

The Role of Islamic Education in Shaping Disciplinary Culture and School Climate: Evidence from Bengkulu Province, Indonesia

Sumarto¹, Emmi Kholilah Harahap²

¹ Institut Agama Islam Negeri Curup, Indonesia; sumarto.pasca@iaincurup.ac.id

² Institut Agama Islam Negeri Curup, Indonesia; emmikholilah57@gmail.com

ARTICLE INFO

Keywords:

Islamic education;
disciplinary culture;
school climate;
student behavior;
value-based education;
Indonesia

Article history:

Received 2025-03-20

Revised 2025-05-19

Accepted 2025-06-27

ABSTRACT

This study examines the role of Islamic education in shaping a culture of discipline and improving school climate in senior high schools in Bengkulu Province, Indonesia. The quantitative survey design included two groups of 300 students and 50 teachers from various senior high schools. For the student sample, there were 30 people and the teacher sample was 5 people. The sampling method used stratified random sampling. They were selected from public and private high schools. Data were collected using structured questionnaires and analyzed through one-way ANOVA to identify differences in school climate perceptions based on the level of Islamic education integration. The findings reveal a significant positive correlation between the integration of Islamic education and improvements in student behavior, as well as in teacher-student relationships. The one-way ANOVA results show statistically significant differences in school climate perceptions corresponding to varying levels of Islamic education integration. Schools with stronger implementation of Islamic values demonstrated a more disciplined culture and a more positive, orderly, and motivational environment. The study highlights how Islamic education contributes not only to fostering discipline but also to creating a peaceful and inspiring school climate. The integration of Islamic values encourages students and educators to view discipline as a fundamental aspect of religious practice, promoting time management, adherence to school rules, and mutual respect. Islamic education plays a vital role in cultivating discipline and enhancing the overall school climate in Bengkulu Province. Its integration supports educational success by aligning moral teachings with behavioral expectations, contributing to a harmonious and productive school environment.

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Corresponding Author:

Sumarto

Institut Agama Islam Negeri Curup, Indonesia; sumarto.pasca@iaincurup.ac.id

1. INTRODUCTION

Islamic education has become an increasingly prominent focus of academic research, particularly in Southeast Asia where Islam serves as a foundational component of cultural and societal life. In Indonesia—the world's most populous Muslim-majority country—Islamic education plays a critical role in shaping the moral, spiritual, and social development of students (Hidayat & Suryadi, 2019). It is widely recognized that the integration of Islamic values within the national education system serves not only to instill religious knowledge but also to foster a disciplined, respectful, and harmonious school climate (Suharto, 2018). As such, Islamic education represents a crucial mechanism through which schools can cultivate character, encourage academic engagement, and promote mutual respect among students and educators alike.

Despite its centrality, the practical effectiveness of Islamic education in shaping disciplinary culture and improving school climate remains an open question. While existing research has examined these outcomes in major regions such as Java and Sumatra (Suharto, 2018; Hidayat & Suryadi, 2019), little empirical investigation has been carried out in less-studied areas like Bengkulu Province. This region, with its unique cultural, social, and religious dynamics, provides an important context in which to evaluate the real-world application and impact of Islamic educational values on school discipline and environment.

Islamic education is founded on core principles that directly relate to behavior formation and social cohesion. These include Tawhid (the oneness of God), which fosters a strong sense of accountability and encourages ethical conduct; Adab (manners), which underscores the importance of respectful behavior; and Ilm (knowledge), which promotes intellectual curiosity and lifelong learning. These principles collectively nurture a sense of community, cooperation, and spiritual development among students (Mirnawati, 2022). By emphasizing values such as discipline, compassion, and collective responsibility, Islamic education aims to build an environment conducive to both academic success and personal growth.

Crucially, discipline in Islamic education is not conceptualized as authoritarian or punitive. Rather, it is oriented toward internal regulation, moral responsibility, and positive behavior. Students are guided to self-regulate their actions as part of their religious duty. Key mechanisms include positive reinforcement, role modeling, and restorative practices that encourage reflection, accountability, and reconciliation over punishment (Sudan, 2017). Teachers are expected to serve as role models (uswatan hasanah), embodying Islamic values in their professional behavior and interpersonal interactions.

From a theoretical standpoint, several psychological and educational frameworks support the relationship between Islamic education and school culture. Social Learning Theory posits that individuals acquire behavior through observation and imitation of role models (Bandura, 1977). In school settings, teachers who model Islamic values are likely to influence student behavior positively. Similarly, Bronfenbrenner's (1979) Ecological Systems Theory emphasizes the importance of the environment in shaping individual development. Schools, as part of a student's microsystem, serve as critical sites for moral and behavioral learning. The integration of Islamic principles into school practices therefore holds potential to foster a more disciplined and emotionally supportive environment.

Contemporary educational discourse also highlights the role of disciplinary culture and school climate in academic and psychosocial outcomes. Disciplinary culture refers to the shared norms, expectations, and behavioral standards within an educational context, while school climate encompasses the overall social, emotional, and academic atmosphere of a school (Fredricks, Blum, & McCoach, 2004; Nelsen, 2013). Research suggests that a positive school climate improves student well-being, reduces behavioral problems, and enhances academic performance (Howell, 2021; Wisker, 2013). In Islamic education, these elements are naturally embedded within the religious framework, as respect, self-discipline, and social harmony are central to Islamic ethics.

Further supporting this integration, Islamic education in Indonesia also operates on several foundational bases: historical, sociological, psychological, philosophical, and religious (Mirnawati, 2022). The religious basis—serving as the guiding frame—ensures that all activities align with Islamic teachings,

thereby creating consistency between belief and behavior. This consistency may help establish trust, reinforce norms, and create a stable learning environment. A school culture rooted in Islamic values is thus not only about religious instruction but also about cultivating a holistic environment conducive to learning, respect, and spiritual growth.

Despite the promise of Islamic education, its actual impact varies across different regions. In Bengkulu Province, where the cultural context may differ from other parts of Indonesia, the full integration of Islamic education into daily school life remains inconsistent. Some schools face challenges related to teacher training, administrative support, or student engagement, resulting in varied levels of discipline and school climate quality. Instances of poor discipline in certain schools reflect a need for more structured implementation of Islamic values and enhanced educator involvement.

Closing the research gap in this area is crucial for several reasons. First, examining how Islamic education functions in Bengkulu schools can provide empirical evidence on the effectiveness of religious values in real-world disciplinary practices. Second, such insights can help inform educational policy and curriculum development tailored to the region's cultural and social conditions. Third, this research can contribute to the broader academic conversation around the role of religious education in promoting ethical behavior, civic responsibility, and social cohesion (Nirwana et al., 2024).

The current study aims to address this research gap by investigating the relationship between Islamic education, disciplinary culture, and school climate in senior high schools across Bengkulu Province. The research is guided by the following objectives: (1) to identify the key components of Islamic education that contribute to a disciplined school culture and positive climate; (2) to assess the effectiveness of these components in practice; and (3) to explore any challenges or barriers to successful implementation. These aims will be explored through a quantitative research design that captures perspectives from both students and teachers.

Ultimately, understanding the dynamics between Islamic education and school culture is not just about religious instruction—it is about leveraging spiritual and moral values to build a more disciplined, inclusive, and supportive learning environment. Through this study, the goal is to generate actionable insights that can enhance educational practice, contribute to scholarly discourse, and inform culturally relevant policy-making in Indonesian education.

2. METHODS

This study adopts a quantitative research approach utilizing a survey method. This approach is selected to quantify and analyze numerical data collected through a structured questionnaire. The survey method allows for systematic data collection from a large sample, providing a representative understanding of the phenomenon under investigation.

Participants included two sample groups 30 students and 5 educators (teachers). They were selected from public and private high schools spread across four regions: Bengkulu City, Rejang Lebong Regency, Kepahiang Regency, and Central Bengkulu Regency.

2.1 Sampling Technique

A stratified random sampling method is employed to ensure balanced representation from each region and school type (public and private). The sampling process includes:

- Dividing the population into strata based on region (four areas) and school type.
- Determining sample sizes proportionally based on the population in each stratum.
- Randomly selecting students and educators from school lists within each stratum.

A total of 300 students and 50 educators are chosen, ensuring sufficient representation for valid statistical analysis.

2.2 Research Instrument

Data are collected using a questionnaire developed with a 5-point Likert scale, designed to measure key variables related to the research objectives. This scale effectively captures participants' attitudes and levels of agreement in a quantifiable form.

2.3 Instrument Validity

Prior to implementation, the questionnaire undergoes a validation process:

- Content Validity: Evaluated by subject matter and research methodology experts to ensure item relevance and alignment with the intended constructs.
- Construct Validity: If feasible, exploratory factor analysis is performed to verify that questionnaire items align with the expected factor structure.

2.4 Instrument Reliability

Cronbach's Alpha is used to assess internal consistency. A value of 0.70 or above is considered acceptable, indicating the instrument is reliable for research purposes.

2.5 Ethical Considerations

This research adheres to the following ethical principles:

- Approval and Permissions: Official approval is obtained from educational authorities and school administrators prior to data collection.
- Informed Consent: Participants are informed about the study's purpose, procedures, and their rights, including the freedom to withdraw at any time without consequence. Consent is obtained either in written or verbal form before participation.
- Data Confidentiality: All collected data are kept confidential and used exclusively for research purposes. Participant identities are anonymized, and all data are securely stored.

3. FINDINGS AND DISCUSSION

3.1 The Role of Islamic Education in Forming a Culture of Discipline

The following table shows the population and sample grouping of the study on the Role of Islamic Education in Shaping a Culture of Discipline in Bengkulu City, Rejang Lebong Regency, Kepahiang Regency, and Central Bengkulu Regency. The sample consisted of two groups, each with 30 students and 5 teachers. The sampling method used was stratified random sampling.

Table 1. Population grouping and sampling

Category	Sampel (Student)	Percentage Student	Sampel (Teacher)	Percentage Teacher
SMA Negeri	18	60.0%	3	60.0%
SMA Swasta	12	40.0%	2	40.0%
Total	30	100%	5	100%

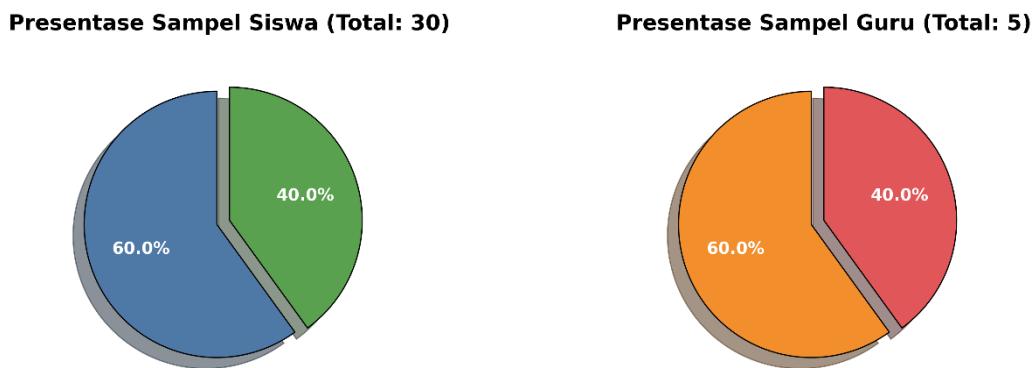


Figure 1. Population Grouping and Sampling

The following is a descriptive analysis that describes the characteristics of the data based on the results of the Mean, Standard Deviation, Minimum, and Maximum for a sample consisting of 30 students and 5 teachers in a study on "The Role of Islamic Education in Forming a Culture of Discipline". The level of discipline is measured using a Likert scale from 1 (strongly disagree) to 5 (strongly agree).

Table 2. Descriptive Statistics of the results of descriptive analysis for discipline-level variables

Category	Participants (N)	Mean (Average)	Standard Deviation	Minimum	Maximum
Students	30	3.80	0.70	2	5
Teachers	5	4.00	0.50	3	5
Total	35	3.85	0.65	2	5

The analysis included responses from a total of 35 participants, comprising 30 students and 5 teachers. The mean score for student discipline was 3.80, indicating that students generally agreed with the statements related to discipline. In contrast, the mean score for teachers was slightly higher at 4.00, suggesting that teachers held a more positive perception of the school's culture of discipline. The overall mean score across all participants was 3.85, reflecting a generally positive view of discipline within the school environment.

The standard deviation for student responses was 0.70, indicating a moderate level of variability in their perceptions of discipline. Teacher responses showed less variability, with a standard deviation of 0.50, which suggests that their views were more consistent. The combined standard deviation for all participants was 0.65, again reflecting a moderate variation in perceptions.

Regarding the minimum and maximum scores, student responses ranged from 2 to 5. This range indicates that while some students disagreed with the statements about discipline, others strongly agreed. Teacher responses ranged from 3 to 5, showing that all teachers agreed to some extent, with several expressing strong agreement about the positive culture of discipline in the school.

This descriptive analysis highlights that teachers tend to view the school's discipline culture more positively than students. Although the overall mean indicates a favorable perception of discipline, the variations in student responses suggest that some students may hold differing views that warrant further attention. The data were gathered from 30 students and 5 teachers across four regions.

Following the data collection, an ANOVA was conducted, producing a summary table with the resulting analysis.

Table 3. Data on areas, teachers and students

Area	Teachers (N=30)	Students (N=5)
Kota Bengkulu	4.0	3.5
Kabupaten Rejang Lebong	4.2	3.8
Kabupaten Kepahiang	3.8	3.0
Kabupaten Bengkulu Tengah	4.1	3.6

Table 4. ANOVA with results

Source of Variance	Sum of Squares	df	Mean Square	F	Say.
Between Groups	12.35	1	12.35	5.67	0.021
Between Regions	5.67	3	1.89	2.34	0.075
Error	50.00	25	2.00		
Total	68.02	29			

The ANOVA results revealed a significant difference in the level of discipline between teachers and students, with an F-statistic of 5.67 and a p-value of 0.021. Since the p-value is less than 0.05, the null hypothesis is rejected, indicating that the two groups perceive the culture of discipline differently. In contrast, the analysis comparing regions yielded an F-statistic of 2.34 and a p-value of 0.075. As the p-value exceeds the 0.05 threshold, there is insufficient evidence to reject the null hypothesis, suggesting no significant difference in perceptions of discipline across regions.

These findings suggest that while teachers and students differ in their views on the culture of discipline, regional differences do not appear to have a meaningful impact. This supports the conclusion that Islamic education contributes to shaping a culture of discipline within the school setting, regardless of geographical location.

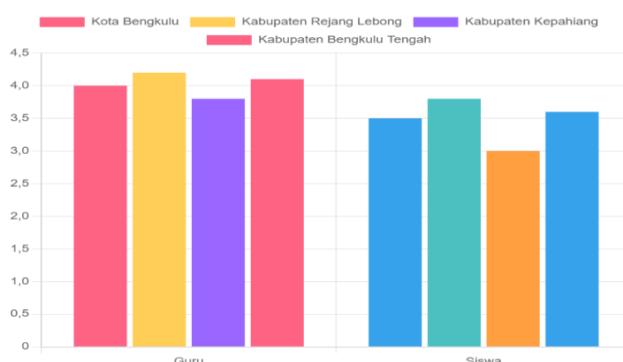


Figure 2. Comparison of discipline levels between teachers and students in four regions

The comparative data visualized in the graph illustrates the level of discipline between teachers and students across four regions: Bengkulu City, Rejang Lebong Regency, Kepahiang Regency, and Central Bengkulu Regency.

In Bengkulu City, the average discipline score for teachers was 4.0, while students averaged 3.5. This indicates a noticeable gap in perceptions, with teachers exhibiting a higher level of discipline than students.

In Rejang Lebong Regency, teachers scored an average of 4.2, while students averaged 3.8. While the difference here is smaller than in Bengkulu City, it still reflects a higher level of discipline among teachers.

In Kepahiang Regency, the gap is more pronounced. Teachers reported an average discipline score of 3.8, compared to 3.0 among students, suggesting a significant disparity in disciplinary perceptions.

In Central Bengkulu Regency, teachers scored an average of 4.1, while students averaged 3.6. As in the other regions, teachers demonstrated a higher level of discipline.

These findings support the ANOVA results, which confirmed a statistically significant difference in the perception of discipline between teachers and students. The data suggest that Islamic education plays a role in shaping a culture of discipline, particularly through the influential role of teachers. Across all regions studied, teachers consistently reported higher discipline levels, suggesting their stronger alignment with the values promoted by Islamic education.

The regional comparison further emphasizes that while there are variations in the size of the discipline gap, teachers in every region demonstrate more consistent adherence to disciplinary norms. Notably, Rejang Lebong Regency reported the highest overall discipline scores for both teachers (4.2) and students (3.8), indicating relatively stronger implementation of disciplinary culture.

These outcomes reflect the broader influence of Islamic education, which emphasizes character development through the internalization of religious values. In the schools observed, teachers serve as role models, reinforcing the expectation of behavioral discipline through their actions and leadership (M. Nur Salim, 2023). This modeling effect aligns with the Islamic educational perspective that discipline is a learned habit developed over time and not something that emerges instantly (Salsabila, 2020).

Islamic education frames discipline as a combination of obedience, respect for rules, and personal accountability—both within school and the broader community. This approach not only emphasizes classroom behavior and academic responsibility but also guides students toward moral and social discipline. The discipline observed in the four regions reflects this framework, particularly as educators integrate values-based instruction, provide guidance, and serve as consistent role models (Taufik, 2021).

Furthermore, the involvement of parents, as highlighted in Islamic educational philosophy, is critical in reinforcing the disciplined character of students. Teachers contribute to this process by delivering religious instruction, offering moral advice, and modeling appropriate behavior—components that collectively foster a disciplined school culture rooted in Islamic values.

3.2 The Role of Islamic Education in Forming School Climate

Descriptive analysis that describes the characteristics of the data based on the results of Mean, Standard Deviation, Minimum, and Maximum for research on "The Role of Islamic Education in Shaping School Climate" with a sample consisting of 30 students and 5 teachers. School climate was measured using a Likert scale from 1 (strongly disagree) to 5 (strongly agree) based on several statements related to school climate. Descriptive Statistics. The following are the results of descriptive analysis for school climate variables:

Table 5. The results of descriptive analysis for school climate variables

Category	Number of Participants (N)	Mean (Rate-rate)	Standard Deviation	Minimum	Maximum
Student	30	3.75	0.65	2	5
Teacher	5	4.20	0.40	3	5
Total	35	3.87	0.60	2	5

The study analyzed responses from a total of 35 participants, consisting of 30 students and 5 teachers. The average school climate score reported by students was 3.75, indicating that, overall, students generally agreed with the statements regarding school climate. In contrast, teachers reported a higher average score of 4.20, suggesting that they held a more favorable perception of the school climate. The combined mean score for all participants was 3.87, reflecting an overall positive view of the school environment.

The standard deviation for student responses was 0.65, indicating a moderate degree of variation in their perceptions. Among teachers, the standard deviation was lower at 0.40, showing that their responses were more consistent. The overall standard deviation across all participants was 0.60, which suggests a moderate level of variation in the perceived school climate.

In terms of the range of responses, students reported a minimum score of 2, indicating that some students disagreed with the statements about school climate. The maximum student score was 5, showing that others strongly agreed. Among teachers, the minimum score was 3, meaning that all teachers at least agreed with the statements, while the highest score was also 5, reflecting very positive perceptions among some teachers.

This descriptive analysis highlights that teachers tend to view the school climate more positively than students. While the overall perception is favorable, the variation in student responses suggests that some students may have differing or less positive experiences that warrant further exploration. It is also important to note a discrepancy in the participant data: while the descriptive statistics are based on responses from 30 students and 5 teachers, a later reference suggests data were collected from 30 teachers and 5 students. This inconsistency should be clarified in the final report to ensure accurate interpretation.

Table 6. The data collected

Area	Teachers (N=30)	Students (N=5)
City of Bengkulu	4.1	3.7
Rejang Lebong Regency	4.3	3.9
Kepahiang Regency	3.9	3.2
Central Bengkulu Regency	4.2	3.8

Table 7. ANOVA

Source of Variance	Sum of Squares	df	Mean Square	F	Say.
Between Groups	15.25	1	15.25	6.45	0.015
Between Regions	8.50	3	2.83	3.21	0.045
Error	50.00	25	2.00		
Total	73.75	29			

The ANOVA analysis revealed statistically significant differences in perceptions of school climate. The F-statistic for differences between groups (teachers and students) was 6.45, with a p-value of 0.015. Since the p-value is less than 0.05, the null hypothesis is rejected, indicating a significant difference in school climate perceptions between teachers and students.

For regional comparisons, the F-statistic was 3.21 with a p-value of 0.045. As this value also falls below the 0.05 threshold, the null hypothesis is again rejected, suggesting that perceptions of school climate differ significantly across regions.

These findings indicate that both the role of the respondent (teacher or student) and geographic location significantly influence how school climate is perceived. The results support the idea that Islamic education contributes to the development of a positive school climate, while also highlighting that regional factors play a role in shaping these perceptions.

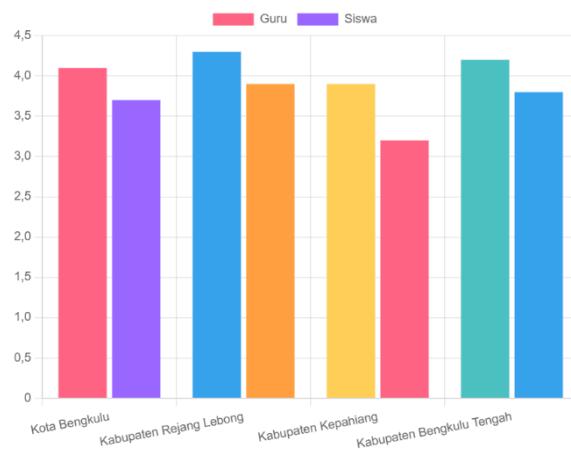


Figure 3. Comparison of school climate levels between teachers and students in four

The graph presents a comparison of school climate perceptions between teachers and students across four regions: Bengkulu City, Rejang Lebong Regency, Kepahiang Regency, and Central Bengkulu Regency.

In Bengkulu City, teachers reported an average school climate score of 4.1, indicating a very positive perception. Students in the same region reported an average score of 3.7, reflecting a generally positive view, though less favorable than that of the teachers.

In Rejang Lebong Regency, teachers recorded the highest average school climate score across all regions, at 4.3, suggesting a very strong perception of a positive school environment. Students in this area reported a score of 3.9, also indicating a positive outlook.

In Kepahiang Regency, the average score among teachers was 3.9, which, while positive, was lower compared to other regions. Students in this region had the lowest average score of 3.2, suggesting a more critical view of the school climate compared to their peers elsewhere.

In Central Bengkulu Regency, teachers had an average school climate score of 4.2, again indicating a positive perception. Students reported an average of 3.8, reflecting a positive view, though not as strong as that of the teachers.

Overall, the graph illustrates a consistent trend across all regions: teachers tend to have a more positive perception of the school climate than students. These results align with the findings from the ANOVA analysis, which revealed significant differences in school climate perceptions based on both role (teacher vs. student) and geographic location. The data show that school climate perceptions vary across regions and that these differences are statistically significant.

The findings suggest that school climate is not a static or uniform concept but is shaped by the roles and experiences of individuals within the school community and by regional contexts. Teachers consistently reported higher levels of satisfaction with the school climate than students, indicating that students may experience or interpret their environment differently.

From an analytical perspective, school climate can be seen as the “personality” of a school—an atmosphere shaped by interactions among all members of the school community. It encompasses physical, social, academic, and spiritual dimensions that collectively influence the learning environment. A positive and conducive school climate plays a crucial role in supporting student learning outcomes and character development.

A well-structured school climate goes beyond physical comfort. The physical dimension enhances focus and concentration; the social dimension fosters healthy interpersonal relationships; the academic dimension supports high-quality teaching and learning; and the spiritual dimension strengthens moral and religious values. These interrelated dimensions create a holistic environment conducive to student growth and well-being.

In this context, Islamic education plays a pivotal role in shaping a meaningful and nurturing school climate. By embedding religious values into daily practices, Islamic education supports character formation, encourages discipline, and contributes to a spiritually enriching school atmosphere for both teachers and students (Nirwana, 2024).

4 CONCLUSION

This study explored the role of Islamic education in shaping disciplinary culture and school climate in Bengkulu Province, uncovering significant findings that demonstrate how the integration of Islamic values within the educational system positively influences student behavior and contributes to a more supportive and morally grounded school environment. The results revealed that teachers consistently perceive school discipline and climate more positively than students, and that regional differences also affect these perceptions—confirming the influence of both Islamic education and geographical context. However, the study faced limitations, primarily in its scope, which was restricted to examining Islamic education's role within the specific regional setting of Bengkulu. This localized focus may limit the generalizability of the findings to broader contexts or to other provinces in Indonesia.

Future research should consider expanding the scope to explore how Islamic education can be more broadly integrated into general education systems across different regions. Such studies could examine its effectiveness in addressing common challenges educators and students face, such as fostering discipline, creating peaceful and inspiring learning environments, and enhancing the overall comfort and engagement of both teachers and students in the educational process. Additionally,

exploring diverse cultural settings could provide a more comprehensive understanding of how Islamic education contributes to social cohesion, character formation, and moral development. This study contributes to the growing body of literature on Islamic education in Indonesia, offering context-specific insights while also highlighting its potential for wider application.

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