

Enhancing Student Character through Discipline Education Grounded in Islamic Values at State Senior High Schools

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Abstract

Character education is a critical component in the development of students' personalities and behaviors within the school environment. One character value that assumes a pivotal role is discipline, as it is intrinsically linked to responsibility, adherence to rules, and the self-control capabilities of students. This study aims to analyze the reinforcement of student character through discipline education grounded in Islamic values at SMA Negeri 1 Pagaram. The research employs a qualitative approach utilizing a case study design. Data collection was conducted through in-depth interviews, observations, and documentation. Data analysis was performed interactively, encompassing the stages of data reduction, data presentation, and conclusion drawing, utilizing Thomas Lickona's theoretical framework of character education (moral knowing, moral feeling, and moral action) alongside the concept of ta'dib in Islamic education to analyze moral and spiritual value-based discipline. The findings indicate that discipline at SMA Negeri 1 Pagaram is implemented through an educational approach that prioritizes guidance, dialogue, role modeling, and the cultivation of disciplined behavior, rather than merely enforcing punitive measures. Minor infractions by students are typically addressed through persuasive methods to promote internal awareness of the value of discipline. From the perspective of Islamic education, this approach to discipline aligns with the concept of ta'dib, which emphasizes the development of manners, ethics, and moral responsibility among students. The integration of Islamic values such as trustworthiness, accountability, honesty, and exemplary

behavior enhances the effectiveness of discipline as a vehicle for character education. This study affirms that discipline education rooted in Islamic values can serve as an effective and contextually relevant strategy for strengthening student character in public schools.

Keywords: Character Education, Discipline, Islamic Values, Student Character.

Abstrak

Pendidikan karakter merupakan aspek fundamental dalam membentuk kepribadian dan perilaku peserta didik di lingkungan sekolah. Salah satu nilai karakter yang memiliki peran strategis adalah disiplin, yang berkaitan erat dengan tanggung jawab, kepatuhan terhadap aturan, serta kemampuan pengendalian diri siswa. Penelitian ini bertujuan untuk menganalisis penguatan karakter siswa melalui edukasi pendisiplinan yang berbasis pada nilai-nilai Islam di SMA Negeri 1 Pagaram. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Pengumpulan data dilakukan melalui wawancara mendalam, observasi, dan dokumentasi. Analisis data dilakukan secara interaktif melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan, dengan menggunakan kerangka teori pendidikan karakter yang dikemukakan oleh Thomas Lickona (moral knowing, moral feeling, dan moral action) serta konsep ta'dib dalam pendidikan Islam sebagai landasan analisis pendisiplinan yang berbasis nilai moral dan spiritual. Hasil penelitian menunjukkan bahwa pendisiplinan di SMA Negeri 1 Pagaram diterapkan melalui pendekatan edukatif yang menekankan pembinaan, dialog, keteladanan, dan pembiasaan perilaku disiplin, bukan semata-mata pemberian sanksi. Bentuk pelanggaran siswa yang umumnya bersifat ringan ditangani secara persuasif untuk menumbuhkan kesadaran internal siswa terhadap nilai disiplin. Dalam perspektif pendidikan Islam, praktik pendisiplinan tersebut selaras dengan konsep ta'dib yang menekankan pembentukan adab, akhlak, dan tanggung jawab moral peserta didik. Integrasi nilai-nilai Islam seperti amanah, tanggung jawab, kejujuran, dan keteladanan memperkuat efektivitas pendisiplinan sebagai sarana pendidikan karakter. Penelitian ini menegaskan bahwa edukasi pendisiplinan yang berbasis nilai-nilai Islam dapat menjadi strategi yang efektif dan kontekstual dalam penguatan karakter siswa di sekolah negeri.

Kata Kunci: Karakter Siswa; Pendisiplinan; Nilai-Nilai Islam; Pendidikan Karakter.

A. Introduction

Character education constitutes a fundamental pillar of the national education system, which seeks to foster the holistic development of students by addressing cognitive,

affective, and behavioral dimensions¹. Schools function not merely as venues for the dissemination of academic knowledge but also as platforms for the cultivation of students' values, attitudes, and personalities². In this regard, education aspires to produce individuals who possess not only intellectual acumen but also robust moral character, a strong sense of responsibility, and the capacity for self-regulation in social contexts³. A primary attribute emphasized within character education is discipline, as it is intrinsically linked to a sense of responsibility, adherence to societal norms, and the individual's ability to consciously govern their behavior⁴.

In secondary school education, issues related to student discipline are frequently observed⁵. Common forms of misconduct include tardiness, inappropriate attire, and non-compliance with school regulations⁶. Although these violations may be considered minor, their persistent occurrence, if not addressed appropriately, can adversely affect the internalization of disciplinary values among students. This phenomenon illustrates that the development of a disciplined character is not an instantaneous process; rather, it necessitates a continuous, consistent, and focused educational approach⁷.

Numerous studies indicate that insufficient student discipline is frequently influenced by disciplinary approaches that remain predominantly focused on punitive measures and administrative sanctions⁸. A repressive approach typically yields only short-term compliance that is situationally motivated, lacking the development of students' moral awareness⁹. Under such conditions, students adhere to rules not out of comprehension of the underlying values, but rather out of fear of punitive repercussions. Consequently, school discipline should be reconceptualized as an educational process that prioritizes the cultivation of values and moral awareness, rather than solely functioning as a mechanism for behavioral control.

¹ Annisa Laela Putri, Dinie Anggraeni Dewi, and Yayang Furi Furnamasari, "Peran Pendidikan Kewarganegaraan Dalam Membangun Bangsa," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (March 1, 2022): 126–30, <https://doi.org/10.33487/edumaspul.v6i1.2318>.

² Mira Ardilla Lubis, Pulung Sumantri, and Hadiani Fitri, "Analisis Nilai-Nilai Pendidikan Karakter Siswa Dalam Pembelajaran IPS Dikelas IV Di SD Negeri 107419 Serdang," *Education & Learning* 3, no. 2 (August 1, 2023): 7–12, <https://doi.org/10.57251/el.v3i2.1035>.

³ Dina Anika Marhayani, "Pembentukan Karakter Melalui Pembelajaran Ips," *Edunomic Jurnal Pendidikan Ekonomi* 5, no. 2 (2018): 67, <https://doi.org/10.33603/ejpe.v5i2.261>.

⁴ Yulastri Rahmawati, "Peran Pendidikan Sosial Dalam Membentuk Karakter Individu," *JUPSI Jurnal Pendidikan Sosial Indonesia* 1, no. 2 (September 30, 2024): 60–68, <https://doi.org/10.62238/jupsi.v1i2.100>.

⁵ Dina Anika Marhayani, "Pembentukan Karakter Melalui Pembelajaran Ips," *Edunomic Jurnal Pendidikan Ekonomi* 5, no. 2 (January 4, 2018): 67, <https://doi.org/10.33603/ejpe.v5i2.261>.

⁶ Natassya Elwina, Dian Mayasari, and Wasis Suprpto, "Analisis Kepatuhan Siswa Terhadap Tata Tertib Sekolah Pasca Diterapkannya Kebijakan Full Day School," *EDUKATIF: JURNAL ILMU PENDIDIKAN* 5, no. 5 (November 11, 2023): 2227–36, <https://doi.org/10.31004/edukatif.v5i5.5714>.

⁷ Nur Afni Widari, "Model Pembelajaran Discovery Learning Untuk Meningkatkan Partisipasi Aktif Peserta Didik Dalam Pembelajaran Bahasa Indonesia," June 13, 2023, <https://doi.org/10.31219/osf.io/yr8mp>.

⁸ Elwina, Mayasari, and Suprpto, "Analisis Kepatuhan Siswa Terhadap Tata Tertib Sekolah Pasca Diterapkannya Kebijakan Full Day School."

⁹ Rabi Yati, "Permasalahan Krisis Pendidikan Karakter Pada Siswa Dalam Perspektif Psikologi Pendidikan," June 3, 2021, <https://doi.org/10.31219/osf.io/a3c6e>.

Effective character education necessitates the integration of moral knowledge, moral emotions, and moral behaviors¹⁰. The significance of discipline cannot be communicated solely through written regulations; rather, it must be internalized through the formation of habits, the modeling of behavior, and authentic experiences within the educational environment¹¹. This framework positions educators and all components of the school as moral exemplars who contribute significantly to the cultivation of an educational and humanistic culture of discipline¹².

Consequently, discipline is conceptualized as an integral aspect of the learning process that facilitates the development of self-regulation and personal accountability among students¹³.

From the perspective of Islamic education, discipline is not merely perceived as adherence to formal regulations; rather, it is integral to the development of students' moral character and ethical conduct. Islamic education situates discipline within the context of ta'dib, a process aimed at cultivating moral awareness and a sense of responsibility that is directed towards the formation of civilized individuals¹⁴. The concept of ta'dib underscores that the ultimate objective of education transcends the mere production of rule-abiding citizens; it seeks to foster individuals who possess ethical consciousness, moral accountability, and the capacity for self-regulation in accordance with Islamic values¹⁵. Within this paradigm, discipline is inherently linked to the practice of faith and the embodiment of noble character in everyday life.

Numerous studies substantiate that Islamic values, including trustworthiness, responsibility, honesty, exemplary behavior (uswah hasanah), and the cultivation of good habits, play a crucial role in the development of students' character and discipline¹⁶. Islamic character education prioritizes guidance through dialogue, exemplary conduct, and consistent habituation rather than employing punishment as the primary mechanism of

¹⁰ Yusi Parwati, Nadya Putri Saylendra, and Yogi Nugraha, "Efektivitas Pembelajaran Pendidikan Pancasila Dalam Meningkatkan Civic Disposition Siswa Pada Kurikulum Merdeka," *De Cive: Jurnal Penelitian Pendidikan Pancasila Dan Kewarganegaraan* 3, no. 9 (September 30, 2023), <https://doi.org/10.56393/decive.v3i9.1782>.

¹¹ Ahmad Halid, "Hidden Curriculum Pesantren: Urgensi, Keberadaan Dan Capaiannya," *Tarbiyatuna: Jurnal Pendidikan Islam* 12, no. 2 (August 15, 2019): 140, <https://doi.org/10.36835/tarbiyatuna.v12i2.398>.

¹² Albert Bandura, *Social Learning Theory* (Universitas Michigan: Prentice Hall, 1977).

¹³ Afifuddin Afifuddin, Muh. Amri Tajuddin, and Wahdatun Nisa, "Strengthening Counter-Terrorism Religious Moderation through Traditional Islamic Education Based on Kitab Kuning Literacy at Pesantren Ma'had Aly in South Sulawesi," *Jurnal Adabiyah* 23, no. 2 (December 6, 2023): 226–45, <https://doi.org/10.24252/jad.v23i2a7>.

¹⁴ Nur'aini Nur'aini et al., "Integrasi Pendidikan Karakter Pada Pembelajaran Agama Islam Di Smp Islam Darul Muttaqin Metro Lampung," *Profetik: Jurnal Mahasiswa Pendidikan Agama Islam* 4, no. 1 (December 11, 2023): 97–103, <https://doi.org/10.24127/profetik.v4i1.5104>.

¹⁵ Imam Syafe'i, "Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 1 (May 16, 2017): 61, <https://doi.org/10.24042/atjpi.v8i1.2097>.

¹⁶ Ali Wafa, Mohammad Thoyyib Madani, and Subairi Subairi, "Pendidikan Islam Berwawasan Nilai-Nilai Toleransi Di Pesantren Nazhatut Thullab," *Academicus: Journal of Teaching and Learning* 3, no. 1 (March 5, 2024): 8–18, <https://doi.org/10.59373/academicus.v3i1.36>.

discipline¹⁷. This value-based approach is deemed more effective in fostering internal and sustainable discipline compared to traditional disciplinary methods that predominantly rely on sanctions¹⁸.

Although numerous studies have examined Islamic values-based character education, the majority have concentrated on Islamic boarding schools that implement a holistic disciplinary system around the clock. Research on the application of Islamic values within the disciplinary processes of public schools characterized by limited interaction time and a more heterogeneous environment remains relatively scarce¹⁹. Nevertheless, public schools possess significant potential to integrate Islamic values in a contextual and inclusive manner, while upholding the principles of plurality and adhering to national education policy.

Building on this foundation, the present study examines the enhancement of student character through Islamic values-based disciplinary education at SMA Negeri 1 Pagaram. This institution was selected for its implementation of a disciplinary approach that transcends mere enforcement of rules and sanctions, instead prioritizing guidance, dialogue, role modeling, and the internalization of moral and spiritual values within the school environment. The objectives of this study include analyzing the types of violations and disciplinary measures enacted, investigating the processes of disciplinary education in shaping student character, and evaluating the alignment of these practices with Islamic educational values. The anticipated outcomes of this research are expected to offer both theoretical and practical contributions to the advancement of Islamic values-based character education within secondary schools, particularly in public educational institutions.

B. Research Methods

This study employs a qualitative methodology, utilizing a case study research design. A qualitative approach was selected to facilitate an in-depth exploration of the process of enhancing students' character through discipline education grounded in Islamic values within the natural context of a school setting. Case studies were employed to conduct a comprehensive analysis of the disciplinary practices implemented at SMA Negeri 1 Pagaram, which serves as the unit of analysis for this investigation²⁰.

The site of this study was Pagaram State Senior High School 1. This location was selected based on the school's implementation of a disciplinary approach that extends beyond mere enforcement of rules and regulations; it also emphasizes character development and the internalization of moral values within the educational environment. The research subjects

¹⁷ Nisa Afifah, "Urgensi Pendidikan Karakter Islami Pada Usia Remaja Di Era Digital," *Sanaamul Quran: Jurnal Wawasan Keislaman* 5, no. 1 (March 1, 2024), <https://doi.org/10.62096/sq.v5i1.64>.

¹⁸ Munawaroh Munawaroh and Fauzi Fauzi, "Implementasi Budaya Korea Dalam Mengembangkan Karakter Anak Usia Dini," *Aulad: Journal on Early Childhood* 6, no. 2 (July 20, 2023): 212–18, <https://doi.org/10.31004/aulad.v6i2.497>.

¹⁹ Nizarani Nizarani, Muhammad Kristiawan, and Artanti Puspita Sari, "Manajemen Pendidikan Karakter Berbasis Pondok Pesantren," *Jurnal Intelektualita: Keislaman, Sosial Dan Sains* 9, no. 1 (March 18, 2020): 37–44, <https://doi.org/10.19109/intelektualita.v9i1.5432>.

²⁰ J.W. Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Tradition*. (London: Sage Publications, 1998).

comprised the principal, the vice principal for student affairs, teachers, homeroom teachers, and students who were directly engaged in the disciplinary process.

The data sources utilized in this study encompass both primary and secondary data. Primary data were collected through in-depth interviews and direct observations of student disciplinary activities within the school environment. Interviews were conducted with the principal, teachers, and homeroom instructors to examine their policies, strategies, and perspectives on student discipline and character development. Observational methods were employed to directly assess disciplinary practices, teacher-student interactions, and the prevailing culture of discipline within the school. Secondary data were acquired through documentation analyses, which included a review of school regulations, student development programs, and other pertinent supporting documents related to the study.

The data collection techniques employed in this study encompassed interviews, observation, and documentation. Interviews were conducted in a semi-structured format, allowing researchers to acquire comprehensive data while maintaining flexibility in the information gathered from participants. Observation was carried out in a participatory manner to gain a direct understanding of student disciplinary behavior and the role of educators in the disciplinary process. Documentation was utilized to supplement and reinforce the data obtained through interviews and observations.

The data analysis technique employed in this study was conducted interactively, following the stages of data reduction, data presentation, and conclusion drawing as delineated by Miles and Huberman. In addition to this methodological framework, a theoretical approach was utilized to substantively analyze the data. Specifically, Thomas Lickona's character education theory was applied to examine the development of student discipline, encompassing the dimensions of moral knowing, moral feeling, and moral action. Furthermore, the concept of ta'dib in Islamic education was instrumental in analyzing the process of internalizing Islamic values within school discipline practices. Additionally, Albert Bandura's social learning theory was employed to elucidate the influence of teacher role models and the school environment in shaping student disciplinary behavior through the mechanisms of observation and imitation.

The validity of the data in this study was established through the application of source triangulation and technique triangulation. Source triangulation involved a comparative analysis of data collected from various stakeholders, including the principal, teachers, homeroom teachers, and students. Technique triangulation was executed by contrasting the findings from interviews, observations, and documentation²¹. Consequently, the data obtained is scientifically robust and accurately reflects empirical conditions in the field²².

²¹ Matthew B. and A. Michael Huberman Miles, *Qualitative Data Analysis* (Jakarta: UI Press, 2007).

²² Yvonna S. Lincoln and Egon G. Guba, "But Is It Rigorous? Trustworthiness and Authenticity in Naturalistic Evaluation," *New Directions for Program Evaluation* 1986, no. 30 (June 4, 1986): 73–84, <https://doi.org/10.1002/ev.1427>.

C. Results and Discussion

Types of Misconduct and Disciplinary Patterns Among Students at Pagaram State High School

Based on the findings of the study, the types of violations committed by students at SMA Negeri 1 Pagaram are predominantly categorized as minor infractions. These infractions encompass tardiness, improper uniform adherence, and failure to complete essential school attributes such as ties, hats, or identity badges. While these violations do not constitute serious offenses or criminal acts, they possess substantial implications for the cultivation of students' discipline and responsibility, particularly when they occur repeatedly and are not addressed effectively. Within the framework of character education, minor violations serve as critical early indicators of the degree to which the value of discipline has been internalized by students²³.

Interviews conducted with the deputy principal responsible for student affairs indicated that a significant proportion of student infractions can be attributed to early-established habits, a deficient personal awareness regarding the significance of institutional rules, and the impact of social environments both within and outside the educational setting. Furthermore, familial circumstances and students' socio-economic backgrounds also play a crucial role in shaping their disciplinary conduct. The institution perceives these infractions not merely as manifestations of delinquency, but rather as integral components of students' developmental processes and their quest for identity. Consequently, such violations are framed as opportunities for evaluation and guidance, rather than as justifications for the imposition of punitive measures.

The student discipline policy at Pagaram 1 Public High School is executed through the rigorous enforcement of established school regulations, complemented by ongoing guidance and supervision. Observational data indicate that, upon the occurrence of violations, educators, including homeroom teachers, typically respond with verbal warnings and direct advisement to the students involved. In instances of repeated infractions, educational administrative sanctions are implemented, which may include documenting the violation, assigning corrective tasks, or contacting the parents or guardians of the student. This incremental approach is designed to facilitate students' comprehension of the consequences associated with their behavior, while concurrently fostering an understanding of the significance of adherence to school regulations as a manifestation of personal responsibility.

In practice, disciplinary measures at Pagaram State High School 1 prioritize dialogue and open communication between educators and students. Interviews conducted with guidance counselors indicate that students are afforded the opportunity to articulate the reasons underlying their misbehavior. This process enables educators to gain insights into the psychological, social, and situational factors that contribute to student behavior. Such a

²³ Irma Yanti, "Penerapan Karakter Disiplin Dalam Pembelajaran Di Sekolah Menengah Pertama Negeri 4 Logas Tanah Darat," *Pedagogi: Jurnal Pendidikan Dan Pembelajaran* 2, no. 1 (January 29, 2022): 18–25, <https://doi.org/10.56393/pedagogi.v2i1.946>.

dialogical approach not only facilitates more equitable problem resolution but also encourages students to engage in self-reflection regarding their actions, fostering the development of more responsible decision-making skills in the future²⁴.

Furthermore, the disciplinary measures implemented are indicative of the integration of Islamic values within the student development framework. Educators correlate disciplinary infractions with moral and ethical principles, such as responsibility, honesty, and trustworthiness, as highlighted in Islamic teachings²⁵. Discipline is conceptualized as adherence to regulations that are regarded as acts of worship, thereby contributing to the cultivation of virtuous character. This methodology aligns with the principles of Islamic education, which perceives discipline as a vehicle for character and moral development, rather than merely a mechanism for behavioral control²⁶.

Theoretically, this disciplinary pattern signifies a transition from a conventional punitive approach to a more educational paradigm. Discipline is reconceptualized not merely as a punitive measure aimed at deterring misbehavior, but as an integral learning process that enhances students' moral awareness²⁷. Within the framework of character education, this approach serves as a crucial foundation for cultivating internal, consistent, and sustainable discipline in students' lives, both within the school environment and in broader societal contexts.

Disciplinary Education in Character Development for Students

The findings of this study indicate that disciplinary education at SMA Negeri 1 Pagaram transcends the mere formal regulation of student behavior; it functions more comprehensively as a mechanism for the gradual, planned, and sustainable development of student character. Discipline is conceptualized as a critical component of the character education process, which emphasizes the internalization of values, the enhancement of moral awareness, and the cultivation of personal responsibility among students²⁸. This perspective reveals that discipline is not regarded as the ultimate objective; rather, it serves as an educational medium aimed at fostering students' self-regulation, their understanding of the moral implications of their actions, and their adherence to the values prevalent within the school environment and society at large.

²⁴ Nur Hafifah Nasution and Ponidi Ponidi, "Integrasi Nilai Pendidikan Sosial Budaya Dalam Pembelajaran IPS Untuk Membentuk Karakter Siswa Kelas VI SD," *JIIIP - Jurnal Ilmiah Ilmu Pendidikan* 8, no. 3 (March 11, 2025): 3468–74, <https://doi.org/10.54371/jiip.v8i3.7520>.

²⁵ Siprianus See, "Kontribusi Pendidikan IPS Terhadap Pembentukan Karakter Sosial Peserta Didik Di Sekolah Dasar," *Ekspektasi: Jurnal Pendidikan Ekonomi* 7, no. 2 (2022): 140–47, <https://doi.org/10.37478/jpe.v7i2.2296>.

²⁶ Sofyan Sauri and Dasim Budimansyah, "Nilai Kearifan Lokal Pesantren Dalam Upaya Pembinaan Karakter Santri," *Nizham: Jurnal Studi Keislaman* 3, no. 02 (2014): 179–208.

²⁷ Muhammad Yusuf Maimun, Faridi Faridi, and Umiarso Umiarso, "Pembentukan Karakter Melalui Pembiasaan Dalam Stetsa Jumat Mubarak," *Innovative: Journal Of Social Science Research* 3, no. 6 (2023): 10120–31, <https://j-innovative.org/index.php/Innovative/article/view/7739>.

²⁸ Henny Sri Rantauwati, "Kolaborasi Orang Tua Dan Guru Melalui Kubungortu Dalam Pembentukan Karakter Siswa SD," *Jurnal Ilmiah WUNY* 2, no. 1 (March 30, 2020), <https://doi.org/10.21831/jwuny.v2i1.30951>.

This approach is evident in the school's response to disciplinary violations committed by students. Interviews with guidance counselors indicate that the emphasis of discipline is more on educational guidance than on punitive measures that prioritize deterrence. Educators not only reprimand students for rule violations but also elucidate the rationale and objectives underpinning these rules. Such explanations are intended to facilitate students' understanding that school regulations are established to cultivate order, responsibility, and mutual respect. Consequently, this disciplinary process transforms into a forum for dialogue that promotes reflective learning of values²⁹.

The findings of the observation indicate that students who engage in disciplinary violations receive incremental guidance through personalized advisement, consistent oversight, and the promotion of positive behavior in daily activities. This progressive guidance facilitates students' understanding that each action carries moral consequences, both for themselves and their broader social context. Within this framework, educators assume the dual role of instructors and moral guides, steering students towards a conscious improvement of their behavior rather than imposing compliance. This methodology underscores the role of discipline as an educational process that fosters the development of students' internal moral awareness³⁰.

Within the framework of character education theory articulated by Thomas Lickona, the disciplinary education implemented at Pagaralam 1 Public High School encompasses three principal dimensions: moral knowing, moral feeling, and moral action³¹. The moral dimension of knowing is evidenced by educators' endeavors to elucidate the meaning, purpose, and value embedded within each school rule. Through these elucidations, students not only become aware of permissible and impermissible behaviors but also gain insight into the normative and ethical rationales underpinning these regulations. This comprehension serves as the cognitive foundation for the development of rational and meaningful disciplinary conduct.

The moral dimension is manifest in the process of cultivating empathy, responsibility, and self-awareness among students who engage in behavioral violations. Educators endeavor to enhance students' moral sensitivity by prompting them to reflect on the consequences of their actions for themselves, their peers, and the broader school community. This reflective process engenders constructive feelings of guilt, remorse, and a commitment to self-improvement. Consequently, disciplinary measures do not instigate fear or stress; rather, they promote an affective moral awareness.

The moral dimension of action is exemplified through the cultivation of disciplined behavior within diverse school activities, including punctuality, adherence to dress codes, and compliance with established rules and regulations. This behavior is consistently practiced to ensure that the value of discipline is not only comprehended and internalized but also

²⁹ Yulastri Rahmawati, "Peran Pendidikan Sosial Dalam Membentuk Karakter Individu."

³⁰ Muslim Muslim, "Peran Pendidikan IPS Dalam Pembentukan Perilaku Sosial Dan Tanggung Jawab Sosial Era Abad 21," *Social Pedagogy: Journal of Social Science Education* 1, no. 2 (December 4, 2020): 83, <https://doi.org/10.32332/social-pedagogy.v1i2.2745>.

³¹ Yandi Hafizallah, "The Relevance of Thomas Lickona 's Character Education Concept and Its Implication for Islamic Education in Schools" 1, no. 1 (2024): 50–63.

manifested through tangible actions. Through the systematic reinforcement of positive behaviors, students are conditioned to integrate discipline into their daily routines, thereby making it an ingrained habit.

In addition to being grounded in contemporary character education theory, the disciplinary framework at SMA Negeri 1 Pagaram aligns with the concept of ta'dib within Islamic education. From the perspective of ta'dib, discipline is conceptualized as a process aimed at cultivating students' manners and morals, rather than merely serving as a mechanism for enforcing regulations³². An interview with the deputy principal responsible for student affairs indicated that Islamic values are frequently integrated into the disciplinary process, emphasizing the importance of instilling the understanding that discipline constitutes a form of responsibility and trust that must be upheld. This approach fosters students' comprehension of the moral and spiritual dimensions of discipline, which are intrinsically linked to faith and the development of noble character³³.

The findings from the observation indicate that an educational approach to discipline facilitates a gradual transformation in student attitudes. Students who previously exhibited a tendency to disregard rules began to demonstrate increased compliance, independence, and awareness of school regulations following the provision of consistent and continuous guidance. This shift suggests that persuasive and dialogical disciplinary methods are more effective in shaping students' character than repressive approaches.

These findings affirm that educational discipline plays a strategic role in shaping students' character within the school environment. Discipline cultivated through understanding, awareness, and habit formation possesses a greater capacity to influence internal and sustainable character development than discipline that relies exclusively on punitive measures³⁴. Consequently, disciplinary education at SMA Negeri 1 Pagaram functions not only as a mechanism for behavioral control but also as an instrument of character education that aligns with Islamic educational values and national educational objectives.

Islamic Values-Based Discipline Education as a Means of Enhancing Student Character Development

The discipline education program at Pagaram 1 Public High School is designed to enhance students' character through the deliberate and sustained internalization of moral and spiritual values. Discipline is conceptualized not merely as a mechanism for regulating student behavior to ensure adherence to school regulations, but rather as a crucial component of the educational process aimed at cultivating moral, responsible individuals with a strong

³² Nur'aini et al., "Integrasi Pendidikan Karakter Pada Pembelajaran Agama Islam Di Smp Islam Darul Muttaqin Metro Lampung."

³³ Siti Murtiningsih, "Konsep Penguatan Pendidikan Karakter (Ppk) Melalui Pembelajaran Pendidikan Pancasila," *Dirasah : Jurnal Pemikiran Dan Pendidikan Dasar Islam* 6, no. 2 (August 19, 2023): 112–17, <https://doi.org/10.51476/dirasah.v6i2.530>.

³⁴ Marzuki Marzuki et al., "Evaluating The Implementation Of Character Education Program In University," *Jurnal Kependidikan: Penelitian Inovasi Pembelajaran* 3, no. 2 (December 4, 2019): 276–90, <https://doi.org/10.21831/jk.v3i2.25058>.

sense of self-awareness³⁵. Within this framework, discipline is regarded as a vehicle for value education that empowers students to comprehend the significance of obedience, responsibility, and the ethical implications of their actions.

Interviews conducted with the deputy principal responsible for student affairs indicated that Islamic values specifically trustworthiness, responsibility, honesty, and orderliness serve as foundational principles for student discipline. When students breach school regulations, educators not only issue administrative warnings but also contextualize the behavior within relevant moral and social frameworks. For instance, tardiness is perceived not merely as a temporal infraction but also as a manifestation of irresponsibility regarding the trust conferred upon students as learners. This pedagogical approach seeks to cultivate an internalized understanding among students that discipline is intrinsically linked to the practice of Islamic values in everyday life, rather than being viewed solely as a formal obligation subject to punitive measures.

The researcher's observations indicate that the relationship between moral and spiritual values in disciplinary practices is enacted in a contextual and persuasive manner. Educators communicate advice and reprimands in a proportional manner, employing communicative and non-judgmental language to facilitate the students' acceptance of moral messages. Reprimands are administered in an environment that avoids pressuring or humiliating students, instead fostering a sense of care and guidance. This approach illustrates that discipline is not imparted in a dogmatic or indoctrinative fashion, but rather internalized through genuine experiences that students encounter in relation to infractions and the subsequent guidance process. Consequently, students not only become familiar with the rules but also comprehend and internalize the values that underpin them.

From an Islamic educational perspective, the disciplinary practices implemented at Pagaralam State High School 1 align with the concept of ta'dib as articulated by Al-Attas. The notion of ta'dib underscores the cultivation of manners as the fundamental objective of education, specifically emphasizing the individual's consciousness of their appropriate positioning in relation to Allah, fellow human beings, and their environment. Discipline, grounded in Islamic values, functions as a mechanism for instilling manners, guiding students to comprehend discipline as a moral and spiritual obligation³⁶. In this framework, discipline transcends the perception of being a burden or source of pressure; it is reconceptualized as a manifestation of ethical awareness that emerges from an understanding of one's identity and function as a servant and caliph on earth.

Furthermore, the cultivation of character through discipline is prominently reflected in the school's initiatives to harmonize formal regulations with moral values. Interviews conducted with the principal indicate that school rules are not merely instruments for behavioral control; rather, they serve as frameworks for character development that encapsulate ethical and religious principles. Each regulation is meticulously crafted to possess educational significance, ensuring that students not only comprehend the repercussions of

³⁵ Yulastri Rahmawati, "Peran Pendidikan Sosial Dalam Membentuk Karakter Individu."

³⁶ Ujang Saepullah, "Cultural Communications of Islamic Boarding Schools in Indonesia," *AL-ISHLAH: Jurnal Pendidikan* 13, no. 3 (December 24, 2021): 2188–2202, <https://doi.org/10.35445/alishlah.v13i3.1154>.

rule violations but also grasp the moral rationale underpinning their enforcement. This underscores a systematic endeavor by the school to integrate discipline as a fundamental component of Islamic character education, thereby facilitating its internalization within the school's cultural milieu.

This approach illustrates the synergy between the structural and cultural dimensions of discipline. From a structural perspective, educational institutions implement explicit rules and guidance mechanisms. Culturally, disciplinary values are cultivated through teacher role modeling, the formation of habitual behaviors, and robust communication between educators and students. This synergy enhances the efficacy of disciplinary practices, as students are not only presented with codified rules but also experience the practical application of disciplinary values within their everyday school lives.

The findings of this study indicate that disciplinary education plays a significant role in enhancing students' character development. The incorporation of moral and spiritual values within the disciplinary framework aids students in cultivating self-awareness, fostering a sense of responsibility, and developing internal behavioral control. Discipline, when grounded in a comprehensive understanding of values and reinforced through consistent habituation, tends to cultivate a more stable and enduring attitude. Consequently, discipline transcends mere short-term compliance, possessing the potential to engender a deeper, more meaningful, and intrinsic sense of discipline within students' personalities.

D. Conclusion

Based on the findings of this research and subsequent discussion, it can be concluded that the disciplinary education implemented at SMA Negeri 1 Pagaralam plays a strategic role in reinforcing student character, particularly in terms of discipline. Discipline is not merely viewed as a mechanism for enforcing school regulations; rather, it is conceptualized as an educational process aimed at cultivating moral awareness, personal responsibility, and self-regulation among students within the school environment. This approach situates discipline as a crucial component of character education, which is executed incrementally and continuously.

The findings of the study indicate that the infractions committed by students are predominantly minor in nature, including tardiness and inappropriate attire. The school perceives these violations not as manifestations of delinquency that necessitate repressive measures, but rather as components of the students' developmental process that require guidance. Consequently, the disciplinary framework employed is predominantly educational, dialogical, and persuasive, emphasizing verbal warnings, advice, personal guidance, and sustained supervision prior to the imposition of administrative sanctions. This approach has demonstrated greater efficacy in promoting students' awareness of their transgressions compared to a punitive-only strategy.

A dialogical disciplinary approach creates an opportunity for students to articulate the context of their behavior, thereby enabling educators to gain a more nuanced understanding of their students' circumstances. This communicative process positions discipline not merely as a corrective measure but also as a mechanism for moral education

that cultivates values such as responsibility, honesty, and self-discipline. The role of educators as moral exemplars is a critical component of this framework, as the conduct and attitudes they exhibit in their daily interactions serve to reinforce the internalization of disciplinary values among students.

From an Islamic educational perspective, the practice of discipline at SMA Negeri 1 Pagaram aligns with the concept of *ta'dib*, which underscores the importance of cultivating manners and morals in students. The incorporation of Islamic values, including trustworthiness, responsibility, honesty, orderliness, and exemplary behavior (*uswah hasanah*), within the disciplinary framework enhances the moral and spiritual dimensions of character education. Discipline is conceptualized as a mechanism for instilling proper conduct, guiding students to perceive discipline as a moral and spiritual responsibility rather than as a mere administrative obligation subject to punitive measures.

The findings of this study suggest that Islamic values can be effectively implemented in a contextual and inclusive manner within the disciplinary processes of public schools, while concurrently upholding the principles of diversity and national education policy. By integrating moral and spiritual values into disciplinary practices, educational institutions can foster not only compliance with established rules but also cultivate a deeper and more sustainable internal awareness among students. Disciplinary frameworks grounded in the understanding of values, dialogue, role modeling, and habit formation are likely to yield a more stable character in students compared to those that rely predominantly on punitive measures.

Therefore, the implementation of Islamic values-based disciplinary education at SMA Negeri 1 Pagaram not only enhances student adherence to school regulations but also significantly contributes to the holistic development of students' character. This study advocates for the adoption of more educational, dialogical, and value-centered disciplinary strategies within schools, emphasizing the importance of role modeling and habit formation as foundational elements of character education. Future research is encouraged to investigate the efficacy of this value-based disciplinary approach across various school contexts and educational levels, thereby enriching the body of research on character education in Indonesia.

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