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TEACHERS' STRATEGIES FOR INSTILLING DISCIPLINE IN CONDUCTING CONGREGATIONAL PRAYER AMONG STUDENTS AT THE AL-MANAR MODERN ISLAMIC BOARDING SCHOOL

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Abstract

Congregational prayer is a form of worship that holds significant spiritual and social value in Islam. The Al-Manar Modern Islamic Boarding School, as an Islamic educational institution, plays a strategic role in shaping the character, religious devotion and high discipline of its students. This study aims to analyse the strategies employed by teachers in instilling discipline regarding congregational prayer, as well as the challenges faced at the boarding school. This study employs a qualitative approach, utilising data collection methods including interviews, observation and documentation. The findings indicate that the planning and strategies for instilling discipline in congregational prayer are carried out in a structured and systematic manner by the Student Welfare Department. The main strategies include the establishment of clear rules and regulations with a points-based system for offences and a tiered system of sanctions; the application of *habituation* methods through consistent routines; intensive supervision by dormitory wardens and on-duty *supervisors*; and an emphasis on *role modelling* by all teachers and carers. This guidance is also supported by adequate facilities and infrastructure and the integration of material in Fiqh classes. Nevertheless, there are several significant challenges, which are classified as internal challenges (lack of intrinsic motivation/spiritual awareness and the physical/health conditions of the students), external and environmental challenges (differences in family backgrounds, negative influences during long holidays, and differences in understanding with parents regarding sanctions), as well as operational/psychological challenges (limited numbers of *supervisors* and challenges in dealing with students during puberty or their search for identity). This disciplinary guidance system strikes a balance between structural dimensions (rules and supervision) and spiritual dimensions (awareness and sincerity). The success of discipline is measured not only by formal compliance, but also by the development of a stable and enduring spiritual awareness within the students.

Keywords: *strategy, discipline, congregational prayer*

INTRODUCTION

Prayer in congregation is one of the acts of worship strongly emphasised in Islam as it holds both spiritual and social value. The Prophet also emphasised the virtue of prayer in congregation in his hadith:

Teachers' Strategies For Instilling Discipline

From 'Abdullah ibn 'Umar, may Allah be pleased with them both, that the Messenger of Allah, peace and blessings be upon him, said: 'Prayer in congregation is better than individual prayer by twenty-seven degrees

“Prayer in congregation is superior to praying alone by twenty-seven degrees” (Narrated by al-Bukhari and Muslim).

As an Islamic educational institution, the pesantren plays a strategic role in shaping the character of its students to be of noble character, devout in worship and highly disciplined. The pesantren's educational system, which combines a general curriculum with a religious curriculum, makes it an ideal environment for instilling values of discipline. Within the pesantren environment, students not only learn religious theories but also put them into practice directly in their daily lives through various spiritual and social activities. One way in which this discipline is fostered is through an emphasis on congregational prayer. However, the reality on the ground shows that instilling discipline in congregational prayer among students faces a range of complex challenges. The era of globalisation and modernisation has brought about significant changes in the mindset and behaviour of the younger generation, including boarding school students. Many students are beginning to display a lack of discipline in performing congregational prayer, such as arriving late at the mosque, failing to attend congregational prayer without a clear reason, lacking concentration during prayer, causing a commotion whilst in the mosque, or even displaying indifference to the call to prayer. Such circumstances present a distinct challenge for teachers in instilling the values of discipline in the students. (

This phenomenon is a serious concern for educators and boarding school administrators, as discipline in congregational prayer is a key indicator of the students' spiritual quality and character. In this regard, the role of teachers is crucial in fostering discipline amongst students through various educational approaches. Teachers do not merely act as instructors who deliver lesson content, but also as mentors and role models. The strategies employed by teachers—whether through setting a good example, establishing routines, providing motivation, or administering sanctions and rewards—are key factors in the successful instilling of discipline in congregational prayer (Afidah and Goffar 2024).

The complexity of instilling the discipline of congregational prayer in santri is also linked to psychological and sociological factors that influence their behaviour. From a psychological perspective, santri going through adolescence possess unique psychological characteristics, such as a search for identity, a desire for independence, and a tendency to challenge authority. These circumstances often result in students being less responsive to the rules and discipline enforced at the Islamic boarding school. Meanwhile, from a sociological perspective, the diverse family backgrounds and social environments of the students also influence their level of discipline in worship. Furthermore, the physical and social environment of the boarding school also affects the effectiveness of instilling discipline in congregational prayer. Inadequate

prayer facilities and a weak monitoring system can act as obstacles to efforts to instill discipline. (Rabbi'ah, Mukti, and Kurniawan 2025)

Based on the realities and issues outlined above, an in-depth study is required into effective and innovative strategies that teachers can implement to instill the values of discipline in congregational prayer among students, thereby enhancing the effectiveness of instilling such discipline, so that the educational objectives of Islamic boarding schools in shaping a generation of Muslims who are devout, disciplined, and of noble character can be optimally achieved. (Ruhdiyanto et al. 2024)

Research Methodology

This study employs a qualitative approach using a descriptive research design, which aims to describe and gain an in-depth understanding of the strategies used by teachers to instill discipline in congregational prayer among students at the Al-Manar Modern Islamic Boarding School. The qualitative approach was chosen because this study seeks to explore social phenomena and educational processes that cannot be measured numerically but must be understood through direct observation and interaction with the research subjects. With this approach, the researcher can obtain rich, in-depth and contextual data in line with the actual conditions in the field.

Data collection techniques in this study were carried out in three ways, namely observation, interviews, and documentation. Observations were conducted directly within the boarding school environment to observe the process of congregational prayer and the strategies applied by teachers in fostering discipline among students. In-depth interviews were conducted with relevant informants, including the head of the pesantren, teachers/ustadz, and students, in order to obtain accurate information regarding the strategies, obstacles, and outcomes achieved in instilling discipline in congregational prayer. Meanwhile, documentation was used to supplement the data through a review of relevant documents, such as the boarding school's activity schedule, rules and regulations, student guidance records, and other relevant archives. The data analysis technique in this study refers to Miles and Huberman's interactive analysis model, which comprises three stages: data reduction, data presentation, and drawing conclusions. Data reduction was carried out by sorting and focusing on data relevant to the research objectives. Subsequently, the data were presented in the form of a systematic narrative description to ensure ease of understanding. To ensure the validity of the data, this study employed triangulation techniques—namely, source triangulation and methodological triangulation—so that the validity of the data obtained could be scientifically substantiated.

Teachers' Strategies For Instilling Discipline

Results and Discussion Discussion

General description of the research site

The Al-Manâr Modern Islamic Boarding School, operating under the Bungong Jeumpa Aceh Besar Islamic Education and Orphan Care Foundation, is a private Islamic educational institution aimed at making a tangible contribution to the development of human resources and fostering well-rounded individuals possessing both intellectual and spiritual intelligence, for the advancement of religion, the nation and the state.

This educational institution was established in 1999 on a 3.5-hectare site on the initiative of the chairman of the Bungong Jeumpa Aceh Besar Foundation, H. Azhar Banyak (Abu Banyak Ulee Kareng), under notarial deed No. 30 dated 11 October 2000. It was officially opened by the Regent of Aceh Besar, Mr Drs. Sayuti Is, MM, on 23 July 2001, in the village of Lam Permei Cot Irie, Aceh Besar. As of the year 2025, the number of students stands at 1,005. There are 114 teachers, comprising 73 permanent foundation staff and 41 contract staff. The facilities currently available at the boarding school comprise 31 classrooms, of which only 20 are fit for use, 2 offices, 6 dormitories, 1 mosque, 1 computer room, 1 organisational office, and 1 student co-operative. (KENDAL and MUBAROK n.d.)

Over time, many members of the community have played a role in supporting the teaching and learning process and extracurricular activities for the students at this Islamic boarding school. Currently, thanks to the collaboration between the boarding school committee and the teaching staff, a student co-operative and a student canteen have been established. Furthermore, to nurture the talents and potential of the students, one football pitch, one basketball court, one volleyball court, one sepak takraw court and three tennis courts have been built; in addition, student-led activities in the fields of student organisations and scouting are now being carried out entirely by the students themselves.

The aims and objectives of establishing the Al-Manar Modern Islamic Boarding School are to nurture individuals who are faithful, knowledgeable and God-fearing, and who internalise and practise their faith in accordance with the guidance of the Qur'an and the Sunnah. To develop Muslim leaders who possess both intellectual and spiritual intelligence, who are steadfast in their knowledge and faith, and who are committed to the development of civil society, religion, the nation and the state. To develop human resources who are proficient in Islamic religious knowledge and general knowledge, possess adequate skills, and understand and live by the teachings of the Qur'an and the Sunnah. (Saputro and Shobahiya 2026)

Al-Manâr Modern Islamic Boarding School is committed to ensuring that, upon completing their education, its students achieve the following objectives and targets:

- 1) To prepare outstanding, high-calibre individuals with a view to establishing the 'khaira ummah'.
- 2) To develop and prepare human resources who possess a balanced mastery of religious and general knowledge, and who are proficient in Arabic as the language of religion and English as the language of science and technology.
- 3) Possesses skills in computing, agribusiness, Islamic architecture and computing in line with modern developments.
- 4) High-achieving and talented students are encouraged to continue their studies at universities specialising in religious studies or general education, both at home and abroad.

Al-Manâr Modern Islamic Boarding School follows an integrated education system combining the national curriculum of the Indonesian Ministry of Religious Affairs (Depag RI) and the Ministry of National Education (Depdiknas), the traditional Acehese dayah curriculum and the Gontor curriculum, based on the principles of continuity and professionalism in line with the revised K13 curriculum. The educational levels comprise Madrasah Tsanawiyah and Madrasah Aliyah, with students sitting the MTs National Examination (UAN) in their third year and the MA National Examination (UAN) in their sixth year.

In addition to the curricular education outlined above, Al-Manâr Modern Islamic Boarding School also offers extracurricular activities aimed at equipping students with practical skills, including: public speaking practice in three languages (Arabic, English and Indonesian), Qur'an memorisation and recitation practice, study of classical Islamic texts, scouting, computer skills, sports (football, volleyball, basketball, table tennis, sepak takraw), martial arts and Acehese rapai, organisational training, various competitions (quizzes, public speaking contests, classical Islamic text recitation contests, sports tournaments), furniture-making, architecture and carpentry skills, as well as skills in co-operatives, agribusiness and agriculture.

Teachers' planning in instilling discipline regarding congregational prayer among students at the Al-Manar Modern Islamic Boarding School

Based on the results of interviews, observations and documentation carried out by the researcher, it was found that teachers' planning to instil discipline in congregational prayer among students at the Al-Manar Modern Islamic Boarding School is carried out in a structured and systematic manner. Planning to instil discipline in congregational prayer begins with the drafting of annual and semester work programmes by the Student Welfare Department. Based on an interview with Ustadz Rahmadi Syukri, M.Pd, Head of the Student Welfare Department, he stated:

“We draw up a programme for fostering discipline amongst students, including discipline regarding congregational prayer, right from the start of the academic year. This programme is structured in stages— —beginning with the

Teachers' Strategies For Instilling Discipline

orientation period for new students and continuing with ongoing guidance throughout the year. All members of the student welfare team must understand the targets and strategies to be implemented.”

One key component of the planning is the establishment of clear rules regarding the obligation to perform congregational prayers and the associated consequences. Ustadzah Annisa Muflahah, the coordinator of female student welfare, explained:

“We have drawn up specific rules for congregational prayer. Every student must arrive on time before the iqamah is called. These rules are accompanied by a points-based system for offences and a tiered system of sanctions, ranging from verbal warnings to the wearing of a ‘violation hijab’ for female students and a ‘bald cap’ for male students.”

To ensure optimal supervision, the dormitory supervisors play an active role in this by waking the students, checking each student’s room and ensuring all students have left for the mosque on time. Ustadzah Fera Maulida, the dormitory supervisor, stated:

“At every prayer time, we dormitory supervisors always make the rounds of the students’ rooms to ensure they are ready and hurrying to the mosque, assisted by the student security team from OSPA (Al-Manar Islamic Boarding School Students’ Organisation).”

We also arrange a rota for the musyrif duty officers, who are responsible for monitoring the students’ attendance and discipline at every prayer time, organised by the student welfare department. Ustadzah Lisa Rahma Putri explained:

“At every prayer time, there is a male or female supervisor on duty. Our task is to bring the attendance register and check attendance, ensure the prayer rows are orderly, and record any students who are late or absent.”

Planning also includes preparing the facilities and infrastructure to support the smooth running of congregational prayers. Ustadz Ikramullah, who is part of the student welfare team and also serves as the mosque caretaker, explained:

“We ensure the mosque is clean and comfortable. We always check and maintain the sound system, lighting, ablution facilities, fans, and other prayer equipment.

The facilities provided include a clean mosque with good ventilation, a sound system for the adhan and iqamah, adequate lighting, fans, and clean wudu facilities with sufficient water.

Based on the findings obtained through interviews, observations and documentation, it can be concluded that the system for fostering discipline in

congregational prayer at the Al-Manar Modern Islamic Boarding School strikes a balance between the structural dimension— —and the spiritual dimension (awareness and sincerity). The student supervision team has successfully applied the theory of behaviour formation through repetition and external control, whilst simultaneously instilling religious moral values to foster intrinsic discipline. The collaboration between classical Islamic educational theory and modern educational theory demonstrates that the success of discipline is not only measured by formal compliance, but also by the emergence of a stable and enduring spiritual awareness within the students. The planning system implemented by the student supervision at the Al-Manar Modern Islamic Boarding School is in line with the modern educational management theory put forward by George R. Terry, which states that planning is the primary function in management and forms the basis for all other functions. In the context of Islamic education, this concept parallels Al-Ghazali's principle in **Ihya' Ulumuddin**, which emphasises the importance of **tanzhim** (planning) and **tartib** (organisation) in every educational process so that spiritual objectives can be effectively achieved. Thus, the care of students involves not merely regulating acts of worship, but creating a measurable, worship-based character education system. This can be analysed from several aspects, namely:

- 1) A Comprehensive Management Approach

The formulation of annual and semester work programmes by the Student Care Department demonstrates the application of sound management practices. Programmes are structured in stages, from the orientation period through to ongoing development. This comprehensive planning includes the requirement for all students to attend congregational prayers on time, the establishment of routines, supervision, and a tiered system of sanctions, involving the Student Welfare Department, dormitory supervisors, the Student Council (OSPA), and the mosque management committee. This demonstrates that the pesantren does not rely on a trial-and-error approach, but rather on careful and well-considered planning. (

- 2) A clear system of rules and sanctions

The establishment of specific rules and regulations, with a system of penalty points and a tiered sanctions system, demonstrates the application of the principle of reward and punishment in education. Sanctions range from verbal warnings to physical sanctions (removal of the hijab for female students and shaving the head for male students). This can have a tangible deterrent effect due to the visible nature of the sanctions, creating positive peer pressure as no student wishes to stand out by receiving a sanction, and training students to take responsibility for their actions.

- 3) Clear division of roles and responsibilities

Teachers' Strategies For Instilling Discipline

Starting with the dormitory supervisors who wake the students, check their rooms and ensure they go to the mosque; the student welfare department draws up duty rosters, takes attendance and checks presence; whilst OSPA assists with supervision through the student security team and mosque management, as well as ensuring the cleanliness, comfort and adequacy of facilities. This division of roles demonstrates the application of the principle **of organisation** in good management. With clear responsibilities, there is no overlap or gap in supervision. (Ruhdiyanto et al. 2024)

4) Preparation of supporting facilities and infrastructure

Attention to facilities and infrastructure (mosque cleanliness, sound system, lighting, fans, ablution facilities) demonstrates an understanding that the physical environment influences the quality of worship. A clean and comfortable mosque will make students feel at home and not feel compelled to come to the mosque. Conversely, if the mosque is dirty, hot, or uncomfortable, students will be reluctant to attend even if there are penalties.

Teachers' implementation of instilling discipline in congregational prayer amongst students at the Al-Manar Modern Islamic Boarding School

Once the plan has been drawn up, the next stage is the implementation of the programme to instil discipline in congregational prayer. Based on the results of observations and interviews, the researcher identified various efforts made by teachers to instil discipline in congregational prayer. (Usman et al. 2026)

The instilling of discipline begins as soon as new students enrol, through the Masa Ta'aruf Santri (MASTASA) programme, which lasts for one week. Ustadz Rizki Muliadi explained:

“During MASTASA, we focus on familiarising new students with all the boarding school's rules and regulations, including the obligation to pray in congregation. We train them to wake up on time, prepare for wudhu, walk in an orderly manner to the mosque, dress appropriately for the mosque, and observe the etiquette of congregational prayer. The sisters from the OSPA department also help to guide them.”

The main method applied is habituation through consistent daily routines. Ustadzah Murzakiyah stated:

“With a consistent daily routine, the students eventually get used to it. At first, they do need to be urged, especially for the Fajr prayer. But after two to three months, they are able to wake up on their own. Some even wake up before it is time for them to be woken up.”

Teachers' Strategies For Instilling Discipline

Supervision is carried out intensively by the boarding house wali and the care staff on duty. Based on the researcher's observations on 20 October 2025 at 15.30 WIB, the following was observed:

The boys' boarding house supervisor, Ustadz Hiskil, was walking round the boarding house, knocking on the door of every room. "Wake up, come on, wake up, it's time for Asr prayer at the mosque," his voice could be heard. Some students who were still fast asleep were woken by having their names called out. Meanwhile, the welfare staff on duty were already standing in front of the mosque to take the attendance of the students arriving there.

Ustadz Rizki Muliadi added:

"We don't just monitor attendance, but also the quality of the prayer. The supervisors walk round to ensure the rows are straight and close together, that no one is talking, and that everyone is fully focused. If anyone is messing about during prayer, we will reprimand them immediately after the prayer is over."

Al-Manar Modern Islamic Boarding School also utilises senior students as mentors for junior students. Ustadzah Hazirah explained:

"We have the OSPA (Al-Manar Boarding School Students' Organisation) programme here, which comprises various sections. The sections responsible for ensuring discipline in congregational prayer are the security and mosque management sections. They assist the dormitory supervisors and student welfare staff in maintaining discipline during congregational prayer."

Instilling discipline in congregational prayer is also integrated into classroom learning. Ustadz Ali Murtadho, S.Pd.I, a teacher of Fiqh, stated:

"In Fiqh lessons, we do not merely teach the theory of congregational prayer, but also provide hands-on practice. We assess the students' prayers, correcting any errors in recitation and movements. We also discuss the wisdom and benefits of congregational prayer in depth. The aim is for the students to understand why they must be disciplined."

A key factor in instilling discipline is the example set by the teachers and carers. Based on the researcher's observations, all teachers are always present on time for every congregational prayer. They also demonstrate proper etiquette and devotion during prayer. Ustadz Ikamullah emphasised:

"We cannot simply tell the students what to do without setting an example ourselves. We, the teachers and carers, must first demonstrate discipline. How can we expect to teach the students discipline if the teachers themselves are

Teachers' Strategies For Instilling Discipline

often late? Alhamdulillah, this has become part of the culture at our pesantren. Teachers are the students' primary role models."

Abqorie, a second-year student, remarked:

"I really admire the ustadz here. They always arrive at the mosque on time despite their busy schedules, even the senior ustadz. I feel ashamed if I'm late or absent. Especially the ustadz who teaches me – he's always at the mosque even when he's unwell. That's what motivates me."

During the implementation phase, the research findings showed that the main methods used were habituation, direct supervision and setting a good example. The provision of rewards for disciplined students and educational sanctions for those who broke the rules constituted a form of *operant conditioning*. On the other hand, the role models set by teachers and the care provided to students constitute the application of the concept of *'uswah hasanah'*, which serves as an effective means of internalising values, as students learn through observation and imitation. Strict supervision and direct involvement in the care of students also reinforce the principle of *'muraqabah'* in Islamic education, namely the awareness of being observed both by fellow human beings and by Allah. This process of external control, when implemented consistently, can foster internal control (self-control), which serves as an indicator of the success of character development. Thus, the student care strategy at the Al-Manar Modern Islamic Boarding School demonstrates a harmonious blend of behaviourist and moral-spiritual approaches. (Solehati and Riadi 2025)

1) The student orientation period (MASTASA) as the initial foundation

The one-week MASTASA programme serves as the gateway to the character development of new students. Students are introduced to the rules and regulations and receive hands-on training in congregational prayer under the guidance of senior students from OSPA.

2) Intensive supervision by multiple stakeholders

Supervision is carried out at multiple levels, starting with the dormitory wali waking students and checking their rooms, the pastoral care team taking attendance in front of the mosque, the musyrif monitoring the quality of prayer, and OSPA assisting with monitoring. Supervision focuses not only on attendance but also on the quality of prayer (straight rows, no talking, devotion). This demonstrates a focus on substance rather than mere formality. Many institutions focus solely on attendance without paying attention to the quality of worship. (Pohan, Murniati, and Bahrin 2023)

3) Empowerment of OSPA

OSPA's involvement, through the security and mosque management teams, in assisting boarding school supervisors and student care staff demonstrates an opportunity to develop leadership, responsibility and management skills. This is invaluable 'learning by doing'. With OSPA's assistance, the workload of teachers and carers is reduced, allowing them to focus on more strategic aspects of student development.

4) Teachers as role models

Setting a good example is the most powerful educational method. It is the primary way humans learn, particularly children and teenagers. When students see a teacher they respect being consistent in their discipline, a cognitive model forms in their minds: 'If even a teacher who is so busy and senior can be punctual, why can't I?' This is more effective than thousands of verbal admonitions. Consequently, consistency in setting an example is a major challenge. If a teacher is caught being inconsistent even once (for example, frequently arriving late or being absent without a clear reason), their credibility will collapse and their advice will no longer be taken seriously by the students. (Kloos 2015)

Challenges faced by teachers in instilling the discipline of congregational prayer among students at the Al-Manar Modern Islamic Boarding School

Although various efforts have been made, teachers still face several challenges in instilling discipline regarding congregational prayer. Based on the results of interviews and observations, the researcher identified the following challenges:

1) Lack of Internal Motivation

The main challenge faced is a lack of internal motivation amongst some students, particularly new students who are still in the adjustment phase. Ustadz Rizki Muliadi stated:

“The biggest challenge is fostering the students' internal awareness. There are students who attend congregational prayer only out of fear of punishment, not out of spiritual awareness. They are physically present but not fully engaged. This is what we find difficult to address because it involves a change in mindset.”

Ustadzah Hazirah added:

“Especially in the early days, new students often complain about having to get up early for the Fajr prayer. They do not yet understand the benefits. It takes months to instil the realisation that all of this is for their own good. Many of them also complain of being tired when prayer time comes and they are required to go to the mosque amidst their busy schedules.”

Teachers' Strategies For Instilling Discipline

It can be concluded that the students have not yet felt that these activities should be undertaken of their own volition and do not yet feel connected to these values, so they regard them as a burden rather than a necessity. Therefore, the solutions that can be implemented include organising special programmes (such as rihlah or mukhayyam) where students can experience a profound spiritual journey through night prayers, collective dhikr, or heartfelt religious talks (), as well as creating forums where students who have already experienced the benefits of congregational prayer can share their experiences with others.

2) Physical Condition and Health

Some students face physical challenges that hinder their discipline in congregational prayer. Ustadz Zikrullah explains:

“There are students who do indeed have health issues, such as difficulty getting up early due to anaemia, or those with certain illnesses that make them tire easily. We cannot treat them in the same way as healthy students. For cases like these, we work closely with the healthcare team to provide specialised monitoring.”

3) Different Family Backgrounds

The students come from a variety of family backgrounds, including varying levels of religious observance within their families. Ustadzah Lisa Rahma explains:

“Some santri come from very religious families and have been accustomed to praying in congregation since childhood. However, there are also those from families that pay less attention to religious practice. The latter group is more difficult to guide because they do not yet have a strong foundation from home. We have to start from scratch.”

The differences in the students' family backgrounds complicate the guidance process. Psychologically, students going through puberty and a search for identity sometimes display rebellious behaviour. This challenge requires a wise psychological approach rather than relying solely on disciplinary measures.

4) Limited Number of Supervisors

With a fairly large number of students, the student-to-supervisor ratio is still far from ideal. Ustadzah Murzakiyah explained:

“The reality on the ground is that a single supervisor has to oversee almost all the students, even with assistance from the student security team and the mosque management committee. This means supervision is not as thorough as it could be.

Sometimes students 'slip through' and do not attend congregational prayers because we are overwhelmed trying to check them one by one."

5) The Influence of the Environment During Holidays

When students are on holiday and return home, the habits they have formed are often disrupted. Ustadz Ahmad Fauzi explained:

"After every long holiday, we have to start the process of re-establishing these habits from scratch, especially for students whose discipline isn't maintained at home. They return with the habit of sleeping in, not praying in congregation, and some even skip prayers altogether. This is deeply concerning."

6) Differences in Understanding with Parents

Sometimes there are differences in understanding between the boarding school and parents regarding educational methods. Ustadz Rizki said:

"Some parents protest when their children are disciplined for not attending congregational prayers. They feel the punishment is too harsh or unnecessary. Yet this is part of the character-building process. We must be particularly patient in explaining to parents that this is for their children's own good."

Occasionally, parents protest against the sanctions imposed on their children. Parents feel the sanctions are too harsh, so the boarding school must be particularly patient in explaining that sanctions are part of the character-building process. (Mawarda and Rochmawati 2026)

7) Puberty and the Search for Identity

Teenage students are going through a phase of self-discovery which sometimes leads them to rebel. Ustadzah Hazirah explains:

"Teenage students sometimes go through a phase where they want to defy the rules as a form of self-assertion. They feel that praying in congregation restricts their freedom. This is a normal phase in psychological development, but we must still handle it wisely. It cannot be resolved by sanctions alone; a psychological approach is needed."

Teenage students going through a phase of self-discovery sometimes display rebellious behaviour towards the rules, feeling that congregational prayer restricts their freedom. This challenge needs to be addressed through a psychological approach, not just through sanctions

Teachers' Strategies For Instilling Discipline

It was found that internal motivation, family background, physical condition and environmental influences are the main obstacles to instilling discipline in congregational prayer. Students who are tired or unwell will find it more difficult to maintain discipline in their worship. The limited number of supervisors and the less-than-ideal supervision ratio illustrate the managerial challenges commonly faced in boarding schools. However, a collaborative approach through the involvement of the student organisation (OSPA) constitutes an application of the principle of participatory leadership within the modern leadership theory of ' '. By involving senior students as role models, the educational process becomes a two-way interaction between mentors and students, thereby strengthening the effectiveness of habit formation. Overall, the obstacles faced by teachers are highly complex, ranging from students' personal challenges (motivation and health) and family backgrounds to limited supervisory resources and external environmental interventions. (Kasim et al. 2022)

Conclusion

Structured planning begins with the preparation of annual and semester work programmes by the Boarding School Student Care Department. A key component is the establishment of clear rules regarding the obligation to perform congregational prayers, complete with a points-based system for breaches and a tiered system of sanctions. Intensive habit formation and supervision, implemented with a focus on habituation through consistent daily routines, begins during the Student Orientation Period (MASTASA). Supervision is carried out intensively by dormitory supervisors who wake the students and by on-duty carers who check attendance and the quality of prayer. Efforts to instil discipline are reinforced by the exemplary behaviour of all teachers and carers as *role models*, the active involvement of the Student Council (OSPA) in supervision, and the integration of material on congregational prayer into Fiqh lessons in the classroom. Planning also includes the provision of adequate facilities and infrastructure, such as a clean mosque, a *sound system*, and suitable ablution facilities to support the conduct of prayers in a conducive environment.

Although efforts have been optimised, teachers face several major obstacles, namely those arising from within the students themselves. The greatest obstacle is a lack of internal motivation or spiritual awareness amongst some students, who only pray out of fear of punishment, as well as physical and health conditions that hinder discipline (for example, anaemia or fatigue). External and environmental challenges stem from differing family backgrounds (a lack of a foundation in religious practice at home). The influence of the environment during holidays disrupts established routines, and there are differences in understanding with parents regarding disciplinary methods. As for operational challenges, these include a limited number of *supervisors*, which prevents optimal supervision due to a less-than-ideal ratio of supervisors to students; and the fact that adolescent students, who are going through puberty and a period of self-discovery, tend to rebel and feel that the rules restrict their freedom, thus requiring a wise psychological approach.

The system for fostering discipline in congregational prayer at the Al-Manar Modern Islamic Boarding School strikes a balance between the structural dimension (rules and supervision) and the spiritual dimension (awareness and sincerity). The care provided to students successfully applies the theory of behaviour formation through repetition and external control, whilst simultaneously instilling religious moral values to foster intrinsic discipline. The integration of classical Islamic educational theory and modern educational theory demonstrates that the success of discipline is not merely measured by formal compliance, but also by the emergence of a stable and enduring spiritual awareness within the students.

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Teachers' Strategies For Instilling Discipline

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