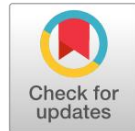


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The Influence of Quranic Education on Discipline and Responsibility Among Students at Integrated Islamic Elementary Schools in Rokan Hulu Regency

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ABSTRACT

Background. Character formation in Islamic elementary education requires pedagogical practices that are not only instructional but also narrative, value-oriented, and behaviorally observable. In Islamic integrated schools, Qur'anic education functions as a narrative medium through which moral stories, religious meanings, teacher modeling, and daily routines are transmitted to students.

Purpose. This study analyzed the predictive effect of Qur'anic educational narratives on students' discipline and responsibility at SD IT Al-Bayan Islamic School, Tambusai District, Rokan Hulu Regency.

Method. This study employed a quantitative explanatory survey design involving all 115 students (62 male, 53 female), using total sampling as the entire population was accessible. Data were collected via a five-point Likert questionnaire measuring Qur'anic educational narratives, discipline, and responsibility, analyzed using descriptive statistics, validity/reliability testing, normality and linearity tests, Pearson correlation, and simple linear regression.

Results. Qur'anic educational narratives positively and significantly predicted students' discipline ($R = 0.522$; $R^2 = 0.273$; $p < .001$) and responsibility ($R = 0.388$; $R^2 = 0.151$; $p < .001$). The predictive effect on discipline was stronger than on responsibility, indicating that routine, teacher-guided, narratively reinforced Qur'anic practices more directly shape punctuality, rule obedience, orderly participation, and task completion.

Conclusion. Qur'anic educational narratives serve as a measurable narrative-based character-building strategy strengthening discipline and responsibility through recitation, storytelling, teacher modeling, and behavioral evaluation, implying that programs should connect religious routines with observable character indicators.

KEYWORDS

Character Education, Discipline, Islamic Elementary School, Responsibility, Qur'anic Educational Narratives

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INTRODUCTION

Elementary education has a fundamental role in shaping students' learning habits, behavioral order, obedience to rules, and awareness of academic and social responsibility. At this stage, students are not only introduced to academic knowledge but are also guided to understand values, meanings, and moral expectations through repeated interactions with teachers, peers, school rules, and religious learning practices. In Islamic integrated elementary schools, character formation is strongly connected to Qur'anic education because the Qur'an is not merely taught as a text to be read and memorized but also as a source of moral narratives that guide students' daily conduct. This orientation places Qur'anic learning within the field of educational narratives because students encounter religious values through stories, teacher explanations, institutional routines, and repeated moral messages.

This issue is significant in the Indonesian educational context because elementary education accommodates millions of students and becomes one of the earliest formal spaces for systematic character development. The school context is therefore not only a place for cognitive instruction but also a social environment where children learn to interpret rules, responsibilities, religious meanings, and everyday moral expectations. In this sense, discipline and responsibility are not simply behavioral outcomes; they are formed through narrative constructions, habituated routines, and school cultures that help students understand why certain actions are meaningful, expected, and morally valued (Felsenthal & Agbaria, 2023; Menengah, 2025a; Statistik, 2024).

The direction of character education in Indonesia is consistent with the national framework of the Profil Pelajar Pancasila, which emphasizes faith in God, noble character, independence, critical reasoning, creativity, collaboration, and global diversity. Within this framework, Islamic schools have a strategic opportunity to connect national character goals with Qur'anic values. Qur'anic education in Islamic integrated schools is not limited to technical skills such as reading fluency, memorization, or recitation accuracy. It also includes the transmission of moral meanings through stories, teacher explanations, habituated practices, and daily reminders about amanah, istiqamah, honesty, obedience, discipline, responsibility, and respect for others. Therefore, Qur'anic education can be understood as a narrative-based pedagogical process in which religious values are repeatedly communicated, practiced, and internalized in school life (Menengah, 2025b).

The need to strengthen discipline and responsibility is also related to the broader challenge of educational quality. The PISA 2022 results show that Indonesian students' average performance in mathematics, reading, and science declined compared to 2018. Although PISA does not directly measure students' discipline or responsibility, the results indicate that learning improvement requires more than cognitive intervention. Students also need learning readiness, perseverance, punctuality, self-regulation, task commitment, and a positive school culture. A meta-analysis of school discipline and self-control also suggests that discipline-related practices are closely associated with students' self-regulatory development across school levels. In this context, Qur'anic educational narratives may contribute to students' readiness to learn by providing moral direction, repeated routines, and religiously meaningful explanations of why discipline and responsibility matter (Li et al., 2021; OECD, 2023).

Recent studies from Scopus-indexed and nationally accredited journals indicate that Qur'anic and Islamic religious education can strengthen student character when it is implemented through structured pedagogy, narrative meaning, and habituated practice. Previous research has shown that online Qur'anic stories-based programs can improve character strengths and resilience among primary school students, that habituated Qur'anic tadarus can strengthen discipline through punctual attendance, sustained attention, and timely task completion, and that Qur'anic learning in Islamic

religious education is not only textual but also interpretive, dialogic, and identity-forming. In the Indonesian scholarly context, Islamic character education has also developed as a growing research field, while character and moral education have been linked to learning outcomes, self-character, performance, and school-based habituation (Abdullah et al., 2026; Zekary et al., 2025).

Research on religious programs and Qur'anic learning further suggests that character development is shaped by routines, teacher modeling, school culture, parental support, and learning experience. Prior studies indicate that Islamic values can be instilled through routine, role modeling, spontaneity, and conditioning; contextual learning in Islamic education can foster applicable knowledge and knowledge-based virtues when religious values are connected to everyday situations; and school discipline is strengthened when school rules, teacher guidance, restorative practices, and self-regulation are integrated into a coherent learning environment. These findings show that Qur'anic education is closely related to behavioral habituation, narrative transmission, and moral formation (Lodi et al., 2022; Parhan et al., 2024).

Studies on discipline and responsibility among students highlight the importance of structured guidance and school culture. Prior research indicates that school discipline is associated with students' broader self-regulation, that learner discipline requires a conceptual management model involving school norms, learner agency, and supportive guidance, and that discipline expectations can be developed into measurable constructs with valid and reliable indicators. In character education research, habituation, role modeling, school programs, external support, routine, and role modeling are recurring mechanisms for character development in elementary and Islamic education contexts. These findings provide a strong basis for examining Qur'anic educational narratives as predictors of discipline and responsibility (Jinot & Johannes, 2021; Özcan et al., 2020; Suciati et al., 2023).

Despite these contributions, previous studies still leave several important gaps. First, many studies on Qur'anic education and character development rely on qualitative, case study, intervention, or literature-based approaches. These approaches are useful for explaining processes but provide limited statistical evidence on how strongly Qur'anic education predicts discipline and responsibility in a specific school population. Second, several studies discuss Islamic Religious Education in general rather than Qur'anic education as a specific pedagogical and narrative predictor. Third, discipline and responsibility are often examined separately or treated as part of general character, while fewer studies test both as distinct dependent variables in Islamic integrated elementary schools. Fourth, limited research explicitly connects Qur'anic education with educational narratives, especially in relation to discipline, classroom behavior, and social conduct. This gap is important because narrative-centered educational research requires narratives to function as central conceptual, methodological, or analytical foundations rather than decorative terminology.

To address these gaps, this study examines Qur'anic educational narratives as predictors of students' discipline and responsibility at SD IT Al-Bayan Islamic School, Tambusai District, Rokan Hulu Regency. In this study, Qur'anic educational narratives refer to Qur'anic reading habituation, memorization or murojaah, teacher explanation of Qur'anic values, moral storytelling, Islamic manners, teacher modeling, and the application of Qur'anic values in school activities. Discipline is measured through punctuality, obedience to school rules, orderly participation, consistent task completion, and obedience to teacher directions. Responsibility is measured through task completion, fulfillment of entrusted duties, admission of mistakes, environmental care, and responsibility for worship and learning.

The study was guided by the following research questions: (1) Do Qur'anic educational narratives significantly predict students' discipline? and (2) Do Qur'anic educational narratives significantly predict students' responsibility? Based on the conceptual and empirical literature, this

study proposed two hypotheses: H1: Qur'anic educational narratives positively and significantly predict students' discipline; and H2: Qur'anic educational narratives positively and significantly predict students' responsibility. The study contributes theoretically by operationalizing Qur'anic educational narratives as a measurable construct in narrative-based character education. It contributes practically by providing empirical evidence for Islamic integrated schools seeking to link Qur'anic programs with observable indicators of discipline and responsibility.

RESEARCH METHODOLOGY

This study used a quantitative approach with an explanatory survey design. A quantitative approach was selected because the research aimed to test relationships among variables through structured measurement and statistical analysis. The explanatory survey design was considered appropriate because the study did not only describe the level of Qur'anic educational narratives, discipline, and responsibility but also tested the predictive effect of Qur'anic educational narratives on two character variables. Although the study is quantitative rather than qualitative narrative inquiry, narratives remain the central conceptual and analytical construct because the independent variable measures how Qur'anic values are communicated, modeled, habituated, and interpreted in school life.

The research was conducted at SD IT Al-Bayan Islamic School, Tambusai District, Rokan Hulu Regency. The population consisted of all 115 students, including 62 male students and 53 female students. Because the population was accessible and relatively small, total sampling was employed. This means that all students in the population were included as respondents. The use of total sampling allowed the study to obtain a complete empirical description of the student population at SD IT Al-Bayan Islamic School.

Data were collected using a closed-ended questionnaire with a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The questionnaire consisted of 30 items: 10 items for Qur'anic educational narratives, 10 items for discipline, and 10 items for responsibility. Qur'anic educational narratives were measured through Qur'anic reading habituation, memorization or murojaah, understanding of Qur'anic values, moral storytelling, Islamic manners, teacher modeling, and application of Qur'anic values in daily school activities. Discipline was measured through punctuality, rule obedience, orderly participation, task completion, and obedience to teacher directions. Responsibility was measured through task completion, amanah, admission of mistakes, environmental care, and responsibility for worship and learning.

Validity was assessed through item-total correlation, while reliability was assessed using Cronbach's alpha. Instrument validation and reliability testing were conducted to ensure that the questionnaire measured the intended constructs accurately and consistently. In social and behavioral research, scale development and validation are essential because latent constructs must be represented through reliable indicators. Cronbach's alpha was used as an internal consistency estimate because it is commonly applied to evaluate whether items in a scale function coherently, while still requiring careful interpretation. The data analysis included descriptive statistics, normality and linearity tests, Pearson correlation, and simple linear regression. Simple linear regression was used because Qur'anic educational narratives were tested as one predictor of two dependent variables in separate models. The first model tested the effect of Qur'anic educational narratives on discipline, while the second model tested the effect of Qur'anic educational narratives on responsibility (Boateng et al., 2018; Taber, 2018).

The study was conducted with permission from the school. Student identities were kept confidential, and the data were analyzed in aggregate form for academic purposes. Because the respondents were elementary school students, data collection was carried out under school

supervision, with attention to age-appropriate explanation, voluntary participation, anonymity, and the absence of personal identification in the research report.

RESULT AND DISCUSSION

The empirical analysis involved 115 students of SD IT Al-Bayan Islamic School, Tambusai District, Rokan Hulu Regency. The results are presented according to the sequence of descriptive statistics, instrument testing, assumption testing, correlation analysis, and simple linear regression.

Table 1. Respondent Profile by Gender

Gender	Frequency	Percentage
Male	62	53.91%
Female	53	46.09%
Total	115	100%

Source: Primary data processed by the authors.

Table 1 shows that male students constituted 53.91% of the respondents, while female students constituted 46.09%. The difference between the two groups was not large, indicating that the data represented both male and female students proportionally within the population of SD IT Al-Bayan Islamic School. This respondent composition provides a balanced basis for describing students' discipline and responsibility in the context of Qur'anic educational narratives.

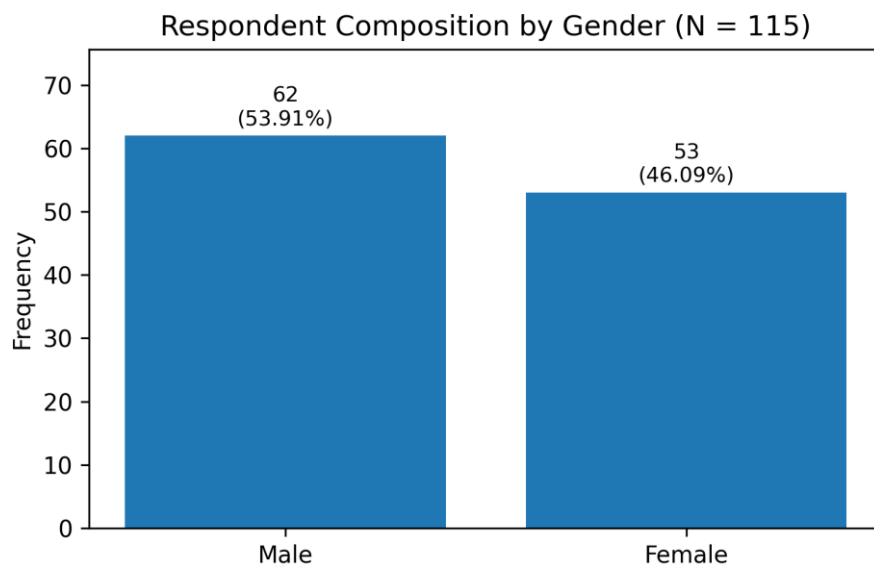


Figure 1. Respondent Composition by Gender

Figure 1 visualizes the distribution of male and female respondents. The figure confirms that the study population was relatively balanced by gender, with a slightly higher proportion of male students than female students.

Table 2. Descriptive Statistics of Research Variables

Variable	N	Min	Max	Mean	SD	Category
Qur'anic Educational Narratives	115	2.80	4.90	3.97	0.47	High
Discipline	115	2.80	4.80	3.95	0.43	High
Responsibility	115	2.90	5.00	3.99	0.48	High

Source: Primary data processed by the authors.

Table 2 shows that Qur'anic educational narratives obtained a mean score of 3.97, discipline obtained a mean score of 3.95, and responsibility obtained a mean score of 3.99. These values indicate that students perceived Qur'anic education positively and demonstrated favorable tendencies in discipline and responsibility. The high score of Qur'anic educational narratives indicates that

Qur'anic activities, teacher explanations, moral messages, and Islamic manners have become part of students' daily school routines.

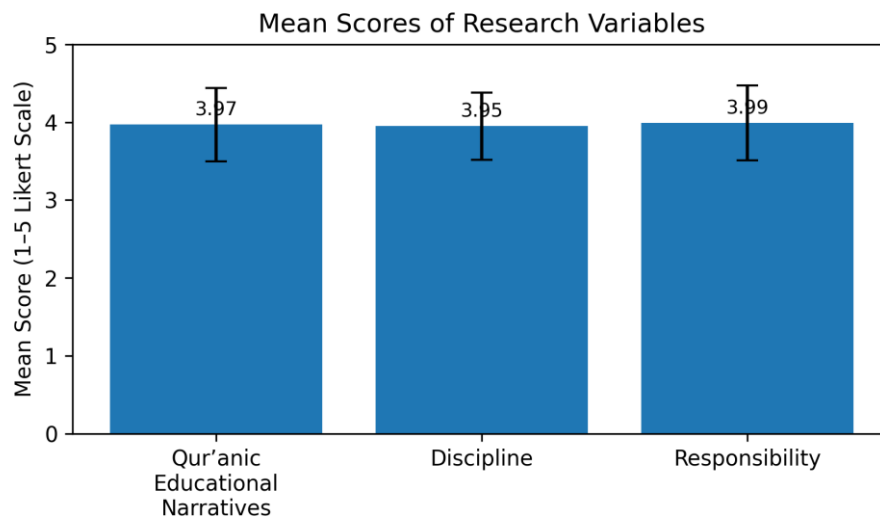


Figure 2. Mean Scores of Research Variables

Figure 2 presents the mean scores and standard deviations for the three research variables. The three means are close to one another and fall within the high category, indicating a relatively consistent pattern among Qur'anic educational narratives, discipline, and responsibility.

Table 3. Validity and Reliability Summary

Variable	Items	Item-Total Correlation Range	Cronbach's Alpha	Conclusion
Qur'anic Educational Narratives	10	0.410–0.524	0.800	Valid and reliable
Discipline	10	0.289–0.526	0.759	Valid and reliable
Responsibility	10	0.283–0.613	0.808	Valid and reliable

Source: Primary data processed by the authors.

Table 3 indicates that the item-total correlation coefficients were above the minimum empirical criterion used in this study. The reliability test also showed that Cronbach's alpha values for all variables were above 0.70. Therefore, the instrument was considered adequate for measuring Qur'anic educational narratives, discipline, and responsibility.

Table 4. Normality and Linearity Test Results

Test	Variable/Relationship	Statistic/Value	Sig.	Conclusion
Normality	Qur'anic Educational Narratives	K-S = 0.093	0.258	Normal
Normality	Discipline	K-S = 0.080	0.435	Normal
Normality	Responsibility	K-S = 0.095	0.234	Normal
Linearity	Qur'anic Educational Narratives → Discipline	Deviation = 0.942	> .05	Linear
Linearity	Qur'anic Educational Narratives → Responsibility	Deviation = 0.216	> .05	Linear

Source: Primary data processed by the authors.

Table 4 confirms that the composite scores met the normality assumption and that the relationships between Qur'anic educational narratives and the two dependent variables were linear. These results supported the use of Pearson correlation and simple linear regression for hypothesis testing.

Table 5. Pearson Correlation Results

Relationship	r	P	Direction	Conclusion
Qur'anic Educational Narratives and Discipline	0.522	< .001	Positive	Significant
Qur'anic Educational Narratives and Responsibility	0.388	< .001	Positive	Significant

Source: Primary data processed by the authors.

Table 5 shows that Qur'anic educational narratives had positive and significant relationships with discipline and responsibility. The correlation with discipline was stronger than the correlation with responsibility, indicating that structured Qur'anic activities and value-based narratives are more directly related to punctuality, rule obedience, orderly behavior, and task completion than to broader moral responsibility.

Table 6. Regression of Qur'anic Educational Narratives on Discipline

Model	R	R ²	F	B	t	p	Decision
Qur'anic Educational Narratives → Discipline	0.522	0.273	42.349	0.474	6.508	< .001	H1 accepted

Source: Primary data processed by the authors.

Table 6 shows that Qur'anic educational narratives positively and significantly predicted students' discipline. The R² value of 0.273 means that Qur'anic educational narratives explained 27.3% of the variance in students' discipline. The regression coefficient (B = 0.474) indicates that every one-unit increase in Qur'anic educational narratives was associated with an increase of 0.474 units in discipline. The regression equation for this model was $Y = 2.069 + 0.474X$.

Table 7. Regression of Qur'anic Educational Narratives on Responsibility

Model	R	R ²	F	B	t	p	Decision
Qur'anic Educational Narratives → Responsibility	0.388	0.151	20.081	0.402	4.481	< .001	H2 accepted

Source: Primary data processed by the authors.

Table 7 shows that Qur'anic educational narratives positively and significantly predicted students' responsibility. The R² value of 0.151 indicates that Qur'anic educational narratives explained 15.1% of the variance in students' responsibility. The regression coefficient (B = 0.402) indicates that every one-unit increase in Qur'anic educational narratives was associated with an increase of 0.402 units in responsibility. The regression equation for this model was $Y = 2.401 + 0.402X$.

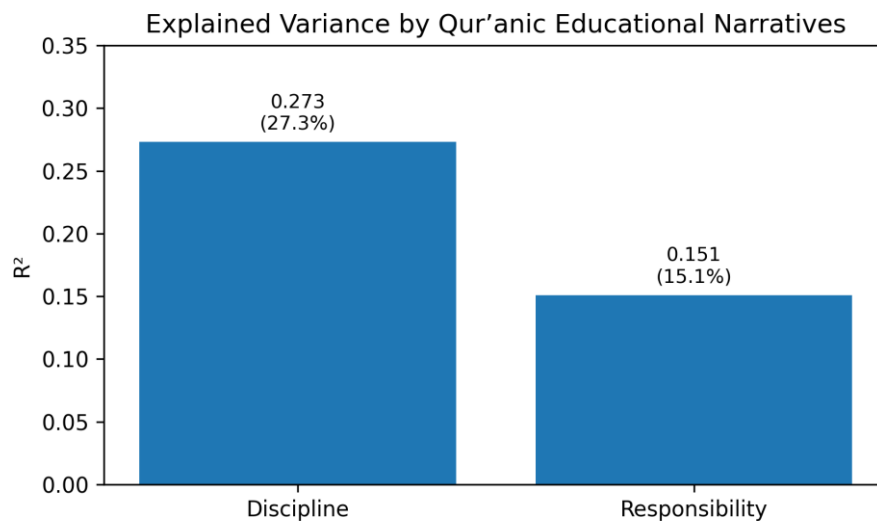


Figure 3. Regression Explanatory Power

Figure 3 compares the explanatory power of Qur'anic educational narratives for the two dependent variables. The R^2 value for discipline is higher than that for responsibility, showing that the predictive contribution of Qur'anic educational narratives was stronger for discipline.

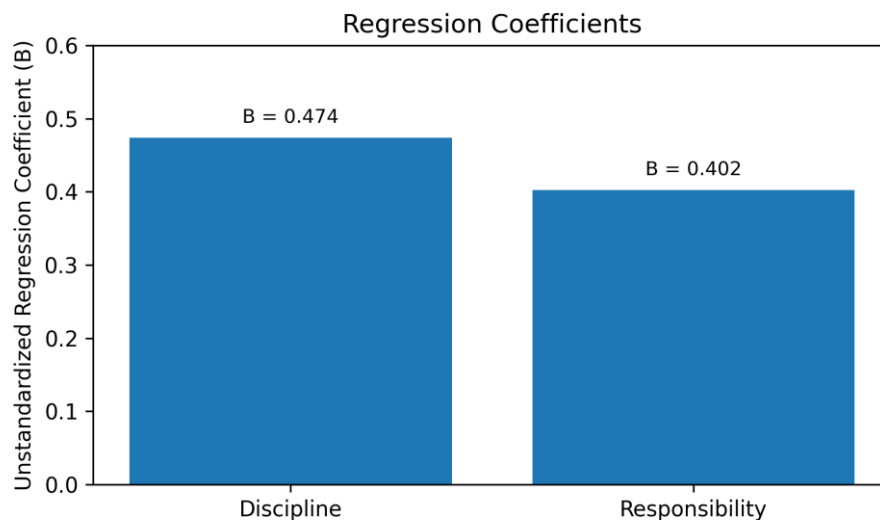


Figure 4. Regression Coefficients

Figure 4 compares the unstandardized regression coefficients for both regression models. The coefficient for discipline is slightly higher than the coefficient for responsibility, indicating a stronger predictive slope for discipline.

The findings demonstrate that Qur'anic educational narratives function as measurable predictors of students' discipline and responsibility at SD IT Al-Bayan Islamic School, Tambusai District, Rokan Hulu Regency. The significant effect on discipline is understandable because Qur'anic activities in Islamic integrated schools are generally routine, scheduled, teacher-guided, and embedded in daily school life. Through repeated Qur'anic reading, memorization, murojaah, moral explanation, and Islamic manners, students are trained to follow schedules, obey directions, and maintain orderly behavior. Prior findings support this interpretation by showing that Qur'anic tadarus habituation can strengthen student discipline through punctual attendance, sustained attention, and timely task completion, and that Qur'anic stories can be developed into interventions that improve character strengths in primary education. These findings indicate that Qur'anic narratives can operate

not only as moral content but also as a structured pedagogical mechanism that shapes behavioral regularity (Abdullah et al., 2026; Zekary et al., 2025).

The significant effect on responsibility indicates that Qur'anic educational narratives also develop students' awareness of amanah and moral obligation. Qur'anic values encourage students to complete tasks, protect entrusted items, admit mistakes, care for the school environment, and take responsibility for worship and learning. This result is aligned with evidence that Islamic values are internalized through routine, role modeling, spontaneity, and conditioning in elementary education, and that character and moral education are supported by school programs, habituation, parental support, and the learning environment. Therefore, responsibility should be understood as a broader moral outcome that depends not only on classroom instruction but also on repeated value-based interaction across school life (Suciati et al., 2023; Wardi et al., 2025).

The stronger effect on discipline than on responsibility suggests that routine-based Qur'anic educational narratives more directly shape behaviors that are externally structured, such as punctuality, rule obedience, and orderly participation. Discipline can be reinforced through schedules, school rules, teacher reminders, and repeated Qur'anic routines. Responsibility, however, is more complex because it requires deeper moral awareness and internal commitment. This interpretation is consistent with findings that school discipline is associated with self-control, that learner discipline requires consistent management and supportive guidance, and that Islamic character formation in elementary schools depends on routine, role modeling, spontaneity, and environmental conditioning (Jinot & Johannes, 2021; Li et al., 2021).

From the perspective of educational narratives, the findings indicate that Qur'anic education becomes more powerful when it is delivered not only as textual instruction but also as a repeated story of meaning, identity, and moral practice. Students learn discipline and responsibility through the narratives communicated by teachers, the moral examples embedded in Qur'anic values, the stories attached to daily religious practices, and the school culture that repeatedly links worship with behavior. Felsenthal and Agbaria (2023) explain that Qur'anic learning in religious Islamic education involves the way learners read, interpret, and connect Qur'anic meanings with their identity and worldview. In this sense, Qur'anic educational narratives serve as a bridge between religious knowledge and observable student conduct. The narrative dimension helps students understand why they should be disciplined, why amanah matters, and why responsibility is part of faith and social life (Felsenthal & Agbaria, 2023).

Theoretically, this study strengthens the view that Qur'anic education can be positioned as a narrative-based character-building model that is measurable through quantitative analysis. This study contributes to educational narrative scholarship by showing that narratives are not limited to qualitative storytelling, autobiography, or biographical inquiry. Narratives can also be embedded in structured educational programs, operationalized as measurable constructs, and tested as predictors of behavioral outcomes. This position aligns with the growing body of Islamic character education research and extends intervention-based Qur'anic character research by showing that Qur'anic narratives can be examined through predictive survey analysis, not only through experimental or qualitative designs (Kistoro et al., 2023; Zekary et al., 2025).

Practically, the findings suggest that SD IT Al-Bayan Islamic School should maintain Qur'anic reading, memorization, murojaah, moral storytelling, Islamic manners, and teacher modeling programs while explicitly linking them to observable behaviors such as punctuality, assignment completion, environmental care, honesty, and obedience to school rules. The school may also develop daily character monitoring, Qur'anic behavior journals, reflective classroom conversations, and parent-teacher collaboration. These strategies are consistent with the logic of routine, role modeling,

spontaneity, and conditioning, as well as with Qur'anic story-based approaches that translate Qur'anic narratives into structured character-strengthening activities (Wardi et al., 2025; Zekary et al., 2025).

This study has limitations. It was conducted in one school, so the results should be generalized cautiously. The data were obtained through student questionnaires, which may be influenced by comprehension level and social desirability. In addition, the study used simple linear regression, so it did not test more complex relationships among variables. Future studies should involve multiple Islamic integrated schools, include teacher and parent assessments, and test mediating or moderating variables such as teacher modeling, school culture, parental support, religious motivation, and peer influence. Mixed-method studies may also provide richer explanations of how Qur'anic educational narratives are internalized into students' discipline and responsibility.

CONCLUSION

This study concludes that Qur'anic educational narratives positively and significantly predict students' discipline and responsibility at SD IT Al-Bayan Islamic School, Tambusai District, Rokan Hulu Regency. Qur'anic educational narratives, implemented through Qur'anic reading, memorization or murojaah, moral storytelling, Islamic manners, teacher modeling, and the application of Qur'anic values in school activities, strengthen students' punctuality, rule obedience, task completion, amanah, environmental care, and responsibility for worship and learning.

The effect on discipline was stronger than the effect on responsibility, indicating that routine and structured Qur'anic activities more directly form behavioral order. Responsibility requires deeper moral internalization and broader environmental support. The study contributes theoretically by positioning Qur'anic educational narratives as a measurable character-building model within Islamic elementary education. It also contributes practically by encouraging Islamic integrated schools to design Qur'anic programs that go beyond reading and memorization outcomes.

SD IT Al-Bayan Islamic School and similar schools are encouraged to integrate Qur'anic values into daily routines, classroom rules, teacher modeling, student assignments, reflective dialogue, and parent-school collaboration. Future research should expand the sample to other Islamic integrated schools, include additional predictors such as teacher modeling and parental support, and use mixed methods to explain the process of Qur'anic value internalization more comprehensively.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this manuscript, the author(s) used ChatGPT by OpenAI to assist with drafting, language refinement, formatting, and template adjustment. After using this tool, the author(s) reviewed and edited the content as needed and take(s) full responsibility for the content of the publication.

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AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Methodology; Writing—original draft; Writing—review and editing.

Author 2: Data curation; Investigation; Formal analysis.

Author 3: Supervision; Validation; Resources.

Author 4: Visualization; Data validation; Writing—original draft.

Author 5: Literature review; Reference management; Writing—review and editing.

Author 6: Field coordination; Data collection support; Final manuscript review.

Author 7: Institutional liaison; Research ethics coordination; Final manuscript review.

DECLARATION OF COMPETING INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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