

The Impact of Rewards and Punishments on Enforcing Santris' Discipline at Dayah Terpadu Jami'ah Azzanjabil

Muhammad Iqbal^{1*}, Najmuddin^{2*}, Qamar Syafawi³

^{1,2,3}Universitas Almuslim Aceh, Indonesia

Received: 05/03/2024

Revised: 01/04/2024

Accepted: 03/05/2024

Abstract

Discipline is one of the important ways to succeed. Dayah Integrated Jami'ah Azzanjabil alumni bind their students with strong discipline to achieve success. Many students violate Dayah's rules, even though it has implemented the rules and even gives rewards to students who excel and punishment to students who violate student discipline. This is the background of the problem that motivates researchers to conduct this topic. It aims to determine the mechanisms and obstacles to enforcing student discipline regarding the provision of rewards and punishments at Dayah Terpadu Jami'ah Azzanjabil. It employed qualitative research. This research was conducted at Dayah Terpadu Jami'ah Azzanjabil, located in Buket Teukueh Village, Kota Juang District, Bireun Regency, Aceh Province. Data collection techniques were obtained through observation, interviews, and documentation. The data analysis method used in this research was the descriptive data analysis method. It included the preparation stage, data grouping stage, and conclusion. It is found that the mechanism for enforcing student discipline regarding the provision of rewards and punishment in Dayah Terpadu Jami'ah Azzanjabil is, Firstly, by implementing discipline by starting with force until the students get used to carrying out the discipline until they finally enjoy the existing discipline. Second, Form the Dayah Azzanjabil Santri Organization (OSDA) administrators and guide them in preparing programs to help carry out discipline in the Integrated Dayah Jami'ah Azzanjabil with the help of their monitoring. The conclusion of this research is to apply discipline by starting with force until the students get used to carrying out the discipline until they finally enjoy the existing discipline, forming administrators of the Dayah Azzanjabil Santri Organization (OSDA), enforcing disciplines such as worship, time, study, practice, cleanliness, and kindness.

Keywords

Discipline, Enforcement, Reward, Punishment

Corresponding Author

Muhammad Iqbal

Universitas Almuslim; muhammadiqbal@umuslim.ac.id

1. INTRODUCTION

Academic studies exploring the impact of providing rewards and punishment on enforcing student discipline are important in Islamic education, especially in educational institutions such as Islamic boarding schools. This research aims to understand how giving rewards (positive rewards or incentives) and punishment (negative punishments or sanctions) influences students' behavior in maintaining discipline in the Islamic boarding school environment. This research may involve analysis



of various factors, such as the type of reward and punishment applied, consistency in application, students' perceptions and responses to the two methods, and their impact on learning motivation and the level of students' compliance with Islamic boarding school rules. The focus could also include evaluating the effectiveness of these methods in achieving the goals of character and moral education, which are an integral part of education in Islamic boarding schools.

Islamic boarding school, or *Dayah Terpadu*, is an Indigenous Indonesian Islamic Education Institution with advantages in terms of transforming value and character education based on the teachings of the Islamic religion. This excellence is necessary for the nation now because the need for noble morals will be a valuable human resource for Indonesia in the future. The dynamics of life for 24 hours in Islamic boarding schools with an integrated education system between school, environment and boarding school provide strength for Islamic boarding school managers to internalize Islamic values in the students. Islamic boarding schools are also institutions that have been developing for a very long time in Indonesia and have proven successful in producing quality alumni who are useful for society and also for the Indonesian nation and state in general (Ismail 2022); (Lutfauziah et al. 2023). Educating students in Islamic boarding schools cannot be separated from the discipline that is applied to bind students so that they are accustomed to doing things in a disciplined and orderly manner (Nansi and Utami, 2017); (Rahtikawatie, 2021).

The application of discipline in Islamic boarding schools is regulated in such a way as from waking up to going back to sleep (Hefni 2022); (Dahri 2023). Starting from waking up in the morning before the morning prayer, the students are bound by the existing rules and discipline, such as having to attend the mosque to carry out the morning prayer in congregation and then continuing with the Qur'an activity after the morning prayer with the teachers who the Islamic boarding school has assigned. It is not only the morning prayer that is required in congregation, even the five daily prayers have been regulated in a rule that must be carried out in congregation in Islamic boarding schools. Students at Islamic boarding schools are also required to be able to master general subject matter as expected by the education office. In carrying out the mandatory rules for teaching and learning activities, students are bound by discipline such as taking attendance before entering class during morning assembly to show time discipline.

In implementing official language discipline, Islamic boarding schools also form administrators to help promote language and make it easier for students to learn Arabic and English in order to become a habit so that students can speak actively in Arabic and English. It teaches students that everything will be successful if it is managed with discipline (Afiati 2018); (Taufikurrahman 2021). Discipline can bring a person to progress and development, both the development of knowledge and the development of morals and character (Indramawan 2020); (Syahroni 2017). Teachers are also required to read

situations and conditions when acting, even before acting, they must be able to determine whether to be permissive or authoritarian (Rahman 2020). Although a permissive education system is highly prioritized in an educational process but which is essentially authoritarian is also very much needed in the application of discipline (Fadhilaturrahmi 2018); (Zhang 2023). The implementation of discipline so that it runs as expected by the Islamic boarding school does something that can support the implementation of discipline. One thing that can help and support the implementation of discipline in Islamic boarding schools is by providing rewards, namely giving awards (Rohmat and Dewi 2022). Rewards are a tool to educate children to feel happy because their actions are rewarded (Ju et al. 2020); (Dechausay 2014). It is a method used by someone to give something to someone (Atli, Şad, and Özer 2022); (Date 2018).

Dayah Integrated Jami'ah Azzanjabil is an Islamic Education Institution that educates its students to understand and deepen Islamic learning; located at Jalan Lhok Jambe, Buket Teukueh Village, Cot Keupula Village, Kota Juang District, Bireuen Regency, Aceh. It is in Buket Teukueh Village, Jalan Medan-Banda Aceh Cot Gapu, Juang City District, Bireuen Regency, Aceh Province. It is an educational institution classified as Dayah education; in this case, Dayah Terpadu Jami'ah Azzanjabil named it Dayah. It forms learning that combines general education and Dayah education. This combination of education and administrative systems is the background for naming this institution as Integrated Dayah by the name written in Dayah's brochures and official letters, namely "Integrated Dayah Jami'ah Azzanjabil.

The first integrated Dayah Jami'ah Azzanjabil was founded by Drs. H. Akhtiar Ismail, Lc. M.A. He is a native son of Bireun, who comes from Geurugok. Starting from his struggle regarding education in various countries such as Egypt, Malaysia and Brunei Darussalam, he was also an educator in Malaysia and Brunei Darussalam at that time. Seeing the rapid development of the world of education in this country, it occurred to him that he should advance the education of his nation, namely advancing the education of the people of Aceh.

One thing that can help and support the implementation of discipline in Islamic boarding schools is by providing rewards, namely giving awards. Osguthorpe et al. (2023) reveal that for transformative teaching and learning to occur, teachers are involved in practices that are effective and provide rewards so that students are actively motivated in every activity. The applied rewards at the school include scholarships for outstanding students. Students who have recited 30 juz of the Al-Qur'an will be given a free tuition scholarship for one semester, announced publicly at the Al-Qur'an graduation at the end of each academic year. Rewards are not only given to memorizers of the 30 juz of the Al-Qur'an. It also gives rewards to students who have memorized 1 juz per year and also gives different rewards to those who memorize more than one juz per year

The researchers found that many students still violated the discipline implemented at the school. Several problems cannot be solved by giving rewards, including problems students face, namely losing sandals, money, clothes, towels, toiletries and so forth. This problem must be resolved by finding the perpetrator of the theft and must be given a warning and punishment. The form of punishment given to students at the school is separated into serious and minor violations. Serious violations are violations committed by students but cannot be tolerated, and they must be immediately expelled without respect. Mistakes that are not tolerated are cases such as crystal methamphetamine or things similar to it, whether as a user, dealer, collector, etc., related to these illicit goods. Other mistakes include opposing the leadership or teacher council, seclusion, LGBT, and other things that according to the leadership's policy cannot be tolerated after deliberation.

The results of initial observations by researchers found major problems in punishing students who violated agreed regulations. Researchers found several problems, including that when implementing punishment, the leadership gave responsibility to the teachers' council, and then, with the meeting agreement results, the OSDA administrators also had the right to give punishments with supervision from the teachers' council. However, when implementing it in the field, the OSDA administrators encounter problems when implementing it, sometimes some students are not happy with the regulations implemented and when they are about to be given punishment by the OSDA administrators, some students fight against the administrators by ignoring their orders, resulting in violence by the OSDA administrators because they feel they are being underestimated and sometimes some insult him.

This problem will trigger new problems when the students are punished by their OSDA classmates. The punished students report it to their parents, and the parents accept the report from the students. Problems arise until it reaches the point where the students' guardians report it to law enforcement officials, even though after clarifying the problem will not be has reached a more serious stage, but this is still a serious problem that the school must resolve. The background to the problem above shows that discipline is an obligation that must exist in Dayah Terpadu Jami'ah Azzanjabil. The application of reward and punishment is also considered important to be implemented to improve the quality of student discipline.

2. RESEARCH METHOD

The paper employed qualitative research. This is because it is by the title of the author's research. It has two objectives, namely describing and illustrating (Sugiyono 2019). It examines individuals, groups, processes, organizations or systems. In this case the author examines Mechanisms for Enforcing Santri Discipline in Providing Rewards and Punishments in the Integrated Dayah Jami'ah Azzanjabil.

This research was applied at Dayah Terpadu Jami'ah Azzanjabil located in Buket Teukueh Village, Kota Juang District, Bireun Regency, Aceh Province. Determining this location was based on several considerations, one of which was the application of discipline using the reward and punishment method at Dayah Terpadu Jami'ah Azzanjabil. This research was carried out for 3 months in the even semester, from January to March 2023.

Research instruments are one tool used to find research answers (Retnawati 2016). To make data collection and data analysis easier, the author used research instruments in the form of the researcher himself, stationery, interview sheets with the leadership, head of care, teachers who teach at Dayah Azzanjabil, Dayah Azzanjabil OSDA administrators, Dayah Azzanjabil students, observation sheets and documentation sheet. Researchers conducted research by observing directly in the following way: 1) Observation. Observations were conducted while research was carried out at Dayah Terpadu Jami'ah Azzanjabil. Researchers carried it out to find out and help researchers get perfect research results. 2) Interview. Researchers interviewed the leadership of Dayah Azzanjabil, the Head of the Care Division and all staff considered important to be interviewed. It was carried out by preparing everything and applied at the research location, namely the Dayah Azzanjabil dormitory complex. 3) Documentation. Documentation in this research to obtain maximum research results regarding the Mechanism for Enforcing Discipline of Santri Students Regarding Giving Rewards and Punishments in Dayah Terpadu Jami'ah Azzanjabil Buket Teukueh Village, Kota Juang District, Bireuen Regency. It included a student violation book, student violation book, student rule book, photos of student activities, data on students who have received rewards and punishments.

The data analysis method used in this research was the descriptive data analysis method. The steps were followed. 1) Preparatory stage. The data obtained was transcribed into written form. Data in the form of conversations between researchers and students, researchers with enforcement and disciplinary fields obtained using recording techniques were then written back according to the recording results. 2) Data grouping stage. In data classification, it was selected in the preparation stage and then classified based on the type of need. Data explanation: Data that has been classified based on type is then explained and explained according to the data that has been obtained. 3) Drawing conclusions. The conclusions must include important information regarding tulle punishments for enforcing tulle rules and discipline in Dayah Azzanjabil in the research in general. It was written in language that was easy for readers to understand.

3. FINDINGS AND DISCUSSION

Santri Discipline Enforcement Mechanism for Rewards and Punishments at Dayah Terpadu Jami'ah Azzanjabil

Based on the researcher's observations at the research location, the researcher found that the Dayah Integrated Jami'ah Azzanjabil students, in carrying out their daily life at Dayah, had to follow the rules that had been previously established. Enforcement of discipline at Dayah Terpadu Jami'ah Azzanjabil covers all aspects of student activities, intracurricular and extracurricular activities. Activities are arranged disciplined to ensure that students' activities run smoothly and are more organized. The application of discipline at Dayah Terpadu Jami'ah Azzanjabil is highly prioritized in order to help the students' character become better in the future.

The researcher interviewed with Ustdz Hanifar the head of the care division for the Santri Dayah Terpadu Jami'ah Azzanjabil, about enforcing discipline, and he reiterated that Dayah Terpadu Jami'ah Azzanjabil in forming good routines for its students does not arbitrarily make rules without consideration. The formation of routine activities for students is carried out in various ways, including holding a deliberation before making a decision. The deliberation results regarding students' daily routine activities will then be implemented, announced and carried out by all Dayah Terpadu Jami'ah Azzanjabil residents, including teachers, employees, Organization administrators, and other students. The Dayah Integrated Santri Jami'ah Azzanjabil Santri in their daily activities carry out activities under the control of the management of the Dayah Azzanjabil Santri Organization (OSDA); this is because the Integrated Dayah Jami'ah Azzanjabil organization has been formed to enforce discipline. The formation of the OSDA management helps the teachers' council control the running of student activities in an orderly manner.

The formation of the Dayah Azzanjabil Santri Organization does not aim to help the teacher council alone but rather to shape the character of the santri to become leaders in the future, to make Azzanjabil santri who are trustworthy and responsible for the responsibilities given by Dayah and able to account for what has been entrusted to them. This responsibility will be required at the end of each term of office carried out by OSDA administrators, witnessed in front of all the students and teachers' councils as well as the leadership of Dayah Terpadu Jami'ah Azzanjabil, and this is an extraordinary education related to responsibility.

The results of the researcher's observations found that the students were not only focused on the punctuality of congregational prayers, but were also directed at perfecting everything that is classified as such as the sunnah caretib prayer, namely *qabliyah* and *ba'diah* at every 5 daily prayers by the provisions, sunnah dhuha every school break days before snacks, *tahajjud* and so forth. In fact, under certain conditions, students are directed to pray *kusuf* and *khusuf* sunnah prayers if a solar eclipse or lunar eclipse occurs.

According to *Ustaz* Maulia Pinda, the coordinator of the *Ubudiah* section, he stated that this *ubudiah* activity is the main activity we live as human beings in this world, especially as students who study religion; it is even more important to prioritize the discipline of their worship. The language section is another discipline for students, apart from the *Ubudiyah* section. The language section focuses on improving the official integrated Dayah languages of Jami'ah Azzanjabil, namely Arabic and English. The application of this official language is carried out to increase students' knowledge of world languages and, of course, will make it easier for students to master science by mastering two predetermined languages.

Researchers observed language activities and found that Dayah Integrated Jami'ah Azzanjabil students, particularly when they did not enjoy language regulations. Researchers also found that several students often used Indonesian in their conversations even though language regulations had been implemented. The researcher also interviewed the language coordinator regarding violations committed by students against language regulations and also related to the aim of implementing language discipline and got the answer that through mastering Arabic, students are expected to be able to master religious knowledge which is needed both personally and also for the needs of Muslims. Mastery of religious knowledge is, of course, more dominant using Arabic because Islamic education centers are commonly known to come from the Middle East, and also, classical books that write about monotheism, jurisprudence, and Sufism are all in Arabic.

In their research, Rusli and Martin (2024) explain that collaboration with institutions or organizations can also strengthen the relevance of Arabic language learning. Regarding the issue of giving rewards and punishments, he also explained that it is true that the language section gives rewards to students who are active in language, in this case the language section gives the reward the name "Language Star" while punishment is usually given in the form of a court as has been understood by the students. those who violate the language are punished in court.

Language discipline is not the only discipline that must be applied. Apart from language discipline, security discipline is also enforced. Security discipline is expected for all students to be able to follow daily routine activities in an orderly and timely manner. The division of time in carrying out activities over 24 hours cannot be separated from the monitoring of the security department.

Researchers observed that the security department for students plays a very important role in matters of security and comfort for students and guardians of students; this is because the security section regulates all activities that students participate in, especially mandatory activities such as worship, bathing, studying and even sleeping, is also regulated by the security section. The security department is the section that most often punishes students who violate it because its monitoring covers all Dayah Terpadu Jami'ah Azzanjabil activities.

Ustaz Hanif explained that this security monitoring will also educate students to be honest and trustworthy, in cases of theft, the security department will process students who take other people's belongings without permission or anticipate the loss of students' belongings by making certain regulations. The regulations that have been established will become a benchmark for the development of students at Dayah Terpadu Jami'ah Azzanjabil. Students who carry out routines according to what has been determined will be given rewards, and those who violate them will be punished.

Based on observations, interviews and documentation found in the field, the researcher concluded that the mechanism for implementing santri discipline at Dayah Azzanjabil is through reward and punishment. In implementing rewards, Dayah Azzanjabil makes it free for anyone to give rewards to anyone without exception. Students who do something positive are welcome to give a reward in whatever form they wish. However, according to researchers, the one who most often gives rewards is the leader of Dayah Terpadu Jami'ah Azzanjabil.

The application of punishment at Dayah Azzanjabil is not the same as giving rewards. The leadership of Dayah Terpadu in the matter of the mechanism for implementing punishment regulates it well, namely starting from the leadership's order to KMI (Kulliyatul Muta'allimial Islamiyah) then continuing with the order to the Head of the Santri Care Division and continuing to the Care Teacher to apply discipline and give punishment to those who violate it, then the teacher follows up by forming an OSDA board and holding a work program meeting on discipline and punishment; then, after the leadership approves the plenary session, it is then applied to all students.

In contrast to rewards, the application of punishment is not permitted to be applied by all Dayah Azzanjabil residents; those who have the right to give punishment are the leadership, teacher council, and OSDA administrators who are entrusted with the issue of punishment because not all OSDA administrators are allowed to punish students.

Several Types and Forms of Discipline

Worship Discipline

Worship is the main program at Dayah Terpadu Jami'ah Azzanjabil because Allah created humans to worship Him. Therefore, the most difficult task for the Integrated Dayah Jami'ah Azzanjabil teacher is creating a generation to obey in worship. Based on observations, the researcher found that in terms of the worship services of Dayah Integrated Jami'ah Azzanjabil students there were still those who were late to the mosque to carry out congregational prayers. However, only a small number were late to the mosque; according to the researcher, this still needed to be re-evaluated regarding why they were late to the mosque for the 5 daily congregational prayers.

The 5 daily prayer activities in the congregation of Dayah Integrated Jami'ah Azzanjabil students

have been well organized, such as determining the time to enter the mosque at each prayer time, as well as the obligations and prohibitions in the mosque for all students; everything has been written and is known to all students. The researcher's interview with *Ustaz* Maulia Pinda the coordinator of the integrated *Ubudiah* section of Dayah Jami'ah Azzanjabil, stated that it is true that students are often late to the mosque for congregational prayers. This is because there is still a lack of understanding from the students themselves even though advice are often given to improve Islamic boarding school worship activities. However, there are still those who do not understand it.

According to *Ustaz* Pinda, the students late to the mosque are the same people. These people often break other rules because it is in their character to break the rules and not be responsible for their own worship, namely the *hablun minallah* relationship. He said students who diligently carry out routine religious activities properly and correctly will be rewarded. The rewards given to students who carry out the best *Ubudiyah* activities are based on monitoring the teacher council during one service period, namely 1 year. After holding an evaluation meeting with the leadership of Dayah Terpadu Jami'ah Azzanjabil with several candidates who had been proposed in the meeting, then based on the teacher council's explanation, the leadership decided on the results of the deliberation by appointing 1 exemplary santri in *ubudiyah* and then announcing it to the general public so that this became an added value for the santri and become a motivation for other students.

Punishment is given to students who violate the regulations of the *Ubudiah* section, such as being late to the mosque during the obligatory congregational prayers, students are also punished if they make noise in the mosque, do not carry out mosque picket duties as regulated by the *Ubudiah* section, and other things that are considered to violate the regulations.

Time discipline

According to researchers' observations, it is still found that Dayah Integrated Jami'ah Azzanjabil students are not disciplined in their time, such as coming late to the mosque, so because of their lateness, these students are punished by officers from the administrators of the Dayah Azzanjabil Santri Organization (OSDA). Many students do not make good use of the rest time given by Dayah to maintain their health and stamina so they can remain fit for studying. Researchers found that many students still do not want to take a nap, even though it is to prepare themselves for evening lessons. It was also found that he stayed up until 00.00 WIB in the middle of the night until it was difficult to get up for morning prayers and in the end, he was late following the discipline of congregational prayers.

The results of the researcher's observations in terms of time discipline are that many students do not carry out their daily activities properly. They prefer to be ordered around because they are careless by playing around and delaying their mandatory activities such as going to school on time, attending

recitations on time and so forth. McIntosh (2016) in his research explains that a discipline system is needed in an environment where students can learn and develop.

Researchers interviewed *Ustaz* Hanifar as part of Dayah Integrated Jami'ah Azzanjabil's security and as the person in charge of the 24-hour routine of student activities at Dayah. He said that when carrying out daily routines, the children already understand the routine, and they memorize it by heart. Obligations: What happens in the field is that most students are still unaware of their obligations to follow the time discipline set. Students prefer to wait for orders from officers when doing something.

Discipline in learning and practicing

Observations carried out by researchers found that in terms of learning, Dayah Integrated Jami'ah Azzanjabil students have a strong interest in learning; this is proven by findings in the field that Dayah Integrated Jami'ah Azzanjabil students dominate the Bireun district in getting assistance from Baitul Mal Bireuen in the field of Al-Quran Tahfiz. The Integrated Dayah Jami'ah Azzanjabil santri also dominates in terms of *Musabaqah Tilawatil Al-Qur'an* (MTQ) Bireun Regency by winning various competitions from various sub-districts in Bireuen Regency, even the Integrated Dayah Jami'ah Azzanjabil santri in the MTQ field up to the provincial level. In terms of training discipline, Integrated Dayah Jami'ah Azzanjabil students also made achievements which, according to researchers, were very good, namely by winning 2 gold medals in the 2022 UIN Arranirry Cup championship in Aceh. Tapak Suci martial arts training at Dayah Terpadu Jami'ah Azzanjabil Azzanjabil is a favorite extracurricular activity with the most fans, and almost every year, Dayah Terpadu Jami'ah Azzanjabil sends its students to take part in championships at both district and provincial levels.

Another training discipline that researchers found was that Dayah Terpadu Jami'ah Azzanjabil students were very diligent in carrying out scout training; this was proven by several achievements obtained regarding scouting; even in 2022, Azzanjabil reached the National level at the National Jamboree held in Cibubur, Jakarta South. Scouting activities are a mandatory extracurricular activity at Dayah Terpadu Jami'ah Azzanjabil, and routine training is carried out according to a predetermined schedule; even in scouting, Dayah Integrated Jami'ah Azzanjabil holds special training for special forces selected through special forces member recruitment tests. Scouting training at Dayah Terpadu Jami'ah Azzanjabil is held every Thursday for male and female students. This exercise is a mandatory weekly exercise. Meanwhile, the special scout troops carry out training every Wednesday in order to strengthen scouting skills.

Researcher's interview with Muhammad Syawal as part of the Integrated Dayah Jami'ah Azzanjabil OSDA Scouts regarding scouting training discipline, according to him, the training discipline of Azzanjabil students is very lacking, this is because when students participate in a training

activity, they are often forced to walk first, such as champion activities. According to him, Bireun Regency MTQ, which Azzanjabil Dayah students dominate, won because of the teachers' perseverance in educating and forcing them to practice. As proof that students are not disciplined in training and studying, when students go home during the holidays, there are almost no students studying at home.

Cleanliness Discipline

The researcher's observations found that Dayah Integrated Jami'ah Azzanjabil students still lack concern in maintaining cleanliness, especially male students; this is proven by the rubbish that is often found in public places such as in front of the canteen, in front of the dormitory, which is a place often used for sitting around. Students. Researchers found in the field that although students' awareness of maintaining cleanliness is still relatively indifferent, Dayah Terpadu Jami'ah Azzanjabil supports the process of increasing cleanliness discipline, this is proven by the preparation of cleanliness programs such as showing a free picket of 2 people every day for cleaning. Integrated Dayah Jami'ah Azzanjabil environment.

Free pickets are students selected to clean the Dayah Integrated Jami'ah Azzanjabil environment with a duty period of 1x24 hours. They are given permission not to attend class on the day as free picket officers. Within 1 day, the OSDA management appointed 2 people in rotation to become free pickets who would assume responsibility for maintaining cleanliness at Dayah Terpadu Jami'ah Azzanjabil.

The cleanliness section, in enforcing discipline, designs various rules that support the cleanliness of the Integrated Dayah Jami'ah Azzanjabil, such as dividing serious violations, moderate violations and light violations to make it easier to take action when breaking the rules.

Serious violations are determined so students avoid violating these disciplines because they will receive severe punishment. The punishment for serious cleanliness violations is that students will have their heads shaved (bald). He avoided mistakes such as destroying the cleaning inventory by deliberately destroying the garden or bathing in the bath on purpose.

This type of moderate violation is a violation whose punishment level is below a serious violation and will result in punishment by carrying green plant seeds. The types of violations that every student must avoid to avoid moderate violations include throwing rice into the rubbish bin, throwing rice into the rubbish dump, and throwing rice into the ablution place.

Apart from serious and moderate violations, there are also light violations designed by the Dayah Integrated Jami'ah Azzanjabil santri santri section. These light violations are only punished by light in court and other educational punishments. Types of minor violations include throwing rubbish carelessly, not carrying out cleaning pickets, raising sandals in the corridors of the dormitory, and many other disciplines related to the cleanliness of Dayah Terpadu Jami'ah Azzanjabil.

Researchers interviewed *Ustaz Rifandi th*, the Dayah Integrated Jami'ah Azzanjabil cleanliness section coordinator, saying that the cleanliness section had made various efforts to implement the Dayah Integrated Jami'ah Azzanjabil cleanliness program. Regarding the division of types of violations, from serious to minor violations, he explained that this must be done so that students do not commit violations at will and do not take the issue of cleanliness lightly because cleanliness is part of faith. he also explained regarding the cleanliness discipline that had been implemented that the cleanliness section would give points to students every time they entered the cleanliness section court and determine the type of punishment according to the court points recorded in the cleanliness section and would be evaluated once a month and would be announced to all students and then posted so everyone knows.

Table 1. Monthly Evaluation of Santri Violations in the Cleaning Department

No	points	Punishment
1	5 Points	Buying 2 brooms sticks
2	10 Points	Buying 1 broomstick and 1 floor broom
3	15 Points	Buying 1 large hoe
4	20 Points	Sampled and bald

Sources: *Monthly Evaluation of Santri Violations of Integrated Dayah Jami'ah Azanjabil Hygiene Section in 2022*

Forms of Reward

Based on researchers' observations, rewards in the form of prizes at Dayah Terpadu Jami'ah Azzanjabil are often given to students who excel, both in academic achievements and non-academic achievements such as extracurricular activities. The leadership of Dayah Terpadu Jami'ah Azzanjabil very often provides rewards in the form of gifts to active students who master an educational field. Rewards in the form of prizes are often given to students who win the class, namely 1st, 2nd and 3rd place in each class, both in the morning class at school and the evening class at the Al-Qur'an study. The leadership gives the winner of the morning class through the head of the Madrasah Aliyah and Tsanawiyah. In contrast, the evening class is given through the KMI Dayah Terpadu Jami'ah Azzanjabil section. Apart from being given to class winners, prizes were also given to students who won every competition activity at Dayah Terpadu Jami'ah Azzanjabil, such as painting, calligraphy, MTQ, Scouting, Sports, and so forth.

Prizes are also given to memorizers of the Al-Quran who meet the criteria and deserve it, namely students who memorize the Al-Quran more than the target determined by the Dayah Terpadu Jami'ah Azzanjabil education section. The predetermined memorization target, 1 juz per year, is mandatory. Those who memorize 3 juz in 1 year will be given prizes, crowns and certificates as a sign of having completed the memorization exceeding the predetermined target. The memorization details

for those who receive rewards are; class VII memorizes 3 juz, class VIII memorizes 5 juz, class IX memorizes 7 juz, class X memorizes 9 juz, class XI memorizes 11 juz and class XII memorizes 13 juz. Even though it is mandatory to memorize 1 juz, and a maximum of 13 juz for class

Muhammad Fajar, chairman of the Dayah Azzanjabil Santri Organization, during an interview with researchers, explained that the prizes given to the Dayah Integrated Jami'ah Azzanjabil santri were not only in the form of trophies but also in the form of award certificates as official proof that the santri had truly received the prize. officially from Dayah Terpadu Jami'ah Azzanjabil. Giving this prize is considered effective in increasing the enthusiasm of students, both students who have received it as a form of appreciation for what they have achieved as motivation.

Scores/Marking

Giving weight to the value of each thing done is also a form of reward; giving grades is usually done during the learning process, namely teaching and learning activities at school. Grading at Dayah Terpadu Jami'ah Azzanjabil is more often given during daily assessments in the KBM process, re-assessments, mid-semester exams, and also final semester exams; all of these exam processes will be graded according to their respective abilities.

The researcher's observations found that the grades given to students were given by teachers in their respective fields of study and handed over to the homeroom teacher. The grades were then included in the grades for both school report cards and recitation report cards. Apart from assessing the teaching and learning process, researchers also found that grades can be given to students who participate in extracurricular activities such as scouting, *pencak silat*, sports, etc. The researcher believes that giving grades is an important thing to do in discussing rewards. This is because without giving grades, a teacher will not find the best students in learning. After all, only by giving grades can a teacher rank a student and sort the students starting from the best to the less good.

Ratings and Symbols

Giving rewards through rankings and symbols in Dayah Terpadu Jami'ah Azzanjabil has also been implemented. Rankings are usually given to all students when they finish taking the exam. Students will be sorted based on the highest to the lowest grades. The student who gets the highest score will be mentally proud and satisfied with what he has obtained, which will certainly motivate him. indirectly, a high ranking will be a reward for the student.

Grades are also given through symbols to Azzanjabil Dayah students. The author found this in scouting activities, students who have completed the General Skills Requirements (SKU) will be given rewards in the form of General Proficiency Marks (TKK) according to their respective levels starting

from ramu, assemble, apply for fundraising and will also be given a reward in the form of a Bantara symbol to Aliyah students who have completed their SKU. A photo of the students who received the Special Proficiency Certificate (TKK) is attached.

The results of the researcher's observations found that one example of giving rewards through activities at Dayah Terpadu Jami'ah Azzanjabil was a worship practice teacher named *Ustaz Asraddin*, he taught the prayer procedures and then instructed the students who were quickest and most precise in understanding the material to advance. in the future and practice it with other students so that they can be an example. This is done as a form of appreciation for students who quickly understand the material.

The researcher interviewed *Ustaz Asraddin* directly as a teacher who gave rewards to strengthen the results of observations and got the answer that it was true that he did that. The aim was to make learning more interesting and not boring and to motivate other students. Trust given to the students at Dayah Terpadu Jami'ah Azzanjabil has a positive value for the students because trust increases a person's motivation to learn. This aligns with the researcher's interview with Muhammad Fajar, a student who often gains trust and often continues the teacher's messages through his intermediary.

Researchers interviewed *Ustaz Muhammad Ihsan*, who did this and got the answer that he did it reflexively and did not mind at all, let alone feeling like a burden; in fact, he had often done this to others, such as smiling happily at the sight of students who had just finished drinking medicine when sick. Researchers interviewed Muhammad Fajar as chairman of the Dayah Azzanjabil Santri Organization (OSDA). According to him, it is a habit for most teachers that when students do something positive, they raise the thumb of their right hand to sign that what they have done is good.

This form of punishment of being issued without respect and having their rights and obligations as a *santri* revoked is a very severe punishment at Dayah Terpadu Jami'ah Azzanjabil, meaning that a *santri* cannot be tolerated if they have committed this mistake. Among the mistakes that are considered very serious violations are being involved in cases of methamphetamine or other intoxicating substances, which are considered to be very detrimental to the students themselves, and the most related to defamation of the institution because they found their students involved in crystal methamphetamine problems and so on. Apart from the methamphetamine problem, another thing that needs to be known at this point is to avoid mistakes such as fighting teachers, demonstrations, seclusion, abuse and so on. If this is done, the consequences will be the same as the methamphetamine problem.

In an interview with *Ustaz Hanifar* as head of the security department, he explained that these mistakes are very important for every student who continues their studies at Dayah Terpadu Jami'ah Azzanjabil to avoid, because the Dayah will take a firm stance if they find that these problems occur at Dayah.

Table 2.
Very Serious Violation
Dayah Terpadu Jami'ah Azzanjabil in 2022

No	Type of Violation	Punishment
1	Students involved in drugs/intoxicants	Drop Out
2	Fighting, insulting, cursing the leader and teacher council	Drop Out
3	Demonstration/Treason	Drop Out
4	Khalwat/LGBT	Drop Out
5	Persecution	Drop Out
6	Santri, who has received SP3	Drop Out

Sources: Jami'ah Azzanjabil Integrated Dayah Security Section Work and Discipline Program for 2022 taken on May 27 2023

Researchers also have not found any students who were expelled from Dayah Terpadu Jami'ah Azzanjabil on the grounds of fighting against teachers and leaders, treason, seclusion, LGBT, and persecution. Every student who is expelled is a student who violates and has been given SP1, SP2 and SP3 and then expelled.

Researchers interviewed Muhammad Fajar chairman of the Dayah Azzanjabil Santri Organization; according to him, this bald punishment is the type of punishment most avoided by santri apart from the points above, which are very serious mistakes. Being bald is the most humiliating punishment because hair is a part of the body that we are proud of, especially as students enjoy living by making various hairstyles, but if we don't have hair, we will feel very lacking and very embarrassing, plus people will know that we are pregnant problem or period of serving a sentence.

Table 4.
Violation with bald punishment
Dayah Terpadu Jami'ah Azzanjabil in 2022

No	Type of Violation	Punishment
1	Dating/Special relationship	Bald
2	Smoking	Bald
3	Against the OSDA Management	Bald
4	Fighting	Bald
5	Pitching/Slander	Bald
6	Stealing	Bald
7	Leaving the Dayah complex without permission	Bald
8	Bullying	Bald
9	Using hair straighteners	Bald
10	Khaaza' hair and eyebrows	Bald
11	Smoting, bonding and coloring hair	Bald
12	Exchaning goods/borrowing form members of the opposite sex	Bald
13	Getting tattoos and piercings	Bald
14	Saving photos of the opposite sex	Bald
15	Forging and imitating the teachers' signatures	Bald
16	Annoying/teasing the opposite sex	Bald
17	Entering the dormitory grounds	Bald

18	Deliberately destroying gardens and plants	Bald
19	Deliberately destroying cleaning inventory	Bald
20	Bathing in the bath	Bald
21	Earning 20 points in a moth on hygiene discipline	Bald
22	Slander	Bald

Sources: OSDA security section work program at Dayah Terpadu Jami'ah Azzanjabil taken on May 27 2023

Light punishment

Based on the results of the researcher's observations, this light punishment was given almost every day. The researcher saw that this light punishment was still given daily for light mistakes that were difficult for the students to avoid. Light punishments are given to all parties who have been given their rights and obligations in enforcing student discipline at Dayah Terpadu Jamia'ah Azzanjabil.

Based on the researcher's interview with the OSDA santri supervisor, *Ustaz Zuratuddin*, he received information that the light punishment given to the santri was a punishment that was educational and did not injure or kill the santri's mental health and that the OSDA was given the authority to enforce discipline and give punishment, always under the supervision of the teacher.

Table 5
Types of Minor Violations
Santri Dayah Terpadu Jami'ah Azzanjabil
Tahun 2022-2023

No	Type of Punishment	Deployment Volume
1	Squat jump	Not Often
2	Push up	Often
3	Running around the field	Often
4	Cleaning the environment	Often
5	Buying green plant seeds	Not Yet Implemented
6	Buying a hoe	Not Often
7	Buying a broom	Not Often
8	Reading Surah Al-Kahf	Often
9	Stand up while raising hands for the specified time	Often
10	Creeping	Not Often
11	Being mean/looking for other people's mistakes	Not Often
12	Buy a dipper	Not Often
13	Memorize short letters	Not Often
14	Stand on 1 leg	Not Often
15	Eating raw chilies for those who say dirty things	Not Often
16	Not given trust even though they are capable	Not Often
17	Scolded and lectured	Often
18	Smells	Not Often
19	Advice	Very Often

Sources: Researcher's observations about the types of punishment in Dayah Azzajabil from March 20 to May 29 2023

The table of light punishments above encourages researchers to further study several types of punishment which according to the author need to be discussed, including squat jump punishment.

Researchers often found this squat jump punishment before researchers conducted this research. However, recently, no teachers or administrators from the Santri Dayah Azzanjabil Organization (OSDA) gave squat jump punishments.

Obstacles in Enforcing Santri Discipline Against Providing Rewards and Punishments at Dayah Terpadu Jami'ah Azzanjabil

Enforcing discipline in an institution is very important to obtain maximum results, but this cannot be separated from the various obstacles and obstacles faced, as is the case with Dayah Terpadu Jami'ah Azzanjabil. Some of the obstacles faced include:

1. Internal Factors

Internal factors cause delays in enforcing rewards that originate from the students themselves; namely, students do not understand the meaning of rewards, so they do not feel they have been given a reward and do not appreciate the rewards that have been given to them. Rewards are often given to students who do positive things in various forms, including giving rewards through praise or trust. Researchers found that sometimes when Dayah leaders give rewards in the form of praise and do not give prizes in the form of trophies or money, the students are still unsatisfied and do not think they are appreciated by what they get.

Researchers also found that the coordinator of the Azzanjabil Dayah Santri Organization administrators gave their members the opportunity to show their creativity and ability in guiding their younger classmates regarding the security and comfort of the Dayah complex, but the santri felt otherwise, saying "it's fine if we work and he sits back and relaxes",

2. External factors

External factors are obstacles that originate outside the students, namely first, teachers who do not understand the meaning of the reward. Hence, it is difficult to implement it because they do not understand the nature of the reward itself. The majority of teachers do not understand the positive values that students have after receiving rewards from their teachers, such as rewards in the form of trust and providing opportunities for students who want to show their abilities. This belief will raise the fighting spirit of the students to be better in the future, and automatically, the students who get the reward will always remember those times and use the teacher as a role model who has given them the opportunity.

Researchers found information from the head of care during interviews that not all teachers understood the true meaning of rewards, and some teachers about giving rewards argued that they did not have the capital to give rewards to students who excel, in fact the majority of teachers hoped that the leadership would give rewards to students. who excel, even though, according to researchers, the

rewards given to students do not have to be in the form of money, or valuable gifts, praise is also a very valuable reward for students.

Second, the researcher also interviewed with Muhammad Syawal, one of the students who was a member of the special forces scouts who had taken part in scouting activities at the provincial event at the LP3 Boys event at the Teuku Chiek Oemar Dyan Modern Islamic Boarding School. According to him, the rewards given to students who achieved achievements were not commensurate with what was given. obtained. After struggling to bring Dayah's name to the provincial stage and bringing as many as 7 trophies to Dayah but only getting rewards in the form of praise.

Obstacles in Giving Punishment

1. Internal Factors

First, the obstacle to giving punishment based on internal factors is that students do not feel guilty when punished. As a result of observations, researchers saw in the field that there were still students who were disobedient and resisted when given punishment even though the students were indeed guilty. Researchers found that students who were caught stealing were punished, but the students did not accept the punishment they received and preferred to report it to their parents; in the end, the matter was discovered by the police, and the case file was submitted to the Bireuen Regency District Court.

Ustaz Muhammad Ikhsan, during an interview with researchers, stated that the problem that also becomes an obstacle in implementing punishment is that the students who are punished feel that they are not guilty of what they have done. This becomes an obstacle if the student does not feel guilty, then he will not accept being punished and will even rebel and complain to his parents, which will cause new problems later, even though after processing and *tabayyun*, it is proven that the student is guilty.

Second, differences in students' characters also become internal obstacles, because different characters also have different ways of solving problems. The character of students from the highlands will be different from those from the lowlands or near the coast. Researchers found in the field, based on observations, that students from the lowlands or near the coast speak louder, and the loudness of their speech is not a disgrace but is normal, and it is understood that this is their character.

Astalini et al. (2023) postulate that in teaching, there is one thing we must understand: that each student has a different background and their way of learning. According to *Ustaz* Hanifar, during an interview with researchers, the reason for the differences in the characters of the students was that the places where the students came from had different climates and cultures. At Dayah Terpadu Jami'ah Azzanjabil, there are students from various regions such as Takengon, Bener Meriah, Bireun, North Aceh, East Aceh, and even North Sumatra. The character of santri who live in highland areas is different from that of santri who come from the lowlands, as well as santri who come from urban areas will have

different characters from santri who come from inland areas. This led to the gathering of students at Dayah Terpadu Jami'ah Azzanjabil with different characters.

2. External Factors

Firstly, not all guardians of santri understand Punishment. This is based on observations. The researcher explored the issue of guardians of santri not accepting punishment for their children and got the answer that guardians of santri did not accept punishment for their children because they received reports from children and swallowed the information they received without warning. tabayyun first to the Dayah. However, after it was explained again, the student's guardian understood and accepted the punishment given to his child. Researchers also found that there was a student's guardian who reported the teacher to the police for hitting his child who was stealing, the teacher was reported because the guardian did not accept that his child was beaten, even though the child was proven to have stolen his friend's money, and this case ended in peace after the student's guardian withdrew the file submitted to the court. who reported

Abonyi (2023) reveals that educators and educational leaders must implement school discipline policies to deal with student misconduct. They also collaborate with parents and other stakeholders to address student indiscipline if necessary. Researchers think that, unfortunately, cases like this occur in an educational institution, not because of beatings but because of the problem of the students' guardians understanding the existing rules in an institution. This negatively impacts implementing santri discipline because it makes teachers worthless in front of the santri guardians and even in front of the santri. Researchers also found that in the field after the reporting incident, the child in question would become involved in breaking the rules because no teacher dared to face it.

The Head of the Integrated Dayah Jami'ah Azzanjabil Education Division, during an interview, said that the punishment given to the Dayah Integrated Jami'ah Azzanjabil students did not all go smoothly, this was because when the students were punished. The children conveyed it to their parents, then the parents received the information and objected. regarding the punishment given to his children. According to him, some of the santri guardians think that the punishment given to them kills the child's mental and character. The punishment is not child-friendly, such as going bald for students who commit serious violations, even though the regulations have been stated in writing that if they do certain things, they will be bald, even to the point of being bald who was expelled for serious violations repeatedly?

CONCLUSION

Based on research's results, it can be deemed several things. Firstly, implementing discipline by starting with force until the students get used to carrying out the discipline until they finally enjoy the

existing discipline. Second, Form the Dayah Azzanjabil Santri Organization (OSDA) administrators and guide them in preparing programs to help carry out discipline in the Integrated Dayah Jami'ah Azzanjabil with the help of their monitoring. The form of enforcement of santri discipline regarding the provision of rewards and punishment at Dayah Terpadu Jami'ah Azzanjabil is: Firstly, the form of discipline enforcement is the discipline of worship, discipline of time, discipline of study and practice, discipline of cleanliness and discipline of guarding the heart. Second, the form of reward enforcement is a reward in the form of prizes, grades, rankings, symbols, activities, gestures, and award certificates, and third, the form of enforcement of punishment is the punishment of being issued from Dayah, Warning Letter, Bald, and Light Punishment.

Meanwhile, the obstacle to enforcing student discipline regarding giving rewards and punishment at Dayah Terpadu Jami'ah Azzanjabil is the obstacle to enforcing rewards, internal factor, namely, the students do not understand the meaning of rewards so they do not feel that they have been given a reward and do not appreciate the rewards that have been given to them. External factors, namely teachers who do not understand the true meaning of rewards so they do not feel they have given rewards to students even though they have done so without realizing it. Second, there is an imbalance between reward and punishment, so students feel they lack respect for the rewards and punishment given. Obstacles to Enforcement of Punishment: Internal factors, namely the different characters of the students and students who do not feel guilty. External factors, namely first, not all student guardians understand punishment, so when their children report, they easily accept the report. Second, the police factor, namely that some santri guardians who have close relationships with the police or authorities will easily report if technical errors occur in punishment. Third is the teacher factor, which does not control the students' different characters.

The suggestions in this research to Dayah Terpadu Jami'ah Azanjabil are that it is hoped that Dayah leaders will pay more attention to the rewards given to students who excel at least in proportion to what the students do. The Dayah Integrated Jami'ah Azzanjabil teacher council is expected to enrich their knowledge about reward and punishment and also master the character of the students so that they can easily act. It is hoped that the administrators of the Jami'ah Azzanjabil Integrated Dayah Santri Organization will understand the meaning of teacher education regarding leadership so that they do not feel exploited by teachers, but for the sake of the progress of the santri. Hopefully, this will provide additional knowledge to researchers and will be useful in implementing rewards and punishments in the educational process in the future. Hopefully, it will become reference material for future researchers, and it is hoped to provide more reference books related to the application of reward and punishment.

REFERENCES

- Abyoni, Usman Kojo. 2023. "Research in Educational Administration & Leadership Assessing the Implementation of School Discipline Policy In Ghanaian Basic Schools." *Research in Educational Administration & Leadership* 8(3).
- Afiati, Nikmah Sofia. 2018. "Kualitas Kehidupan Sekolah Dan Disiplin Pada Santri Asrama Pondok Pesantren." *Insight: Jurnal Ilmiah Psikologi* 20(1):15.
- Astalini, Astalini, Darmaji Darmaji, Dwi Agus Kurniawan, and Sabila Eka Septi. 2023. "Overview the Inquiry Learning Model : Attitudes , Student Characters , and Student Responses What ' s the Impact ?" *Journal of Education and Learning (EduLearn)* 17(1).
- Atli, Abdullah, Süleyman Şad, and Niyazi Özer. 2022. "A Mixed Methods Approach to Developing a Scale on Parents' Practices to Reward and Punish Their Children." *Research in Pedagogy* 12(2):339–57.
- Dahri, Arsad. 2023. "Manajemen Pendidikan Kedisiplinan Santri Di Pondok Pesantren (Studi Pada Pesantren Modern Shalahuddin Kabupaten Gayo Lues)." *Edu Society: Jurnal Pendidikan, Ilmu Sosial Dan Pengabdian Kepada Masyarakat* 3(3):1143–53.
- Date, Publication. 2018. "Berkeley Review of Education (Re) Production of the Contemporary Elite Through Higher Education : A Review of Critical Scholarship." *Powered by the California Digital Library University of California* 8(1).
- Dechausay. 2014. "Implementing A Conditional Cash Transfer Program In Two American Cities." *New York; Tennessee* 9(1).
- Fadhilaturrahmi. 2018. "Lingkungan Belajar Efektif Bagi Siswa Sekolah Dasar." *Jurnal Basicedu* 2(2):61–69.
- Hefni. 2022. "Penerapan Total Institution Di Pondok Pesantren Al-Amien Prenduan Sumenep." *KARSA* 20(1):43–57.
- Indramawan. 2020. "Pentingnya Pendidikan Karakter Dalam Keluarga Bagi Perkembangan Kepribadian Anak." *J-KIs: Jurnal Komunikasi Islam* 1(1):109–19.
- Ismail. 2022. "Relevansi Nilai Gontor: Bagi Pengembangan Karir Profesional: Pemikiran Para Doktor & Guru Besar Alumni ." in *Unida Gontor Press*.
- Ju, Song, Guojing Zhou, Tiffany Barnes, and Min Chi. 2020. "Pick the Moment: Identifying Critical Pedagogical Decisions Using Long-Short Term Rewards." *Proceedings of the 13th International Conference on Educational Data Mining, EDM 2020* 4(4):126–36.
- Lutfauziah, Asmaul, Mimien Henie, Irawati Al, and Fatchur Rohman. 2023. "Curriculum Development for Environmental Education at an Islamic Boarding School." *Journal of Turkish Science Education* 20(3):490–503.
- McIntosh, Kent. 2016. "DO School-Wide Positive Behavioral Interventions and Supports, NOT Exclusionary Discipline Practices." *Department Education* 18(1):175–96.
- Nansi, Deci, and Fajar Tri Utami. 2017. "Hubungan Antara Regulasi Emosi Dengan Perilaku Disiplin Santri Madrasah Aliyah Pondok Pesantren Qodratullah Langkan." *Psikis : Jurnal Psikologi Islami* 2(1):16–28.
- Osguthorpe, D., Richard D. Osguthorpe, and Bryant Jensen. 2023. "Transformative Practice and the Moral Rewards of Teaching." *Teacher Education Quarterly, Summer* 5(2):7–29.
- Rahman. 2020. "Pengembangan Nilai Moral Dan Agama Anak Usia Dini: Panduan Bagi Orang Tua, Guru, Mahasiswa, Dan Praktisi PAUD." in *Edu Publishe*.
- RAHTIKAWATIE, Yayan. 2021. "Investigating The Role of Religious Leadership at Indonesia's Islamic Boarding Schools in The Sustainability of School Management." *Eurasian Journal of Educational Research* 96(1):51–65.
- Retnawati, Heri. 2016. "Analisis Kuantitatif Instrumen Penelitian (Panduan Peneliti, Mahasiswa, Dan Psikometrian)." in *Parama Publishing*.
- Rohmat, Cecep Saepul, and Rinita Rosalinda Dewi. 2022. "Strategi Kiai Dalam Pendidikan Karakter Terhadap Santri." *EDUEKSOS: The Journal of Social and Economics Education* XI(1):103–12.

- Rusli, Radif Khotamir, and Abraham Yazdi Martin. 2024. "Arabic Language Implementation Viewed from A Social and Cultural Perspective at Maitreechit Withayattan School Bangkok." *International Journal of Language Education* 8(1):36–47.
- Sugiyono. 2019. "Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, Dan R&D." in *Bandung: Alfabeta*.
- Syahroni, Sariwandi. 2017. "Peranan Orang Tua Dan Sekolah Dalam Pengembangan Karakter Anak Didik." *Intelektualita* 6(7).
- Taufikurrahman, Suhaimi Fajrin dan. 2021. "Internalisasi Nilai-Nilai Akhlak Dalam Kitab Ta ' Limul Muta ' Alim Untuk Meningkatkan Kedisiplinan Belajar Di Pondok Pesantren Nasruddin." *KABILAH: Journal of Social Community* 6(2):88–101.
- Zhang, Hui. 2023. "A Simulated Situational Assessment System for Evaluating Pre-Service Teachers' Information Teaching Ability." *TOJET: The Turkish Online Journal of Educational Technology* 22(1):1–9.