

Reward and Punishment as Educational Strategies in Enhancing Students' Discipline in Congregational Qiyamullail Prayer

Dini Permana Sari¹, Asraffun Zuam Maulana²

^{1,2} Postgraduate Program, Islamic University of Depok, West Java, Indonesia

Article Info

Article history:

Received Oct 30, 2025

Revised Nov 28, 2025

Accepted Dec 26, 2025

Online First Dec 28, 2025

Keywords:

Discipline
Punishment
Qiyamullail Prayer
Reward
Students

ABSTRACT

Purpose of the study: This study aims to describe the implementation of reward and punishment strategies in improving students' discipline in performing congregational qiyamullail prayer at Integrated Islamic Junior High School Insan Mandiri Greenville boarding school.

Methodology: This study employed a qualitative method using a Participatory Action Research (PAR) approach. Data were collected through structured observation, in-depth interviews, and documentation. The participants consisted of boarding students, dormitory head, worship coordinator, and teachers, selected using purposive sampling technique.

Main Findings: The results indicate that reward and punishment effectively improved students' discipline in congregational qiyamullail prayer. Participation increased by 18.75% through verbal appreciation, 27.1% with simple material rewards, 43.75% through religious reprimands, and reached 95% after strengthened punishment involving cleaning duties.

Novelty/Originality of this study: This study offers empirical evidence on the structured application of reward and punishment within Islamic boarding school worship activities using a PAR approach, highlighting a progressive and educational disciplinary model that integrates spiritual development with behavioral reinforcement strategies.

This is an open access article under the [CC BY](https://creativecommons.org/licenses/by/4.0/) license



Corresponding Author:

Dini Permana Sari

Postgraduate Program, Islamic University of Depok, Sawangan Baru, Sawangan District, Depok City, West Java 16511, Indonesia.

Email: dini.permanasari@uidepok.ac.id

1. INTRODUCTION

Islam plays an important role in guiding human beings to develop good moral character. As a religion revealed by Allah SWT, Islam serves as a comprehensive guide for living daily life in accordance with divine values [1]. These guidelines are derived from the Qur'an and Hadith, which provide direction on how humans should behave and conduct themselves. In education, the goal of educating students is not only focused on the acquisition of knowledge but also emphasizes the formation of character and positive habits [2]-[4]. This is achieved by introducing students to Allah SWT, then gradually and continuously habituating them to carry out His commands and avoid His prohibitions.

The habituation of worship becomes an essential part of this process, as acts of worship not only strengthen the relationship between human beings and Allah SWT but also foster discipline, responsibility, and spiritual awareness [5]. One form of worship habituation that has high educational value is the *qiyamullail* prayer [6], [7]. However, the practice of *qiyamullail* prayer at Integrated Islamic Junior High School Insan Mandiri Greenville shows differences, as not all students demonstrate the same level of awareness and readiness in internalizing religious teachings, particularly in performing congregational *qiyamullail* prayer [8]. However, some

students experience difficulties in waking up and allocating time to participate in this worship consistently, resulting in a level of participation that is not proportional to the number of students residing in the boarding school environment.

In general, violations committed by students are related to a lack of discipline in complying with the rules and regulations enforced at school. When students commit violations, the school provides consequences or punishment as a form of guidance and character development. From the perspective of behavioral theory, particularly according to B.F. Skinner, the consequences received by students influence subsequent behavior, determining whether the behavior will be repeated or discontinued [9]. Skinner emphasized that behavioral change can be shaped through reinforcement, in the form of both reward and punishment. Punishment is given to reduce undesirable behavior, while reward is used to strengthen desired behavior [10]-[12]. In the context of education, punishment functions as a formative tool to prevent students from repeating violations and to encourage greater discipline in complying with the rules established by the school [13]-[15].

Based on these conditions, the author formulates the research problem of whether the implementation of reward and punishment can improve discipline in performing *qiyamullail* prayer. This study aims to examine the implementation and effectiveness of reward and punishment in enhancing students' discipline in performing *qiyamullail* prayer at Integrated Islamic Junior High School Insan Mandiri Greenville. The findings of this study are expected to contribute to the evaluation of educational methods in improving students' discipline in performing *qiyamullail* prayer and to serve as a basis for decision-making for educators and school principals in selecting appropriate techniques or methods to enhance discipline in congregational *qiyamullail* prayer among students.

2. RESEARCH METHOD

This study employs a qualitative method using a Participatory Action Research (PAR) approach, which aims to implement concrete and continuous actions to improve and deepen understanding of the conditions under investigation. Participatory Action Research (PAR) consists of three interrelated elements that form a cyclical process, namely participation, research, and action [16]. The results of participatory research are then implemented in the form of concrete actions. Actions based on accurate participatory research are more targeted and aligned with the needs of the research subjects [17]. Conversely, actions that are not grounded in the actual problems and conditions of the research subjects are likely to be ineffective. Therefore, after the implementation of actions, the research does not end, but is continued through evaluation and reflection activities [18]. The results of evaluation and reflection then serve as the basis for subsequent research, allowing the process to continue in a sustainable manner until the expected improvements are achieved.

The research subjects or informants were selected using purposive sampling, in which the informants were required to meet specific criteria in accordance with the research objectives [19]-[21]. These criteria included individuals involved in the implementation of *qiyamullail* prayer at Integrated Islamic Junior High School Insan Mandiri Greenville. A total of 15 informants were selected, consisting of boarding students, the head of the dormitory, the coordinator of worship activities, and teachers involved in guiding students' religious practices [22].

The research procedure employed a Participatory Action Research (PAR) approach using O'Brien's model, which consists of four stages: planning, action implementation, observation, and reflection [23]. The data collection techniques in this study included observation, interviews, and documentation [24]. The observation activities were conducted gradually over a period of three days to obtain a clear picture of students' participation patterns and consistency in performing congregational *qiyamullail* prayer. The results of these observations served as the basis for designing and implementing formative actions through the application of reward and punishment in the subsequent stage.

During the initial observation stage, students demonstrated a fairly good level of understanding of the rules and objectives of performing congregational *qiyamullail* prayer. Some students were able to respond appropriately to guidance from dormitory supervisors, such as being prepared to wake up and participate in the sequence of worship activities according to the established schedule. However, students' involvement in congregational *qiyamullail* prayer had not yet reached an optimal level. During the activity, some students were still found to be inconsistent in terms of attendance and time discipline. This condition indicates that although students possess an understanding of the importance of congregational *qiyamullail* prayer, its application in the form of actual behavior still requires further guidance to develop sustainable habits.

The observation on the second day was conducted in the context of the implementation of congregational *qiyamullail* prayer within the boarding school environment. At this stage, it was observed that some students still required a relatively long response time to wake up and prepare for worship, even though clear instructions had been provided by the dormitory supervisors. This delayed response indicates difficulties in developing readiness and internal motivation to promptly participate in congregational *qiyamullail* activities. Although students

eventually participated in the worship, the delays and lack of preparedness suggest that the main challenge does not lie in their understanding of the rules, but rather in the habituation process and discipline in consistently implementing the worship practice.

On the third day, the implementation of congregational *qiyamullail* prayer showed a more positive response compared to the previous days. Improvements were observed when students received more intensive guidance, such as repeated reminders and direct instructions from dormitory supervisors. Through a habituation and repetition approach, some students began to demonstrate better readiness, both in waking up on time and in participating more orderly in the sequence of worship activities. In several cases, students who had previously been late were able to quickly adjust after receiving reminders or initial encouragement. This condition indicates that although worship discipline has not yet been fully established independently, approaches based on habituation and initial reinforcement have strong potential to increase students' participation in congregational *qiyamullail* prayer.

Based on the results of the initial observations, it can be concluded that the implementation of congregational *qiyamullail* prayer among boarding students has not yet been carried out consistently. Although some students demonstrate awareness and readiness to participate in the activity, others still experience difficulties related to time discipline and readiness to wake up. These differences in participation levels indicate that the habituation of *qiyamullail* worship still requires continuous guidance and reinforcement in order to develop into a firmly established habit among students.

3. RESULTS AND DISCUSSION

This study demonstrates that the implementation of reward and punishment in congregational *qiyamullail* prayer among boarding students at Integrated Islamic Junior High School Insan Mandiri Greenville has produced a significant positive impact. This is evidenced by an increase in students' attendance and participation levels from 18.75% to 95%. The improvement in the consistency of congregational *qiyamullail* prayer implementation was observed progressively across each action cycle conducted in this study, reflecting a shift in students' worship behavior toward greater discipline and regularity. The improvement in the implementation of congregational *qiyamullail* prayer among boarding students at Integrated Islamic Junior High School Insan Mandiri Greenville can be observed through each action cycle carried out in this study, as follows:

In Cycle I, the implementation of rewards in the form of verbal praise began to show a positive impact on the performance of congregational *qiyamullail* prayer among boarding students at Integrated Islamic Junior High School Insan Mandiri Greenville. This was indicated by an increase in the number of students participating in congregational *qiyamullail* prayer, from 5 students (approximately 10.4%) to 9 students (approximately 18.75%) out of a total of 48 boarding students.

In Cycle II, the provision of rewards in the form of simple gifts, such as worship equipment and stationery, had a positive impact on students' motivation. These rewards made students feel happy, acknowledged, and appreciated for their involvement in congregational *qiyamullail* prayer. As a result, the implementation of congregational *qiyamullail* prayer in the second cycle showed a greater improvement compared to the first cycle. This was reflected in the increase in the number of participating students from 9 students (approximately 18.75%) to 13 students (approximately 27.1%) out of a total of 48 boarding students at Integrated Islamic Junior High School Insan Mandiri Greenville.

In Cycle III, punishment was implemented in the form of reprimands for students who woke up late and did not immediately perform congregational *qiyamullail* prayer in the boarding school environment, as well as the obligation to read the Qur'an for one hour for students who did not participate in *qiyamullail* prayer without a clear reason. The implementation of this punishment showed fairly effective results in improving students' discipline. This was evidenced by an increase in the number of students performing congregational *qiyamullail* prayer, from 13 students (approximately 27.1%) in the previous cycle to 21 students (approximately 43.75%) out of a total of 48 boarding students at Integrated Islamic Junior High School Insan Mandiri Greenville.

In Cycle IV, punishment was implemented in the form of cleaning activities in students' rooms and the boarding school environment for students who woke up late or did not participate in congregational *qiyamullail* prayer without acceptable reasons. This form of punishment proved effective in fostering students' awareness of the importance of discipline in worship, while also providing an understanding of the consequences of violating established rules. This was evidenced in Cycle IV, which showed a significant increase in the implementation of congregational *qiyamullail* prayer from 43.75% in the previous cycle to 95%, with 46 out of 48 boarding students at Integrated Islamic Junior High School Insan Mandiri Greenville participating in the congregational *qiyamullail* prayer within the boarding school environment.

Based on the implementation of four action cycles, it can be concluded that the gradual and proportional application of reward and punishment is effective in improving the discipline of boarding students at Integrated Islamic Junior High School Insan Mandiri Greenville in performing congregational *qiyamullail* prayer. Rewards

in the initial cycles played a role in fostering students' motivation and interest, while punishment in the subsequent cycles functioned to strengthen discipline and compliance with established rules.

The combination of these two strategies resulted in a significant increase in participation, reaching 95% in the final cycle, indicating the development of collective and sustainable worship awareness within the boarding school environment.

Students' discipline was measured using the indicator of students' attendance in performing congregational *qiyamullail* prayer. The calculation of students' discipline levels was based on the percentage formula used as follows:

Percentage=	Number of Students Participating	X 100%
	Total Number of Students	
5	X 100% = 10,4166%	(Pre-Action Stage)
48		

Table 1. Improvement in the Implementation of Congregational Qiyamullail Prayer

Cycle	Number of Students Participating in Congregation	Percentage (%)	Description of Actions
Pre-Action Stage	5 students	10,4%	Initial condition before the implementation of reward and punishment
Cycle I	9 students	18,75%	Provision of reward in the form of verbal praise
Cycle II	13 students	27,1%	Provision of reward in the form of simple gifts
Cycle III	21 students	43,75%	Implementation of punishment in the form of reprimands and Qur'an reading
Cycle IV	46 students	95%	Punishment in the form of cleaning rooms and the boarding school environment

Total Number of Boarding Students at Integrated Islamic Junior High School Insan Mandiri Greenville = 48 Students

Table 1 shows a consistent increase in the performance of congregational *qiyamullail* prayer among boarding students at Integrated Islamic Junior High School Insan Mandiri Greenville across each action cycle. In the pre-action stage, students' participation level was still relatively low, at 10.4%. After the implementation of rewards in Cycle I and Cycle II, participation gradually increased, indicating that the provision of positive reinforcement was able to foster students' initial motivation to engage in worship activities. A more significant improvement was observed in Cycle III and Cycle IV following the implementation of formative punishments, where students' participation sharply increased, reaching 95% in the final cycle. These findings indicate that the gradual, proportional, and continuous application of reward and punishment is effective in enhancing students' discipline in performing congregational *qiyamullail* prayer within the boarding school environment.

Table 2. Interviews with Top Students in Congregational Qiyamullail Prayer

	<p>"At first, it was really difficult to wake up at night, but over time I became accustomed to it. I feel that performing <i>qiyamullail</i> prayer makes my heart calmer and my mind more focused when studying. When praying congregationally in the dormitory, it feels more motivating because it is done together. I also feel more disciplined and responsible with my time."</p> <p>Respondent: AI</p>
---	---

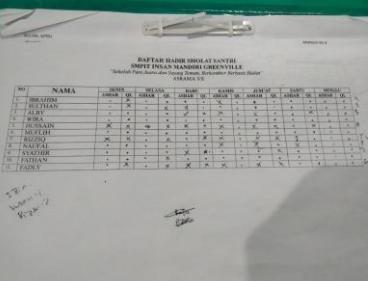
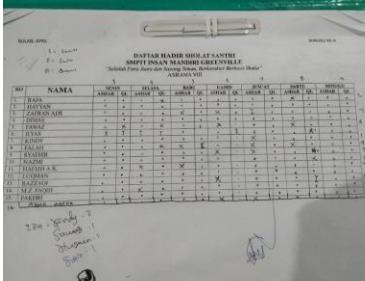
	<p>"Waking up at night was really hard at first, but once I got used to it, it became easier. Praying <i>qiyamullail</i> together with friends in the dormitory is fun and motivating. I also learn discipline and can manage my time better. My heart feels calmer, which makes it easier to study during the day." Respondent: AW</p>
	<p>"I think <i>qiyamullail</i> prayer is really important. It feels good to wake up at night to get closer to Allah, even though it's tiring at first. I also feel calmer and more comfortable when praying together with friends in the dormitory. Sometimes I think that if I do this regularly, it will make it easier to manage my life and study seriously in the future." Respondent: AR</p>
	<p>"For me, <i>qiyamullail</i> prayer makes my heart feel calm. Waking up at night was hard at first, but after trying it, I feel happy to worship together with friends in the dormitory. I also think more seriously about time and responsibility. It feels like I get new energy to study and carry out school activities more focused." Respondent: AF</p>
	<p>"I join <i>qiyamullail</i> prayer because my parents said it's important to make it a habit. Waking up at night was hard at first, but I've gotten used to it. Praying together with friends in the dormitory is also fun, so I'm not tired alone. It feels good because I can make my parents proud, and I also feel calmer and ready to study in the morning." Respondent: AS</p>

Table 3. Interviews with Students with Low Participation in Congregational Qiyamullail Prayer

	<p>"Sometimes it's really hard for me to wake up at night for <i>qiyamullail</i> prayer. I get sleepy, so I'm late or don't participate. But when I do join, I feel calmer and more comfortable. I want to participate more regularly, but it's hard to wake up on my own." Respondent: AHA</p>
	<p>"I rarely join <i>qiyamullail</i> prayer because I often wake up late. Sometimes I feel lazy, but I know the prayer is important. I want to be able to participate every night, but I need to get used to it first so I won't feel sleepy." Respondent: AM</p>

	<p>"I rarely join <i>qiayamullail</i> prayer because I'm tired after studying and school activities. Sometimes I join if my friends invite me, but it's hard to wake up on my own. I know performing night prayer is good, but sometimes I'm just too lazy to get up." Respondent: AF</p>
	<p>"Sometimes I don't join <i>qiayamullail</i> prayer because I oversleep and wake up late. I know night prayer is important, but it feels hard to be disciplined on my own. If there is a teacher who wakes me up, sometimes I get up, sometimes I don't." Respondent: AS</p>
	<p>"I rarely join night prayer because it's still hard for me to wake up from sleep. Sometimes I wake up but then go back to sleep. I want to be able to do it regularly, but I need to get used to it gradually." Respondent: AAS</p>

Table 4. Instrument for Monitoring Congregational Qiyamullail Prayer

		
Grade VII	Grade VIII	Grade IX

The *Muttaba'ah* *Qiyamullail* attendance record functions to monitor the boarding students' participation in congregational *qiayamullail* prayer, assess their discipline in waking up at night, and serve as the basis for implementing reward and punishment. This record includes the date, student names, attendance, wake-up time, special notes, and the supervisor's signature. Daily data are used to evaluate students' consistency, provide recognition for those who are disciplined, and follow up with students who are absent or late. Weekly or monthly summaries help determine students' attendance percentages, identify habitual patterns, and serve as official documentation for both the school and the research.

The findings presented in Table 4 indicate that the use of a structured *muttaba'ah* instrument plays a crucial role in supporting the implementation of reward and punishment within the Participatory Action Research (PAR) framework. The attendance record functions not only as a monitoring tool but also as a reflective instrument that enables dormitory supervisors and teachers to evaluate students' consistency in performing congregational *qiayamullail* prayer. Through daily and periodic documentation, patterns of students' discipline, delays, and absences can be systematically identified, allowing educators to design appropriate follow-up actions in each cycle of the PAR process.

Furthermore, the progressive increase in students' participation across the action cycles demonstrates that discipline in worship does not emerge instantly but is developed through a gradual process of habituation and reinforcement. In the initial cycles, rewards served as positive reinforcement that stimulated students' external

motivation and willingness to participate in *qiyamullail* prayer. This aligns with behavioristic learning theory, which emphasizes that rewarded behaviors are more likely to be repeated [25]-[27]. In the context of Islamic education, such reinforcement helps introduce students to disciplined worship practices in a supportive and encouraging manner.

In the subsequent cycles, the application of educational punishment contributed significantly to strengthening students' internal discipline and sense of responsibility. The punishments implemented in this study were corrective and educational in nature, such as Qur'an reading and cleaning activities, rather than punitive measures. These actions encouraged students to reflect on their behavior and understand the consequences of neglecting established rules. The sharp increase in participation to 95% in the final cycle indicates that well-designed punishment, when applied proportionally and consistently, can effectively foster awareness and discipline in religious practices.

Overall, the integration of reward, punishment, and systematic monitoring through the *muttaba'ah* instrument demonstrates that discipline in congregational *qiyamullail* prayer can be cultivated through a balanced and reflective educational approach. The PAR-based implementation allowed continuous evaluation and adjustment of strategies based on students' responses, resulting in sustainable behavioral change. These findings suggest that the combined use of reinforcement, corrective measures, and structured monitoring can serve as an effective model for improving worship discipline in Islamic boarding school settings.

The findings of this study have several important implications for the practice of Islamic education, particularly in boarding school settings. First, the successful implementation of reward and punishment demonstrates that discipline in worship activities can be systematically developed through structured educational strategies rather than relying solely on students' intrinsic awareness. This implies that educators and dormitory supervisors play a strategic role in shaping students' religious discipline by designing reinforcement systems that are educational, proportional, and aligned with Islamic values. The integration of worship discipline into daily routines also highlights the importance of institutional support in fostering sustainable religious habits among students [28]-[30].

Second, the application of the Participatory Action Research (PAR) approach has practical implications for educational management and instructional practices. The cyclical process of planning, action, observation, and reflection enables educators to continuously evaluate the effectiveness of disciplinary strategies and adjust them according to students' responses. This suggests that schools, particularly Islamic boarding schools, can adopt PAR not only as a research methodology but also as a practical framework for solving recurring educational and behavioral challenges related to worship, discipline, and character formation.

In terms of future research, further studies are recommended to explore the long-term sustainability of discipline developed through reward and punishment strategies. Future researchers may employ longitudinal designs to examine whether students maintain consistent *qiyamullail* practices after the reinforcement system is reduced or removed. Additionally, quantitative or mixed-method approaches could be used to measure the relationship between worship discipline and other variables, such as academic performance, self-regulation, or spiritual well-being, to provide a more comprehensive understanding of the impact of worship habituation.

Moreover, future research may expand the scope of participants and contexts by involving different educational levels, boarding school models, or cultural settings. Comparative studies between schools that implement similar reinforcement strategies and those that rely solely on intrinsic motivation could provide deeper insights into the effectiveness of reward and punishment in Islamic education. Exploring the perspectives of parents and alumni may also enrich the findings and contribute to the development of more holistic and sustainable models of worship discipline in educational institutions.

4. CONCLUSION

Based on the research findings, it can be concluded that the forms of reward implemented at Integrated Islamic Junior High School Insan Mandiri Greenville for boarding students in congregational *qiyamullail* prayer include verbal praise and simple gifts, such as worship equipment and stationery. Meanwhile, the forms of punishment applied include reprimands for students who wake up late or do not participate in *qiyamullail* prayer, as well as additional tasks such as reading the Qur'an or cleaning their rooms and the boarding school environment.

This is evidenced by the increased practice of congregational *qiyamullail* prayer among boarding students. Before the implementation of the reward and punishment method, only 10.4% of students participated in *qiyamullail* prayer. After applying this method, participation increased progressively: 18.75% in Cycle I, 27.1% in Cycle II, 43.75% in Cycle III, and finally 95% in Cycle IV, or the last action, out of a total of 48 boarding students at Integrated Islamic Junior High School Insan Mandiri Greenville.

Based on the research findings, it is recommended that the implementation of reward and punishment to improve discipline in congregational *qiyamullail* prayer be carried out consistently and continuously. The strategies for providing rewards and punishments should be tailored to students' characteristics and conditions to

more effectively motivate participation and cultivate awareness of the importance of worship discipline. In addition, active involvement of teachers, dormitory supervisors, and parents is crucial to support students in establishing a routine of night worship. Further research with a longer implementation period and a more diverse group of subjects could provide deeper insights into the effectiveness of these strategies in shaping students' discipline and spiritual character.

ACKNOWLEDGEMENTS

The author would like to express sincere gratitude to the Principal of SMP, the Head of the Boarding School, the *musyrif*, and all parties involved for their guidance, support, and cooperation throughout the research and writing of this article. Their assistance, direction, and contributions were invaluable in facilitating the implementation of the research and improving the quality of this study. The author also extends heartfelt appreciation to all respondents who willingly participated in this research. Their openness, cooperation, and active involvement provided meaningful data and insights that greatly contributed to the completion and validity of this scientific work.

REFERENCES

- [1] D. Zalsabella P, E. Ulfatul C, and M. Kamal, "Pentingnya Pendidikan Agama Islam dalam Meningkatkan Nilai Karakter dan Moral Anak di Masa Pandemi," *J. Islam. Educ.*, 2023, doi: 10.18860/jie.v9i1.22808.
- [2] M. A. Najwa Habiebah, "Hakikat Dan Tujuan Pendidikan Islam," *J. Penelit. Ilmu-Ilmu Sos.*, vol. 2, no. 2, 2024.
- [3] E. C. Gomez, "Impact of values education in daily lives of students: A qualitative study," *Southeast Asian J. Multidiscip. Stud.*, vol. 4, no. 1, 2024.
- [4] A. D. Pangesti, K. Fitrotuzzahra, and R. S. Untari, "Learner Characteristics to Form Character Development and Skills in Positive Habits," *Procedia Soc. Sci. Humanit.*, vol. 6, pp. 87–92, 2024.
- [5] S. Romlah and R. Rusdi, "Pendidikan Agama Islam Sebagai Pilar Pembentukan Moral Dan Etika," *Al-Ibrah J. Pendidik. dan Keilmuan Islam*, 2023, doi: 10.61815/alibrah.v8i1.249.
- [6] M. M. Zakiyah, "Character Building Through Growing Spiritual Values Based on The Quran of Surah Al-Muzammil Verses 1-8," *Int. J. Business, Law, Educ.*, vol. 4, no. 1, pp. 25–31, 2023.
- [7] T. Turwanto, O. T. Kurahman, L. Yulistiawati, T. M. Nasir, and R. Rahmatullah, "Implementation of Spiritual Education in Improving the Morals of Students at the Tahfizh Mutiara Darul Qur'an Islamic Boarding School, Ngamprah District, West Bandung Regency," *PALAPA*, vol. 11, no. 1, pp. 171–187, 2023.
- [8] Fatmawati and Akmad Asyari, "Strategi Guru Fiqih Dalam Meningkatkan Kesadaran Beribadah Siswa," *Walada J. Prim. Educ.*, vol. 1, no. 2, 2023, doi: 10.61798/wjpe.v1i2.6.
- [9] I. K. Ngurah Jaya Laksana, N. K. Suarni, and I. G. Margunayasa, "Implementation of Behavioristic Theory as an Effort to Increase Writing Delay in terms of Internal and External Factors of Students," *Psikostudia J. Psikol.*, vol. 12, no. 4, 2023, doi: 10.30872/psikostudia.v12i4.13908.
- [10] N. Faza, "Konsep Pendidikan Akhlak Perspektif Imam Al-Ghazali; Telaah Kitab Ihya Ulumuddin," *Dirosat J. Islam. Stud.*, 2021, doi: 10.28944/dirosat.v6i2.396.
- [11] R. Orji, A. Alslaity, and G. Chan, "Towards understanding the mechanism through which reward and punishment motivate or demotivate behaviours," *Behav. Inf. Technol.*, vol. 43, no. 6, pp. 1042–1066, 2024.
- [12] A. I. Saputri and C. Widyasari, "Application of reward and punishment to develop disciplinary behavior of early childhood," *Early Child. Res. J.*, vol. 4, no. 1, pp. 1–30, 2022.
- [13] G. P. Poudel, "Punishment in english language classroom: forms and effects," *English Lang. Teach. Perspect.*, vol. 7, no. 1–2, pp. 88–104, 2022.
- [14] M. Z. Rozikin, S. Ghozali, and D. Darmawan, "Teacher Adaptation and the Role of Educational Institutions to Foster Learner Discipline and Participation in the Classroom," *J. Soc. Sci. Stud.*, vol. 3, no. 1, pp. 199–212, 2023.
- [15] A. Zaenurrosyid and H. Sholihah, "Moral Governance and Discipline in Hybrid Tahfidh Pesantren: A Study of Millennial Qur'an Memorizers at School and Pesantren," *Santri J. Pesantren Fiqh Sos.*, vol. 6, no. 1, pp. 15–42, 2025.

[16] Elda Felani, Khusnul Fitria Istiqomah, and Inese Nurul Indah Sari, "Implementasi Strategi Participatory Action Research (Par)Untuk Mengoptimalkan Pengelolaan Sampah Berbasis Sekolah: Sebuah Pendekatan Inovatif Dan Berkelanjutan," *AN NAJAH (Jurnal Pendidik. Islam dan Sos. Keagamaan)*, vol. 4, no. 3, 2025.

[17] H. Mursalin, A. Azkiyannada, and T. Hidayat, "Pengembangan Konsep Pendidikan Islam Pada Surat Luqman Ayat 12-19 Berdasarkan Tafsir Al-Azhar Karya Hamka," *PARAMUROBI J. Pendidik. AGAMA Islam*, 2023, doi: 10.32699/paramurobi.v6i2.5932.

[18] I. A. Permatasari, "The Journalish : Social and Government KEBIJAKAN PUBLIK," *Situmorang, Chazali*, vol. 1, no. 1, 2020.

[19] M. Pahwa, A. Cavanagh, and M. Vanstone, "Key informants in applied qualitative health research," *Qual. Health Res.*, vol. 33, no. 14, pp. 1251–1261, 2023.

[20] M. Ahmad and S. Wilkins, "Purposive sampling in qualitative research: A framework for the entire journey," *Qual. Quant.*, vol. 59, no. 2, pp. 1461–1479, 2025.

[21] Shikha Tiwari, Ritu Tripathi, and Aarti Srivastava, "Exploring human experience through phenomenological research," *Int. J. Sci. Res. Arch.*, vol. 14, no. 1, 2025, doi: 10.30574/ijrsa.2025.14.1.0319.

[22] A. Zuam, "Membentuk Karakter Disiplin Dan Akhlak Mulia Melalui Pembelajaran Shalat Di Smpit Insan Mandiri Greenville Setu Bekasi, Jawa Barat," *J. Tarb. Jamiat Kheir*, 2023, doi: 10.62026/j.v1i2.23.

[23] S. Nurhayati, "Implementasi Metode Participatory Action Research dalam Pengabdian kepada Masyarakat," *J. Pengabdi. Masy. Nusant.*, 2023.

[24] L. Anggita, D. Eka, and C. Dewi, "Perbandingan Teknik Pengumpulan Data dan Instrumen Penelitian Tesis Pada Pendekatan Kualitatif dan Kuantitatif," *J. Soc. Sci. Res.*, vol. 4, 2024.

[25] R. E. Susetyarini *et al.*, "Learning Reform: Why does Behavioral Theory prevent interactive teaching?," *AMCA J. Community Dev.*, vol. 4, no. 1, pp. 43–50, 2024.

[26] X. Ma, A. Khattak, B. Ghani, and M. Huo, "Perceived overqualification in higher education institutions: Enhancing employee innovative behavior via creative self-confidence and harmonious workplace climate," *Curr. Psychol.*, vol. 43, no. 11, pp. 9826–9837, 2024.

[27] D. M. Rumbaugh, J. E. King, M. J. Beran, D. A. Washburn, and K. L. Gould, "A salience theory of learning and behavior: With perspectives on neurobiology and cognition," *Int. J. Primatol.*, vol. 28, no. 5, pp. 973–996, 2007.

[28] M. Habibulloh, M. A. Ridho, and M. Y. M. El-Yunusi, "The Transformation of School Culture Based on Spiritual Values as an Effort to Improve Student Discipline," *Int. J. Educ. Manag. Relig.*, vol. 1, no. 1, pp. 1–12, 2024.

[29] A. Nursobah, A. Arjuna, M. M. Ulhaq, and M. Ariska, "Integrative Model of Religious Habituation in Building Students Religious Character," *Fitrah J. Islam. Educ.*, vol. 6, no. 2, pp. 310–325, 2025.

[30] F. Fahmi, A. Rofiq, and I. A. Zuhriyah, "Transformation of Student Character Building through Religious-Based Child-Friendly School Programs: Responding to Challenges and Creating Sustainable Character Education Solutions," *Educ. J. Educ. Learn.*, vol. 2, no. 1, pp. 52–65, 2024.