Reinforce Discipline Values in Islamic Religious Education and Moral Character Learning

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ABSTRACT

This research investigates discipline values in primary education by integrating Islamic religious education and character education in Palopo City. Using a mixed methods approach with a socio-cultural education perspective, the study covers nine Palopo and South Sulawesi districts. The sampling included 27 teachers from Islamic religious education and character education and 100 students from a total population of 17,647. Data collection methods comprised observation, questionnaires, interviews, and documentation. The study found that the content of the books aligns with disciplinary indicators, emphasizing the crucial role of teachers in integrating these values into the curriculum. Eight key sub-indicators, such as Commitment, Punctuality, and Obedience, were identified as focal points for reinforcing discipline. The dominant approach includes role modeling, honesty, canteen programs, and instilling beliefs. The findings highlight the significance of teachers in conveying disciplinary values, emphasizing the need for further efforts to link these values with specific sub-indicators. Continuous evaluation and innovation are crucial for optimal understanding of disciplinary values. The research enhances the effectiveness of Islamic religious education and character education in promoting discipline values in primary education in Palopo City.

1. INTRODUCTION

Discipline is crucial in Islamic Religious Education as a fundamental aspect of character development[1]. This discipline is not just limited to the conventional understanding of following rules and regulations but extends to a comprehensive approach encompassing self-control, ethical conduct, and adherence to the principles of Islam[2]. Islamic Religious Education instills discipline in learners, emphasizing the importance of a well-regulated and morally upright life[3]. Presidential Regulation (Perpres) Number 87 of 2017 on Character Education Reinforce underscores the

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[1] Eugenio Petrovich, "Discipline," *Isko* 15, no. August (2020): 1–21, https://www.isko.org/cyclo/science_mapping.

[2] Nurul Komariah and Ishmatun Nihayah, "Improving the Personality Character of Students through Learning Islamic Religious Education," *At-Tadzkir: Islamic Education Journal* 2, no. 1 (2023): 65–77, https://doi.org/10.59373/attadzkir.v2i1.15.

[3] Amalia Fasya, Nefi Darmayanti, and Junaidi Arsyad, "The Influence of Learning Motivation and Discipline on Learning Achievement of Islamic Religious Education in State Elementary Schools," *Nazhruna: Jurnal Pendidikan Islam* 6, no. 1 (2023): 1–12, https://doi.org/10.31538/nzh.v6i1.2711.

significance of discipline as a key character trait. In the context of Islamic Religious Education, discipline goes beyond mere obedience; it involves the cultivation of a strong moral compass and a sense of responsibility towards oneself and society[4]. Parents, the primary influencers, are entrusted with nurturing discipline in their children, while schools and the community collaborate to reinforce these values[5].

Educational institutions are pivotal in integrating discipline into the curriculum and teaching methods. The focus is on creating an environment conducive to developing and reinforcing discipline, fostering a culture that values self-awareness, responsibility, and ethical behavior[6]. In this regard, teachers serve as role models, guiding learners on the path of disciplined living and emphasizing the practical application of these principles in their daily lives[7]. The concept of discipline seamlessly aligns with the philosophy of the Independent Learning Curriculum, emphasizing self-directed learning and responsibility. The values promoted by the Corruption Eradication Commission (KPK), including discipline, are integral to achieving societal and national goals[8]. Through Islamic Religious Education and Moral Character Education, the reinforcement of discipline values contributes to the learner-centered approach of the Independent Learning Curriculum, fostering a sense of responsibility and self-control. Islamic Religious Education and Moral Character Education are effective tools for instilling discipline and creating individuals with strong characters and a commitment to ethical living[9]. The curriculum content is strategically designed to impart meaningful lessons on discipline, promoting self-control, accountability, and ethical decision-making[10].

Recognizing the indispensable roles of teachers and parents, collaboration becomes paramount in instilling discipline values[11]. Teachers guide learners not only academically but also in developing strong moral character. As the first educators,

[4] Akhsanul Fuadi and Suyatno Suyatno, "Integration of Nationalistic and Religious Values in Islamic Education: Study in Integrated Islamic School," *Randwick International of Social Science Journal* 1, no. 3 (2020): 555–70, https://doi.org/10.47175/rissj.v1i3.108.

[5] Yusriadi Yusriadi, Sekolah Tinggi, and Ilmu Administrasi Puangrimaggalatung, "The Implementation of Religious Moderation Values in Islamic Education and Character Subject At State Senior High School 9 Manado," *Academy of Strategic Management Journal* 20, no. 6 (2021): 2021.

[6] Candra Wijaya et al., "Management of Islamic Education Based on Interreligious Dialogue in The Learning Process in Schools as An Effort to Moderate Religion in Indonesia," *Review of International Geographical Education Online* 11, no. 5 (2021): 4306–14, https://doi.org/10.48047/rigeo.11.05.310.

[7] Fasya, Darmayanti, and Arsyad, "The Influence of Learning Motivation and Discipline on Learning Achievement of Islamic Religious Education in State Elementary Schools."

[8] D. Ilham et al., "Caring Values in Islamic Religious and Moral Education on Merdeka Belajar Curriculum: A Study of Fifth-Grade Student and Teacher Books," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 4 (2023).

[9] Imam Tabroni and Akbar Miftahur Romdhon, "The Influence of Islamic Religious Education on the Student's Conduct," *Jurnal Multidisiplin Madani* 2, no. 2 (2022): 787–94, https://doi.org/10.54259/mudima.v2i2.439.

[10] Achmad Anwar Abidin and Muhammad Ali Murtadlo, "Curriculum Development of Multicultural-Based Islamic Education As an Effort To Weaver Religious Moderation Values in Indonesia," *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)* 2, no. 1 (2020): 29–46, https://doi.org/10.47006/ijierm.v2i1.30.

[11] Komariah and Nihayah, "Improving the Personality Character of Students through Learning Islamic Religious Education."

parents contribute significantly to shaping a disciplined mindset in their children, creating a harmonious partnership with educational institutions[12]. In the pursuit of instilling discipline, the collaborative efforts between educational institutions and parents take center stage. Through effective synergy, students are nurtured into disciplined individuals who positively contribute to society, fostering a disciplined and morally upright community in Palopo City.

This research aims to identify the values of discipline through implementing Islamic religious education and character education in primary education institutions in Palopo City. Additionally, the study seeks to explore the specific forms of reinforcement of discipline values teachers employ in the teaching process at primary education institutions in Palopo City. Furthermore, the research objectives encompass examining students' understanding of the values of anti-corruption and anti-radicalism imparted through the curriculum of Islamic religious education and character education in the primary education setting of Palopo City. By focusing on these three research questions, the study aspires to provide a profound insight into the effectiveness and positive impacts of integrating discipline values within the context of primary education in Palopo City.

2. LITERATURE REVIEW

Discipline Value

Discipline can be understood as obedience and adherence to prevailing rules[13]. Fundamentally, humans can serve as role models by conducting themselves to reflect values and norms aligned with their beliefs. One's level of discipline can be observed through behavioral patterns in daily life, serving as an example for the surrounding community[14]. Discipline, an individual's ability to diligently and responsibly execute established rules or tasks, is paramount and necessitates cultivation during the elementary school phase[15]. Children need to learn to exercise discipline in performing tasks and following rules in their environment. Sukitman and Hidayat posit various approaches to instill the value of discipline in elementary school children[16]. Firstly, involving children in comprehending and adhering to rules in their surroundings, encompassing rules at school, home, and within society. Secondly, providing children with an understanding of the consequences of non-compliance with rules, such as specific sanctions or punishments. Thirdly, assigning clear tasks with appropriate deadlines enables children to prepare and complete them within the stipulated time

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[12] Oktio Frenki Biantoro, "Urgenscy of Islamic Religious Education Teachers in Character Building for Students in Junior High Schools," *Al-Hayat: Journal of Islamic Education (AJIE)* 3, no. 2 (2019): 7823–30.

[13] Michel Foucault, "Discipline and Punish," in *Social Theory Re-Wired* (Routledge, 2023), 291–99, https://www.taylorfrancis.com/chapters/edit/10.4324/9781003320609-37/discipline-punish-michel-foucault.

[14] Shahar Gindi and Ilana Paul-Binyamin, "Dialogue Over Discipline: What Predicts Students' Identification with Their High School's Values?," *Research Papers in Education* 36, no. 2 (2021): 216–32, https://doi.org/10.1080/02671522.2019.1646792.

[15] Petrovich, "Discipline."

[16] Hidayat Hidayat and Tri Sukitman, "Model Pembelajaran Pendidikan Karakter Di Mi Tarbiyatus Shibyan Jadung Dungkek Sumenep," *Autentik : Jurnal Pengembangan Pendidikan Dasar* 4, no. 1 (2020): 33–41, https://doi.org/10.36379/autentik.v4i1.50.

adequately. Fourthly, children should be encouraged to manage their time effectively to ensure timely and disciplined completion of tasks. Lastly, expressing appreciation and recognition for children's discipline is a motivation to sustain such disciplined behavior.

The inculcation of the value of discipline in elementary school children aims to shape individuals characterized by discipline and integrity. This foundation equips them to confront diverse challenges and tasks in the future, facilitating the development of responsible and independent individuals[17]. In the context of the anti-corruption student value map, the discipline value comprises eight keywords: commitment, punctuality, priority, planning, focus, diligence, obedience, and consistency[18]. These values guide children in shaping disciplined character, subsequently aiding in preventing corrupt behavior at the individual and societal levels.

Islamic Religious Education and Moral Character Education Learning

Article 1, paragraph 1 of Government Regulation Number 55 of 2007 states that Religious Education aims to provide religious knowledge and shape students' attitudes, personalities, and skills in practicing their religious teachings. Meanwhile, Article 2, paragraphs 1 and 2 emphasize the function of Religious Education in shaping Indonesian individuals who are faithful, pious, morally upright, and capable of maintaining peace and harmony in interfaith relations. Moral and character education is an integral part of moral and ethical education[19]. The term "character" originates from the Sanskrit word "buddhi," referring to consciousness and intelligence[20]. Character education emphasizes the formation of societal traits, such as tolerance and social responsibility[21]. Despite nuanced differences, these three terms—character education, moral education, and ethical education—share similar goals in shaping individuals of quality, moral virtue, and noble character[22]. According to the Decision of the Head of the Education Standardization, Curriculum, and Assessment Agency, the content of Islamic Religious Education and Moral Character Education aims to provide education that prepares students spiritually and morally, as well as understanding the fundamentals of Islam and its application in daily life[23]. This learning encompasses a tendency towards goodness, a permissive attitude, a noble character,

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[17] Fasya, Darmayanti, and Arsyad, "The Influence of Learning Motivation and Discipline on Learning Achievement of Islamic Religious Education in State Elementary Schools."

[18] Ilham et al., "Caring Values in Islamic Religious and Moral Education on Merdeka Belajar Curriculum: A Study of Fifth-Grade Student and Teacher Books."

[19] Balraj Singh, "Character Education in the 21st Century," *Journal of Social Studies (JSS)* 15, no. 1 (2019): 1–12, https://doi.org/10.21831/jss.v15i1.25226.

[20] Tien Yulianti and Ari Sulistiyawati, "The Blended Learning for Student's Character Building," *International Conference on Progressive Education* 422, no. Icope 2019 (2020): 56–60, https://doi.org/10.2991/assehr.k.200323.089.

[21] Muhammad Taufik, "Strategic Role of Islamic Religious Education in Strengthening Character Education in the Era of Industrial Revolution 4.0," *Jurnal Ilmiah Islam Futura* 20, no. 1 (2020): 86–104, https://doi.org/10.22373/jiif.v20i1.5797.

[22] Syarnubi et al., "Implementing Character Education in Madrasah," *Jurnal Pendidikan Islam* 7, no. 1 (2021): 77–94, https://doi.org/10.15575/jpi.v7i1.8449.

[23] Ilham et al., "Caring Values in Islamic Religious and Moral Education on Merdeka Belajar Curriculum: A Study of Fifth-Grade Student and Teacher Books."

and compassion toward the universe[24]. It is hoped that through this education, students can lead their daily lives with love, tolerance, and care for the environment.

The learning content of Islamic Religious Education and Moral Character Education in Grade V includes scholarly elements such as Quran-Hadith, Aqidah, Akhlak, Fiqh, and the History of Islamic Civilization[25]. The focus is on developing students' abilities to read, memorize, and understand the Quran and comprehend concepts of creed, noble character, fiqh rules, and the history of Islamic civilization[26]. The learning objectives include engaging students in the appreciation of the Quran, introducing the concept of belief, shaping good behavior, understanding Islamic legal rules, and drawing wisdom from Islamic history[27]. In the final phase, students must possess specific skills, such as reading short surahs, understanding creed concepts, and applying fiqh rules daily.

Phase C (grades V and VI of elementary school/MI/Package A Program) presents the learning outcomes in the Quran-Hadith, Aqidah, Akhlak, Fiqh, and the History of Islamic Civilization[28]. Furthermore, learning in Grade V is divided into various themes, covering learning materials and objectives[29]. Teachers are granted the freedom to develop lessons according to the characteristics of students, ensuring the relevance of materials, applying effective methods, collaborating with parents, utilizing technology, and instilling positive habits to shape students' good character[30]. This approach combines the freedom of teacher creativity with the responsibility of maintaining standards and ethics in education.

3. RESEARCH METHODOLOGY

Research Design

A systematic methodology is required to ensure the quality of the findings to obtain accurate data and facilitate the research process in the field. The research employs a mixed methods approach, integrating quantitative and qualitative research

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[24] Alimron Alimron, Syarnubi Syarnubi, and Maryamah Maryamah, "Character Education Model in Islamic Higher Education," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 3 (2023): 3334–45, https://doi.org/10.35445/alishlah.v15i3.1452.

[25] Ilham et al., "Caring Values in Islamic Religious and Moral Education on Merdeka Belajar Curriculum: A Study of Fifth-Grade Student and Teacher Books."

[26] Dewi Afiatul Qutsiyah et al., "Analisis Materi Ajar Pendidikan Agama Islam Dan Budi Pekerti SMP Kelas VIII Perspektif Hots," *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 5, no. 2 (2023): 145–57, https://doi.org/10.54069/attadrib.v5i2.287.

[27] Mei Dana Pilhandoki, Wachidi Wachidi, and Triono Ali Mustofa, "Implementasi Kurikulum Merdeka Belajar Pada Mata Pelajaran PAI Dan Budi Pekerti," *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 6, no. 10 (2023): 7765–74, https://doi.org/10.54371/jiip.v6i10.3001.

[28] Ilham et al., "Caring Values in Islamic Religious and Moral Education on Merdeka Belajar Curriculum: A Study of Fifth-Grade Student and Teacher Books."

[29] Aslihah, Enung Nugraha, and Fitri Hilmiyati, "Pengembangan Asesmen Diagnostik Kognitif Pada Mata Pelajaran Pendidikan Agama Islam Dan Budi Pekerti Di Sekolah Dasar Kurikulum Merdeka," *At Turots : Jurnal Pendidikan Islam* 5, no. 3 (2023): 496–502.

[30] Abdul Muis et al., "Role of the Islamic Education Teacher in the Moral Improvement of Learners," *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam* 5, no. 3 (2019): 411–22, https://doi.org/10.37758/jat.v5i3.487.

methods[31]. Combining these two types of research is essential to complement the required data[32]. In designing the research, the research team integrates both narrative and numerical data to address the research problem. Thus, the researchers utilize both test and non-test data collection techniques to acquire comprehensive data[33]. These diverse sources of information provide more detailed and anticipated results.

Specifically, the research design employs an exploratory sequential design, a research design where the first phase aims to explore the research problem through the collection and analysis of qualitative data. The development of instruments or interventions follows this, and then a third phase involves quantitative research. This design utilizes two research methods (quantitative and qualitative) in a sequence, where each method is implemented one at a time (not simultaneously) in two different research phases. This approach is also known as a two-phase design[34]. The quantitative and qualitative data collected are used to formulate answers to the research questions, subsequently processed and formulated to conclude. For a clearer understanding of the stages in this research, refer to the following flow diagram.
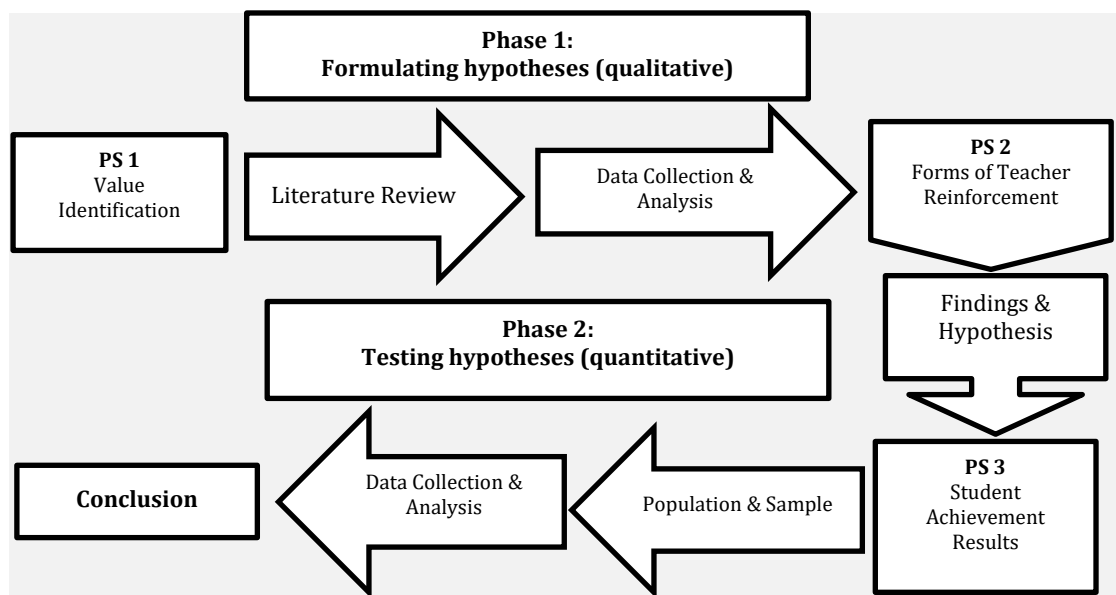

Figure 1. The research flow using Sequential Exploratory Research Design (Adapted from Creswell in Malini H, 2020)

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[31] Cindy Stern et al., "Methodological Guidance for the Conduct of Mixed Methods Systematic Reviews," *JBI Evidence Synthesis* 18, no. 10 (2020): 2108–18.

[32] Patrick Mikalef et al., "Big Data Analytics and Firm Performance: Findings from a Mixed-Method Approach," *Journal of Business Research* 98, no. July 2018 (2019): 261–76, https://doi.org/10.1016/j.jbusres.2019.01.044.

[33] Patricia Leavy, *Research Design: Quantitative, Qualitative, Mixed Methods, Arts-Based, and Community-Based Participatory Research Approaches* (Guilford Publications, 2022), https://www.google.com/books?hl=id&lr=&id=qUiKEAAAQBAJ&oi=fnd&pg=PP1&dq=mixed+m ethods+approach&ots=RxJfFkGmcN&sig=sSrR0bQP24ofjj9Fq_AF_sx9mIs.

[34] Stern et al., "Methodological Guidance for the Conduct of Mixed Methods Systematic Reviews."

Time and Location

The research is conducted in the city of Palopo, South Sulawesi, which consists of 9 districts with a total population of 81 elementary/MI (Madrasah Ibtidaiyah) education units (School Data of Palopo City - Dapodikdasmen, n.d.). The student population is 17,647 (Student Data of Palopo City - Dapodikdasmen, n.d.). For further details regarding the population of educational units and students, refer to the table below:

Table 1. The Population of Educational Units in the 9 Districts of Palopo City

Region	The Number of Elementary Schools / District	Public Elementary Schools	Private Elementary Schools	Students
Wara District	17	12	5	2,419
Bara District	10	9	1	4,790
Wara Timur District	13	8	5	2,379
Wara Utara District	8	6	2	3,183
Telluwanua District	10	9	1	1,299
Wara Barat District	10	9	1	1,617
Wara Selatan District	4	3	1	844
Mungkajang District	5	5	0	630
Sendana District	4	4	0	486
Total	**81**	**65**	**16**	**17.647**

Data Source: (Student Data of Palopo City - Dapodikdasmen, n.d.)

Population and Sample

The population of primary education units (SD/MI) in Palopo City is 81 at the SD/MI level. This study determined the sample size using the Slovin formula, i.e., n = N / (1 + (N x e²)), resulting in a sample of 27 teacher informants. In selecting teacher samples, the research team employed non-probability sampling and purposive sampling techniques with the following criteria[35]: firstly, schools must have teachers and students who are Muslims; secondly, teachers must teach Islamic Religious Education and Moral Education subjects; thirdly, sampled students must be Muslims in the fifth grade. Using these criteria, 27 teachers were chosen as informants for this research.

Research Instrument

In this research, the research team utilizes three types of instruments. Firstly, direct observation is conducted on Islamic Religious Education and Moral Education teaching processes in 27 elementary/MI schools in Palopo City, previously determined as the research sample. Secondly, interviews were carried out by the research team with

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[35] Steve Campbell et al., "Purposive Sampling: Complex or Simple? Research Case Examples," *Journal of Research in Nursing* 25, no. 8 (2020): 652–61, https://doi.org/10.1177/1744987120927206.

27 Islamic Religious Education and Moral Education teachers selected as informants based on the predetermined school sampling. The questions posed and the received answers are recorded using devices to facilitate verbatim transcription and substantive analysis for subsequent stages. Thirdly, a questionnaire consisting of a set of statements is administered by the research team in two sessions at different times. The research team assigns weights to each response using the Guttman scale. For each positive statement, a score of 1 is given for agreement and 0 for disagreement. Conversely, for each negative statement, a score of 1 is given for disagreement and a score of 0 for agreement. This meticulous process is designed to obtain comprehensive and relevant data regarding the teaching of Islamic Religious Education and Moral Education in the context of this research.

4.FINDINGS

4.1 Identification of Discipline Values Implemented by Teachers through the Content of Islamic Religious Education and Moral Character in Primary Education Units in the City of Palopo

The material on Islamic religious education and moral character follows the value of discipline, as both emphasize integrity in all aspects of life. Discipline, characterized by the ability for self-direction with minimal reliance on external factors, plays a crucial role in shaping robust character and ethical behavior. Within the Islamic context, discipline encompasses dimensions such as justice, equality, and transparency, extensively expounded upon in the Quran.

Meanwhile, moral character can also help strengthen the value of discipline by cultivating good character and ethics within individuals. Moral character emphasizes values such as Commitment, Punctuality, Prioritization, Planning, Focus, Diligence, Obedience, and Consistency, all closely related to the integrity and morality required to reinforce the value of discipline. The results of the alignment of the material with each validated sub-indicator by experts are detailed in the table below:
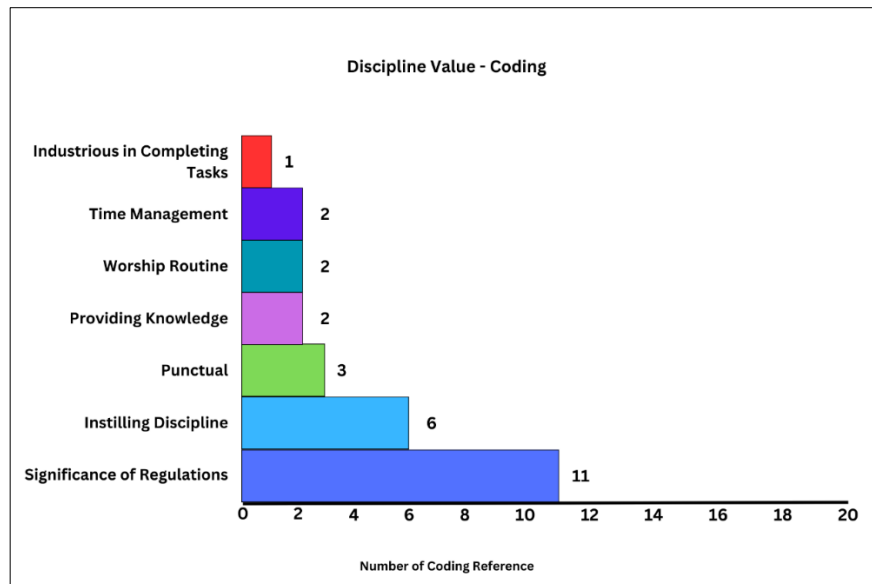
Indicator Value vs Subject Matter Topics		Sub-Indicator Values vs Discussion of Material		
Indicator Value	**Subject Matter Topics**	**Sub-Indicator Values**		**Discussion of Material**
Discipline	**Chapter 2** Getting Closer to the Names of Allah	1	Commitment	*Not Found*
	Chapter 3 I Am a Pious Child	2	Punctuality	**Chapter** 2 (p. 42) **Chapter** 4 (p. 88, 98, 100) **Chapter** 7 (p. 160,178)
	Chapter 4 Living Generously through Sharing	3	Prioritization	*Not Found*

Indicator Value vs Subject Matter Topics		Sub-Indicator Values vs Discussion of Material	
Indicator Value	**Subject Matter Topics**	**Sub-Indicator Values**	**Discussion of Material**
	Chapter 6 Living in Peace through Togetherness	4 Planning	**Chapter** 4 (p. 89)
		5 Focus	*Not Found*
		6 Diligence	**Chapter** 6 (p. 138)
	Chapter 7 When Life Comes to a Halt	7 Obedience	**Chapter** 2 (p. 39) **Chapter** 3 (p. 63) **Chapter** 4 (p. 88,91,97) **Chapter** 7 (p. 174)
		8 Consistency	**Chapter** 3 (p. 63,64)

The search results for the alignment of anti-corruption value indicators in the book "Islamic Religious Education and Moral Character" for Grade V reveal that there is alignment between the content in the book and the discipline value indicators. A total of 5 topics in the book "Islamic Religious Education and Moral Character for Grade V" have been proven to be relevant to the discipline value indicators. Furthermore, the analysis of sub-indicators of discipline values reveals that several sub-indicators also correspond to the chapters in the book. Discipline sub-indicators that include "punctuality," "planning," "diligence," "obedience," and "consistency" have aligned with the five chapters of the material. Thus, the book "Islamic Religious Education and Moral Character for Grade V" can be considered an effective tool in building awareness about the importance of strengthening discipline values needed to shape positive character in students' daily lives. The role of teachers in delivering this material and implementing discipline values in everyday school practices is crucial in the educational context.

4.2 The Forms of Strengthening Discipline Values Implemented by Teachers through the Content of Islamic Religious Education and Moral Character in Primary Education Units in the City of Palopo

Next, the research field interview results from informants (Islamic religious education and moral character teachers) are presented. The interview data was processed using the N-Vivo 12 Plus application. The reinforcement of discipline values implemented by teachers in the primary education units in the City of Palopo is presented in the following chart below:

Source: N-Vivo data analysis

Figure 2. Discipline Value Reference Coding

The analysis of interviews with 27 participating teachers, processed through reference coding, provides a comprehensive overview of strategies for strengthening discipline values in the context of Islamic Religious Education and Moral Character learning in the primary education environment. The data identified several systematically implemented efforts to enhance student discipline. Respect for rules emerged as the most dominant step, with 11 out of 27 informants emphasizing the importance of compliance with established norms and rules. Instilling disciplined attitudes, punctuality, time management, and providing education, religious routines, and diligence in completing tasks were also key focuses in reinforcing discipline values.

Moreover, the interviews revealed that the consistent application of uniform consequences for rule violations demonstrates the school's commitment to upholding discipline values. This finding reflects that respecting rules is the primary foundation in shaping commitment, diligence, obedience, and consistency, critical sub-indicators for achieving effective discipline. The uniform consequences for rule violations signify implementing these values without exceptions. This discovery provides a deeper understanding of discipline reinforcement strategies in the primary education environment, emphasizing the fundamental values underlying them.

4.3 Students Understanding of Discipline Values through the Content of Islamic Religious Education and Moral Character in Primary Education Units in the City of Palopo

This study reveals that teachers' efforts to integrate discipline values into the Islamic Religious Education and Moral Character curriculum in Palopo City have yielded significant results. Most students demonstrate a good to very good understanding of the discipline values taught, indicating the effectiveness of the delivered content and teaching methods teachers employ in conveying the anti-corruption message to students. A profound understanding of these discipline values is

crucial to prevent disruptions in the learning process and facilitate easier absorption of conveyed information.

However, the research also highlights the existence of a portion of students who still require additional attention. This finding suggests room for improvement in the learning process, encompassing content delivery, teaching methods, and the character education approach applied. Teachers may consider self-evaluation, revisiting the curriculum, and implementing more interactive and engaging teaching methods to ensure each student can absorb and comprehend the anti-corruption values more easily.

Although the research results indicate a positive trend, continuous efforts from teachers are necessary to ensure that every student understands and internalizes the anti-corruption values effectively. Through quality and sustainable education, it is hoped that the younger generation of Palopo City will grow into individuals responsible for their actions and decisions, thereby positively impacting the development of a more moral and ethical society.

5. DISCUSSION

5.1 Identification of Discipline Values Implemented by Teachers through the Content of Islamic Religious Education and Moral Character in Primary Education Units in Palopo City

The research findings reveal that the discussed material emphasizes fundamental principles such as timeliness, planning, diligence, obedience, and consistency in daily life. Within the framework of teaching disciplinary values, particularly in Islamic Religious Education, students are instructed to adhere to rules and norms and internalize moral values that will guide them in facing various challenges in their daily lives[36]. Furthermore, character education is acknowledged as an effective means to shape students' character, providing an essential moral foundation for making wise decisions, overcoming trials, and evolving into responsible individuals[37].

The research results affirm that the Grade V Islamic Religious Education and Character Education book is concretely relevant to the indicators of disciplinary values. The sub-indicator analysis also illustrates the alignment between various sub-indicators and the content found in the book, such as timeliness, planning, diligence, obedience, and consistency. Therefore, this book is considered an effective tool in aiding the formation of students' awareness regarding good time management, emphasis on task priorities, and focus on achieving their educational goals in their daily routines. The role of teachers in delivering this material and applying these values in daily school practices is highly significant in the educational context[38]. The research findings provide a crucial foundation to ensure that religious and character education at the elementary level can effectively support disciplinary values.

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[36] Oktio Frenki Biantoro, "Urgenscy of Islamic Religious Education Teachers in Character Building for Students in Junior High Schools."

[37] Ihin Solihin, Aan Hasanah, and Hisny Fajrussalam, "Core Ethical Values of Character Education Based on Islamic Values in Islamic Boarding Schools," *International Journal on Advanced Science, Education, and Religion* 3, no. 2 (2020): 21–33, https://doi.org/10.33648/ijoaser.v3i2.51.

[38] Ninik Indawati et al., "Improving The Religious Character of Educators Through Exemplary of Principles," *AL-TANZIM: Jurnal Manajemen Pendidikan Islam* 6, no. 3 (2022): 789–801, https://doi.org/10.33650/al-tanzim.v6i3.3691.

5.2 The Forms of Discipline Value Reinforcement Conducted by Teachers through the Content of Islamic Religious Education and Moral Education in Basic Education Units in the City of Palopo

Strengthening the discipline values in teaching by Islamic education and character education teachers in primary education units in the city of Palopo involves several detailed strategies. Firstly, in explaining rules and consequences, teachers need to communicate in detail the rules that apply in the class and the consequences students will face if these rules are violated. By providing in-depth understanding, students will be more motivated to comprehend and adhere to the rules and recognize the urgency of discipline in the context of learning[39].

The second step is enforcing rules consistently and fairly. Teachers need to implement these rules without exceptions so that students feel that each individual is treated fairly[40]. Consistency in enforcing rules provides firmness towards norms and the value of discipline, creating a structured and reliable learning environment[41].

The next detailed step is to provide recognition for discipline. Teachers can implement a clear and measurable reward system, such as giving praise, certificates of appreciation, or other positive feedback to students who exhibit disciplined behavior[42]. These rewards can serve as positive stimuli for students to maintain good levels of discipline. On the other hand, imposing consequences for indiscipline should also be proportionate. Teachers must ensure that each action or behavior violating the rules receives appropriate and meaningful consequences[43]. It will help students understand that indiscipline has negative consequences and stimulate behavioral change. The effectiveness of time management also plays a crucial role in strengthening discipline values. Teachers can teach students how to manage time well, provide assignments with clear deadlines, and oversee the structured implementation of time[44]. Thus, students understand the value of discipline and develop critical time management skills[45].

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[39] Nurhasnah et al., "The Development of Character Education Curriculum Model for Islamic Elementary Schools in Muaro Jambi," *Journal of Physics: Conference Series* 1471, no. 1 (2020), https://doi.org/10.1088/1742-6596/1471/1/012030.

[40] Eniwati Khaidir and Fitriah M. Suud, "Islamic Education in Developing Students ' Characters At As-Shofa Islamic High School ," *International Journal of Islamic Educational Psychology* 1, no. 1 (2020): 50–63, https://journal.umy.ac.id/index.php/ijiep/article/download/8518/5356.

[41] Mirzon Daheri, "Religious Moderation, Inclusive, and Global Citizenship as New Directions for Islamic Religious Education in Madrasah," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 1 (2022): 64–77, https://doi.org/10.31538/nzh.v5i1.1853.

[42] Maslani Maslani et al., "Implementation of Character Education in Islamic Education," *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia* 9, no. 1 (2023): 521, https://doi.org/10.29210/1202322884.

[43] Siti Dewi Maharani, Zulela MS, and Nadiroh Nadiroh, "Transformation of The Value of Religious Characters in Civic Education Learning in Elementary Schools," *International Journal of Multicultural and Multireligious Understanding* 6, no. 2 (2019): 295, https://doi.org/10.18415/ijmmu.v6i2.683.

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[45] Khaidir and Suud, "Islamic Education in Developing Students ' Characters At As-Shofa Islamic High School ,."

Furthermore, encouraging students to take responsibility for tasks and assignments can be realized through participative learning methods. Teachers can delegate responsibility to students in planning and completing their tasks. It not only teaches discipline but also fosters independent and responsible attitudes[46].

Finally, setting a good example of discipline requires teachers to be consistent role models in demonstrating disciplined behavior. Teachers can arrive on time, complete tasks promptly, and adhere to the applicable rules[47]. Through these real-life examples, students can emulate and apply disciplined behavior daily.

Implementing these strategies is expected to create a structured learning environment that respects and nurtures discipline values in students in the city of Palopo. The role of teachers as facilitators, communicators, and exemplary models significantly impacts shaping students' character and behavior.

5.3 The Results of the Achievement of Discipline Value Reinforcement Conducted by Teachers through the Content of Islamic Religious Education and Moral Education in Basic Education Units in the City of Palopo

Islamic Religious Education and Moral Character Education play a central role in shaping the character and worldview of students, especially in the effort to prevent radicalism in Palopo. The achieved success reflects a strong commitment from the Palopo city government to strengthen discipline values among the younger generation through education. It is hoped that through the efforts of strengthening discipline values, a peaceful, tolerant, and diversity-respecting society will be created.

This research provides a positive overview of the disciplinary education approach that has been integrated into the curriculum of Islamic Religious Education and Moral Character Education in Palopo. This approach has the potential to serve as a model that can be adopted by other regions facing similar challenges. Despite the positive results, efforts to strengthen discipline should not stop here. Continuous monitoring and evaluation are necessary to ensure that the curriculum and teaching methods remain relevant to the evolving social and ideological developments[48].

Furthermore, close collaboration between the government, schools, and the community is crucial to maintaining the success of this program[49]. Active support and participation from all parties will ensure the sustainability of anti-radicalism education and help create a more structured and productive environment for the younger

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[46] Irnie Victorynie, M Husnaini, and Noor Amili, "Model of Religious Character Education: A Case Study in Al-Hilal Islamic Primary School Bekasi, Indonesia," *Journal of Social Studies (JSS)* 16, no. 2 (2020): 103–20, https://doi.org/10.21831/jss.v16i2.

[47] Indawati et al., "Improving The Religious Character of Educators Through Exemplary of Principles."

[48] Elihami Elihami, "An Innovation of Character of Islamic Religious Studies Education Towards Education 4.0 in Elementary School: Bibliometric Reviews," *Jurnal Basicedu* 6, no. 1 (2021): 146–56, https://doi.org/10.31004/basicedu.v6i1.1832.

[49] Evi Nur Fajri Wijaya, Sri Marmoah, and Tri Murwaningsih, *Disciplined Character Education to Realize Independent Learners at Elementary School* (Atlantis Press SARL, 2023), https://doi.org/10.2991/978-2-38476-114-2_38.

generation[50]. By continuing to take appropriate steps, Palopo and other regions have the potential to continue playing a role in creating a disciplined society.

The reinforcement of discipline values through the teaching of Islamic Religious Education and Moral Character Education has a profound impact on the development of students. One significant achievement is the formation of a positive character. Students will internalize attitudes of obedience to rules, responsibility, and orderliness in their daily lives[51]. This process also encourages the development of self-management skills, where students learn to manage their time, plan, and maintain focus, making them independent and responsible individuals[52].

In addition, Islamic education and moral character education will lead students to delve into moral and ethical values. They will understand the importance of integrity, honesty, and consistency in shaping character. Awareness of responsibility also becomes a focus, where students become more conscious of the consequences of every action and their responsibilities[53].

Improved academic achievement is also a result of strong discipline, as disciplined students tend to have good study habits[54]. Furthermore, the reinforcement of discipline values creates a positive learning environment in the classroom, establishing a well-organized and well-managed atmosphere, providing students with a sense of security, and enhancing their focus[55].

Students with strong discipline will develop orderly habits, such as punctuality, completing tasks accurately, and understanding the importance of planning[56]. Additionally, Islamic education provides a foundation for tolerance, cooperation, and justice, contributing positively to forming a harmonious society that respects diversity[57].

Beyond internal benefits, the reinforcement of discipline values also plays a role in preventing potential radical behavior. Balanced Islamic education and disciplinary values can shield students from the influence of extremism. Finally, students with strong discipline values are likelier to have positive social relationships, interact well

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[50] Hisny Fajrussalam, Agus Salim Mansyur, and Qiqi Yuliati Zaqiah, "Gaining Education Character Based on Cultural Sundanese Values: The Innovation of Islamic Education Curriculum in Facing Era Society 5.0," *Jurnal Iqra': Kajian Ilmu Pendidikan* 5, no. 1 (2020): 104–19.

[51] Muis et al., "Role of the Islamic Education Teacher in the Moral Improvement of Learners."

[52] Abidin and Murtadlo, "Curriculum Development of Multicultural-Based Islamic Education As an Effort To Weaver Religious Moderation Values in Indonesia."

[53] Nurhasnah et al., "The Development of Character Education Curriculum Model for Islamic Elementary Schools in Muaro Jambi."

[54] Imam Mujahid, "Islamic Orthodoxy-Based Character Education: Creating Moderate Muslim in a Modern Pesantren in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (2021): 185–212, https://doi.org/10.18326/ijims.v11i2.185-212.

[55] Wijaya, Marmoah, and Murwaningsih, *Disciplined Character Education to Realize Independent Learners at Elementary School.*

[56] Elihami, "An Innovation of Character of Islamic Religious Studies Education Towards Education 4.0 in Elementary School: Bibliometric Reviews."

[57] Solihin, Hasanah, and Fajrussalam, "Core Ethical Values of Character Education Based on Islamic Values in Islamic Boarding Schools."

in groups, respect others, and uphold social norms. Through these achievement processes, the reinforcement of discipline values becomes a crucial foundation for the personal development of students and has the potential to shape a more harmonious, responsible, and ethical society.

6. CONCLUSION

The research conducted in the City of Palopo reveals a strong alignment between the content of Islamic Religious Education and Moral Character Education in primary education units and the reinforcement of discipline values. The study highlights the fundamental principles emphasized in the curriculum, such as timeliness, planning, diligence, obedience, and consistency, which contribute significantly to character development. Teachers in Palopo City play a crucial role in implementing systematic strategies to strengthen discipline values, including clear communication of rules, consistent enforcement, recognition, consequences for indiscipline, effective time management, encouragement of responsibility, and setting a positive example. The success achieved reflects a commitment to creating a peaceful and tolerant society, although the study underscores the need for continuous monitoring, evaluation, and collaboration to ensure the sustainability and relevance of anti-radicalism education.

The research emphasizes the multifaceted benefits of disciplined students, ranging from positive character formation to academic achievement and the prevention of potential radical behavior. It underscores the importance of teachers as key influencers in shaping student behavior and character. The findings suggest that ongoing efforts and collaborative initiatives are essential to maintain the enduring impact of discipline reinforcement in contributing to a responsible and ethical society in Palopo City.

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