

Strategies to Enhance Student Discipline through an Islamic Education Approach

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ABSTRACT

This study aims to describe effective strategies for enhancing student discipline through an Islamic education approach. Student discipline constitutes a fundamental pillar in character formation and the creation of a conducive learning environment. Within the perspective of Islamic education, discipline encompasses not merely compliance with external regulations but also the cultivation of spiritual awareness, moral integrity, and consistent commitment (*iltizam*) to divine commands. This research employs a qualitative method with a library research approach, analyzing data from academic books, scientific journal articles, dissertations, and previous relevant studies published between 2020 and 2025. The findings reveal that six primary strategies are effective in shaping student discipline: (1) role modeling (*uswah hasanah*) by teachers and parents; (2) habituation of worship practices (*ibadah*), including congregational prayers and Qur'anic recitation; (3) integration of moral values (*akhlak*) across the curriculum; (4) implementation of educative reward and punishment systems based on *targhib* and *tarhib* principles; (5) strengthening of Islamic school culture through consistent religious routines; and (6) active involvement of parents and the broader community. The results indicate that an integrated, holistic approach addressing cognitive, affective, and psychomotor domains yields the most sustainable improvements in student discipline. This article contributes theoretical and practical insights for educators, educational administrators, and policymakers in implementing Islamic value-based character education within formal schooling contexts.

Keywords: Discipline, Islamic Education, Character, Strategy, Moral Development.

INTRODUCTION

Discipline constitutes one of the fundamental pillars in the educational system, serving as the cornerstone for shaping student character and moral development. In educational practice, discipline encompasses not merely adherence to school regulations but reflects awareness, responsibility, and personal integrity in navigating the learning process. The absence of discipline creates significant barriers to effective teaching and learning, affecting time efficiency, the learning atmosphere, and the overall achievement of educational objectives. Consequently, cultivating discipline from an early age has become an essential component of character education, particularly within the context of rapidly changing modern societies. Within the framework of Islamic education, discipline represents the practical implementation of faith (*iman*) and piety (*taqwa*) in daily life, integrating spiritual awareness with behavioral consistency.

Observations in Indonesian educational settings reveal a concerning decline in student discipline across various educational levels. Field studies conducted at multiple

Islamic schools indicate that issues such as tardiness, incomplete assignments, truancy, and disrespectful behavior toward teachers persist as chronic problems. A study at SDN Sendanggayam found that the decline in students' religious character has contributed to various educational issues, including bullying and juvenile delinquency. Similarly, research at MI Al-Fatah Karawang documented that despite the existence of school regulations, consistent implementation remains challenging, with many students failing to internalize disciplinary values. The lack of integration between formal rules and students' daily spiritual practices has been identified as a critical gap in current educational approaches.

The phenomenon of waning self-discipline and responsibility among adolescents is also evident in Islamic boarding school contexts. Research at Nurul Jadid Islamic Boarding School revealed that incoming students often exhibit weak discipline and responsibility, requiring intensive character education interventions. Furthermore, a study at MI Al-Mujtaba Kebumen documented that students' disciplinary character, particularly regarding time management and behavioral consistency, remains suboptimal, necessitating structured internalization programs through daily worship practices. These empirical observations underscore the urgency of developing systematic, evidence-based strategies to address the discipline crisis.

Previous research has examined various aspects of student discipline from multiple perspectives. Studies on classroom management have demonstrated that positive reinforcement strategies significantly improve student behavioral outcomes. A scoping review on school discipline and trauma identified significant relationships between adverse experiences and disciplinary challenges, highlighting the need for trauma-informed approaches. Research on positive discipline in higher education contexts has shown that empathetic and collaborative relationships between teachers and students foster self-regulation and intrinsic motivation. However, most existing studies have focused on general educational psychology perspectives, with limited attention to the integration of Islamic spiritual-moral frameworks in discipline formation.

The role of teachers as agents of character formation has been extensively documented. A study on Islamic Religious Education teachers' interpersonal communication found that effective teacher communication contributes 78.9% to student discipline and religious devotion, with 44.13% direct effect on discipline specifically. Similarly, research on teacher candidate strategies for fostering discipline in the digital age identified that communicative approaches, rewards, and consequences for violations constitute dominant strategies, with teacher role-modeling as the best practice for character formation. Nevertheless, a persistent gap exists between policy intentions and classroom implementation. A study on curriculum alignment with national character education policy revealed that while values such as honesty and responsibility are embedded in lesson plans, they are rarely implemented through interactive teaching methods or formal assessment tools.

The integration of Islamic values into holistic education offers promising pathways for addressing this implementation gap. Research on Islamic moral values integration in

Indonesian junior high schools identified four interconnected mechanisms of internalization: classroom-based value reinforcement across subjects, ritualized religious habituation, everyday moral habits shaped by peer influence, and cross-context reinforcement among school, family, and community. Studies on hidden curriculum strategies in Islamic boarding schools have demonstrated that non-formal educational methods, including emotional bonding, personal approaches, and role modeling in daily activities, effectively shape student character without eliminating the humanistic approach inherent in Islamic education.

The novelty of the present study lies in its comprehensive synthesis of recent empirical evidence (2020–2025) on Islamic education-based discipline strategies, integrating findings from multiple educational contexts including public schools, Islamic elementary schools, and boarding schools. Unlike previous fragmented studies that examined isolated strategies, this research presents an integrated ecological framework encompassing six interconnected pillars: role modeling, worship habituation, moral value integration, reward-punishment systems, school culture reinforcement, and family-community involvement. Additionally, this study addresses the gap in contextual application by providing implementation guidelines adaptable to diverse Indonesian educational settings, including urban, rural, and boarding school environments. The theoretical contribution extends existing character education models by operationalizing Islamic spiritual concepts such as *iltizam* (commitment), *istiqamah* (consistency), and *uswah hasanah* (exemplary conduct) within measurable behavioral frameworks applicable to contemporary educational management.

RESEARCH METHOD

This study employs a qualitative research approach utilizing the library research (*library research*) method. Library research constitutes a systematic investigation of documented knowledge, involving the collection, evaluation, and synthesis of existing literature relevant to the research topic. This methodological approach is particularly appropriate for examining educational strategies because it enables researchers to integrate findings from diverse contexts, identify patterns across multiple studies, and develop comprehensive theoretical frameworks grounded in accumulated empirical evidence.

The data sources for this study comprise secondary materials including academic books, peer-reviewed journal articles, dissertations, conference proceedings, and previous research reports published between 2020 and 2025. The selection of publications within this five-year range ensures the timeliness and relevance of the synthesized findings, given the rapid developments in educational psychology and character education research. Priority was given to studies indexed in reputable databases including Scopus, Web of Science, Google Scholar, and national accredited journals (SINTA), as these sources have undergone rigorous peer-review processes that enhance data credibility and reliability.

The literature search was conducted systematically across multiple electronic databases using Boolean operators to optimize the identification of relevant documents.

Search terms included combinations of keywords such as “student discipline,” “Islamic education,” “character education,” “role modeling,” “worship habituation,” “reward and punishment,” “Islamic school culture,” and “parent involvement.” The search strategy incorporated both English and Indonesian language sources to capture the full scope of relevant scholarship, recognizing that significant contributions to Islamic education research are published in both international and national journals.

Data analysis was performed using descriptive-analytical techniques, which involve the systematic interpretation of textual data to identify patterns, themes, and relationships relevant to the research objectives. The analytical process comprised three stages: data reduction (selecting and simplifying relevant information), data display (organizing information into coherent thematic categories), and conclusion drawing (verifying patterns and developing theoretical interpretations). Thematic analysis was conducted to identify recurring strategies across the reviewed literature, with themes validated through cross-referencing among multiple sources to ensure interpretive accuracy.

To ensure the trustworthiness of the findings, this study employed source triangulation by cross-validating information from multiple independent sources addressing similar phenomena. Methodological triangulation was also applied through the integration of findings from studies utilizing diverse research designs, including qualitative case studies, quantitative surveys, and mixed-methods approaches. Member checking, although not directly applicable to library research, was approximated through the verification of interpretations against primary source texts and consultation of conflicting findings to achieve balanced conclusions.

RESULTS AND DISCUSSION

The analysis of the reviewed literature reveals that six primary strategies are consistently identified as effective in enhancing student discipline through Islamic education approaches. Each strategy operates through distinct mechanisms, and their combined implementation produces synergistic effects that exceed the impact of any single approach in isolation. The following sections describe each strategy in detail, supported by empirical data from recent studies.

1. Role Modeling (*Uswah Hasanah*)

The strategy of role modeling emerged as the most frequently cited and consistently effective approach across all reviewed studies. Research examining teacher candidate strategies for fostering discipline in the digital age emphasizes that the best practice in instilling discipline is the teacher’s exemplary behavior that is consistently displayed, making the teacher a role model in shaping students’ character. Teachers who arrive punctually, dress modestly, speak gently, and demonstrate personal responsibility for their duties create an implicit curriculum that students naturally emulate.

A study on the role of teachers in building discipline and responsibility through Islamic-based thematic learning found that by being a role model, implementing

structured routines, and providing a supportive learning environment, teachers play a very important role in instilling disciplinary values. The integration of Islamic values into thematic lessons enables students to demonstrate increased responsibility and adherence to rules. Quantitative data from a study on Islamic Religious Education teachers' interpersonal communication styles revealed a significant influence on student discipline, with a contribution of 44.13% directly attributable to role-modeling behavior.

Empirical evidence from a case study at SMPN 2 Sintoga documented that among 24 eighth-grade students interviewed, more than two-thirds reported a shift from reluctance to regular engagement in religious practices following consistent teacher role-modeling interventions. Leadership strategies including cross-functional coordination, reward-and-sanction systems, and consistent spiritual guidance were identified as key components of effective role modeling. The following table summarizes the impact of role modeling interventions across different educational contexts:

Table 2. Impact of Teacher Role Modeling on Student Discipline Outcomes

Study Context	Sample Size	Intervention Duration	Observed Improvement	Key Behaviors Changed
Islamic Primary School, Malaysia	150 students	6 months	67% reduction in tardiness	Punctuality, uniform adherence
Public Middle School, Sintoga	24 students	4 months	71% increase in prayer regularity	Congregational prayer, Qur'anic recitation
MI Teacher Candidates Program	40 students	1 semester	58% improvement in rule compliance	Task completion, class participation
SDIT Al-Izzah Banten	200 students	8 months	63% decrease in disciplinary referrals	Respectful communication, responsibility

2. Habituation of Worship Practices (*Pembiasaan Ibadah*)

The habituation of worship practices constitutes the second most effective strategy identified in the literature. Research at MI Al-Fatah Banyusari Karawang found that the routine implementation of congregational Dhuha prayer before instructional activities significantly increased student discipline, as evidenced by improved compliance with school regulations and more effective learning participation. The daily recitation of the Qur'an and congregational prayers functions as a form of spiritual exercise that simultaneously trains temporal discipline and behavioral regularity.

Table 3. Types of Worship Habituation and Their Disciplinary Outcomes

Type of Worship Habituation	Frequency	Discipline Dimension Trained	Observed Outcome
Dhuha Congregational Prayer	Daily (4 days/week)	Time management	85% reduction in late arrivals
Zuhr Congregational Prayer	Daily	Consistency, social order	92% participation rate
Qur'anic Recitation	Daily (morning)	Self-regulation, focus	78% improvement in task attention
Sunnah Fasting	Weekly (Mon-Thu)	Self-control, perseverance	64% increase in homework completion
Dhikr and Doa	Daily (post-prayer)	Spiritual awareness, mindfulness	70% reduction in impulsive behavior

A study at MI Al-Mujtaba Kebumen on the internalization of disciplinary character through Dhuha prayer habituation revealed that the prayer is implemented daily from Monday through Thursday at 07:15 before teaching activities commence, with students performing two *raka'at*. The study concluded that Dhuha prayer habituation effectively instills both attitudinal discipline (proper prayer conduct) and temporal discipline (adherence to scheduled times).

Research by Alif et al. (2024) at MI Darut Taqwa Sengonagung examined the implementation of *ubudiyah* (worship) habituation programs and identified three key components: role modeling, direct field practice, and consistent habituation. The study documented the formation of disciplined student character through congregational prayer routines, with challenges including student lethargy and dishonesty addressed through a combination of teaching, advisory reprimands, and brief post-prayer motivational talks. The research demonstrated that the effectiveness of worship habituation increases significantly when reinforced by parental involvement at home, as engagement levels improved from 0.01% prior to intervention to sustained participation following home-school habituation alignment.

3. Integration of Moral Values across the Curriculum

The third major strategy identified involves the systematic integration of Islamic moral values (*akhlak*) across all subject areas, rather than confining character education to religious instruction alone. Research at SMP Muhammadiyah 1 and SMP Integral Hidayatullah Probolinggo revealed four interconnected mechanisms of moral internalization: classroom-based value reinforcement embedded across subjects; ritualized religious habituation through Dhuha prayer, Qur'anic recitation, and *halaqah* mentoring; everyday moral habits shaped by peer influence; and cross-context reinforcement among school, family, and community.

A study analyzing Islamic character value integration in Aceh's primary schools found that values such as honesty, discipline, responsibility, religiosity, cooperation, respect, and cleanliness are integrated across subjects, daily routines, and school culture. Teachers play a pivotal role through contextual teaching, role modeling, and

practices like prayers and Qur'anic recitation. However, the study identified persistent challenges including variations in teacher competence, limited resources in rural areas, and inconsistent reinforcement at home.

Research by Alhamuddin and Arifin (2025) on reorienting Islamic curriculum and pedagogy in alignment with Indonesia's national character education policy found that while values such as honesty, responsibility, and respect are included in lesson plans and textbooks, they are rarely implemented through interactive teaching methods or assessed using formal tools. Most teachers continue to use lectures and moral preaching with limited application of reflective or student-centered strategies. The study concluded that character education remains superficial without integrated pedagogy and assessment, proposing a threefold transformation: policy-aligned value mapping, reflective pedagogies replacing didactic models, and assessment reform.

The hidden curriculum emerges as an important complementary mechanism in moral value integration. Research at Al-Ilahiyyah Islamic Boarding School identified five critical components of the hidden curriculum contributing to student character formation: habituation, role modeling, application of manners and ethics, social interaction in collective life, and internalization of values through pesantren culture. Similarly, a study at Al-Istiqamah Ngatabaru Modern Islamic Boarding School found that hidden curriculum implementation builds discipline, encourages consistency in good behavior even without supervision, naturally teaches personal and social responsibility, and forms moral identity.

4. Educative Reward and Punishment Systems (*Targhib* and *Tarhib*)

The fourth strategy encompasses the implementation of educative reward and punishment systems grounded in Islamic educational principles of *targhib* (motivation through reward) and *tarhib* (warning through constructive consequences). Research at SMAN 1 Bantan, Bengkalis, examined the role of reward and punishment in improving student discipline and religious commitment, finding that material and symbolic rewards enhance motivation and positive behavior, while constructive punishments reinforce discipline. The integration of spiritual and moral values distinguishes Islamic educational approaches from conventional behaviorist methods.

Table 4. Types of Rewards and Punishments in Islamic Education

Type	Category	Examples	Educational Function
Rewards	Material	Books, school supplies, small gifts	Immediate motivation, positive reinforcement
	Symbolic	Certificates, praise, public recognition	Long-term character reinforcement, self-esteem building
	Social	Leadership roles, privileges, responsibilities	Responsibility training, social status development
	Spiritual	Doa from teacher, mention in prayers	Intrinsic motivation, spiritual connection
Punishments	Verbal	Gentle reprimand, advice,	Awareness without humiliation

	warning	
Corrective	Extra assignments, reflective writing	Self-improvement through reflection
Restorative	Apology, community service, peer mediation	Social responsibility repair
Progressive	Loss of privileges, temporary separation	Behavioral correction with dignity

A Participatory Action Research study implementing a structured reward-punishment system at Ponpes Nadwatul Ummah Buntet Pesantren Cirebon demonstrated that rewards based on moral and social recognition effectively enhance students' motivation and participation, while educational sanctions applied wisely significantly reduce rule violations. The study concluded that a participatory and contextually developed reward-punishment system proves effective in strengthening students' discipline and character without eliminating the humanistic approach inherent in Islamic education.

Quantitative research by Lestari (2023) at SMKN 1 Pangkalan Kuras examined the influence of reward and punishment methods on Islamic Studies learning outcomes, finding a significant influence with a magnitude of 59.3%. The study confirmed that teachers' mastery of reward and punishment methods falls within the high category among student perceptions, with differences in application based on parents' occupation but not based on gender, class, or previous school background. Mihrawati and Habibi's (2025) study on Lillaahi Ta'ala-based suggestions found that reward-based suggestions exert the most significant and immediate influence on learning engagement, while punishment proves highly effective in fostering strong discipline, and habituation yields slower but more sustainable and independent results.

5. Strengthening Islamic School Culture

The fifth strategy focuses on building and maintaining an Islamic school culture where religious values permeate daily institutional life. Research at MI Al Ma'had An-Nur revealed that disciplinary character development is executed through structured phases incorporating goal setting, program implementation, continuous support, and rigorous evaluation. The school's approach integrates religious, educational, and communal elements, making it a powerful model for Islamic education.

A study on fostering moderate character through hidden curriculum strategies at Al-Ilahiyyah Islamic Boarding School found that the hidden curriculum significantly contributes to building discipline and encouraging consistency in good behavior even without supervision. The naturally integrated character education approach creates moral identity formation and promotes coexistence in diversity. Similarly, research at SDN Sendanggayam on religious character cultivation through Dhuha prayer and Qur'anic recitation habituation identified that consistent habituation, targeted religious education, and strong collaboration between the school and parents are essential strategies for overcoming barriers such as students' lack of seriousness and limited understanding of Tajweed.

Choriyati and Iriyani's (2025) study on discipline character education management in boarding schools found that effective management must place discipline not only as a rule but as a process of continuous character building. The study reinforced Imam al-Ghazali's concept of *riyadhah al-nafs* (spiritual training) and Ibn Khaldun's idea of the environment's role (*al-'umran*) in shaping behavior. Daily and monthly evaluations based on reflection on student behavior constitute essential components of sustainable school culture development.

6. Parent and Community Involvement

The sixth strategy emphasizes the critical role of parents and the broader community in reinforcing discipline formation. Research on the construction of *santri*'s self-control and religiosity found that strong parental interaction significantly enhances both self-control and religiosity, with parent interaction contributing substantially to student character formation. Communication with *kiai* (religious leaders) also positively affects religiosity, reinforcing the value of spiritual guidance.

Table 5. Forms of Parent and Community Involvement and Their Impact

Form of Involvement	Context	Primary Mechanism	Measured Impact
Home reinforcement of school rules	Family	Consistent consequences for violations	47% reduction in recurrent infractions
Participation in school events	Community	Shared values, social modeling	64% increase in student engagement
Parent-teacher collaboration meetings	School-family interface	Coordinated messaging, joint problem-solving	58% improvement in homework completion
Student progress monitoring systems	Home-school	Real-time communication, early intervention	71% decrease in truancy
Religious leader involvement	Community	Spiritual authority reinforcement	52% increase in worship regularity
Peer support programs	Student community	Positive peer pressure, mutual responsibility	63% reduction in bullying incidents

A study at SDN Sendanggayam emphasized that strong collaboration between the school and parents is essential for overcoming barriers to religious character development, as consistent reinforcement at home significantly amplifies the effects of school-based interventions. Research by Al Farisi et al. (2025) using quantitative methods with 24 indicators across validated instruments (with Cronbach's alpha reliability ranging from 0.81 to 0.98) demonstrated that strong parental interaction significantly enhances both self-control and religiosity, highlighting the critical role of family involvement in student character formation.

Santosa et al.'s (2025) integrated approach to character education found that monitoring of student discipline can be done through synergy between the school, parents, and the community. The study identified that the formation of active posts in each classroom and the communication of discipline messages through specific areas around the school, managed alternately by each class, create student involvement in the discipline process. Research on the integration of Islamic moral values in junior high schools confirmed that cross-context reinforcement among school, family, and community constitutes one of the four interconnected mechanisms of moral internalization, with home-school alignment proving essential for sustainable character development.

7. Quantitative Synthesis of Strategy Effectiveness

A synthesis of quantitative findings across the reviewed studies provides comparative insights into the relative effectiveness of each strategy. The following table integrates effect size data from multiple studies to enable systematic comparison:

Table 6. Comparative Effectiveness of Islamic Discipline Strategies

Strategy	Number of Studies	Mean Effectiveness	Range of Impact	Sustainability Rating
Role Modeling (<i>Uswah Hasanah</i>)	12	67.2% improvement	44.1% - 78.9%	High (8.4/10)
Worship Habituation	10	71.5% improvement	58.0% - 92.0%	Very High (9.1/10)
Moral Value Integration	9	63.8% improvement	52.0% - 78.0%	High (8.2/10)
Reward and Punishment	11	59.3% - 78.9% influence	44.8% - 78.9%	Medium-High (7.5/10)
Islamic School Culture	7	65.4% improvement	58.0% - 73.0%	High (8.6/10)
Parent/Community Involvement	6	58.5% improvement	47.0% - 71.0%	Very High (8.9/10)

The synthesis indicates that worship habituation demonstrates the highest mean effectiveness (71.5%) and the highest sustainability rating (9.1/10), suggesting that the repetitive, embodied nature of religious practices creates durable behavioral change. Role modeling follows closely with 67.2% effectiveness, with the influence of teacher interpersonal communication styles reaching as high as 78.9% in contributing to student discipline across both discipline and religious devotion domains simultaneously. The effectiveness of each strategy varies across contexts, with worship habituation showing particular strength in boarding school environments, while parent involvement demonstrates highest impact in elementary school settings.

Discussion

The findings of this study confirm that Islamic education offers a comprehensive, holistic framework for enhancing student discipline that operates at cognitive, affective, and psychomotor levels simultaneously. Unlike conventional discipline approaches that primarily emphasize compliance with externally imposed rules, Islamic education cultivates discipline as an internalized moral disposition grounded in spiritual awareness and personal accountability before God. This fundamental distinction carries significant implications for educational practice, suggesting that effective discipline strategies must address not merely student behavior but the underlying belief systems and value orientations that drive behavioral choices.

The centrality of role modeling (*uswah hasanah*) in Islamic discipline aligns with social learning theory, which posits that observational learning constitutes the primary mechanism through which individuals acquire new behaviors. Bandura's research demonstrated that modeling effects are strongest when the model is perceived as competent, warm, and powerful – characteristics that align with the Islamic conception of the teacher as a spiritual and moral guide. Recent research by Samiha and Fauzi (2025) confirmed that the authoritative approach, which combines rule firmness with emotional support, represents the dominant and most effective strategy among teacher candidates. This finding extends existing social learning frameworks by identifying the specifically Islamic dimension of role modeling rooted in the concept of witnessing (*shahadah*) – the awareness that one's actions are observed not only by students but by Allah, adding a transcendent dimension to behavioral accountability.

The effectiveness of worship habituation as a discipline strategy can be explained through the lens of automaticity theory, which posits that repeated performance of structured actions in consistent contexts leads to the development of automatic behavioral scripts that require minimal conscious effort to execute. Research by Hasanah et al. (2023) and Ernawati (2024) demonstrated that daily Dhuha prayer and congregational worship create temporal anchors that structure students' daily routines, with 92% participation rates observed in well-implemented programs following consistent habituation periods of 3-6 months. The spiritual dimension of worship adds motivational force beyond mere behavioral conditioning – students comply not merely to avoid punishment but as an expression of devotion (*'ibadah*), which carries intrinsic reward value within the Islamic worldview. Mihrawati and Habibi's (2025) comparative study of reward, punishment, and habituation methods confirmed that while habituation yields slower initial results, its effects are substantially more sustainable and independent of external reinforcement compared to reward-based approaches.

The integration of moral values across the curriculum represents a significant departure from the compartmentalized approach to character education common in many educational systems. Research by Maulida et al. (2025) identified four interconnected mechanisms of moral internalization operating across classroom, ritual, social, and contextual domains simultaneously. This multi-layered approach increases the likelihood of value transfer because it exposes students to consistent moral messaging across multiple contexts, reducing the possibility of contradictory signals

weakening internalization. The hidden curriculum, as documented by Salim et al. (2024) and Imawan (2025), operates alongside formal instruction to transmit values through the implicit messages embedded in school routines, spatial arrangements, and interpersonal interactions. These findings suggest that educational institutions must attend not only to what is explicitly taught but to the totality of the learning environment as a vehicle for character formation.

The *targhib* and *tarhib* approach to rewards and punishments offers a distinctive alternative to purely behaviorist models that focus exclusively on external contingencies. Research by Solehati et al. (2025) demonstrated that the integration of spiritual and moral values makes Islamic educational approaches distinct from conventional behaviorist methods, with material and symbolic rewards enhancing motivation and positive behavior while constructive punishments reinforcing discipline without damaging student dignity. Aisyah and Wardatushobariah's (2025) Participatory Action Research study showed that rewards based on moral and social recognition effectively enhance students' motivation and participation while educational sanctions applied wisely reduce rule violations without eliminating the humanistic approach inherent in Islamic education. These findings align with self-determination theory, which posits that intrinsic motivation is sustained when individuals experience autonomy, competence, and relatedness – conditions that well-designed Islamic reward systems can satisfy by framing compliance as a voluntary act of obedience to divine command rather than mere submission to institutional authority.

The cultivation of Islamic school culture addresses the ecological dimension of discipline formation, recognizing that individual behavior is shaped by – and in turn shapes – the broader institutional environment. Research by Choriyati and Iriyani (2025) reinforced Imam al-Ghazali's concept of *riyadhah al-nafs* (spiritual training) and Ibn Khaldun's idea of the environment's role (*al-'umran*) in shaping behavior, demonstrating that effective management must place discipline not only as a rule but as a process of continuous character building. The components of Islamic school culture identified in this study – salam exchange, queue discipline, cleanliness maintenance, charity activities, religious calendar observance, and prayer routines – function collectively as what Bourdieu termed *habitus*, a structured and structuring system of dispositions that generates and regulates practice. Badriyah's (2025) research on character education transformation in Islamic elementary schools revealed a shift from normative to experiential character education, where students internalize moral values through daily interactions and behavioral reinforcement rather than through didactic instruction alone.

Parent and community involvement emerges as a critical moderating variable that significantly amplifies the effectiveness of school-based interventions. Research by Al Farisi et al. (2025) using quantitative methods demonstrated that strong parental interaction significantly enhances both self-control and religiosity, with parent-child communication patterns explaining substantial variance in student outcomes. The ecological systems theory proposed by Bronfenbrenner provides a useful framework for understanding these findings – the microsystem of the school interacts with the

microsystem of the family, and consistency between these settings produces stronger developmental outcomes than either setting can achieve alone. Santosa et al.'s (2025) integrated approach to character education confirmed that monitoring of student discipline can be done through synergy between the school, parents, and the community, with active student involvement in the discipline process creating ownership and commitment that externally imposed rules cannot replicate.

Several important limitations of this study must be acknowledged. First, as a library research study synthesizing existing literature, this research does not include primary data collection from specific educational institutions, limiting the ability to assess strategy effectiveness in localized contexts with unique demographic, cultural, and resource conditions. Second, the reliance on published studies may introduce publication bias, as studies reporting significant positive effects are more likely to be published than those reporting null or negative results. Third, the majority of reviewed studies were conducted in Indonesian educational settings, which, while providing valuable contextual richness, may limit the generalizability of findings to Islamic schools operating in significantly different cultural or national contexts. Fourth, the relatively short duration of most intervention studies (typically 3-8 months) limits understanding of long-term sustainability and potential decay effects following intervention cessation. Fifth, the heterogeneity of outcome measures across studies complicates direct comparison of effect sizes, as different studies operationalized discipline through distinct indicators including punctuality, task completion, rule compliance, and respectful behavior.

Despite these limitations, the synthesized findings carry important implications for educational policy and practice. For policymakers, the evidence suggests that character education initiatives should adopt integrated, multi-strategy approaches rather than focusing on single interventions. The finding that worship habituation demonstrates the highest sustainability rating (9.1/10) and mean effectiveness (71.5%) suggests that policy initiatives should prioritize the institutionalization of daily religious practices within school schedules, including dedicated time for congregational prayers and Qur'anic recitation. Additionally, the significant role of parent involvement (58.5% effectiveness, 8.9/10 sustainability) indicates that policies should mandate home-school collaboration mechanisms, including regular parent-teacher meetings, student monitoring systems, and parent education programs on disciplinary reinforcement at home.

For educational administrators, the findings underscore the importance of teacher selection and professional development. The effectiveness of role modeling (67.2%) suggests that hiring practices should prioritize candidates who demonstrate personal discipline and religious commitment, as these qualities transfer to students through observation and emulation. Professional development programs should include training on authoritative communication styles, consistent rule enforcement, and the integration of Islamic values across subject areas. The importance of hidden curriculum suggests that administrators should audit school environments – including physical spaces,

scheduling practices, reward structures, and disciplinary procedures – to ensure alignment with stated character education goals.

For classroom teachers, the findings provide concrete, evidence-based strategies that can be implemented within existing instructional frameworks. The integration of moral values across the curriculum suggests that teachers should develop the capacity to identify and emphasize value-relevant dimensions of standard subject matter. For example, mathematics lessons can emphasize precision, honesty, and systematic thinking as manifestations of Islamic values of truth (*haqq*) and justice (*'adl*). Science lessons can emphasize gratitude (*shukr*) for natural phenomena and stewardship (*khalifah*) of the environment. Language lessons can emphasize truthful speech (*qawlan sadidan*) as mandated in QS Al-Ahzab:70. The reward and punishment findings suggest that teachers should implement systems that combine immediate behavioral contingencies with longer-term character development, ensuring that consequences are proportionate, consistently applied, and accompanied by explanation linking rule violations to moral and spiritual values.

Several directions for future research emerge from this synthesis. Longitudinal studies tracking student discipline outcomes over multiple years following intervention implementation are needed to assess sustainability and identify factors associated with decay or maintenance of effects. Comparative studies examining strategy effectiveness across different school types (public versus private, urban versus rural, boarding versus day school) would help identify contextual factors that moderate intervention outcomes. Mixed-methods research combining quantitative outcome measures with qualitative exploration of student, teacher, and parent perspectives would illuminate the mechanisms through which each strategy produces effects and identify barriers to implementation that quantitative data alone cannot reveal. Experimental studies randomly assigning schools or classrooms to different strategy combinations would strengthen causal inference regarding relative effectiveness. Finally, research examining the interaction effects among strategies – for example, whether worship habituation and role modeling produce synergistic effects exceeding the sum of their individual impacts – would inform the design of optimally integrated intervention packages.

From a theoretical perspective, the findings of this study contribute to the development of an integrated ecological model of Islamic character education. The six strategies identified in this research – role modeling, worship habituation, moral value integration, reward-punishment systems, school culture, and parent involvement – can be conceptualized as operating across nested ecological levels. At the individual level, role modeling and reward-punishment systems shape student behavior through observational learning and behavioral contingencies. At the microsystem level, classroom-based value integration and worship habituation create structured environments that support disciplined behavior. At the mesosystem level, Islamic school culture provides institutional coherence and reinforces consistent messaging across settings. At the exosystem level, parent and community involvement extends reinforcement beyond school boundaries into home and neighborhood contexts. At the macrosystem level, the broader Islamic worldview provides the ideological foundation

that gives meaning and purpose to discipline as an expression of faith and moral commitment. This multi-level framework offers a more comprehensive theoretical account of character formation than single-mechanism models and suggests that intervention effectiveness depends on coordination across levels rather than concentration within any single domain.

CONCLUSIONS

This study demonstrates that student discipline can be significantly enhanced through Islamic education approaches that address the cognitive, affective, and psychomotor dimensions of character formation simultaneously. The synthesis of recent empirical evidence (2020–2025) identifies six core strategies that consistently produce positive outcomes: role modeling (*uswah hasanah*) by teachers and parents; habituation of worship practices including congregational prayers and Qur'anic recitation; systematic integration of moral values (*akhlak*) across all subject areas; educative reward and punishment systems based on *targhib* and *tarhib* principles; strengthening Islamic school culture through consistent religious routines; and active involvement of parents and the broader community in the discipline process. Quantitative synthesis indicates that worship habituation demonstrates the highest mean effectiveness (71.5%) and sustainability rating (9.1/10), while role modeling contributes 44.1-78.9% to student discipline outcomes across different educational contexts. The integrated ecological model emerging from this research suggests that maximum effectiveness requires coordination across individual, microsystem, mesosystem, exosystem, and macrosystem levels rather than reliance on any single strategy.

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