



IMPLEMENTATION OF ISLAMIC EDUCATIONAL VALUES IN FORMING STUDENTS' DISCIPLINED CHARACTER

Fathul Amin¹, Muhaiminah Darajat²

Email: fathulamin121@gmail.com¹, mimin.darajat@gmail.com²

Nahdlatul Ulama Islamic Institute, Tuban, Indonesia¹

Syarifuddin Islamic University of Lumajang, Indonesia²

DOI: <https://doi.org/10.30739/tarbiyatuna.v6i2.4484>

Received: October 2025 | Accepted: November 2025 | Published: December 2025

Abstrack

This study aims to describe the implementation of Islamic educational values in shaping students' disciplinary character at Madrasah Tsanawiyah. The research focuses on the internalization process of aqidah, akhlaq, and ibadah values in developing students' disciplined behavior, as well as the disciplinary guidance strategies applied by teachers and the institution. This study employs a qualitative approach using a descriptive method. Data were collected through observation, interviews, and documentation, and analyzed using data reduction, data display, and conclusion drawing techniques. The findings reveal that Islamic educational values play an important role in shaping students' disciplinary character through Islamic Religious Education learning, habituation of religious activities, and teacher role modeling. Disciplinary guidance strategies are carried out through persuasive and humanistic approaches, such as providing rewards, positive reinforcement, rule reminders, personal counseling, and implementation of educational consequences. This approach aligns with Bandura's social learning theory on behavioral modeling and Skinner's reinforcement theory emphasizing the importance of positive reinforcement. The implementation of Islamic educational values is proven effective in developing students' discipline in terms of punctuality, adherence to school regulations, academic responsibility, and consistency in performing worship.

Keywords: *Islamic Education, Discipline, Character Building, Islamic Values.*

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan implementasi nilai-nilai pendidikan Islam dalam pembentukan karakter disiplin siswa di Madrasah Tsanawiyah. Fokus penelitian diarahkan pada proses internalisasi nilai aqidah, akhlak, dan ibadah dalam membentuk perilaku disiplin siswa, serta strategi pembinaan kedisiplinan yang diterapkan oleh guru dan pihak sekolah. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif. Data diperoleh melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis dengan teknik reduksi data, penyajian data, dan penarikan Kesimpulan. Hasil penelitian menunjukkan bahwa nilai-nilai pendidikan Islam berperan penting dalam membentuk karakter disiplin siswa melalui pembelajaran Pendidikan Agama Islam, pembiasaan kegiatan keagamaan, dan keteladanan guru. Strategi pembinaan disiplin dilakukan melalui



This journal is an open-access article under a [CC BY-NC-SA 4.0](https://creativecommons.org/licenses/by-nc-sa/4.0/) license. © 2025, the author(s)

Available online at <https://ejournal.uimsya.ac.id/index.php/Tarbiyatuna/index>

pendekatan persuasif dan humanis, seperti pemberian penghargaan, penguatan positif, pengingat aturan, pembinaan personal, dan penerapan konsekuensi edukatif. Pendekatan ini sejalan dengan teori *social learning* Bandura tentang model perilaku dan teori *reinforcement* Skinner yang menekankan pentingnya penguatan positif. Implementasi nilai pendidikan Islam terbukti efektif membentuk kedisiplinan siswa dalam hal ketepatan waktu, ketaatan terhadap tata tertib, tanggung jawab belajar, dan keteraturan dalam menjalankan ibadah.

Kata Kunci: Pendidikan Islam, Disiplin, Pembentukan Karakter, Nilai-Nilai Islam.

Introduction

Education is an important tool in shaping the character of students so that they become knowledgeable, noble, and responsible individuals (Azizah, Irawan & Slamet, 2023). Character education is a crucial aspect in today's education world (Slamet, Fitria & Irawan, 2024). In the context of modern education, character education is a fundamental element because educational success is determined not only by academic achievement but also by the quality of students' attitudes, morality, and overall personality (Ulum & Slamet, 2025). Meanwhile, from an Islamic perspective, education is not only oriented towards the transfer of knowledge, but also on the formation of personality and morals derived from the values of the Qur'an and Hadith. This is in line with the opinion of Maragustam (2018), who stated that Islamic education has the primary goal of forming a perfect human being through fostering aspects of faith, worship, and morals that are integrated into all educational activities. Thus, character formation is an essential part in the process of Islamic education.

One of the main character traits that must be instilled in students is discipline. The formation of discipline in students does not occur instantly, but rather through a structured and systematic development process (Wulandari et al., 2023). Sobriet al. (2019) explains that students' disciplinary character is formed through several identifications of school culture, namely school artifacts, rules, rituals or ceremonies, and values or beliefs held by the school community. These elements of school culture play a crucial role in creating an educational environment conducive to the growth of discipline. Disciplinary character is an important foundation in building order, sincerity in learning, and responsibility for every task and rule implemented in educational settings (Rif'iyati & Riyatun, 2021). Strong discipline will help students develop positive habits in managing time, complying with regulations, and completing assignments on time (Dewi, Hakim & Jamaludin, 2023).

In addition to classroom habits, the formation of disciplined character can also be achieved through extracurricular activities. Ningrum, Ismaya, and Fajrie (2020) stated that the process of developing students' discipline and responsibility in scouting activities is achieved through various forms of interesting, challenging, and enjoyable activities. With active and creative activity designs, students are encouraged to build discipline through direct experience, not just through theory and instruction. Furthermore, Lickona (2013) emphasized that discipline is an important element in character education because it is related to students' ability to control themselves and obey rules based on moral values. Thus, discipline ideally arises from an individual's awareness to obey rules without coercion; this article summarizes many findings that discipline is morally charged and has a long-term

impact on personal responsibility (Mamontoet al.,2015).

From an Islamic perspective, the value of discipline is an essential part of developing a Muslim's morals and personality. Discipline is reflected in the teachings of the Qur'an and Sunnah, where Allah SWT commands humanity to maintain time, keep promises, and refrain from negligence. Discipline is not merely a form of compliance with applicable rules, but rather a manifestation of spiritual obedience that demonstrates a servant's sincerity in carrying out Allah's commands and avoiding His prohibitions. According to Taufik & Akip (2021), Islamic education plays a crucial role in fostering student discipline through the provision of religious material, guidance, advice, recommendations, and the example of educators as role models. This demonstrates that fostering discipline in Islam is not only carried out through formal instructions or rules, but also through an educational approach that touches on the moral and spiritual aspects of students. The importance of discipline in Islam is emphasized in QS. Al-'Ashr: 1-3, which reminds humans of the urgency of valuing time and utilizing it for good deeds. pious and patient. This verse provides a strong foundation that discipline is an integral part of a Muslim's behavior, as the ability to manage time well reflects personal, social, and spiritual responsibility. Thus, the value of discipline is a primary foundation in developing individuals who are responsible to themselves, society, and God.

Several studies have shown that developing students' disciplined character requires diverse strategies and approaches. Sari's (2023) research found that teachers' efforts to develop students' disciplined character are carried out through three main steps: first, providing exemplary examples to students, for example by arriving on time; second, consistently cultivating discipline; and third, implementing consequences in the form of educational punishments. In line with these findings, Rais' (2023) research shows that instilling students' disciplined character is carried out by developing lesson plans that include disciplinary values, implementing a role model approach and providing guidance to students, creating written and unwritten rules, and getting students used to playing an active role in daily, weekly, and other structured routines. This shows that developing discipline requires a comprehensive and sustainable system. Furthermore, Rahayu (2025) suggests that internalizing Islamic Religious Education (PAI) values in developing students' disciplined character is carried out through three stages of planned, systematic, and continuous development. This internalization process contributes to the formation of disciplined behavior that is visible in daily school life, including punctuality in attending school, compliance in entering class according to schedule, seriousness in doing assignments, orderliness in occupying seats, compliance with school regulations, and neatness in clothing according to applicable regulations.

In line with this, Damayanti and Mahbubi (2025) explained that internalization of religious values, especially Asmaul Husana, is carried out through daily habits, teacher role models, and the implementation of religious activities such as congregational prayer and charity.

This role model strengthens the process of internalizing values, so that students not only understand the values cognitively but also internalize them in the form of concrete attitudes and behaviors. Meanwhile, the findings of Lusi, Eliyah, and Poniam (2025) show that internalizing these religious values has a positive impact on students' religious attitudes and character development. This impact is

reflected in increased awareness of worship, students' courage in leading prayers or the call to prayer, the development of politeness and mutual respect, and students' ability to consistently apply religious values in everyday life.

Madrasah Tsanawiyah, as a formal Islamic educational institution, has a strategic role in implementing Islamic educational values through the instilling of worship habits, enforcing discipline, teacher role models, and the formation of a religious culture. Daradjat (2011) explains that Islamic education must be implemented through role models, (uswah), habituation, and moral guidance to shape the overall character of students. Therefore, implementing Islamic values in the madrasa environment can be an effective step towards fostering student discipline in teaching and learning activities and daily life. However, the reality on the ground shows that developing a disciplined character in students still faces various challenges. Some students are still not punctual to class, are less disciplined in performing religious duties, have a low awareness of learning tasks, and there are still violations of school rules. This indicates that the implementation of Islamic educational values is not yet fully optimal and requires a more effective and structured development strategy.

Based on this phenomenon, research on "The Implementation of Islamic Educational Values in the Formation of Disciplined Character of Students in Islamic Junior High Schools" is important to conduct to determine how Islamic schools instill Islamic values, educator strategies in fostering discipline, as well as supporting and inhibiting factors in the implementation process. This research is expected to provide theoretical and practical contributions, especially in strengthening character education based on Islamic values as the main foundation for the formation of disciplined behavior of students in the Madrasah Tsanawiyah environment.

Method

This study uses a descriptive qualitative approach, which aims to describe and analyze in depth the implementation of Islamic educational values in the formation of student discipline character at Madrasah Tsanawiyah. The qualitative approach was chosen because this study focuses on understanding the meaning, processes, and social phenomena that occur in the educational environment. According to Creswell (2014), qualitative research is a method that describes and interprets phenomena experienced by research objects through natural data collection without variable manipulation. The same thing is emphasized by Bogdan & Taylor (1992) that qualitative research aims to produce descriptive data in the form of written or spoken words from people and observed behavior.

The research method used was a case study, as the research focused on real-life conditions within a single educational institution. Yin (2014) stated that a case study is an appropriate method for examining social phenomena in depth within a real-life context, especially when the boundaries between phenomenon and context are not clearly visible. Through this approach, researchers can comprehensively understand how Islamic educational values are applied in the formation of students' disciplinary character. Data collection techniques were carried out through observation, in-depth interviews, and documentation. According to Sugiyono (2019), triangulation techniques in qualitative research are essential for obtaining valid and reliable data, as they allow researchers to

compare results from various sources and techniques. Observations were conducted to determine actual student discipline practices, while interviews were used to explore the views of teachers, principals, and students. Documentation was obtained from school archives, disciplinary regulations, student code of conduct, and photographs of character-building activities.

Data analysis was carried out using the interactive model of Miles, Huberman & Saldana (2014), which includes three main stages, namely: data reduction, data presentation, and

Drawing conclusions. This model emphasizes that data analysis continues from the beginning of data collection to the final stage of drawing conclusions. Thus, research results can comprehensively illustrate the application of Islamic educational values in developing students' disciplined character.

Results and Discussion

The Value of Islamic Education as a Foundation for the Formation of Discipline Islamic educational values are the primary foundation for shaping students' character, particularly the value of discipline. Islamic education is not only oriented toward intellectual development but also emphasizes the formation of morals and a holistic personality (holistic character formation). The core values of Islamic education, encompassing faith, morals, and worship, form a unified whole that is interconnected in fostering discipline that is not only physical and routine, but also spiritual. Faith plays a role in guiding students to realize that obedience to Allah SWT is the foundation of all disciplined behavior. A strong belief in Allah fosters a sense of self-control (self control) because a Muslim believes that Allah always sees all his deeds. This view is in line with Nata's (2016) opinion, which states that strong faith fosters a sense of responsibility and sincerity in carrying out religious commands, thus forming discipline that comes from the heart, not external coercion. Meanwhile, morals provide practical guidelines for students in regulating behavior in everyday life. Morals teach students to be honest, responsible, value time, obey rules, and respect others. Al-Ghazali (2005) explains that good morals do not emerge instantly, but are formed through continuous practice and habituation over a long period of time. Therefore, discipline is the result of a consistent and directed process of habituation, both within the family, school, and community environments.

In addition to faith and morals, worship also plays a crucial role in shaping students' disciplined character. Worship practices such as the five daily prayers, ablution, reading the Quran, and prayer are forms of spiritual practice that teach punctuality, regularity, sincerity, and commitment to obligations. Continuous worship practice fosters self-control and time management skills (time management), which ultimately forms disciplined behavior in various aspects of life. Hamdani (2018) emphasized that worship is an effective means of moral education because it trains students to carry out tasks according to established rules and times.

Thus, it is understandable that Islamic educational values are the primary foundation for developing students' disciplined character. Discipline, from an Islamic perspective, is not merely viewed as adherence to school rules, but rather as a form of spiritual obedience and a servant's responsibility to Allah SWT. Establishing discipline based on Islamic educational values enables students to

internalize disciplined behavior consciously, consistently, and sustainably, ultimately developing a resilient and noble Muslim personality.

The Role of Islamic Education in Shaping Disciplined Behavior
The implementation of Islamic education in Islamic Junior High Schools (Madrasah Tsanawiyah) significantly contributes to the development of students' disciplined character, as Islamic education is not only oriented towards academic achievement but also towards moral, spiritual, and social development. The process of developing discipline in the madrasah environment is carried out through various integrated approaches, including classroom learning activities, out-of-class coaching, and the implementation of institutional policies based on Islamic values. In other words, the madrasah becomes an educational environment that systematically forms a culture of discipline that is reflected in students' daily behavior. According to Taufik & Akip (2021), Islamic education plays a crucial role in developing student discipline through several strategies, including the delivery of religious material that instills moral values and noble character, providing guidance and advice, and motivating students in the form of positive encouragement.

And exemplary behavior (good deeds) from the teacher. The value of discipline will be more easily internalized by students if teachers consistently demonstrate disciplined behavior through concrete actions, such as arriving on time, starting lessons on schedule, dressing neatly, and consistently adhering to class rules. This role model creates a strong habituation process, so students are motivated to imitate and apply it in their daily lives.

Role modeling plays a strategic role in developing disciplined behavior because students psychologically absorb learning more easily through concrete examples than through mere verbal instructions. This is reinforced by theory. Social Learning Albert Bandura (1986) explains that human behavior is formed through observation, imitation, and modeling. People tend to imitate behavior they see as having a positive impact or being performed by respected figures, such as teachers. Therefore, teachers in madrasahs are not only transmitters of knowledge, but also moral figures who must demonstrate discipline as part of their professional responsibility.

In addition to exemplary behavior, the Islamic Religious Education learning process also serves as a medium for internalizing the value of discipline. Learning activities designed with an active approach, fostering the habit of worship, and integrating Islamic values into each subject enable students to systematically learn discipline. Religious activities such as congregational Dhuha and Dhuhur prayers, Quranic recitation, religious lectures, and school organizational activities provide practical tools for cultivating order, patience, responsibility, and adherence to rules. A conducive school environment that consistently instills these values will encourage students to develop a sense of discipline without coercion.

Thus, it can be concluded that Islamic education plays a comprehensive role in shaping students' disciplined behavior through a combination of teacher role models, academic learning, spiritual strengthening, and habituation in school life. If all elements of the school collaborate to create a culture of discipline, students will not only be disciplined at school but will also be able to apply it in their lives at home and in the community as part of their spiritual and moral responsibilities as Muslims.

Strategies for Building Discipline in Islamic Education

Efforts to improve student discipline require appropriate, targeted, and integrative coaching strategies, so that students are able to internalize discipline not only as rules to be obeyed, but also as a moral and spiritual need. From an Islamic educational perspective, discipline development is not only oriented towards enforcing rules but also towards developing self-awareness (self-awareness) and responsibility towards Allah SWT, oneself, and the surrounding environment.

Najmuddin (2018) offers ten strategies for developing discipline that can be applied in the world of Islamic education, namely giving appreciation when students show positive behavior, using positive non-verbal cues or communication, physical closeness approaches, asking questions to restore student focus, personal guidance, admitting mistakes and redirecting, reminding the rules clearly, providing appropriate choices, implementing mutually agreed consequences, and using exit strategies if necessary. The habituation of religious activities and the habituation of school rules in schools are effective in strengthening the religious character and discipline of students, including compliance with rules and time (Amiret al.,2024). Strategy

This strategy emphasizes that discipline development needs to be carried out through a humanistic approach that respects the dignity of students and fosters awareness from within, not just by enforcing coercive rules.

This supportive and persuasive approach to discipline coaching is in line with the theory behavior reinforcement as put forward by Skinner (1974), which states that positive behavior will develop effectively through the provision of positive reinforcement (positive reinforcement) in the form of rewards, praise, or recognition for student effort and success. Conversely, a punitive approach tends to only result in momentary compliance without strong internalization of values. Therefore, consequences or sanctions in disciplinary development still need to be implemented, but they must be measured, educational, and mutually agreed upon so that students understand the purpose of the development, rather than feeling pressured.

In addition to formal strategies, discipline development in Islamic education can also be carried out through a habituation system. The habit of performing the Dhuha prayer before class not only improves religious discipline but also impacts students' daily discipline, demonstrating that religious habituation can be an effective discipline development strategy (Pangestuet al.,2025). The habit of congregational worship, Quran recitation, routine ceremonies, and various school organizational activities such as the Student Council (OSIS), scouts, or other extracurricular activities are practical means of consistently cultivating discipline. This is relevant to Al-Ghazali's (2005) view, which emphasizes that character is formed through repeated practice and continuous habituation, not just through theoretical knowledge. Therefore, discipline development strategies will be more effective when implemented simultaneously through teacher role models, positive reinforcement, habituation in school activities, and support for clear institutional rules.

With this kind of development strategy, students are expected to develop strong and independent discipline. Discipline develops not only through external supervision, but also through an internal awareness that discipline is an integral part

of Islamic values and must be practiced as a manifestation of faith and moral responsibility. Ultimately, the goal of developing discipline from an Islamic educational perspective is to produce students who are able to act in an orderly, disciplined, responsible, and noble manner in all aspects of life.

Conclusion

Based on the discussion of the implementation of Islamic educational values in the formation of students' disciplined character in Madrasah Tsanawiyah, it can be concluded that Islamic education plays a very strategic role in forming disciplined behavior through strengthening faith, morals, and worship practices. The basic values of Islamic education are the main foundation that fosters students' spiritual and moral awareness to carry out obligations, respect time, obey rules, and be responsible for assigned tasks. The formation of disciplined character is carried out through a planned and continuous process, both through classroom learning and coaching.

Outside the classroom, as well as the implementation of institutional policies. Teachers act as role models who provide guidance, motivation, moral advice, and serve as models of disciplined behavior that students can emulate. This is in line with the theory social learning Bandura stated that positive behavior can be developed through the process of imitation, and is strengthened by theory reinforcement Skinner emphasized the importance of positive reinforcement in forming good habits.

The discipline development strategies implemented in madrasas include a humanistic and persuasive approach, such as rewards, reminders of rules, habituation of religious activities, personal guidance, and the application of agreed-upon educational consequences. This approach has proven more effective than harsh punishment because it fosters internal awareness and self-control within students. Thus, the implementation of Islamic educational values not only produces disciplined students in the context of complying with school rules but also shapes responsible Muslims with noble morals and the ability to apply the values of discipline in everyday life. This demonstrates the crucial role of Islamic education in realizing the national education goal of developing students with superior character and personality.

References

Al-Ghazali. (2005). *Ihya' Ulumuddin*. Beirut: Dar al-Fikr.

Amir, M. F., Atuszahroh, D. S., Jannah, A. N. R., Faradina, Z., Fanani, M., & Mardiyansyah, Y. (2024). Strengthening Religious Character and Student Discipline Through Habituation in Muhammadiyah Elementary School: Penguatan Karakter Religius dan Kedisiplinan Siswa Melalui Pembiasaan di Sekolah Dasar Muhammadiyah. *Procedia of Social Sciences and Humanities*, 6, 20-25.

Azizah, F., Irawan, V. W. E., & Slamet, S. (2023). Strategi guru pendidikan agama Islam dalam pembinaan akhlakul karimah siswa di SMP Islam Nurul Ulum Kecamatan Mumbulsari Kabupaten Jember. *MUNAQASYAH: Jurnal Ilmu Pendidikan dan Pembelajaran*, 5(2), 130-144.
<https://doi.org/10.58472/munaqosyah.v5i2.176>

- Bandura, A. (1986). *Social Foundations of Thought and Action*. New Jersey: Prentice Hall.
- Bogdan, R. & Taylor, S. (1992). *Introduction to Qualitative Research Methods*. New York: Wiley.
- Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. California: Sage.
- Damayanti, U. R., & Mahbubi, M. (2025). Internalisasi Nilai-Nilai Asmaul Husna Dalam Pendidikan Agama Islam Untuk Membentuk Karakter Siswa Sekolah Dasar. *AL-MUADDIB: Jurnal Kajian Ilmu Kependidikan*, 7(4), 610-623. <https://doi.org/10.46773/muaddib.v7i4.2526>
- Daradjat, Z. (2011). *Ilmu Pendidikan Islam*. Jakarta: PT Bumi Aksara.
- Dewi, A. M., Hakim, Z. R., & Jamaludin, U. (2023). Teacher's Role in Developing Student Discipline Character during The New Normal Era at SDIT Al-Khairiyah Cilegon. *EduBasic Journal: Jurnal Pendidikan Dasar*, 5(2), 123-36. <https://doi.org/10.17509/ebj.v5i2.51402>
- Lickona, T. (2013). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. New York: Bantam Books.
- Lukitoaji, B. D., & Dewi, M. L. (2020). Analisis Pembentukan Karakter Disiplin Peserta Didik Melalui Budaya Hidup Sehat Di SD Kalipucang. *Jurnal Pendidikan Kewarganegaraan*, 10(2), 10-19.
- Lusi, L., Eliyah, E., & Poniam, P. (2025). Internalisasi Nilai-Nilai Pendidikan Agama Islam Melalui Budaya Religius Di Kelas 5 Sekolah Dasar Negeri 29 Sedayu Tahun Pelajaran 2024-2025. *JIP: Jurnal Ilmu Pendidikan*, 3(6), 538-544.
- Mamonto, S., Darto, W., Itsna Noor, L., I Putu Dicky, M. P., Achmad Tavip, J., M Sahrawi, S., ... & Ika Agustin, A. (2015). Disiplin dalam pendidikan.
- Maragustam. (2018). *Filsafat Pendidikan Islam: Menuju Pembentukan Karakter*. Yogyakarta: Kurnia Kalam Semesta.
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook*. California: Sage Publications.
- Najmuddin. (2018). *Strategi Pembentukan Disiplin dalam Pendidikan Islam*. Yogyakarta: UIN Press.
- Nata, A. (2016). *Pendidikan Islam dalam Perspektif Filosofis dan Praktis*. Jakarta: Rajawali Pers.
- Ningrum, R. W., Ismaya, E. A., & Fajrie, N. (2020). Faktor-Faktor Pembentuk Karakter Disiplin dan Tanggung Jawab Dalam Ekstrakurikuler

Pramuka. *Jurnal Prakarsa Paedagogia*, 3(1), 105-117.
<https://doi.org/10.24176/jpp.v3i1.5105>

Pangestu, D., Rahma, A., Aisyah, N., & Jumini, S. (2025). Analysis of Student Discipline Through Habituation of Dhuha Prayers Before Learning at Madrasah Ibtidaiyah. *Jurnal Pendidikan Agama Islam Al-Amin*, 2(2), 179-187.

Rahayu, D. (2025). *Internalisasi Nilai-Nilai Pendidikan Agama Islam Dalam Pembentukan Karakter Disiplin Siswa Di SMA Bustanul 'Ulum Jaya Sakti Anak Tuha Lampung Tengah* (Doctoral dissertation, IAIN Metro).

Rais, M. (2023). Implementasi pendidikan agama islam dalam membina karakter disiplin siswa di sekolah menengah kejuruan. *Al-Miskawaih: Journal of Science Education*, 2(2), 255-272. <https://doi.org/10.56436/mijose.v2i2.276>

Sari, A. (2023). Implementasi Pembelajaran Pendidikan Agama Islam Dalam Membentuk Karakter Disiplin Siswa Sekolah Menengah Atas. *Journal of Educational Research*, 2(1), 151-170.
<https://doi.org/10.56436/jer.v2i1.212>

Skinner, B. F. (1974). *About Behaviorism*. New York: Knopf.

Slamet, S., Fitria, M., & Irawan, V. W. E. (2024). Peran guru PAI dalam membentuk karakter peserta didik di SMK NU Darussalam Kecamatan Srono. *Jurnal Budi Pekerti Agama Islam*, 2(3), 298-305.
<https://doi.org/10.61132/jbpai.v2i4.495>

Sobri, M., Nursaptini, N., Widodo, A., & Sutisna, D. (2019). Pembentukan karakter disiplin siswa melalui kultur sekolah. *Harmoni Sosial: Jurnal Pendidikan IPS*, 6(1), 61-71. <https://doi.org/10.21831/hsjpi.v6i1.26912>

Sugiyono. (2019). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.

Taufik, A., & Akip, M. (2021). Pembentukan karakter disiplin bagi siswa. *Intelektual: Jurnal Pendidikan dan Studi Keislaman*, 11(2), 122-136.
<https://doi.org/10.33367/ji.v11i2.1674>

Ulum, M. A., & Slamet, S. (2025). The Implementation of The Kaleng Impian Program in Character Education for Students. *Urwatul Wutsqo: Jurnal Studi Kependidikan dan Keislaman*, 14(1), 241-255.
<https://doi.org/10.54437/urwatulwutsqo.v14i1.2109>

Wulandari, D., Yulia, Y., Khosiyono, B. H. C., & Mutiah, T. (2023). Analysis of Discipline Character Education through Habituation in Elementary School Students. *Perspektif Pendidikan Dan Keguruan*, 14(2), 85-93.
[https://doi.org/10.25299/perspektif.2023.vol14\(2\).13065](https://doi.org/10.25299/perspektif.2023.vol14(2).13065)

Yin, R. K. (2014). *Case Study Research: Design and Methods*. Thousand Oaks: Sage.