

## The Role of Islamic Religious Education (PAI) Teachers in Efforts to Develop Children's Discipline and Responsibility at MTs Darul Hamidi NW Batu Mirik, Rarang Tengah Village, Terara District

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### ABSTRACT

Character development is a critical component of Islamic education, particularly in cultivating students' discipline and responsibility through consistent educational practices and moral guidance. This study aims to examine the role of Islamic Religious Education (PAI) teachers in developing students' discipline and responsibility and to identify the supporting and hindering factors at MTs Darul Hamidi NW Batu Mirik, East Lombok, Indonesia. A qualitative descriptive approach was employed. Data were collected through observations, semi-structured interviews, and documentation involving the principal, PAI teachers, vice principals, and students. Data were analyzed using data reduction, data display, and conclusion drawing and verification, with credibility strengthened through source and technique triangulation, peer debriefing, and member checking. The findings demonstrate that PAI teachers contribute to students' disciplinary development through direct instruction, exemplary behavior, religious habituation, continuous advice, and motivational guidance. Teachers' punctuality, appropriate conduct, participation in congregational prayer, and consistent enforcement of routines provided concrete behavioral models for students. Responsibility was developed through academic assignments, delegated school duties, guidance, supervision, and opportunities for students to complete obligations independently. The study further identified teachers and parents as major supporting factors, while peer influence and less supportive external environments constituted potential barriers. The findings indicate that character development is strengthened when religious instruction is integrated with modeling, habituation, and continuous collaboration between school and family. The study contributes contextual evidence on how PAI teachers translate Islamic values into observable disciplinary and responsible behavior within a madrasah setting.

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### INTRODUCTION

Character education has become an important concern in contemporary education because schools are expected not only to improve students' academic achievement but also to develop

moral dispositions, responsible behavior, and socially appropriate conduct. In the Indonesian context, moral and behavioral problems remain a significant educational concern because students' character is influenced by both internal dispositions and external environments, including family, school, peers, and the broader social environment. Character development therefore requires systematic and continuous educational processes rather than incidental instruction. Widiastuti and Purnawijaya (2024) emphasize that character education needs to be introduced from an early stage because the early developmental period provides an important foundation for the internalization of moral and behavioral values. Although the present study concerns students at the madrasah level, this principle remains relevant because character formation is a continuous process that develops through habituation, modeling, and social interaction.

Among the various dimensions of character, discipline and responsibility are particularly important for educational development. Discipline concerns students' ability to comply with rules, manage their behavior, and perform activities appropriately in terms of time and conduct, whereas responsibility involves awareness of duties, willingness to fulfill obligations, and readiness to accept the consequences of one's actions. In schools, problems such as lateness, failure to complete assignments, classroom disruption, non-compliance with teachers, and inadequate participation in school activities may indicate weaknesses in these character dimensions. Salsabila et al. (2021) argue that Islamic education has an important role in developing students' disciplinary character because Islamic teachings contain values related to obedience, order, self-control, and moral conduct. Similarly, Utomo and Setyadi (2022) identify punctuality, proper school uniforms, regular participation in classroom duties, care for school facilities, and orderly participation in school activities as observable indicators of students' disciplinary character.

Responsibility is equally important because students are expected to understand that every action has consequences. From an Islamic perspective, responsibility is closely associated with human accountability before God. The Qur'anic principle in Surah Al-Muddaththir verse 38 emphasizes that every individual is accountable for what he or she has done. Al Ghifari et al. (2024) explain that this principle provides a theological foundation for developing responsible behavior because human beings are not only responsible for themselves but also for their relationships with others and their surrounding environment. Shahid (2020) further explains that the concept of human beings as *khalifah fil ardh* entails moral responsibility to maintain the earth, preserve balance, and promote the welfare of other beings. Thus, irresponsible behavior toward school rules, other people, or the environment should not merely be viewed as disciplinary violations but also as moral issues that require educational intervention.

In this context, Islamic Religious Education (PAI) teachers have a strategic position in translating religious teachings into students' everyday behavior. PAI is not merely concerned with transmitting knowledge about Islam but also seeks to guide students to understand, internalize, and practice Islamic teachings through learning, guidance, training, and lived experience (Rahimi, 2022). The ultimate orientation of Islamic education is closely related to moral development. Sajadi (2019), for example, emphasizes that moral education constitutes the spirit of Islamic education, while Islamic education should simultaneously address religious and worldly dimensions of human life. Nabila (2021) similarly explains that Islamic education seeks to develop students' moral qualities while preparing them to live responsibly in both religious and social contexts. Consequently, PAI learning provides substantial potential for developing discipline and responsibility through religious knowledge, Qur'anic teachings, prophetic narratives, moral examples, habituation, and teacher-student interaction.

The role of teachers in this process extends beyond classroom instruction. Teachers function as educators, instructors, guides, leaders, and role models who influence students through both formal learning and everyday interaction. Hamid (2020) emphasizes that teacher professionalism includes the ability to plan, implement, and evaluate learning while understanding students' needs and creating effective educational processes. Lisaniyah (2021) further highlights the leadership competence of Islamic education teachers, indicating that teachers also function as leaders who guide students toward educational and moral goals. Saman et al. (2022) identify the teacher's role in character formation as particularly important because teachers contribute directly to students' moral development through guidance and educational interaction. Likewise, Solehudin et al. (2025) emphasize that PAI teachers have central roles as role models, moral guides, and agents of character change. These roles become increasingly important in a rapidly changing social environment in which students are exposed to diverse influences from peers, families, digital technologies, and wider society. As noted by Solehudin et al. (2025), changes in students' social environments create challenges for teachers in maintaining the internalization of religious and moral values.

Previous research has demonstrated the relevance of PAI teachers to students' character development. Research published in *Al-Muaddib* (2023) specifically discusses the role of PAI teachers in developing students' discipline and responsibility and emphasizes the teacher's continuous role as a motivator, guide, and facilitator of behavioral change. Saman et al. (2022) similarly demonstrate that PAI teachers have multiple responsibilities in developing students' character, including acting as teachers, educators, guides, leaders, scholars, role models, connectors, reformers, and developers. Their discussion identifies spiritual awareness, moral integrity, discipline, responsibility, independence, and politeness as important character outcomes. Furthermore, Solehudin et al. (2025) show that PAI plays a vital role in character formation because Islamic teachings provide moral and ethical values that can be internalized through teachers' exemplary behavior and educational interaction. Earlier theoretical perspectives also emphasize the importance of teachers in realizing educational objectives and developing students who possess character and moral integrity (DEPAG RI, 2001; Gunawan, 2019; Hartono & Sunarto, 2002; Muhaimin, 2010; Zubaedi, 2013).

Nevertheless, previous studies leave a contextual and analytical gap. Much of the existing research has examined character education in elementary schools or discussed the general contribution of PAI to character formation. Relatively limited attention has been given to how PAI teachers specifically develop the two interconnected character dimensions of discipline and responsibility within the sociocultural context of an Islamic madrasah in rural Lombok. Moreover, character formation cannot be understood solely from teachers' instructional activities because it is influenced by multiple internal and external factors. Badri et al. (2023) define character as a person's disposition, habits, morality, or personality formed through the internalization of values that subsequently guide thinking, attitudes, and actions. Consistent with this perspective, character formation involves the integration of *moral knowing*, *moral feeling*, and *moral action* (Lickona, as cited in Nugraha, 2022). Aisyah (2024) additionally explains that instinct or innate disposition can influence behavioral development, while habits, willingness, conscience, heredity, education, and environment also contribute to character formation. These perspectives indicate that teacher intervention should be understood within the interaction between students' internal characteristics and their educational and social environments.

The theoretical basis of the present study therefore positions PAI teachers not merely as transmitters of religious knowledge but as educators who facilitate the transformation of religious values into observable behavioral practices. Character formation requires students to know moral values, develop emotional commitment to those values, and demonstrate them through concrete actions. Responsibility, for example, may be observed through completing individual tasks, accepting the consequences of actions, avoiding unjust accusations, returning borrowed items, acknowledging mistakes, keeping promises, and carrying out commitments without being repeatedly instructed (Kurniasih & Sani, 2014, as cited in Nurani & Nugraha, 2022). In the school context, responsibility can also be reflected in regular participation in classroom duties, active involvement in school activities, and willingness to propose solutions to problems. Similarly, discipline can be developed through consistent rules, habituation, supervision, teacher modeling, and reinforcement. Simamora and Simamora (2022) stress that teacher motivation is important in encouraging students to improve their learning behavior, suggesting that teachers' motivational practices can support the development of positive behavioral patterns.

The school itself is also an important cultural environment for character development. Alwi et al. (2021) describe education as a process of social and cultural transformation, meaning that learning is simultaneously a process through which values, norms, and patterns of behavior are transmitted and internalized. This perspective is particularly relevant to madrasahs, where religious instruction and institutional culture can work together to shape students' behavior. In addition, Islamic education has demonstrated potential to move beyond cognitive learning toward practical character development. Miftakhuiddin (2020), for instance, found that an Islamic Religious Education model incorporating learning objectives, materials, methods, media, evaluation, and *living practice* can strengthen students' empathy. This finding reinforces the importance of connecting Islamic knowledge with everyday behavioral practice.

Against this background, the present study focuses on MTs Darul Hamidi NW Batu Mirik, Rarang Tengah Village, Terara District, East Lombok, where preliminary observation conducted on June 28, 2026, indicated positive developments in school facilities, learning processes, and activities supporting student development. Nevertheless, positive institutional development does not automatically guarantee the optimal formation of discipline and responsibility among students. Therefore, this study investigates the role of PAI teachers in efforts to develop students' disciplinary and responsible character, including the strategies and forms of educational interaction employed by teachers as well as the supporting and inhibiting factors encountered in the process. The study is expected to contribute contextually grounded evidence to the literature on Islamic character education by demonstrating how religious education teachers can translate Islamic moral values into students' everyday disciplinary and responsible practices within a madrasah setting.

## **METHODS**

### **1. Research Approach and Design**

This study employed a qualitative approach with a descriptive research design to examine the role of Islamic Religious Education (PAI) teachers in developing students' discipline and responsibility at MTs Darul Hamidi NW Batu Mirik. A qualitative approach was considered appropriate because the study sought to understand educational practices, teacher roles, students' experiences, and the factors influencing character formation through participants' perspectives and naturally occurring interactions. Hasan et al. (2022) explained that qualitative research emphasizes open communication and direct interaction to obtain an in-depth understanding of participants' behaviors, perceptions, motivations, and experiences. The descriptive design was used to provide a

systematic and factual description of the phenomenon as it occurred in the research setting without manipulating the participants or the educational environment. Adiningrat and Albina (2025) stated that descriptive research is intended to present phenomena systematically, factually, and accurately based on actual conditions.

The study specifically examined how PAI teachers performed their roles as educators, instructors, guides, motivators, and role models in cultivating students' disciplinary and responsible behavior. The investigation also considered the contextual factors that supported or hindered the character-development process. Thus, the qualitative descriptive design enabled the researchers to connect teachers' educational practices with students' observable behaviors and the institutional context in which character formation occurred.

## **2. Research Setting and Period**

The research was conducted at MTs Darul Hamidi NW Batu Mirik, located in Rarang Tengah Village, Terara District, East Lombok Regency, West Nusa Tenggara, Indonesia. The research was conducted from June 18 to July 11, 2026. The research site was selected because the madrasah provided a relevant educational context for examining the implementation of Islamic character education, particularly the development of discipline and responsibility through PAI-related educational practices.

Prior to the main data collection, the researcher conducted an initial observation on June 28, 2026, to obtain an overview of the madrasah's educational conditions and to establish access to the research setting. The preliminary observation indicated positive developments in school facilities, learning activities, and programs supporting student development. These initial conditions provided an appropriate contextual basis for examining how teachers contributed to the continued development of students' disciplinary and responsible behavior.

## **3. Participants and Data Sources**

The participants were selected purposively based on their direct knowledge, experience, and involvement in the implementation of character education at the madrasah. Purposive selection was used to ensure that the information obtained was directly relevant to the research questions. Purwanto (2019) explained that research subjects are individuals or units possessing characteristics relevant to the variables or phenomena being investigated. In qualitative research, the selection of participants is therefore closely related to their capacity to provide meaningful information about the phenomenon under study.

The primary participants consisted of the madrasah principal, PAI teachers, the vice principal for student affairs, the vice principal for curriculum affairs, and students. These participants were selected because they represented different perspectives concerning the implementation, supervision, and experience of character education. The principal provided information concerning institutional policies and the general direction of character development; PAI teachers provided information about instructional strategies, role modeling, guidance, motivation, and habituation; the vice principals provided information concerning curriculum and student-development programs; and students provided information concerning their experiences of teachers' efforts to develop discipline and responsibility.

The study also used secondary data to complement the primary information. Secondary sources included school documents, institutional archives, relevant books and scholarly works, learning-related records, and photographs of educational activities. Secondary data were used to strengthen the contextual understanding of the research setting and to corroborate information obtained through interviews and observations. Sulung and Muspawi (2024) explained that

secondary data are obtained indirectly through documents and previously available sources, while Sugiyono (2019) distinguished primary data as information obtained directly from the original source.

#### **4. Data Collection Techniques**

Data were collected through observation, semi-structured interviews, and documentation. The three techniques were used complementarily so that information obtained from one source could be compared with information obtained from other sources.

##### **a. Observation**

Observation was conducted to examine the actual conditions and behaviors occurring in the research setting. The researcher directly observed the school environment, teacher-student interactions, learning activities, students' disciplinary behavior, students' responsibility in completing assigned activities, compliance with school rules, and other practices related to character formation. Hasanah (2016) described observation as an empirical and factual technique that enables researchers to obtain information directly from naturally occurring situations.

During the observation process, the researcher recorded relevant events, interactions, and behaviors systematically in field notes. Particular attention was given to behavioral indicators associated with discipline and responsibility, including punctuality, compliance with rules, participation in school activities, completion of assigned duties, classroom behavior, care for school facilities, and students' responses to teacher guidance.

##### **b. Interviews**

Semi-structured interviews were conducted to obtain in-depth information from the principal, PAI teachers, vice principals, and students. Interviews were selected because they enabled the researcher to explore participants' experiences, perceptions, explanations, and evaluations of the role of PAI teachers in developing discipline and responsibility. Priatna et al. (2025) explained that interviews are an important qualitative data-collection technique for obtaining detailed information through direct interaction between researchers and informants.

The interview questions addressed several interconnected areas, including the teachers' roles in developing discipline, strategies for cultivating responsibility, forms of teacher modeling and habituation, motivational practices, approaches to students who violated rules, cooperation between teachers and the school, and supporting and inhibiting factors. Interviews were conducted directly in the research setting, and relevant responses were recorded using a mobile phone after obtaining participants' consent. Additional notes were made to capture contextual information that could support interpretation of the interview data.

##### **c. Documentation**

Documentation was used to obtain written and visual evidence related to the research focus. The documents included school regulations, learning-related records, student-development programs, relevant institutional archives, photographs of learning activities, and other documents associated with discipline and responsibility development. Documentation was important because it provided contextual and supporting evidence for observations and interviews. Priatna et al. (2025) emphasized that documentary data can complement qualitative information obtained through direct interaction and observation.

#### **5. Research Instruments**

In qualitative research, the researcher served as the primary research instrument because data collection and interpretation required direct engagement with the participants and research setting. Supporting instruments were used to facilitate systematic data collection. These included interview

guidelines, observation notes, writing materials, and a mobile phone equipped with a camera and audio-recording function.

The interview guide was organized around the research questions concerning the role of PAI teachers in developing discipline and responsibility and the supporting and inhibiting factors influencing the process. The observation guide focused on teacher behavior, student behavior, teacher-student interactions, school rules, habituation practices, and other observable indicators of character formation. The documentation instrument was used to record and organize relevant school documents and visual evidence. The use of structured supporting instruments helped ensure that data collection remained focused on the research objectives.

## **6. Data Trustworthiness**

The credibility of the findings was established through triangulation, peer debriefing, and member checking. These procedures were implemented to reduce the possibility of researcher bias and to ensure that interpretations were grounded in information obtained from multiple sources.

First, source and technique triangulation were applied by comparing information obtained from different participants and through different data-collection techniques. Information provided by PAI teachers was compared with information from the principal, vice principals, and students, while interview findings were compared with observations and documentary evidence. Sugiyono, as cited in *Jurnal Pendidikan Bahasa* (2022), explained that triangulation can involve comparisons across sources, techniques, and times to strengthen the credibility of qualitative data.

Second, peer debriefing was conducted by discussing emerging interpretations and findings with peers who could critically examine the consistency and credibility of the data. This process helped the researcher identify possible interpretive bias, unclear conclusions, or inconsistencies between field evidence and preliminary interpretations.

Third, member checking was conducted by returning relevant interpretations or summaries of interview information to the participants who had provided the data. The participants were given an opportunity to confirm whether the researcher's interpretation corresponded to the information they had intended to convey. Member checking is useful for establishing whether the researcher's interpretation accurately represents participants' perspectives (Sugiyono, 2015, as cited in the research methodology source provided).

These procedures were used collectively to ensure that the findings accurately represented the role of PAI teachers in developing students' discipline and responsibility at MTs Darul Hamidi NW Batu Mirik.

## **7. Data Analysis**

The data were analyzed interactively throughout and after the data-collection process. Qualitative data analysis involved organizing interview transcripts, observation notes, and documentary materials, identifying meaningful information, categorizing the data, identifying patterns, interpreting relationships among categories, and drawing conclusions. Saputro and Syaflan (2025), referring to Sugiyono (2019), described qualitative data analysis as a systematic process of organizing and interpreting data obtained from interviews, field notes, and documentation. Creswell (2016) similarly emphasized that qualitative analysis requires researchers to prepare and organize textual or visual data, conduct systematic analysis, develop interpretations, and present meaningful findings.

The analysis followed the interactive model associated with Miles and Huberman, consisting of data reduction, data display, and conclusion drawing and verification (Rijali, 2018).

Data reduction was conducted by selecting, simplifying, and organizing information relevant to the research questions. The researcher identified data concerning the roles performed by PAI teachers, strategies for developing discipline and responsibility, students' behavioral responses, and supporting and inhibiting factors. Irrelevant information was excluded while meaningful statements and observations were retained for further analysis.

Data display was conducted by organizing the reduced data into thematic categories and descriptive matrices. The categories included the role of teachers in developing discipline, the role of teachers in developing responsibility, forms of teacher modeling and habituation, motivational and corrective strategies, student responses, and supporting and inhibiting factors. The organization of the data facilitated comparison across participants and data sources and enabled the researcher to identify recurring patterns.

Conclusion drawing and verification constituted the final stage of analysis. Preliminary conclusions were developed from the patterns identified in the displayed data and were continuously compared with interview transcripts, observation records, and documentary evidence. Conclusions were considered credible when they were consistently supported by evidence from multiple sources and remained stable throughout the verification process. Rijali (2018) emphasized that qualitative conclusions should be continuously verified against the available evidence rather than being treated as final interpretations immediately after the initial analysis.

Through this analytical procedure, the study generated an integrated interpretation of how PAI teachers contributed to the development of students' discipline and responsibility, as well as the contextual conditions that facilitated or constrained these efforts at MTs Darul Hamidi NW Batu Mirik.

## RESULTS

### 1. The Role of PAI Teachers in Developing Students' Discipline

The findings showed that PAI teachers at MTs Darul Hamidi NW Batu Mirik played an important role in developing students' disciplinary character through educational practices, exemplary behavior, religious habituation, and continuous motivation. These roles were implemented both during classroom instruction and through teachers' daily interactions with students.

As educators, PAI teachers integrated discipline into the learning process by establishing expectations concerning punctuality, task completion, classroom behavior, and religious practices. Teachers also adjusted their instructional methods according to the learning material. One PAI teacher explained:

*"It depends on the material. Most of the time, I use the lecture method, while teaching aids are used when necessary."* (Interview with PAI Teacher, July 8, 2026)

The findings indicated that disciplinary character was not taught separately from PAI learning. Rather, teachers incorporated discipline into students' daily learning routines, including completing assignments within the specified time and following classroom regulations.

A particularly prominent finding concerned the role of teachers as models of discipline. PAI teachers attempted to demonstrate the behaviors expected from students, particularly punctuality, appropriate dress, personal neatness, and participation in congregational prayer. One PAI teacher stated:

*"First, I discipline myself by wearing the uniform according to the schedule, keeping myself neat, arriving in class on time, and going to the mosque early when the noon prayer time comes, so that the students can follow the example."* (Interview with PAI Teacher, July 8, 2026)

This practice was reinforced by the school principal, who also emphasized punctuality and participation in school religious activities:

*"As the principal, I have to set a good example for everyone in the school. I always try to arrive at school on time so that everyone can follow. I also participate in school activities, including congregational prayer and Yasin recitation every Friday morning."* (Interview with Principal, June 20, 2026)

The students' responses supported the teachers' accounts. One student reported:

*"He comes on time. In fact, he is usually already sitting at the teacher's desk before the bell rings, so when we hear the bell, we immediately run to class."* (Interview with Student, July 8, 2026)

The findings also showed that discipline was reinforced through advice and motivation. Teachers regularly reminded students about the importance of performing the five daily prayers, attending school on time, following school rules, and completing their responsibilities. The vice principal for student affairs emphasized the continuity of this process:

*"As a teacher, we must never get tired of advising students."* (Interview with Vice Principal for Student Affairs, July 9, 2026)

Classroom observations further indicated that PAI teachers incorporated religious reminders into learning activities. Teachers asked students about their prayer habits and encouraged them to perform the five daily prayers consistently both at school and at home.

The students' disciplinary behavior was also visible in their everyday activities. Observations showed that most students arrived before the school bell, wore the required uniforms and attributes, behaved orderly in the canteen, ate while seated, and participated in congregational noon prayer. (Observation, June 21, 2026)

Students also demonstrated discipline through their morning routines. One student stated:

*"I wake up by myself, usually at 5 a.m. Then I perform the dawn prayer and get ready for school."* (Interview with Student, July 8, 2026)

Discipline was further reflected in students' behavior outside formal classroom activities. At the school gate, students were observed greeting and kissing the hands of parents or family members who accompanied them to school. Students were also observed greeting teachers with smiles, assisting teachers in preparing learning materials, and sharing food with peers. (Observation, July 13, 2026)

In addition, no student was observed engaging in physical fighting during the research period. Students generally interacted peacefully within the madrasah environment. One student also reported completing homework and studying at home:

*"Yes, because I always study at home. If there is homework, I do it. Otherwise, I study for the next subject."* (Interview with Student, July 8, 2026)

Taken together, the findings indicated that PAI teachers contributed to students' disciplinary character through a combination of direct instruction, personal example, religious habituation, reminders, and motivational guidance. Students' responses and observed behaviors suggested that these practices were reflected in punctuality, compliance with school rules, religious routines, respectful behavior, peaceful interaction, and academic task completion.

## **2. The Role of PAI Teachers in Developing Students' Responsibility**

The findings showed that PAI teachers contributed to the development of students' responsibility primarily through task assignment, delegation of duties, continuous guidance, and opportunities for students to complete obligations independently. Responsibility was developed through both academic activities and broader school routines.

One of the main strategies was the assignment of academic tasks. PAI teachers provided assignments that students were expected to complete at school and at home. A PAI teacher explained:

*"During the learning process, I give them assignments at school and at home. When they complete them, it indirectly develops a sense of responsibility in the students."* (Interview with PAI Teacher, July 8, 2026)

The finding indicated that assignments were used not only to assess students' academic understanding but also to provide opportunities for them to practice fulfilling obligations. Students were expected to complete and submit their work within the required time.

Responsibility was also developed through students' participation in structured school activities. The vice principal for student affairs explained:

*"They are given responsibility as officers during the school ceremony. This trains their sense of responsibility, and the schedule is rotated among the classes."* (Interview with Vice Principal for Student Affairs, July 9, 2026)

The rotation of ceremonial duties provided students with opportunities to assume specific roles and complete responsibilities assigned to them. This practice required students to prepare themselves before performing their duties and to participate actively in collective school activities.

The school leadership also emphasized that character development was considered an important part of students' overall development. The principal stated:

*"Academic achievement is important nowadays, but it must be balanced with good character development. The two have to go hand in hand. If we only pursue academic achievement while the students' character is poor, that is certainly not enough. Therefore, students need continuous guidance and advice so that they develop good character."* (Interview with Principal, June 20, 2026)

The findings further indicated that responsibility was practiced beyond classroom assignments. Students were observed assisting teachers in preparing learning materials and participating in school activities. At home, one student reported routinely helping with household tasks:

*"I help. Every afternoon, I sweep and clean the yard."* (Interview with Student, July 8, 2026)

Another student described parental regulation of daily activities, including prayer, study, and mobile-phone use:

*"I am usually reminded when it is time to pray, when it is time to study, and my time using the phone is also regulated."* (Interview with Student, July 8, 2026)

These findings indicated that responsibility was reflected in students' willingness to complete assigned tasks, participate in school duties, assist others, and manage aspects of their daily activities.

Overall, the role of PAI teachers in developing responsibility was evident through assigning and monitoring tasks, delegating student duties, providing guidance, and creating opportunities for students to practice completing responsibilities. The findings suggested that responsibility was developed through repeated practice rather than through verbal instruction alone.

### **3. Supporting and Hindering Factors in Developing Students' Discipline and Responsibility**

The findings identified teachers and parents as the main supporting factors, while peer influence and less supportive environments outside school emerged as potential hindering factors. These factors influenced the consistency with which disciplinary and responsible behaviors were practiced by students.

#### **a. Supporting Factors**

The first supporting factor was the teacher. Teachers were consistently present in students' daily school activities and provided examples through their own conduct. The principal stated:

*"In my opinion, teachers are one of the most important supporting factors because students spend much of their time at school with teachers. Therefore, teachers must be able to provide good examples. In addition, teachers need to give guidance, advice, and motivation so that students are encouraged to develop discipline and a sense of responsibility."* (Interview with Principal, June 20, 2026)

The findings showed that teachers supported character development through punctuality, appropriate behavior, religious participation, guidance, reminders, and motivation. These practices created a consistent behavioral environment within the madrasah.

The second supporting factor was parental involvement. PAI teachers emphasized that character development became stronger when parents continued the habits established at school. One teacher explained:

*"The supporting factors in character development do not only come from teachers at school but also from parents when the children are at home. When parents guide, remind, and habituate their children to be disciplined and responsible, the character education provided at school becomes easier to apply."* (Interview with PAI Teacher, July 8, 2026)

This finding was reinforced by students' accounts of parental supervision at home. The reported reminders concerning prayer, study, and mobile-phone use demonstrated that parental guidance provided continuity between school expectations and students' daily routines.

#### **b. Hindering Factors**

The first hindering factor was peer influence. The findings indicated that students' interactions with peers could affect their behavioral choices. Positive peer relationships could support students' discipline and responsibility, whereas negative peer behavior could potentially weaken the habits developed through school-based guidance.

The second hindering factor was the home and social environment. The findings indicated that differences between the structured environment of the madrasah and students' circumstances outside school could affect the consistency of character development. Students who received limited supervision or reinforcement outside school could experience greater difficulty maintaining the behavioral routines established at school.

Overall, the findings showed that the development of discipline and responsibility was influenced by the interaction between school-based guidance and students' external social environments. Teachers and parents strengthened the process through consistent guidance, supervision, and exemplary behavior, whereas peer influence and less supportive environments could create challenges in maintaining these behaviors.

### **DISCUSSION**

#### **1. Results Analysis**

The findings indicate that the role of Islamic Religious Education (PAI) teachers at MTs Darul Hamidi NW Batu Mirik extended beyond the transmission of religious knowledge to the systematic development of students' discipline and responsibility. This finding directly addresses the first and second research questions concerning the role of PAI teachers in developing these two character dimensions. The teachers functioned simultaneously as educators, role models, motivators, guides, and facilitators of habituation. Such a multidimensional role is consistent with the broader conception of Islamic education, in which education is expected to develop students' moral qualities alongside their intellectual and religious knowledge (Nabila, 2021; Rahimi, 2022).

Thus, the findings suggest that character formation at the madrasah occurred through the integration of religious learning with everyday behavioral practices.

#### **a. PAI Teachers as Educators and Role Models in Developing Discipline**

The findings showed that the development of students' discipline was strongly associated with teachers' capacity to provide direct examples of disciplined behavior. PAI teachers demonstrated punctuality, appropriate dress, personal neatness, and timely participation in congregational prayer. One teacher explicitly stated that he disciplined himself first by arriving on time, dressing according to the school schedule, maintaining neatness, and going to the mosque early so that students could follow his example. This finding demonstrates that discipline was not simply communicated through verbal instructions but was embodied in the teachers' daily conduct.

This finding can be understood through the broader educational role of teachers. Teachers are not merely responsible for delivering instructional materials but also influence students through their attitudes, behavior, and interpersonal interactions. Saman et al. (2022) emphasize that teachers have multiple roles in character development, including acting as educators, guides, leaders, and role models. Similarly, Solehudin et al. (2025) identify PAI teachers as important agents of character change whose exemplary behavior can facilitate the internalization of religious and moral values. The present findings provide empirical evidence for this perspective by showing that students directly observed and responded to teachers' punctuality and religious practices.

The students' testimony further illustrates this process. One student explained that the PAI teacher was usually already seated at the teacher's desk before the bell rang, which encouraged students to enter the classroom immediately after hearing the bell. This indicates that teacher behavior operated as an implicit form of character education. Students did not merely receive information about the importance of punctuality; they repeatedly encountered punctuality as a concrete behavior demonstrated by their teacher. In this respect, the findings support the view that character formation involves the transformation of values into actual behavioral practices rather than remaining at the level of moral knowledge alone.

The findings are also consistent with the conception of character as an internalized disposition that becomes visible through habits and actions. Badri et al. (2023) explain that character involves dispositions, habits, morality, and personality that are formed through the internalization of values and subsequently influence attitudes and behavior. Similarly, the integration of moral knowing, moral feeling, and moral action suggests that students must not only understand a value but also develop an affective commitment to it and demonstrate it through behavior (Lickona, as cited in Nugraha, 2022). The behavior observed among students at MTs Darul Hamidi NW Batu Mirik—such as arriving on time, following school rules, participating in congregational prayer, completing homework, and interacting respectfully—suggests that discipline was being expressed at the behavioral level.

#### **b. Religious Habituation and Motivation in Developing Discipline**

Another important finding was the use of religious habituation and continuous motivation as mechanisms for developing discipline. PAI teachers regularly reminded students about the five daily prayers and encouraged them to perform these obligations consistently both at school and at home. Congregational prayer, punctual attendance, orderly behavior, and compliance with school regulations were therefore integrated into the students' daily routines.

This finding is significant because it demonstrates how PAI learning was connected to practical religious behavior. Rahimi (2022) argues that Islamic education is not limited to transmitting knowledge about Islam but involves guiding students to understand, internalize, and

practice Islamic teachings. The findings at MTs Darul Hamidi NW Batu Mirik illustrate this process in practice. Religious values were repeatedly connected with students' routines, allowing discipline to be experienced as part of religious and moral practice rather than merely as compliance with institutional rules.

The teachers' continuous advice also played an important role. The vice principal for student affairs emphasized that teachers should never become tired of advising students. This finding indicates that character formation was viewed as a continuous process requiring repetition and reinforcement. Simamora and Simamora (2022) highlight the importance of teacher motivation in encouraging students to improve their learning behavior. In the present study, motivation extended beyond academic performance and included religious observance, punctuality, obedience to school regulations, and responsible daily behavior.

The observed disciplinary behaviors further demonstrate the practical outcomes of these processes. Most students arrived before the school bell, wore the required uniforms, behaved orderly in the canteen, participated in congregational prayer, and completed academic assignments. Such findings are consistent with the behavioral indicators of discipline described by Utomo and Setyadi (2022), particularly punctuality, appropriate school attire, participation in school duties, and orderly involvement in school activities. Therefore, the findings indicate that discipline at the madrasah was manifested through multiple interconnected behaviors rather than a single indicator.

### **c. PAI Teachers and the Development of Students' Responsibility**

Regarding the second research question, the findings demonstrate that PAI teachers developed responsibility primarily by giving students concrete obligations to fulfill. Academic assignments, classroom responsibilities, ceremonial duties, and participation in school activities provided students with opportunities to practice responsibility directly. A PAI teacher explained that assignments given at school and at home were intended not only to support learning but also to develop students' sense of responsibility.

This finding corresponds with the conceptual understanding of responsibility as the willingness and ability to fulfill obligations and accept the consequences of one's actions. In the context of Islamic education, responsibility also possesses a moral and religious dimension. Al Ghifari et al. (2024) explain that the Qur'anic principle of human accountability provides a theological basis for responsible behavior. Likewise, the concept of *khalifah fil ardh* positions human beings as morally responsible for themselves, other people, and their surrounding environment (Shahid, 2020). From this perspective, the assignment of academic and social responsibilities can be understood not merely as an educational technique but as an opportunity to translate moral responsibility into concrete action.

The findings further showed that responsibility was developed through the delegation of roles in school activities. Students were assigned rotating responsibilities as ceremony officers, requiring them to prepare, participate, and complete specific duties. This practice demonstrates that responsibility was cultivated through direct experience. Students were not simply instructed to "be responsible"; they were entrusted with tasks that required them to demonstrate responsibility.

This finding is consistent with the view that character development requires opportunities for students to practice moral behavior. The indicators of responsibility identified by Kurniasih and Sani, as cited in Nurani and Nugraha (2022), include completing individual tasks, fulfilling commitments, acknowledging mistakes, keeping promises, and carrying out responsibilities without repeated instruction. Several of these characteristics were reflected in the present findings,

particularly students' completion of homework, participation in school duties, assistance to teachers, and performance of household responsibilities.

The findings also suggest that responsibility extended beyond the immediate school environment. One student reported regularly sweeping and cleaning the yard at home, while another described receiving parental reminders concerning prayer, study, and mobile-phone use. These accounts indicate that responsible behavior was not exclusively associated with classroom tasks. Instead, responsibility appeared across academic, religious, domestic, and interpersonal contexts. This broader manifestation supports the understanding of character as a disposition that influences behavior across different social situations (Badri et al., 2023).

#### **d. Teachers, Parents, Peers, and Environment as Interacting Factors**

The third research question concerned the supporting and inhibiting factors in developing discipline and responsibility. The findings identified teachers and parents as the principal supporting factors, whereas peer influence and less supportive external environments emerged as potential barriers. This finding demonstrates that character formation was shaped by an interaction between school-based educational processes and students' broader social environments.

The importance of teachers as supporting factors is consistent with the view that education functions as a process of social and cultural transformation in which values, norms, and patterns of behavior are transmitted and internalized (Alwi et al., 2021). At MTs Darul Hamidi NW Batu Mirik, teachers created a behavioral environment through modeling, guidance, motivation, religious habituation, and supervision. Their influence was therefore not limited to the classroom but extended to the wider culture of the madrasah.

Parents constituted another important supporting factor. The findings showed that character development became stronger when parents reinforced school-based expectations at home. Parents reminded students about prayer, study schedules, and appropriate mobile-phone use. This finding corresponds with the understanding that the family constitutes a primary educational environment in which children receive guidance, attention, habituation, and behavioral examples (Amaruddin et al., 2020). The findings therefore indicate that continuity between school and home was important for maintaining students' disciplinary and responsible behavior.

Conversely, peer relationships and the external environment could become inhibiting factors. Aisyah (2024) notes that character development is influenced by multiple factors, including habits, willingness, conscience, heredity, education, and environment. The present findings reinforce the importance of environmental influences by showing that students' behavior could potentially be affected by peer interaction and conditions outside the madrasah. Thus, even when teachers consistently promoted discipline and responsibility, students' character development remained embedded within broader social experiences.

This finding is particularly important because it demonstrates that character education cannot be attributed exclusively to the actions of individual teachers. Character develops through continuous interaction between educational guidance and the environments in which students live. The school may establish particular behavioral expectations, but the sustainability of those expectations depends partly on whether they are reinforced by families, peers, and the wider social environment.

#### **e. Integrated Meaning of the Findings**

Taken together, the findings indicate that PAI teachers contributed to character development through an interconnected combination of instruction, modeling, habituation, motivation, guidance, task assignment, and responsibility delegation. Discipline was developed

primarily through punctuality, teacher example, religious routines, school regulations, and continuous reminders, whereas responsibility was developed through academic assignments, school duties, independent task completion, and opportunities to participate in collective activities.

The findings therefore support the broader conception of Islamic education as an educational process aimed at developing both religious understanding and moral behavior (Sajadi, 2019; Nabila, 2021). They also demonstrate that character formation is most visible when religious and moral values are translated into repeated everyday practices. The distinction between knowing a value and practicing it is particularly important in interpreting the present findings. Students' discipline and responsibility were evident not simply because teachers discussed these values but because students were repeatedly exposed to examples, expectations, opportunities, and reinforcement.

The findings also demonstrate that teacher influence was strongest when what teachers taught was consistent with what they practiced. PAI teachers who arrived on time, participated in prayer, maintained appropriate conduct, provided guidance, and consistently assigned responsibilities created an educational environment in which students could observe and practice the desired values. This supports the argument that teachers function as moral guides and agents of character transformation rather than merely as transmitters of curricular content (Saman et al., 2022; Solehudin et al., 2025).

Overall, the results suggest that character development at MTs Darul Hamidi NW Batu Mirik was a continuous, relational, and contextual process. It involved the interaction of teachers' exemplary behavior, religious education, students' repeated practice, parental reinforcement, and the broader social environment. The findings consequently answer the three research questions by showing that PAI teachers played a central role in developing both discipline and responsibility, while the sustainability of these character outcomes depended on supportive relationships between the madrasah, family, and students' social environments.

## **2. Comparison with Previous Studies**

The findings of this study are broadly consistent with previous research emphasizing the central role of Islamic Religious Education (PAI) teachers in students' character development. However, the present findings also provide a more contextualized understanding of how discipline and responsibility are developed simultaneously through teacher modeling, religious habituation, task assignment, and interaction with the students' social environment. The comparison below highlights both areas of convergence and the contextual contribution of the present study.

The finding that PAI teachers functioned as educators, guides, motivators, and role models is consistent with Saman et al. (2022), who identified multiple teacher roles in character formation, including teacher, educator, guide, leader, role model, reformer, and developer. Similarly, Solehudin et al. (2025) found that PAI teachers have a central position in character formation because they translate Islamic values into students' moral and behavioral development. The present study reinforces these findings by demonstrating that these roles were not merely conceptual but were manifested in concrete practices at MTs Darul Hamidi NW Batu Mirik.

A particularly strong point of convergence concerns the importance of teacher exemplarity. The present study found that PAI teachers developed discipline by demonstrating punctuality, appropriate dress, personal neatness, and timely participation in congregational prayer. This finding is consistent with previous studies that position teachers as behavioral models whose actions influence students' character development (Puspitasari, 2017; Saman et al., 2022; Solehudin et al., 2025). The distinctive contribution of the present study is the identification of specific everyday

practices through which teacher modeling became visible, particularly the teacher's deliberate effort to arrive early and participate in religious activities so that students could imitate the behavior.

The findings also correspond with Salsabila et al. (2021), who emphasized the contribution of Islamic education to disciplinary development through values such as obedience, order, self-control, and moral conduct. In the present study, these values were reflected in students' punctuality, compliance with school rules, participation in congregational prayer, and orderly conduct. Thus, the findings support the argument that PAI can function as a practical mechanism for character development when religious values are connected with students' everyday activities.

The students' disciplinary behaviors identified in this study are also consistent with the behavioral indicators reported by Utomo and Setyadi (2022). Their study highlights punctuality, appropriate school uniforms, participation in classroom duties, care for school facilities, and orderly participation in school activities as indicators of discipline. Similar patterns were identified at MTs Darul Hamidi NW Batu Mirik, where students generally arrived before the bell, wore the required uniforms, participated in congregational prayer, behaved orderly in the school environment, and completed academic assignments.

The present findings also correspond with Nugroho (2020), who emphasizes the importance of cultivating discipline through consistent school practices and habituation. The observations in the present study demonstrate that disciplinary behavior was visible not only when students were explicitly supervised but also through routine activities, such as arriving at school, attending prayer, interacting with teachers, and completing homework. This suggests that discipline had begun to function as a repeated behavioral pattern rather than merely as compliance resulting from direct supervision.

However, the present study extends these previous findings by demonstrating the religious dimension of disciplinary habituation more explicitly. At MTs Darul Hamidi NW Batu Mirik, discipline was closely connected with Islamic practices, particularly punctuality in congregational prayer and teachers' reminders concerning the five daily prayers. Consequently, discipline was constructed simultaneously as a school expectation and as part of students' religious routines. This contextual feature is particularly relevant to the madrasah setting, where institutional culture and Islamic education operate together.

The findings concerning responsibility are consistent with the understanding that character education should provide students with opportunities to practice responsibility through concrete activities. The present study found that PAI teachers developed responsibility through academic assignments, homework, ceremonial duties, and participation in school activities. These findings correspond with the responsibility indicators described by Kurniasih and Sani, as cited in Nurani and Nugraha (2022), particularly fulfilling obligations, completing tasks, keeping commitments, and carrying out responsibilities without repeated instruction.

The findings are also compatible with the broader Islamic conception of responsibility. Al Ghifari et al. (2024) explain that Islamic teachings establish human accountability for actions, while Shahid (2020) associates the concept of *kehalifah fil ardh* with moral responsibility toward oneself, others, and the environment. The present study demonstrates how these broad moral principles can be translated into educational practices through task assignment and delegation of student responsibilities. Students were given concrete opportunities to fulfill obligations rather than merely being instructed about the importance of responsibility.

A distinctive aspect of the present findings is that responsibility was developed through both individual and collective activities. Academic assignments encouraged individual responsibility, whereas serving as ceremony officers encouraged collective and institutional responsibility. This combination provides a broader form of responsibility development than approaches focused exclusively on classroom assignments. Students were required not only to complete their own work but also to contribute to shared school activities.

The identification of parents as a supporting factor is consistent with Amaruddin et al. (2020), who emphasize the importance of family involvement in students' character development. The present study similarly found that parental reminders concerning prayer, study, and mobile-phone use strengthened the behavioral routines established at school. This suggests that character development becomes more sustainable when school-based guidance is reinforced within the family environment.

The findings also correspond with Alwi et al. (2021), who conceptualize education as a process of social and cultural transformation in which values and behavioral patterns are transmitted through social environments. At MTs Darul Hamidi NW Batu Mirik, the school functioned as an important environment for developing discipline and responsibility, while the family provided reinforcement outside school.

At the same time, the finding that peers and less supportive environments could hinder character formation is consistent with Aisyah (2024), who identifies environmental conditions among the factors influencing character development. The present study therefore confirms that character formation cannot be explained solely by teacher intervention. Students continuously interact with peers and environments outside the madrasah, and these interactions may either reinforce or weaken the behavioral patterns established through PAI education.

Overall, the present findings show substantial agreement with previous studies in three major respects. First, PAI teachers play an important role as educators, guides, motivators, and role models (Saman et al., 2022; Solehudin et al., 2025). Second, discipline develops through repeated habituation, teacher modeling, religious practices, and compliance with behavioral expectations (Salsabila et al., 2021; Nugroho, 2020; Utomo & Setyadi, 2022). Third, character development is influenced by family and environmental factors in addition to school-based intervention (Amaruddin et al., 2020; Alwi et al., 2021; Aisyah, 2024).

Nevertheless, the present study provides several contextual distinctions. First, it examines discipline and responsibility simultaneously rather than treating them as separate character dimensions. Second, it demonstrates that the two dimensions were developed through different but interconnected mechanisms: discipline was particularly associated with modeling, habituation, punctuality, religious routines, and rule compliance, whereas responsibility was more strongly associated with task completion, delegation, and fulfillment of assigned duties. Third, the study demonstrates how these processes operated within the specific cultural and religious environment of an Islamic madrasah in Lombok.

The findings therefore do not contradict previous research; rather, they extend and contextualize it. Previous studies have established the general importance of PAI teachers and character education, while the present study provides empirical detail concerning how these roles were enacted in the daily life of an Islamic madrasah. The combination of teacher exemplarity, religious habituation, academic responsibilities, school duties, parental reinforcement, and environmental influences provides a more integrated explanation of how discipline and responsibility were developed among students at MTs Darul Hamidi NW Batu Mirik.

The comparison with previous research indicates that the principal contribution of this study lies in demonstrating that PAI-based character formation is most effective when religious instruction is integrated with consistent behavioral practice and supported by the surrounding social environment. This finding complements Rahimi (2022), Sajadi (2019), and Nabila (2021), who emphasize the moral and practical orientation of Islamic education.

The present study further suggests that the effectiveness of PAI teachers cannot be assessed solely through students' acquisition of religious knowledge. Their contribution should also be considered in terms of observable behavioral outcomes, such as punctuality, adherence to rules, religious consistency, completion of assignments, participation in collective duties, respect for others, and willingness to assist others. In this respect, the findings strengthen the argument that Islamic education has a transformative function when religious values are continuously translated into everyday practices.

Thus, compared with previous studies, the present research offers a more context-sensitive and practice-oriented account of character development. It demonstrates that the role of PAI teachers becomes particularly meaningful when teachers themselves embody the values they teach, students are repeatedly provided with opportunities to practice those values, and parents reinforce them beyond the school environment. This integrated process helps explain why discipline and responsibility can develop as interconnected dimensions of students' character within the madrasah context.

### **3. Implications of the Findings**

The findings have both theoretical and practical implications for Islamic character education. Theoretically, the study reinforces the view that PAI teachers function not only as transmitters of religious knowledge but also as role models, motivators, guides, and facilitators of students' moral development. The findings further indicate that discipline and responsibility are developed through an integrated process involving teacher modeling, religious habituation, task assignment, and continuous reinforcement. This extends existing perspectives on Islamic education by demonstrating how religious values can be translated into observable behavioral practices within the madrasah context.

Practically, the findings suggest that madrasahs should strengthen character education through consistent teacher modeling, structured religious routines, meaningful student responsibilities, and continuous guidance. Character-development programs should also involve parents because behavioral consistency between school and home can reinforce students' discipline and responsibility. In addition, schools should pay attention to peer relationships and students' external environments because these factors may either strengthen or weaken character-development efforts. The findings therefore support a collaborative approach involving teachers, school leaders, parents, and students in sustaining character development.

### **4. Research Limitations**

This study had several limitations that should be considered when interpreting its findings. First, the research was conducted at only one madrasah, MTs Darul Hamidi NW Batu Mirik, so the findings cannot be generalized directly to other madrasahs with different institutional, cultural, or sociocultural characteristics. Second, the study relied primarily on qualitative interviews, observations, and documentation; therefore, the interpretation of participants' experiences may have been influenced by researcher subjectivity despite the use of triangulation, peer debriefing, and member checking. Third, students' disciplinary and responsible behaviors were observed within a relatively limited research period, meaning that longer-term behavioral changes could not

be systematically assessed. Finally, external influences such as peer relationships, family conditions, and the broader social environment were identified but were not independently controlled or measured. Future studies could address these limitations through multi-site research, longer observation periods, and mixed-method or longitudinal designs to examine the sustainability and broader applicability of PAI-based character development.

## CONCLUSION

This study concludes that Islamic Religious Education (PAI) teachers played a central role in developing students' discipline and responsibility at MTs Darul Hamidi NW Batu Mirik. The development of discipline was primarily realized through teacher modeling, religious habituation, continuous guidance, motivation, and reinforcement of school rules. Teachers demonstrated punctuality, appropriate conduct, and consistency in religious practices, which were reflected in students' punctuality, compliance with school regulations, participation in congregational prayer, respectful interaction, and completion of academic tasks. Meanwhile, the development of responsibility was fostered through academic assignments, delegation of school duties, participation in collective activities, supervision, and opportunities for students to fulfill obligations independently.

The study also found that character development was influenced by factors beyond the PAI classroom. Teacher exemplary behavior and parental involvement functioned as major supporting factors, particularly when behavioral expectations established at school were reinforced at home. Conversely, peer influence and less supportive external environments could hinder the consistency of students' disciplinary and responsible behavior. These findings demonstrate that character formation was a continuous and collaborative process involving teachers, students, families, and the broader social environment.

Theoretically, the study contributes to Islamic character-education research by demonstrating that PAI can function as a practical mechanism for translating religious values into observable behavioral practices. Practically, the findings suggest that madrasahs should strengthen teacher role modeling, religious habituation, meaningful student responsibilities, parental collaboration, and continuous behavioral guidance. Such an integrated approach can support the development of discipline and responsibility as complementary dimensions of students' character.

Future research should examine these processes across multiple madrasahs and different sociocultural settings, preferably through longitudinal or mixed-method designs. Such studies could provide stronger evidence regarding the sustainability of students' character development and the relative influence of teachers, families, peers, and other environmental factors. Overall, this study demonstrates that effective PAI-based character education depends not only on what students are taught but also on what teachers model, what students repeatedly practice, and how consistently these values are reinforced across their social environments.

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