, but the value of responsibility contained in the verse of the will of reflection on the period of development becomes a collective awareness in maintaining a common academic space. The behavior of throwing garbage in its place, maintaining the cleanliness of classrooms, maintaining campus facilities, and maintaining the ethics of using public spaces are concrete forms of students' religious values. This awareness shows that the religious character does not stop at the ritual aspect of the individual, but extends to social responsibility towards the surrounding environment. In the framework of character education, this behavior is a form of moral action because values have developed into real actions that are carried out consistently. In line with research conducted by (Husin Ali, Hamka Naping, et, 2023), it shows that religious character develops more strongly when values are habituated in daily campus practices, not just presented as normative material in the classroom. This is in line with NW learning that shapes students' awareness to maintain cleanliness, take care of campus facilities, and respect public spaces as part of their shared moral responsibility.

In the realm of nationality, the values of love for the homeland, religious moderation, and tolerance are important constructions in the formation of students' religious character. The value of love for the homeland is built through the struggle of Nahdlatul Wathan which combines Islamic commitment with nationality. In the verse of the will of the period reflection that reads "sacrificing one's soul to defend the country and the nation" forms the awareness that service to the country is not always realized through physical struggle, but through seriousness in learning, social contribution, and commitment to educate the community. Students take learning seriously as a form of defending the country in an academic context. Research by (Faiz Fathoni, Fatma Ulfatun Najicha, 2024) confirms that national character education integrated with religious values results in stronger social commitment in the younger generation because nationalism is not separated from religious moral responsibility. In line with research conducted by (Boltaboev Abdugani Mamirovich, 2025) shows that student patriotism develops more strongly when character education is built through the integration of cultural values, religiosity, and social responsibility.

A moderate attitude and tolerance are formed through a culture of dialogue in the learning process. Students are accustomed to respecting differences of opinion, not easily blaming other people's views, and maintaining harmonious relationships in academic discussions and in daily interactions on campus. Differences in organization, social background, and religious understanding do not develop into social distance, but become a space for healthy exchanges of ideas or ideas. Moderation is not understood as an attitude that weakens beliefs, but rather as the ability to maintain a balance between Islamic commitment and respect for social diversity. This view is in line with the thinking (Azyumardi Azra, 2013) that views religious moderation as a religious position that is proportional between the firmness of faith and national responsibility. Research (Ahmad Shofiyuddin, Siti Khoiriyah, 2024) shows that tolerance in the educational environment grows through the habituation of dialogue, the ability to control oneself, and the readiness to accept differences as part of academic life. Research by (Wahyu Andre Irawan, 2024) also confirms that moderation education in higher education plays an important role as a bulwark against extreme and liberal beliefs that can both disrupt the balance of students' religious beliefs.

The entire construction of value can be explained through the theory of social construction of reality from (Berger, P. L., & Luckmann, 1966). At the externalization stage, religious values are expressed through poetry, lecturer examples, academic tardiness, worship habits, and campus culture. At the level of objectivity, these values gain legitimacy as norms that are mutually recognized by the academic community. Furthermore, through internalization, students accept the value as part of their identity and as a guideline in action. This process shows that religious character is not the result of an instantaneous transfer of knowledge, but a manifestation of social reproduction, which takes place constantly through continuous academic experience. This model is strengthened by research (Tabrani, Z. A., Walidin, W., Idris, S., & Huda, 2024) which explains that character formation in Islamic universities is only effective when values are institutionalized in the culture of the institution, not just conveyed through a formal curriculum.

The construction of religious character values in learning ultimately shapes the religious habitus of students. Values do not stop as normative knowledge, but transform into an inner structure that directs academic and social behavior in a stable manner. Students are not only formed to be intellectually superior individuals, but also have manners, moral integrity, social responsibility, and moderate religious orientation. The NW learning in this post shows its position as a model of religious character education based on local-Islamic traditions that is relevant in answering the moral crisis of contemporary higher education. The novelty of this research lies in the affirmation that NW-an is not just an institutional course, but a system of religious character

construction that works through the continuous integration of values, academic culture, and pedagogical traditions. This model shows that religious character education based on local tardiness has a stronger resilience because values are not only learned, but live in the students' daily social practices

Pedagogical Process of Internalizing Students' Religious Character Values

The pedagogical process of internalizing the values of religious character in NW learning at the Hamzanwadi Pancor Islamic Religious Institute takes place through the integration of learning approaches and mutually reinforcing value instilling methods. The internalization of values is not only focused on mastering religious materials, but on the formation of students' moral awareness through understanding, habituation, example, reflection, and daily religious practice. In this context, NW learning functions as a process of forming student attitudes and behaviors.

The initial stage of internalization takes place through a *teacher-centered learning approach* that places lecturers as the main source in explaining the meaning of verses of the will of the devotional of the time. This pattern serves as an epistemic foundation in the formation of values, as students first gain a directed understanding before entering the broader stage of interpretation. In the context of symbolic and normative material, this kind of learning structure functions to maintain the accuracy of meaning and avoid distortion of interpretation. Research by (Mustafa Altun, 2023) shows that teacher-centered learning is still relevant to be used in normative and conceptual materials because lecturers function as the main source in maintaining the accuracy of the meaning and direction of learning. In NW learning, this approach strengthens the position of lecturers as academic figures as well as guardians of the accuracy of the meaning of verses referees of time reflections.

After students have gained the basis of understanding values, learning progresses to *deep learning*. Lecturers relate moral messages in poetry to student life in the campus environment, such as the discipline of carrying out worship, learning, mutual help attitudes, and maintaining the cleanliness of the campus environment. Students not only understand the content of the poem textually, but begin to interpret and relate it to their life experiences. This approach forms the awareness that religious values have a direct relationship with everyday behavior. Research conducted by (Ahmad Asron Mundofi, 2026) shows that deep learning-based learning in Islamic education encourages the formation of reflective awareness because the learning process is directed to deep understanding, dialogue of meaning, and internalization of values in students' real experiences. This model shifts learning from mere knowledge transfer to a more contextual and participatory construction of meaning.

Internalization of values is also built through the method of example. An example can be seen from the attitude of lecturers who are present on time, manage learning in an orderly manner, maintain speech, and show seriousness in teaching their students. This attitude shapes students' awareness of the importance of discipline, responsibility, and seriousness in learning. Students assessed that the behavior of the lecturer was more memorable than the material presented because religious values were seen in real life in learning practice. In line with research by (Firmansyah & Akbar, 2023) shows that behavior formation takes place through the process of observation of respected figures. The example of lecturers is an important medium in shaping the religious character of students.

The habituation method is carried out through practices that are carried out consistently, such as reading Sholawat Nahdlatin before learning begins, absenting student attendance, and getting students used to bringing reference books during presentations. At first, student obedience arose due to rules from lecturers and academics, but through continuous habituation, discipline

developed into a habit in students. Students began to look at being late to class, not bringing reference books during presentations, not just breaking the rules, but as a form of moral unpreparedness in learning. Students begin to view discipline not just as an academic demand, but as part of a moral responsibility. In line with research by (Nursalim, E., Zurqoni, 2023) that the internalization of religious values in higher education is more effective when built through institutional culture and habituation rather than just through normative materials in the classroom.

The lecture method in the teaching of the NW serves as an epistemological foundation in building students' self-awareness. Cermah is used to explain symbols, social criticism, and moral messages in the verse of the will of the time devotional that is difficult to understand literally. Lecturers connect the meaning of poetry with contemporary social phenomena, including the issue of trust, abuse of power, and the moral crisis of the younger generation. This process shapes *students' moral knowing* because they gain a clear knowledge framework of the religious values studied. In Al-Ghazali's perspective, this stage is in *manzilat al-'ilm*, which is the stage when knowledge becomes the basis for the formation of moral behavior (Al-Ghazali, 2022). Understanding values through lectures then becomes the foundation for the process of deep reflection and habituation of meaning.

The process of internalization reaches a deeper layer through the contemplation method. Third-party learning provides a space for students to reflect on the values they have learned and relate them to their life experiences. Memorizing verses accompanied by oral exams not only tests their ability to remember, but also encourages students to explain the meaning of the poem personally and reflectively. Students began to rethink the purpose of life, learning, responsibility, and self-limitations through the messages contained in the NW verse. These findings are in line with research by (Sintiya, 2025) showing that reflection-based learning in Islamic education plays a role in strengthening self-awareness and internalization of values because students not only receive the material, but also process it in their personal experiences.

Furthermore, the discussion method serves as a social space for students to test, deepen, and negotiate the values that have been learned. Discussion not only develops critical thinking skills, but also trains academic manners such as respecting differences, listening patience, self-control, and intellectual responsibility. Students learn to express their opinions without demeaning the views of others and accept criticism openly. This condition shows that the internalization of religious values takes place not only in the relationship with God but also in the social dimension in the academic life of students. Research by (Taklimudin Taklimudin & Nur Jannah, 2023) shows that the culture of dialogue in higher education plays an important role in shaping religious moderation, tolerance, and social awareness among students. Through discussion, religious values develop into a social practice that lives in the daily interaction of students in the campus environment.

The pedagogical process shows that the internalization of religious character values in learning takes place through a layered and sustainable mechanism. Values are not only understood cognitively, but also lived through example, habituated through academic culture, contemplated in contemplation, and practiced in students' social interactions. In the perspective of Peter's social construction theory, this process shows that religious character is formed through a dialectic between the externalization of values, the obecity of academic culture, and internalization in student consciousness. At this point, NW learning does not only function as an institutional course, but as a pedagogical system that reproduces the religious character of students continuously through the academic culture and scientific tradition of Nahdlatul Wthan.

The Formation of Students' Religious Habitus Through the NW Academic Tradition.

The formation of students' religious habitus in learning at the Hamzanwadi Pancor Islamic Institute

takes place through a structured and repetitive habituation process in the academic tradition of the campus. Religious values that were previously constructed through verses of the will of the time reflection and instilled through the pedagogical process do not stop at the realm of conceptual understanding, but develop into habits that settle in student behavior. In perspective (Bourdieu, 1990), habitus is a disposition formed through repeated social practices so that values are no longer carried out due to external pressures, but have become part of the way a person thinks, feels, and acts. In this context, NW learning works as a space of social reproduction that shapes the religious character of students through academic traditions that live in the daily life of the campus.

The first religious habitus is formed in the spiritual dimension through the habituation of worship and learning orientation as part of devotion to God. The tradition of reading prayers and Nahdlatain prayers before lectures is not just a formal routine, but is the starting point for the formation of students' spiritual awareness. This habituation instills an understanding that the learning process is not separated from the value of worship. Students are beginning to view academic activities as part of religious responsibilities, not just institutional obligations. The discipline of carrying out prayers, maintaining manners in dressing, and prudence in social relations develop from the awareness that campus life is a space for practicing religious values. Research by (Nurti Budiyaniti & Muhammad Parhan, 2024) shows that the integration of daily spiritual practices in academic culture has a significant effect on the formation of moral character and spiritual awareness of students because religious values are present in daily learning experiences, not just as normative knowledge.

The second habitus is formed in the academic moral dimension through discipline, honesty, and respect for lecturers as part of the manners of seeking knowledge. Students who initially attended on time due to lecturer control, gradually developed an awareness that discipline is a form of moral trust. Delay is no longer understood as an administrative violation, but as a form of irresponsibility towards science. Similarly, honesty in doing assignments and exams has evolved from formal obligations to academic integrity. The attitude of respect for lecturers is also not only positioned as a social norm, but is understood as a way to obtain the blessings of knowledge. The example of lecturers who attend on time, maintain speech, and be consistent strengthens the habituation process. (Syarnubi, Nyayu, et, 2025) explained that strengthening the values of honesty, trust, discipline, and responsibility in the university environment shapes the academic integrity of students and encourages the birth of moral awareness that no longer depends on external control, but grows as a personal commitment to scientific ethics. This integrity is the basis for building an academic culture that is clean from plagiarism, assignment manipulation, and various forms of moral violations in the learning process.

The next religious habitus develops on the dimension of social solidarity through the culture of helping that lives among students. The practice of lending laptops, helping with transportation to campus, cooperation in academic assignments, and being present in condolences when students' families experience disasters show that religiosity does not stop at individual rituals, but is present in the form of social concern. The value of helping taught in the NW verse takes concrete form in the daily lives of students. The assistance provided is not understood as a transactional relationship, but as a moral obligation of fellow Muslims and fellow students. (Lutfiyah, Fikrie, et, 2025) explained that empathy has a significant influence on the prosocial behavior of students in Islamic universities, especially in the form of care, willingness to help voluntarily, and social solidarity between students. These findings show that religiosity that is internalized in campus life gives birth to social behavior that is oriented towards *ukhuwah*, not on individual interests alone. The same thing is emphasized by (Mohammad Rindu Fajar Islamy, 2024) that students' social character is

formed through the habituation of religious practices that give birth to sympathy, cooperation, and social responsibility in daily academic life.

In the national dimension, religious habitus is formed through religious moderation, tolerance, and love for the homeland which are integrated in learning the NW. Students are used to respecting differences of opinion in class discussions, not easily blaming other people's views, and maintaining social harmony without questioning organizational background or differences in religious understanding. This moderate attitude develops because students understand that Islamic commitment does not conflict with national life and social diversity. The value of love for the homeland is also built through the history of the struggle of Nahdlatul Wathan which places education as part of service to the nation. Students interpret the seriousness of learning as a form of contribution to the country. (Saca Suhendi, 2026) explained that moderate Islamic education in higher education plays an important role in shaping the character of tolerant, fair, and inclusive students through the internalization of balanced religious values. The campus environment, curriculum, and student organizations are spaces for forming an open attitude towards differences while strengthening national awareness. Religious moderation in this context not only serves as a control of exclusive attitudes, but also builds students' commitment to social unity, harmony of religious life, and responsibility as citizens.

The whole process shows that the NW academic tradition does not only function as a formal learning system, but as an institutional mechanism for the formation of students' religious habitus. In the framework of Peter L. Berger and Thomas Luckmann, religious values were first expressed through poetry, worship habits, lecturer examples, and campus academic traditions as a stage of externalization. These values are then accepted as a common norm that is recognized and maintained by the entire academic community at the objectification stage. Furthermore, students receive this value as part of their identity and life guidelines at the internalization stage. This process proves that religious character is not formed instantly through lectures or memorization, but through social experiences that take place constantly in academic life.

The religious habitus formed through the academic tradition of the NW ultimately gave birth to students who not only had intellectual ability, but also modest manners, moral integrity, social responsibility, and moderate religiosity. The novelty of this research lies in the affirmation that learning is not just an institutional course, but a system of reproduction of religious characters that works through the integration of values, pedagogical processes, and academic culture in a sustainable manner. At this point, the internalization of values is no longer understood as the transfer of knowledge, but as the formation of a religious way of life that settles in the student's habitus.

The findings of the study show that NW learning at the Hamzanwadi Pancor Islamic Institute does not function as a purely institutional course, but as a system of religious character construction that works through the integration of values, academic culture, and pedagogical traditions in a sustainable manner. Religious values do not stop at the realm of normative knowledge, but develop into moral consciousness that influences the way students think, behave, and act. This condition shows that religious character education is more effective when the values are lived in daily academic practice, not just taught as formal material. This finding is in line with research conducted by (Nurti Budiayanti & Muhammad Parhan, 2024) which explains that the integration of spiritual practices in campus culture strengthens the formation of students' moral character more stably.

In perspective (Peter L. Berger, & Thomas Luckmann, 2012), the process shows the social construction of reality through three stages, namely externalization, objectification, and

internalization. At the externalization stage, religious values are expressed through verses of the will of the contemplation, the reading of the Nahdlatain Prayer, the example of lecturers, and the academic traditions of the campus. These values then gain legitimacy as a common norm at the objectification stage. Furthermore, students receive the value as part of their identity at the internalization stage. Religious character is born from a continuous social process, not from a momentary transfer of knowledge. This finding is strengthened by (Tabrani ZA, Waruh Walidin, et al, 2024) who explains that character formation in Islamic universities is only effective when values are institutionalized in the culture of the institution.

This internalization process is also in line with the theory of character education from (Thomas Lickona, 2019) which places *moral knowing*, *moral feeling*, and *moral action* as the main elements of character formation. NW learning starts from moral knowing through the explanation of the meaning of verses and lecturer lectures, then develops into moral feeling when students appreciate the values of honesty, responsibility, and justice as inner awareness. The moral action stage can be seen in academic discipline, social solidarity, and a culture of helping between students. In line with research conducted by (Eko Nursalim, Zurqoni, and Khojir, 2023) shows that religious character is formed through a reflective-integrative process that connects moral knowledge with social practices consistently.

In the next stage, the internalization of values develops into a religious habitus as described by Pierre Bourdieu. Religious values are no longer exercised due to external control, but have become a settled disposition in the student. Discipline is present as moral awareness, honesty develops into academic integrity, and respect for lecturers is understood as manners to demand knowledge. This religious habitus shows the success of character education in a substantive way because students act on the basis of personal moral commitment. These findings are in line with research by (Alhamuddin Alhamuddin, Arif Hakim, and Muhammad Giantoni, 2025) which affirms that strong academic integrity is born from habituating the values of honesty, discipline, responsibility, and academic ethics in campus culture so that students no longer act out of external control, but out of personal moral awareness.

The novelty of this research lies in the affirmation that NW-an is not just an institutional course, but a system of religious character construction based on local-Islamic traditions. Values are built through the integration of normative texts, pedagogical processes, and academic culture so that religious character does not stop as knowledge, but lives in the daily social experience of students. The implications of this study show that the construction of religious character values in Islamic universities needs to be built through the institutionalization of values in academic culture, not just through formal curriculum. The example of lecturers, institutional habituation, academic discipline, and scientific tradition are the main foundations for religious character to develop as a student habitus who have moral integrity, academic ethics, and social responsibility in the midst of the challenges of the digital era.

Conclusion

This study shows that the construction of religious character values in NW learning at the Hamzanwadi Pancor Islamic Religious Institute takes place through the continuous integration of value sources, pedagogical processes, and campus academic traditions. The verse of the will of the reflection of the period is the main foundation in building divine values, humanity, environmental concern, and nationality which are then internalized through learning approaches, lecturer examples, institutional habituation, and daily academic culture. The values that are built do not stop

at normative knowledge, but develop into a religious habitus that is reflected in discipline, honesty, respect for lecturers, social solidarity, tolerance, and love for the homeland. This finding confirms that NW learning is not just an institutional course, but a system of religious character construction based on local-Islamic traditions that is relevant for strengthening character education in Islamic universities, especially in responding to moral challenges in the digital era.

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