



The Role of Islamic Religious Education Teachers in Developing Students' Discipline Character: A Qualitative Study

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Abstract

Teachers play an important role in the formation of students' disciplined character, but there are still some teachers who cannot provide good examples in terms of discipline. This study aims to identify the approach to the formation of disciplined character and analyze the application of disciplined character carried out by Islamic Religious Education (PAI) teachers at SMA PGRI 2 Sampit, as well as analyzing the transformation of student behavior as a result of the process. The research method used is qualitative with a naturalistic approach, where data is obtained through observation, in-depth interviews, and documentation with research subjects, namely PAI teachers, and informants from the principal, BK teachers, student affairs teachers, homeroom teachers, and students. Data validation uses triangulation techniques and source triangulation, and data analysis uses the steps of reduction, data presentation, drawing conclusions and verification. The results of the study indicate that the approach to the process of forming disciplined character is carried out through: (1) habituation of worship, which instills spiritual and moral discipline; (2) teacher role models in consistent attitudes, words, and actions; and (3) spiritual strengthening through intensive religious learning and guidance at SMA PGRI 2 Sampit. Meanwhile, the application of discipline as a character builder in schools is reflected in Islamic communication, fairness and social empathy, and role models in daily interactions. The transformation of student behavior is evident in increased discipline, honesty, responsibility, independence, and self-control. This finding aligns with Al-Ghazali's view of moral education as a process of purifying the soul (*tazkiyatun nafs*) and cultivating good behavior, while also strengthening the relevance of modern character education theory. This study confirms that Islamic Religious Education teachers have a strategic role in building disciplined character at SMA PGRI 2 Sampit.

Introduction

Student discipline is a fundamental aspect of education, as it not only refers to behavior that complies with school rules but also reflects self-control and responsibility, which will benefit students' personal and social development (Li, et al., 2021; Bergin & Bergin, 1999; Habibulloh et al., 2024). Within the framework of Islamic values-based education, the formation of discipline is inseparable from the piety (devotion/worship and social attitudes) of teachers as role models, particularly Islamic Religious Education (PAI) teachers. Ideally, PAI teachers should not only possess professional competence in delivering religious material but also reflect social piety, namely the ability and commitment of teachers to interact socially effectively, display concern, tolerance, sensitivity to the environment, and be role models in community life (Irbathy et al., 2025; Bunga et al., 2025; Izzah, 2025). In the school context,

teachers with social piety are expected to be agents of discipline-value formation through their attitudes, examples, and interactions with students and the school community (Purwadi & Hidayati, 2025; Izatti, 2025; Alim et al., 2025). The literature shows that PAI teachers who are personally and socially sound have a positive impact on student character formation (Qodir 2011). For example, research at Sunan Giri Puger Junior High School (SMP Plus) showed that the Islamic Religious Education (PAI) teachers' significant role in shaping students' discipline was influenced by their understanding of disciplinary values, and supervision from the school and family was considered suboptimal (Issabila & Nahrowi, 2025; Djuaini, 2025; Zuliana, 2025). Research at SMA Negeri 12 Banda Aceh confirmed that the social competence of Islamic Religious Education (PAI) teachers, including their ability to communicate and build relationships with students and the community, has been shown to positively impact student character development (Auliawati, 2025; Muslimah et al., 2024; Firdausih & Aslan, 2025; Aziz et al., 2025).

However, empirically, particularly at SMA PGRI 2 Sampit in East Kotawaringin Regency (Central Kalimantan), challenges generally arise for Islamic Religious Education (PAI) teachers in motivating students towards discipline. There are reports of violations of school rules (e.g., being late, using cell phones during class, being less active in religious activities/extracurricular activities, untidy clothing, inappropriate language, and other disciplinary violations). Meanwhile, although Islamic Religious Education teachers have implemented character-building roles, previous research in the same school indicates that Islamic Religious Education teachers have primarily served as motivators and role models in shaping student character (Mailiawati, 2013; Wahyu & Inayati, 2025; Yahya et al, 2025). Thus, there is a tension between the ideal situation (where Islamic Religious Education teachers possess social piety and students possess character discipline) and the reality that the development of student discipline has not been optimally achieved.

Research relating student discipline to the character development of Islamic Religious Education teachers confirms that teachers, as role models and motivators, play a significant role in improving student discipline (Muslimah et al., 2021; Khoirunnisa, 2025; Sari et al., 2025). Many studies have addressed the role of Islamic Religious Education teachers in developing general character (morals, honesty, social skills) or in developing students' social piety in general (Qadir, 2009; Hang, 2025; Imron et al., 2025). However, there has been little explicit focus on the development of student discipline.

Furthermore, the focus on student discipline differs from general character or morals alone. Discipline as a specific character is crucial because it forms the basis for a conducive learning environment and can influence students' academic achievement and social life. Research at SMAN 1 IV Koto (Agam Regency), for example, shows the PAI teacher's strategy in forming a disciplined character, but does not emphasize the aspect of teacher social piety as the main factor (Ananda et al., 2023; Muslimah et al., 2022; Supsiliani et al., 2025).

Thus, this research is important because: it identifies whether there is a gap between the ideal conditions (socially pious teachers and disciplined students) and the reality in the field at SMA PGRI 2 Sampit whether PAI teachers have demonstrated optimal social piety, and whether this makes students disciplined. Filling the weaknesses of previous research by focusing on character and specifically linking it to student discipline in the context of high schools in Central Kalimantan. Providing local contributions to the development of character education in private/public schools in Kalimantan, which through the results of this study are expected to provide practical recommendations for PAI teachers, principals, and education policy makers in the region.

Methods

Research Design and Approach

The research design used was qualitative research design where the researcher employed a naturalistic and descriptive approach in order to study in depth the mechanisms through which disciplined character is constructed among students in SMA PGRI 2 Sampit. The qualitative approach was selected because the study was intended to interpret the meanings, values, practices and interactions that are inherent in the day-to-day learning activities of teachers and students, specifically in the case of Islamic Religious Education (PAI). Instead of understanding discipline as an outcome of behavior, the current study aims at studying how it is constructed, internalized and redefined using religious habituation, moral exemplarity, and spiritual guidance.

The naturalistic approach allows the researcher to study the phenomenon in a natural environment devoid of manipulation thus encompassing the realities of life in school. The method is particularly relevant to the researches in the domain of character education, where values and moral meanings cannot be entirely grasped with the help of quantitative indicators only. According to Anggito and Setiawan (2018), qualitative research is suitable in discovering social meanings and subjective interpretations that influence human behaviour in the educational setting.

Research Site and Focus

The study was conducted in SMAPGRI 2 Sampit in East Kotawading Regency in Central Kalimantan. The reason behind the choice of this institution is that it is not only highly undertaking programs based on religion focused character education, it is also struggling with disciplinary issues among its students. The research problem involved was the process of disciplined character development by use of Islamic Religious Education with particular emphasis to: (1) to understand the methods of inculcating the discipline by the teachers in PAI; (2) to understand how the schools apply the values of discipline in their day to day activities; and (3) to understand how the students behaviour is transformed due to the disciplined character development process.

Research Subjects and Informants

The focal object of the research was the Islamic Religious Education (PAI) teacher, who has a key place of the moral teacher, model, and disseminator of religious values in the school. In order to have a balanced and holistic picture of the phenomenon, the researchers also used key informants, such as: (1) the school principal; (2) a guidance and counselling (BK) teacher; (3) a student affairs teacher; (4) two homeroom teachers; and (5) two students.

These informants have been chosen because they have been closely involved and experienced in the management and character development of students and discipline. Inclusion of multiple perspectives helped the researcher to achieve the dynamics of forming disciplines on institutional, pedagogical and student perspectives.

Subject Selection Technique

This study used purposive sampling to determine research subjects and informants. Participants were selected intentionally based on their relevance to the research objectives, their roles within the school, and their knowledge of disciplinary practices and religious education processes. This technique ensured that the data obtained were information-rich and directly related to the research focus, thereby enhancing the depth and credibility of the findings (Sugiyono, 2013).

Data Collection Techniques

Data were collected using three complementary techniques: participant observation, in-depth interviews, and documentation analysis. The use of multiple techniques allowed for data triangulation and strengthened the validity of the findings.

Participant Observation

The researcher conducted participant observation by being directly present in the school environment to observe students' behavior, religious activities, classroom interactions, and disciplinary practices. This method enabled the researcher to capture real-time practices and interactions that could not be fully articulated through interviews alone.

In-depth Interviews

Semi-structured, in-depth interviews were conducted with the PAI teacher and all key informants. Interviews focused on participants' perceptions, experiences, and interpretations regarding the formation of student discipline through religious education. This method allowed participants to express their views freely while ensuring alignment with the research focus.

Documentation

Documentation was used to support and verify data obtained from observations and interviews. Documents analyzed included school vision and mission statements, student regulations, religious activity programs, meeting minutes, disciplinary records, and photographs of school activities. These documents provided contextual and historical insights into the implementation of character education at the school.

Data Validation

To ensure the credibility and trustworthiness of the data, the study employed method triangulation and source triangulation. Method triangulation was achieved by comparing data obtained through observation, interviews, and documentation. Source triangulation involved cross-checking information from different participants, including teachers, administrators, and students. This process helped minimize researcher bias and ensured consistency across data sources, in line with qualitative research validity principles outlined by Moleong.

Data Analysis Technique

The analysis of the data was conducted using an inductive thematic method as described by the interactive model of Miles and Huberman and included such steps as data reduction, data presentation, and conclusion drawing/checking. It was an iterative and continuous process of analysis, which started in the collection of data and continued to the point of data saturation.

At the stage of data-reduction, data that were relevant to the construction of disciplinary character were identified and arranged in a systematic manner. The data-presentation phase implied the organization and presentation of the findings in a logical narrative framework. Finally, based on the patterns and themes, conclusions were made, which were supporting and triangulated by the use of various sources of data. This analytical procedure helped understand

holistically the part that Islamic Religious Education plays in helping to develop disciplined character of the students.

Results and Discussion

Subject I

The Islamic Religious Education (PAI) teacher at SMA PGRI 2 Sampit holds a strategic position in the process of developing students' disciplined character. Based on observations, interviews, and documentation, AY, as an PAI teacher, serves not only as a religious subject instructor but also as a moral figure, spiritual guide, and agent of social transformation within the school environment. In this context, the PAI teacher fulfills a broader function, namely internalizing religious values into students' daily lives, reflecting them in their attitudes, behavior, and discipline. Religious education in schools must foster individuals with faith, morals, and social responsibility.

In general, the PAI teacher interprets the approach to developing disciplined character not only as an individual but also as a practical one in daily life. This is evident in his emphasis that Islamic religious education must produce students who are not only obedient in carrying out religious obligations but also capable of actualizing Islamic values through discipline, honesty, responsibility, social awareness, and strong self-control. The concept of social piety referred to by Islamic Religious Education teachers reflects the understanding that a person's religiosity is truly measured by their usefulness and contribution to the social environment.

The Islamic Religious Education teacher's approach to character-building in students at SMA PGRI 2 Sampit emphasized that the approach to religious values is implemented through habitual worship, moral role models, and spiritual strengthening. He stated:

*We get students into the habit of praying the midday prayer, reciting prayers before studying, and reciting the *Quran* every morning. This is not just a routine, but part of the process of building discipline. Students are trained to be consistent, orderly, and respectful of time (Interview with Mr. AY on July 9, 2025).*

Most students acknowledged that Islamic Religious Education teachers play a central role in instilling religious values, which directly impacts learning discipline. A 12th-grade student in Mathematics and Natural Sciences (MIPA) stated:

After we have been accustomed to practicing character education every morning, reciting prayers and tadarus before class, and praying the midday prayer in congregation, I feel calmer. After that, I became more enthusiastic about studying and was no longer lazy. I feel that a program like this makes us change little by little (Interview with Mr. AY on July 9, 2025).

Furthermore, the Islamic Religious Education teacher explained that role modeling is a key strategy. He believes that students more easily imitate a teacher's behavior than simply listening to advice. He added:

If teachers model discipline, students will automatically follow suit. They learn from what they see, not just from what they hear. Just as our prophet not only conveyed revelations to his followers but also practiced them so that his followers would follow his example (Interview with Mr. AY on July 9, 2025).

The Islamic Religious Education teacher emphasized the importance of role modeling as a key strategy in fostering student discipline:

If teachers only give orders without setting an example, the children won't believe them. I try to be on time, pray in congregation with the students, and be honest in everything so that they can imitate me directly (Interview with Mr. AY on July 9, 2025).

Children learn through observation and imitation of the behavior of significant figures. The exemplary behavior of Islamic Religious Education teachers serves as a concrete model for fostering student discipline.

In-depth observations also revealed that Islamic Religious Education teachers consistently greet students with Islamic greetings, use polite language, and provide tactful reprimands when students make mistakes. This attitude positively impacts the classroom climate, where students feel valued and learn to emulate their teachers' good behavior.

In an interview, the principal emphasized the crucial role of Islamic Religious Education teachers in fostering discipline in students. He stated, "Islamic Religious Education teachers are the spearheads of religious character development at this school. Through the practice of religious practices, such as prayer, morning recitation of the Koran, and congregational midday prayer, students are accustomed to living a disciplined life. This significantly contributes to the development of their discipline." (Interview with Mr. MY, July 15, 2025).

The principal added that the approach to religious values cannot be merely theoretical in the classroom but must be implemented in ongoing, concrete activities. He believes that students who are accustomed to religious practices will be more easily guided to maintain discipline in their studies and daily lives.

The researcher's observations indicate that the principal actively supports religious activities at school. He frequently attends group prayers, congregational prayers, Islamic holiday commemorations, and student religious studies. The principal's presence provides legitimacy and moral support for the programs implemented by Islamic Religious Education teachers (Observation on July 15, 2025, at SMAS PGRI 2 Sampit).

Documents obtained, such as the school's work program, student regulations, meeting minutes, and reports on religious activities, corroborate the results of interviews and observations. The school's vision and mission clearly state a commitment to developing students with character, discipline, and Islamic values.

Furthermore, during teacher council meetings, the principal emphasized the importance of synergy between all teachers in fostering student discipline. He often conveys the message that education is not just the transfer of knowledge, but also the formation of noble character. This observation shows that the principal goes beyond simply giving instructions, but also exemplifies religious leadership.

The homeroom teacher for grade XII MIPA stated that the reinforcement of religious values by the Islamic Religious Education teacher has a significant impact on fostering student discipline. He stated:

I've noticed that students who regularly participate in religious practices like congregational Dhuhr prayers are more disciplined in their academic activities. They're less likely to be late to class, more focused while studying, and have a greater sense of responsibility (Interview with Ms. NS, July 12, 2025).

This statement is reinforced by the homeroom teacher's observation that the approach of habituating religious worship not only fosters spiritual discipline but also academic discipline.

The homeroom teacher cited the example of several students who were previously less diligent in attending class, who, after participating in the Ramadan short-term Islamic boarding school program and tahfidz (memorization of the Quran) tutoring, became more regular and consistent in their studies.

Data triangulation demonstrated consistency between interviews, observations, and documentation. The homeroom teacher stated that internalizing religious values strengthens discipline; observations demonstrate concrete practices in the classroom; and documentation supports this with data showing a decrease in violations.

Overall, the homeroom teacher's role strengthens the influence of Islamic Religious Education (PAI) teachers in shaping students' character. If the PAI teacher is the spiritual driving force, then the homeroom teacher is the guardian of daily disciplinary practices. The synergy between the two results in a transformation in student behavior that not only obeys rules but also develops moral and spiritual awareness.

The student affairs teacher emphasized that the internalization of religious values by the PAI teacher is very helpful in fostering discipline. He stated:

We clearly see that students who are accustomed to participating in religious activities are more compliant with the rules. For example, they are more disciplined in attending class, commit fewer violations, and have a stronger sense of responsibility. The habit of worship such as praying the Dhuhr prayer or reading prayers before lessons turns out to have a big influence (Interview with Mr. JS on July 11, 2025)

Several students emphasized that Islamic Religious Education teachers not only focus on ritual aspects but also provide spiritual motivation. A 12th grade IPS A student said:

The Islamic Religious Education teacher often gives short lectures on the importance of patience, honesty, and prayer. When a friend of ours had a sick family member, he invited us to pray together. It was very touching. Furthermore, we also hold annual religious activities such as Ramadan Islamic boarding schools, the Prophet's birthday celebrations, and the Isra Miraj (Isra Miraj) celebrations. Such activities strengthen our faith (Interview with YS student on July 17, 2025).

This demonstrates a spiritual strengthening dimension that links students' personal experiences with religious values. This spiritual strengthening serves as a coping mechanism in facing life's challenges.

During observations, researchers observed that student affairs teachers actively supervise students at the school gate, monitoring attendance, completeness of attributes, and student order. When violations were discovered, student affairs teachers not only reprimanded them but also linked these actions to the value of responsibility. For example, students who were late were reminded that in Islam, time is a trust that will be accounted for (Observation on July 13, 2025, at SMAS PGRI 2 Sampit).

Researchers also noted that student affairs teachers frequently discussed with Islamic Religious Education (PAI) teachers how to handle students with a record of repeated violations. In some cases, students were directed to participate in additional religious guidance, such as special guidance in reading the Quran or congregational prayer. This collaboration demonstrates that student affairs supervision functions hand in hand with moral-spiritual development.

Based on interviews, observations, and documentation, it is clear that student affairs teachers view the role of Islamic Religious Education (PAI) teachers as strategic partners in developing students. First, internalizing religious values helps foster a sense of discipline within students,

not simply out of fear of punishment. Second, implementing Islamic values in social interactions creates a harmonious and orderly school climate. Third, the transformation in student behavior is evident through data showing a decrease in violations and an increase in compliance.

Data triangulation demonstrates consistency: interviews emphasize the synergy between Islamic Education (PAI) and student affairs teachers, observations demonstrate concrete collaborative practices, and documentation provides quantitative evidence of a decrease in violations. Overall, this data demonstrates that student discipline at SMA PGRI 2 Sampit is not only shaped by a formal system of rules but is also strengthened by the internalization of religious values, which fosters students' intrinsic awareness.

Approach to Character Building for Student Discipline at SMA PGRI 2 Sampit

Habits of Worship

Field data shows that one of the main strategies Islamic Religious Education (PAI) teachers employ to foster student discipline is through regular religious practices at school. Activities such as communal prayer before lessons, Quran recitation, and congregational midday prayers at school are effective instruments in instilling regularity, punctuality, and sincerity in carrying out obligations. Interviews with students revealed that they were more motivated to attend on time due to the obligation to pray together before the start of lessons, while teachers viewed the dhuha prayer program as a concrete effort to cultivate spiritual discipline.

Al-Ghazali, in his *Ihya' Ulumuddin* (The Illustrious Text), emphasized that moral education must be carried out through a consistent process of habituation, as the human soul tends to adapt to persistent routines. He argued that a child accustomed to goodness from an early age will grow into a moral individual, while one left to neglect it will be difficult to correct later in life (Suhartono & Latifah, 2019).

Furthermore, Al-Ghazali argued that a child who is accustomed to good behavior from an early age, such as honesty, discipline, and responsibility, will grow into a person with noble morals because these values have been internalized in their psyche. Conversely, if a child is allowed to grow up in an environment filled with negligence and negative behavior without moral guidance, bad habits will form that are difficult to correct later in life. Therefore, according to Al-Ghazali, moral education emphasizes the important role of teachers and parents as consistent moral role models, providing concrete examples and guiding children through the process of consciously and systematically habituating good values.

Al-Ghazali's view demonstrates that the success of moral education depends heavily on the continuity between theory and practice in daily life. Repeated habituation not only trains outward behavior but also shapes an individual's inner awareness and moral stability. Therefore, moral education is not simply delivered through cognitive instruction; it must be accompanied by direct experience and real-life practice, so that moral values become an integral part of the personality of a faithful and noble individual.

According to Quraish Shihab, verse 17 of the Quranic chapter of Surah Luqman is a fundamental instruction given by the wise figure Luqman to his son as part of a series of faith and moral education. First, the command to "establish prayer" demonstrates that rhythmic worship is the foundation of a person aware of God's presence—not merely a formal ritual, but a means of maintaining awareness, sensitivity, and a close relationship with the Creator (Shihab, 2002).

This research supports previous findings. For example, research by Dwi Rahayu showed that making a habit of regular Dhuhr prayer can improve students' learning discipline, particularly in terms of time management (Rahayu, 2025). Similarly, research by Jessy Amelia concluded that collective tadarus (recitation of the Koran) activities at school plays a crucial role in enhancing students' spiritual discipline while strengthening social solidarity among them (Amelia, 2021). Thus, the practice at SMA PGRI 2 Sampit is consistent with the pattern of character formation through habit formation recognized in both modern educational psychology theory and classical Islamic tradition.

From a Western educational theory perspective, the concept of habitual worship can be compared to B.F. Skinner's behaviorism theory, where good behavior can be reinforced through positive reinforcement in the form of social rewards (praise, teacher recognition, or a sense of calm after worship). However, Islamic education goes beyond behaviorism by emphasizing the orientation of worship to God, rather than mere mechanical repetition. This is what gives habitual worship a prominent dimension that strengthens both spiritual and moral discipline (Hamruni & Zakiah, 2021).

Thus, the analysis shows that habitual worship at SMA PGRI 2 Sampit has been an effective instrument with a direct impact on the development of students' disciplined character, across the spiritual, academic, and social dimensions.

Moral Exemplarity

In addition to habitual worship, the moral example of Islamic Religious Education (PAI) teachers is a key factor recognized by students in interviews and observations. Islamic Religious Education teachers not only provide verbal advice but also demonstrate consistent attitudes: arriving on time, dressing neatly, being polite, and treating students fairly. Students stated that they felt ashamed if they were not disciplined, because Islamic Religious Education teachers always set concrete examples of how to be punctual and respect rules.

This concept of role modeling is highly relevant to classical Islamic educational theory. Al-Ghazali emphasized that teachers are mirrors for students, so their behavior is far more influential than mere words. In *Ihya' Ulumuddin*, he explains that students will naturally imitate their teachers' habits, both good and bad. Therefore, educators are obliged to display noble morals to serve as true role models for their students (Harahap, 2024).

In the context of this research, the exemplary behavior of Islamic Religious Education teachers has been shown to foster students' moral discipline, which involves not only adherence to rules but also an awareness of maintaining self-respect and respecting others. For example, interviewed students admitted to being more careful in their speech because their Islamic Religious Education teachers always guarded their language. This indicates a hidden curriculum in the form of internalizing morals through non-verbal modeling.

This finding aligns with research by Jessy Amelia, which asserts that teacher exemplary behavior serves as a primary role model in students' character education (Amelia, 2021). Meanwhile, a study by Lickona, from a Western perspective, states that character education is only effective if educators practice the values taught. Therefore, it can be concluded that the moral exemplary behavior of Islamic Religious Education teachers is a key pillar in the internalization of religious values, impacting the development of students' moral discipline at SMA PGRI 2 Sampit (Lickona, 1992).

Spiritual Strengthening

Documentation and interviews indicate that Islamic Religious Education teachers at SMA PGRI 2 Sampit also implement spiritual strengthening through teaching that emphasizes the meaning of worship, not merely routine. Teachers explain the wisdom of praying on time, the importance of sincere intentions, and its relationship to character development. Thus, students not only become accustomed to performing religious duties but also understand the philosophical and theological values behind them.

Analysis of this data indicates that spiritual strengthening is a profound dimension of the internalization of religious values. Al-Ghazali emphasized the importance of tazkiyatun nafs (purification of the soul) as the primary goal of education. According to him, worship without understanding is merely an empty ritual, whereas worship accompanied by spiritual awareness can purify the heart and develop noble character. In this context, spiritual strengthening provided by Islamic Religious Education teachers serves as a means of inner transformation that has implications for outward discipline.

According to Al-Ghazali, tazkiyatun nafs is a dynamic process that involves the cognitive, affective, and spiritual dimensions in an integrated manner. It requires not only knowledge of goodness but also the ability to internalize these values in practical behavior. True education, within Al-Ghazali's framework, is a process of purifying and perfecting the soul so that humans can attain closeness to God and become insan kamil, that is, humans who are morally, spiritually, and intellectually perfect (Al-Ghazali, 2008).

This research is also supported by Fadhlurrohman's study, which found that spiritual strengthening in religious studies improves students' self-control, enabling them to better manage their time, refrain from deviant behavior, and comply with school regulations (Masgorgor, 2020). Thus, spiritual strengthening serves as an internal foundation for discipline, complementing the practice of worship (behavioral dimension) and moral example (social dimension).

Conclusion

The approach to developing students' disciplined character at SMA PGRI 2 Sampit is realized through the habituation of worship, moral example, and spiritual strengthening. Habitual worship such as congregational Dhuhr prayer, group prayer, and reading the Quran at the beginning of each lesson not only trains order but also fosters religious awareness that has implications for students' academic and social discipline. Islamic Religious Education teachers also serve as role models in terms of discipline, responsibility, and moral integrity, so that students are encouraged to emulate these behaviors in their daily lives. In addition, spiritual strengthening through daily morning spiritual guidance helps students understand that discipline is not just a school rule, but part of the practice of faith and worship. Thus, students' disciplined character is formed not only through a normative approach, but through the consistent and continuous internalization of religious values, so that their discipline is rooted in a deep religious awareness.

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