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IMPLEMENTATION OF ISLAMIC RELIGIOUS EDUCATION VALUES AS AN ADAPTIVE STRATEGY TO OVERCOME STUDENT DISCIPLINE VIOLATIONS IN THE CONTEMPORARY ERA

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Abstrak

Pelanggaran disiplin siswa menjadi tantangan utama dalam dunia pendidikan, terutama di era kontemporer yang ditandai oleh perkembangan teknologi dan perubahan sosial yang pesat. Penelitian ini bertujuan untuk mengidentifikasi strategi adaptif yang dapat diterapkan dalam menanggulangi pelanggaran disiplin siswa serta menganalisis tantangan dan solusi yang relevan dari perspektif Pendidikan Agama Islam (PAI). Penelitian ini menggunakan metode studi kepustakaan sebagai pendekatan. Studi kepustakaan adalah suatu metode penelitian yang bertujuan untuk menghasilkan tulisan dengan merujuk pada telaah literatur yang sudah ada. Hasil penelitian menunjukkan bahwa strategi yang melibatkan pendekatan restoratif, penguatan karakter berbasis nilai-nilai keislaman, serta pemanfaatan teknologi dalam pengelolaan disiplin terbukti lebih efektif dibandingkan metode konvensional yang bersifat represif. Prinsip-prinsip dalam PAI seperti tarbiyah ruhiyah, pembinaan akhlak, dan keteladanan (uswah hasanah) berperan penting dalam membentuk kesadaran spiritual moral siswa. Tantangan utama yang dihadapi meliputi kurangnya keterlibatan orang tua, pengaruh media sosial, serta keterbatasan sumber daya sekolah. Solusi yang diusulkan mencakup peningkatan kerja sama antara sekolah, orang tua, dan komunitas, serta pemanfaatan teknologi secara bijak untuk mendukung pembentukan karakter islami siswa. Dengan menerapkan strategi adaptif yang tepat dan berlandaskan dengan nilai-nilai PAI, pelanggaran disiplin siswa dapat diminimalkan, menciptakan lingkungan belajar yang kondusif dan harmonis.

Kata kunci: (strategi adaptif, pelanggaran disiplin, pendidikan, tantangan, solusi)

Abstract

Student disciplinary violations have become a significant educational challenge, particularly in rapid technological advancement and social change. This study aims to identify adaptive strategies that can be implemented to address student disciplinary violations and to analyse relevant challenges and solutions from the perspective of Islamic Religious Education. This research employs a literature review method, a research approach that aims to produce written work based on the analysis of existing literature. The findings indicate that strategies involving restorative approaches, character

strengthening based on Islamic values, and the wise use of technology in discipline management are more effective than conventional, repressive methods. Principles in Islamic education, such as spiritual development (*tarbiyah ruhiyah*), moral cultivation (*akhlaq*), and exemplary behaviour (*uswah hasanah*), play a significant role in shaping students' spiritual and moral awareness. The main challenges include the lack of parental involvement, the influence of social media, and limited school resources. Proposed solutions include enhancing collaboration between schools, parents, and communities and using technology to support the development of students' Islamic character. By implementing appropriate adaptive strategies grounded in Islamic values, student disciplinary violations can be minimised, creating a more conducive and harmonious learning environment.

Keywords: Adaptive Strategies, Disciplinary Violations, Education, Challenges, Solutions

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A. INTRODUCTION

In the rapidly growing digital era, discipline remains an important element in achieving success, both in the world of education and in social life. Discipline is not only about complying with regulations, but also an integral part of character building and strengthening 21st-century competencies that students need to adapt to the dynamics of the times (Putri, D. A., 2022). Therefore, students and educators need to instil a disciplined attitude to obey social norms and rules and prevent deviant behaviour that can interfere with the learning process.

In Indonesia, violations of student discipline are still a problem that needs serious attention. Several reports show that disciplinary violations at the junior high school level, such as tardiness, absenteeism, uniform violations, and bullying, have increased significantly after the COVID-19 pandemic. One of the approaches widely applied in fostering student discipline is the preparation of clear and consistent rules, namely by involving the active participation of students. However, delays are still a serious challenge. A study at MTs Bahrul Ulum Bulu Balen Bojonegoro showed that 57% of students often arrive late, indicating a more comprehensive solution (Manshur, 2020). This problem indicates the weak instillation of character values in the education system. In this case, Islamic Religious Education (PAI) plays an important role because it instils fundamental values such as trust, obedience to rules, time discipline, and social responsibility as part of noble morals. These values are in line with the goals of national education in shaping Indonesian people who have faith, piety, and noble character (Fauzi, M, 2021) For this reason, many schools have begun to implement teacher-student discussions in designing a classroom code of ethics as a form of instilling a sense of responsibility (Sari, R., Utami, L., 2021).

Various adaptive approaches have been applied in building student discipline. Among them are the active involvement of students in preparing school codes of conduct, the awarding of rewards for positive behaviour, the use of restorative approaches, and the use of digital technology in monitoring student attendance and assignments. For example, SMP 10 Surabaya, which uses award cards such as "Kartu Bintang", has reduced the delay rate by up to 30% in

one semester (Rahmawati, A., 2023). In addition, approaches such as *the Restorative Circle* help students reflect on mistakes social-emotionally (Yuliana, I., Safitri, L. A., 2022), and assertive communication training for teachers have been shown to reduce classroom conflicts (Setiawan, M., 2020)

The teacher-student communication factor also plays an important role. Assertive communication training for teachers at SD Yogyakarta, for example, helps to create a dialogue atmosphere and reduce conflict in the classroom (Setiawan, A., 2020). Another approach that is no less important is the integration of social-emotional learning (SEL) in the curriculum, which in Bandung has been proven to be able to improve conflict resolution skills and reduce bullying cases (Nugroho, R. A., 2021). Technological support also strengthens discipline management, such as using the digital attendance application at SMKN 1 Panyabungan, which provides real-time data to supervise student discipline (SMKN 1 Panyabungan, 2025). These adaptive strategies are considered more effective than authoritative approaches because they encourage engagement, appreciation, and ease of monitoring discipline through technology (Putri, D. A., 2022). For example, using digital platforms for assignment collection has been proven to improve discipline in timely collection while making it easier to monitor student progress.

Islamic Religious Education (in Bahasa, abbreviated as PAI) has an important role in instilling the values of student discipline. Not only as a normative subject, PAI is also a means of character formation through values such as *amanah* (responsibility), *istiqamah* (consistency), obedience to rules, and *ihsan* (doing good even though not supervised). These values encourage discipline that grows out of self-awareness, not solely because of external coercion. In Islam, discipline is part of worship, reflecting obedience to Allah SWT, so it has a deep spiritual dimension.

Adaptive strategies for instilling discipline can be implemented by integrating PAI values into students' learning activities and daily lives. Teachers can relate PAI material to students' real lives, such as the importance of punctuality and responsibility in using digital media. Religious practices such as tadarus, congregational prayer, and daily reflection also help form a positive routine. Restorative approaches that align with the concept of repentance in Islam, such as repentance of nasuha, can also be a means for students to correct mistakes in a constructive, not punitive way (Putri, G.S. et. al., 2025).

Technology can also support the development of disciplines based on Islamic values. When combined with spiritual guidance from PAI teachers, the digital presence app and online assignment platform allow for more effective discipline monitoring while strengthening students' self-awareness. In addition, the integration between PAI values and social-emotional learning (SEL) also strengthens aspects of responsibility, empathy, and self-control (Ambarwati, A. P. et.al, 2023). Thus, integrating PAI values in adaptive strategies forms outwardly obedient students and individuals who are moral, reflective, and spiritually responsible.

Various previous studies have focused more on analysing student discipline violations related to technical and administrative aspects. For example, in the research of Febrika, A., and Hidayat, A. (2022), it was stated that the most frequent violations committed by students were late coming to school and not doing assignments. Meanwhile, in another study by Hasibuan,

W.F. (2021), the dominant violations were found in the aspects of absence without information and violations of school attributes. Of the two studies, the focus is on the form and frequency of the violation, not on the approach to its settlement in a valued or spiritual way. In contrast to this study, which focuses on how the values of Islamic Religious Education can be implemented as an adaptive strategy to overcome student disciplinary violations more comprehensively. This research not only maps the types of offences, but also offers a solution-based approach based on religious values that includes awareness, responsibility, and student character formation in the contemporary era.

Thus, this research has the potential to positively impact the quality of education in educational institutions, especially in forming a disciplined and orderly environment. This research also provides an in-depth understanding that Islamic religious education has an important role in shaping the character of students who obey rules and regulations. If students get good examples from teachers, good character will also be built in them. Therefore, teachers must also have intense spirituality and religiosity to become exemplary figures.

B. RESEARCH METHODS

This research was conducted using a literature study approach, which relies on searching and studying various literature sources that are relevant to the research topic. The study focuses on adaptive strategies in enforcing student discipline through Islamic Religious Education learning in the digital era. The research process begins with formulating research focuses and questions, then continues with the search for appropriate literature sources. The literature criteria used include direct relevance to the topic, coming from credible sources such as scientific journals and academic works, and being published in the last ten years to keep it current. A literature search uses relevant keywords through various platforms such as Google Scholar, DOAJ, Garuda, and ResearchGate. Once the literature is collected, the sources are classified by theme, analysed qualitatively, and compiled into a theoretical framework supporting the core discussion. This approach provides a strong theoretical and contextual foundation while helping to answer the problems raised in this study.

C. FINDINGS AND DISCUSSION

1. Factors Causing the Increase in Disciplinary Violations in the Current Context

Discipline can be interpreted as obedience to rules and regulations in the school environment. Disciplinary violations generally arise due to violations of regulations, caused by internal (students' habits, attitudes, interests, values, and morals) and external factors (family, peers, school conditions, and subjects). Forming discipline attitudes requires the active involvement of parents, teachers, schools, and students. Values in Islamic Religious Education, such as responsibility, obedience, and self-control, can be the foundation for fostering students' awareness and self-control. Meanwhile, undisciplined behaviour reflects a lack of appreciation for Islamic values of faith and morals. Students' attitudes and actions respond to learning experiences and environmental influences. Obedience to school regulations reflects the internalisation of PAI values, such as obedience to leaders (ulul amri) and maintaining trust.

Discipline not only shows obedience to the rules that apply in schools, but is also a form of servitude to Allah through acts of obedience. The main goal is to form an orderly behaviour

following religious values. However, forming disciplinary habits is difficult; the influence of the environment and the weak strengthening of religious values in students' daily lives can be challenging. Several factors can make a person irresponsible when studying at school. Such factors include the influence of a less supportive environment or the lack of strengthening religious values in students' daily lives.

a. Internal Factors

Internal factors include aspects from within students that are influenced by the family environment (Afriani, 2023). In Islamic education, a harmonious and Islamic parenting style will encourage the formation of discipline, responsibility, and good morals. As the Prophet said, "Every child is born in a state of fitrah, so it is the parents who make him a Jew, a Christian, or a Magi" (HR. Bukhari and Muslim). This hadith emphasises the role of parents in shaping children's fundamental values.

The family is an official social institution consisting of father, mother, and child. In the home, parents unconsciously teach children through their every behaviour and action, which the child will witness and exemplify. If the family is not harmonious or does not set an example in discipline, students tend to experience moral confusion. In PAI, exemplary (uswah hasanah) is the most effective method in shaping character. Therefore, PAI values such as *murāqabah* (the awareness that Allah is always watching) can also be an internal controller for students to be disciplined, even when they are not supervised.

Therefore, schools strive to discipline student learning by applying regulations optimally. The measures taken include school assignment checks, sanctions for students who do not complete assignments or arrive late, and strict handling of serious violations such as brawls or smoking. The school will not give light penalties for serious violations, as it is feared that students will consider them trivial. To form a disciplined attitude, teachers need to be firm but still keep the burden on students not too heavy.

Thus, family harmony, parental attention, and exemplary behaviour are the main factors forming discipline. On the other hand, family conflicts, lack of affection, and economic conditions that require children to work can trigger violations of school rules, such as tardiness, fatigue during study, and involvement in hostile actions. Therefore, the active involvement of parents in the life of children is essential as a form of prevention of indisciplined behaviour.

b. External Factors

External factors come from outside the student, especially the school environment. Schools as formal educational institutions are responsible for providing structures that support disciplinary behaviour through socialised discipline from the beginning of entry. (Dwi Utari, n.d.). According to Hasbullah, the school is the second educational environment after the home, where all elements such as students, teachers, administrative staff, and counsellors interact to carry out the learning process in an orderly and systematic manner. This process reminds us of the importance of adab in Islam, where every individual will be taught to behave in an orderly manner, respect time, and abide by the rules to implement Islamic teachings that prioritise discipline and responsibility. The Prophet said, "Indeed, Allah loves a person when he does a job, he does it with itqan (earnestness and professionalism)" HR. Thabrani.

The role of teachers is very central in shaping student discipline. Teachers are not only material presenters, but also role models. The quality of teacher interaction, engaging teaching methods, and classroom management skills directly affect student engagement in the learning process and adherence to rules. Errors in class management or monotonous methods can decrease interest in learning and encourage disciplinary violations.

Another factor that often causes students to violate discipline at school is the influence of associations in daily life. For example, many students come home late because they are too engrossed in playing with their friends until late at night. This results in them lacking discipline in doing schoolwork, having difficulty waking up early, and finally arriving late to school. In Islam, the importance of choosing a good friend has been emphasised in the hadith of the Prophet PBUH: "A person depends on the religion of his close friend. So see who is his close friend." (HR. Abu Dawud and Tirmidhi). A good friendship environment will encourage children to remind each other and grow in discipline, while a bad environment will plunge them into an indisciplined attitude. Thus, it can be concluded that students' interactions outside of school are still not going well, as they have difficulty adjusting to the school environment and life outside of school.

This research contributes to the multidimensional understanding of student discipline from an Islamic perspective. Theoretically, the results of this study expand the discourse in Islamic education and educational psychology about the integral role of family and school in shaping student behaviour that is in harmony with the values of *Akhlakul karimah*. Principles such as *tarbiyah ruhiyah* (spiritual development), *uswah hasanah* (example), and *ta'dib* (adab education) are important bases in the formation of disciplined character.

Practically, this research emphasises the need for synergy between school and family in building discipline as part of worship and service to Allah. Teachers and education staff are not only tasked with delivering teaching materials, but also carry the mandate as *murabbi* (spiritual educators) who foster students' character with patience, example, and compassion. Learning strategies must strengthen Amanah's values, istiqamah's, and obedience to the authorities to create discipline that grows from awareness, not coercion.

By comprehensively understanding internal and external factors, educational institutions can develop disciplinary policies that are not only technically effective but also build an Islamic learning ecosystem that encourages the formation of students who obey the rules, are responsible, and have noble character, following the goals of Islamic education.

2. Challenges in Overcoming Student Discipline Violations in the Contemporary Era

Discipline is the main foundation in shaping the character of students. However, in the contemporary era full of social and technological dynamics, efforts to enforce it face increasingly complex challenges. This requires a new adaptive approach, but still based on Islamic values that view discipline as part of faith. The following are the challenges in overcoming student disciplinary violations in the contemporary era:

a. The Influence of Technology and Social Media

Technological advances and the development of social media have a double impact on students. On the one hand, technology facilitates access to information and

learning. However, on the other hand, the main distraction can interfere with the focus of learning and open up opportunities for disciplinary violations (Dowling, S., 2020). Some of the challenges that arise due to technology and social media include:

1) Distractions in Learning

Distraction is a distraction that makes students lose focus when learning, both in class and in independent learning. The cause can come from within (e.g. fatigue or lack of motivation) or from the outside, such as using gadgets to play games, accessing social media, or watching videos during lessons

2) Cyberbullying and Social Conflict

Bullying is no longer limited to the physical environment, but also occurs through digital media. Cyberbullying includes insults, spreading rumours, and threats through social media, which can have severe emotional impacts on victims (Hinduja, S., n.d.).

3) Access to Negative Content

Students can now easily access harmful content, such as violence, pornography, hate speech, or hoaxes. The lack of supervision makes them vulnerable to content that can affect morals and behaviour (Pratama, D., 2022)

b. Lack of Parental Involvement in Discipline Formation

The family plays a key role in forming a child's character. However, the busyness of parents in the modern era makes attention less focused on children's development (Nomaguchi, K., 2020). The impacts of a lack of parental involvement include:

1) Lack of Supervision at Home

The lack of parental control, especially in the use of technology, leaves children free to explore content that is not necessarily appropriate for their age (Radesky, J.S., Weeks, H. M., 2020).

2) Inconsistent Parenting

Indecisiveness in setting rules can lead to confusion in children, especially if the rules change for no apparent reason (Smith, J. R., 2020).

3) Lack of Communication between School and Parents

Without a good relationship between school and parents, it is challenging to address discipline problems comprehensively.

c. Changing Mindsets of Generation Z and Alpha

Generation Z (born 1997–2012) and Generation Alpha (born after 2013) have different characteristics from previous generations. They are freer and more expressive, and they reject authoritarian discipline approaches. Some of the challenges that arise as a result of this generation's change in mindset: (Anderson, M., n.d.),

1) More Critical of Authority

Students now tend to question illogical rules, according to them. This attitude can be positive if directed correctly, but it can also be an obstacle if not addressed wisely (Paul, R., 2021)

2) Prioritising Freedom and Flexibility

They prefer a dialogical and open approach to learning and do not like rigid systems.

3) Easily Bored and Less Focused

Exposure to fast and interactive content in digital media makes them less resistant to the long and monotonous learning process. This challenge demands innovation in learning methods.

d. The Influence of the Social Environment

The environment in which students associate also significantly affects their discipline. If they are in a less conducive environment, their chances of violating discipline will be even greater. Influencing factors include:

1) Peer Influence

Peers can be motivators in increasing the spirit of learning, building discipline habits, and supporting social and emotional development. However, on the other hand, a poor friendship environment can also encourage deviant behaviour, such as violating school rules, being lazy to study, and engaging in harmful actions such as bullying or juvenile delinquency.

2) Consumptive Lifestyle and Hedonism

A consumptive lifestyle is spending money or wanting things excessively without considering needs. At the same time, hedonism is a mindset that prioritises personal pleasure and satisfaction without regard to moral values or responsibilities.

3) Juvenile Delinquency

These misdemeanours can be mild, such as skipping school, speaking abusively, or fighting teachers and parents, to more serious ones such as bullying, fights, drug abuse, and other criminal acts ("Office of Juvenile Justice and Delinquency Prevention," 2020).

3. Adaptive Strategies That Can Be Applied to Effectively Address Disciplinary Violations

During the continuous development of the times, having a disciplined attitude is one of the main keys to achieving success—every individual, whether a student or an educator, must instil and develop discipline. With strong discipline, a person can obey the rules and norms that apply in society. This makes discipline a solid foundation to prevent various actions that can damage morals.

In this journal, we will review some strategies to maintain student discipline. The first strategy is to set clear rules and apply them consistently. Well-designed rules will help students understand the expectations set for them. Therefore, teachers have an important role in conveying rules firmly and enforcing them consistently. It is recommended that the rules made are simple, specific, and realistic so that they are easy for students to understand and obey.

a. Positive Reinforcement: To help students feel comfortable with the rules being applied, rewards or praise can be given as a form of encouragement for good behaviour. In Islam, rewarding righteous deeds is part of targhib (positive motivation). The Prophet PBUH praised his companions for their good deeds (HR.

Bukhari). This shows that appreciation for good behaviour can foster students' enthusiasm to remain disciplined and honest.

b. Restorative Approach: This approach focuses on relationship repair and recovery for the impact caused by poor behaviour. Islam's concept of *ishlah* (reconciliation) aligns with the restorative approach: restoring damaged relationships and inviting the perpetrator to realise his mistakes without hurting his self-esteem. In education, students who make mistakes are not necessarily punished in a repressive manner, but are invited to dialogue to realise the impact of their actions and make improvements. This approach fosters empathy and moral responsibility, as well as prevents the emergence of excessive resentment or shame. The Restorative approach makes the student an active subject in self-improvement, not a mere object of punishment.

c. Effective communication: Teachers' communication ability is the main instrument in building healthy relationships with students. In Islam, good communication is reflected in qaulan sadida (true and correct words) and qaulan layyina (gentle words) as the Prophet exemplifies. Effective communication involves conveying instructions and empathic listening, understanding students' emotional backgrounds, and conveying expectations. When two-way communication is full of appreciation, students feel valued and more cooperative in following school rules.

d. Development of social and emotional skills: Social and emotional skills are the foundation for forming a student's character. Islamic education strongly emphasises *tazkiyatun nafs* (purification of the soul) and *tahdzib al-akhlaq* (moral construction). Students are invited to recognise their emotions, manage conflicts, and establish healthy social relationships through school programs such as group activities, cooperative games, and reflective discussions. This ability plays a significant role in lowering negative behaviour and increasing internal disciplinary capacity, as students learn to be aware of the impact of their actions on others.

e. Classroom management: Effective classroom management creates an orderly, conducive, and safe learning environment. In Islam, order reflects a part of faith, as in the "al-nazhafah min al-iman" principle, which refers to physical cleanliness and order in systems and behaviour. Teachers who can manage the classroom well not only manage seating or schedules, but also manage social dynamics, respond wisely to conflicts, and anticipate distractions that may arise. Professionally managed classes will encourage students to be more disciplined because they feel they have a structured space.

f. Student discipline: Discipline is not just obedience to rules, but reflects the internalisation of values in students. The success of teachers in instilling disciplinary values can be seen from behavioural changes, not just momentary compliance. The Ministry of Education and Culture sets discipline indicators such as attendance, schedule adherence, and behaviour ethics. In the Islamic perspective, the values of discipline are part of noble morals. Therefore, implementing discipline must be done in an educative and transformative manner, not repressively.

g. Compliance in discipline: School discipline is a concrete form of the vision and mission of the educational institution. Regulations are not just administrative instruments, but value guides. Student adherence to discipline indicates the institution's success in forming a strong school culture. In the framework of Islam, regulations that are made fairly and well socialised become a means of character education. Teachers play the role of role models and facilitators so that rules are not only obeyed for fear of punishment, but because they are understood as a need for the common good.

h. Regularity in doing assignments: One of the leading indicators of the success of the teaching strategy teachers implement is the extent of student discipline in doing the assigned assignments.

i. Attendance and punctuality: On-time attendance is a form of student commitment to learning. In the Islamic context, time is a mandate, and tardiness is a form of neglect of that mandate. Teachers need to provide examples and reinforcement to students who are consistently present and on time. An approach that is too punishing for tardiness can be replaced with a more reflective and educational approach so that students realise the importance of time management.

j. Timely collection of tasks: Collecting tasks on schedule reflects responsibility and discipline. Teachers who set deadlines consistently, provide constructive feedback, and relate this process to Islamic values (such as responsibility, honesty, and trust) will be able to form technically obedient and morally aware students. The emphasis on punctuality also strengthens a productive academic culture.

Teachers always give assignments that must be done at home to improve the quality of learning. Students are expected to be able to submit the assignment according to the predetermined time. Accuracy in collecting assignments is not only a measure of student discipline, but also reflects the success of teachers in compiling and supervising the learning process.

A concrete example of applying adaptive strategies in the context of Islamic Religious Education can be found in one of the Tsanawiyah Madrasah in Surabaya, where PAI teachers combine digital approaches and Islamic values in learning. Teachers use Google Classroom to submit daily assignments on memorising Qur'anic verses and summaries of the Prophet's exemplary stories. Each task is accompanied by a moral message that refers to a verse or hadith, such as the importance of keeping promises (QS. Al-Mā'idah: 1) and responsibility as a servant of Allah. Students who collect assignments on time receive appreciation through a digital badge that reads "Amanah Student Today". This strategy has fostered discipline while instilling Islamic values in students' daily lives.

The findings of this article are in line with research by Fauziyah N. (2022), which states that the integration of Islamic values such as *amanah* (responsible), *istiqamah* (consistent), and obedience to rules is an important foundation in the formation of student discipline character. The research also shows that when religious values are taught contextually and adaptively, students are obedient to external rules and driven by internal awareness as a form of worship to God.

However, unlike this article, which emphasises the role of teachers in implementing strategies, research by Syamsuddin. M (2020) shows that parental involvement in habituating PAI values at home also plays a significant role in fostering discipline. Thus, a collaborative approach between schools, teachers, students, and families is the key to achieving sustainable discipline values.

From this analysis, it can be concluded that adaptive strategies in maintaining discipline, especially in the context of Islamic Religious Education, do not only focus on technical aspects such as the collection of assignments or class rules. However, according to Islamic teachings, it must also foster spiritual, emotional, and social values. With this holistic approach, student discipline is formal and part of forming a true Muslim character.

D. CONCLUSION

Discipline serves as a cornerstone in shaping students into responsible and independent individuals. This research highlights that adaptive strategies for enforcing discipline, when aligned with the values of Islamic Religious Education, are more effective in addressing contemporary student discipline issues. Approaches such as fostering character based on trust, spiritual development *(tarbiyah ruhiyah)*, and digital tools support a holistic formation of discipline that encompasses behavioural, spiritual, and moral dimensions.

The study's key findings reveal that common disciplinary issues like lateness and truancy can be reduced through appreciative and participatory methods, such as using "star cards" and co-creating codes of conduct. PAI values, including *istiqamah* (consistency), *amanah* (responsibility), and punctuality, motivate students to follow school rules willingly. Unlike prior studies that mainly addressed violations from a technical perspective, this research proposes an integrative model that blends religious principles, restorative practices, and technological tools as a comprehensive disciplinary strategy.

Maintaining discipline among students in today's context is a complex challenge. Major obstacles include the rapid growth of digital technology and social media, minimal parental involvement, and the evolving attitudes of Generations Z and Alpha. Although technology is intended to enhance learning, it often becomes a source of distraction, cyberbullying, and exposure to inappropriate content. Furthermore, inadequate supervision and inconsistent parenting practices hinder the instilling of disciplined character. Today's students tend to be more critical of authority, value personal freedom, and are quickly disengaged, making conventional discipline methods less effective.

Consequently, it is essential to implement a discipline strategy that is adaptable and contextually relevant, yet firmly grounded in Islamic moral values. Collaboration among schools, families, and the wider community is vital in nurturing a culture of discipline that arises not from coercion, but from students' awareness and faith. The adaptive strategies employed in Islamic educational institutions demonstrate how PAI teachers strategically cultivate discipline through dialogic, digital, and spiritual means. Thus, the study broadens the scope of PAI's influence in character development and classroom management in the 21st century. Core PAI values such as responsibility (*amanah*), excellence (*ihsan*), consistency (*istiqamah*), and the exemplary model (*uswah hasanah*) are both spiritually significant and practically effective in modern discipline enforcement.

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