



Collaborative Strategies of Teachers and Parents in Fostering Discipline among Students: A Comparative Study of Muslim Minority Countries in Southeast Asia

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Abstract

This study aims to explore how Quran teachers and parents discipline students to perform the dawn prayer. The study employs a qualitative method with a case study approach. Data were collected from ten informants through in-depth interviews. The informants consisted of Quran teachers, parents, and students. Data collection techniques included interviews and observation. All interview results were then analyzed thematically using NVivo 12 qualitative analysis software. Overall, the findings show that there are seven efforts made by Quran teachers and parents to encourage students to perform the dawn prayer. These seven efforts are divided into four actions by Qur'an teachers to instill discipline in students to participate in religious activities, namely: (i) imposing sanctions, (ii) giving rewards, (iii) conducting discussions between teachers and parents, and (iv) providing advice. Meanwhile, three efforts were made by parents to instill discipline in students to participate in religious activities, namely: (v) teaching children about the importance of the dawn prayer and how to perform it at home, (vi) providing motivation and rewards, and (vii) explaining the benefits of the dawn prayer to children. The results of this study can serve as preliminary data for future researchers to examine other issues related to this topic or similar contexts.

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INTRODUCTION

Religious education is inseparable from efforts to instill religious values and elements in a person's soul. Religious education is a means of shaping human character and morals that must be carried out as well as possible (Andriati & Sesmiarni, 2024). One of the institutions for obtaining Islamic religious education is *Madrasah Diniyah Awaliyah* or the Quran learning center, which is Islamic religious education organized at all levels and stages of education (Sasube & Mediatati, 2022). According to Dhiu & Fono (2022); Khotimah (2022), *Diniyah Takmiliyah*, also known as *Madrasah Diniyah Takmiliyah*, is an Islamic religious education institution in the non-formal education system that is organized in a structured and tiered manner to complement the implementation of Islamic religious education. One of its religious activity programs is the dawn education program. According to Sultanik et al (2022), dawn education is an alternative answer to the complaints of the community who have been uncomfortable with the lack of religious education hours in formal schools. According to Erzad (2018); Khairani et al (2022), children's lack of

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knowledge about religion will further prevent them from understanding Islam correctly, let alone practicing it in their daily lives.

Morning education is expected to increase students' knowledge and experience in Islamic studies that are not fully covered in the formal education curriculum (Harto, 2015; Monggilo, 2019). The dawn education program will be successful if there is guidance and the role of teachers in the dawn education program as well as the role of parents in inviting, guiding, and disciplining their children to carry out dawn education (Setiawati et al., 2021).

Teachers' efforts in educating, guiding, training, and disciplining students to carry out subuh education are carried out by encouraging and motivating students to participate in subuh education, while parents at home encourage and motivate students to practice at home so that when they perform in subuh education activities, the results are good and optimal (Pratama et al., 2020). Basically, the instillation of discipline by parents and teachers to students aims to regulate behavior so that they become good students. Discipline must be applied through cooperation between teachers and parents (Henson et al., 2020). The role of teachers and parents is one of the activities that can be carried out to discipline students in carrying out subuh education (Hasyim, 2016). The cooperation between teachers and parents will have a positive impact and be easily understood by students in fostering a disciplined attitude, because the rules given by parents and teachers will be the same, so that the discipline possessed by students at home can be applied at the Quran learning center in following dawn education, and vice versa (Sulistiani & Murniyetti, 2022).

According to Nuraysha et al (2024), in implementing dawn education, teachers want students to succeed in carrying out these activities. To make this happen, it is necessary to enforce discipline for students who violate the rules in implementing dawn education, so that students can behave well and succeed in education. With discipline, obedience, independence, and orderliness will grow, as well as a sense of self-confidence and concern for others. According to Adnan (2018; Harto (2015), discipline can also make students more orderly and organized in their daily lives and in performing their religious duties. If students are disciplined in carrying out dawn education, then they will develop independence in worship (Yusdinar & Manik, 2023). However, in reality, the current implementation by teachers has not brought about positive changes. There are several examples of student discipline that the author observed during dawn education, including attendance, concentration, and attitude towards peers. Attendance is one of the important issues in dawn education at the Quran learning center, where most students arrive late, and some students who are scheduled to perform are absent. There are also some students who still lack confidence, are afraid, and are shy to perform in front of others (Kartikawati, 2020; Tambusai, 2021). Furthermore, in the implementation of this dawn education, there are still many students who are lazy, and there is a lack of encouragement and motivation from parents for students to participate in dawn education (Andriati & Sesmiarni, 2024; Kurnia et al., 2021).

According to Padlan et al (2025); Pratama et al (2020), dawn education is an additional learning activity to provide Islamic education, build religious values, and meet the practical and functional needs of children at dawn. These dawn education activities are conducted on Sunday mornings after dawn prayers for approximately one hour, guided by teachers, and each officer is selected by the Quran learning center teachers. Some the Quran learning centers instruct children to perform dawn prayers in congregation at the mosque, followed by dawn education activities (Armadies et al., 2022; Sulistiani & Murniyetti, 2022). As the author mentioned in the

introduction to this article, dawn education is an alternative response to complaints from the community, which has been concerned about the lack of religious education in formal schools. Children's lack of knowledge about religion will prevent them from understanding Islam properly, let alone practicing it in their daily lives. It is hoped that dawn education will increase students' knowledge and experience in learning Islamic teachings, even though the formal education curriculum allocates relatively little time to Islamic religious education, namely one lesson per week (Ariza, 2023; Martin et al., 2022).

Research related to the efforts of Quran teachers and parents in disciplining children to participate in religious activities was also conducted by (Mabrur et al., 2023; Nada, 2018; Rokhmah, 2021; Setyoningsih et al., 2023). In general, the results of the research concluded that teachers must have the expertise to encourage students to participate in religious activities at school, while the role of parents is to monitor and supervise their children's activities, both at home and outside the home. Furthermore, the results of research by Listari et al (2022); Risdiyok & Aprison (2021) found that there is communication and cooperation between school teachers and parents at home to observe and monitor children's discipline in doing learning activities at home. According to Sultanik et al (2022), there are characteristics that teachers can instill in students in dawn education, such as religious attitudes, confidence, hard work, responsibility, honesty, politeness, and others.

However, specifically regarding the efforts of the Quran teachers and parents to discipline children in religious activities, especially in dawn education activities, this has not been widely discussed by previous researchers. Therefore, this study can contribute to increasing scientific literature and can be used by the Quran teachers and parents as a benchmark in carrying out their roles as educators and supervisors in the learning process. This research can also be used as input for all parties active in the world of Islamic religious education, especially religious educators.

METHODS

This study uses a qualitative method with a case study approach, according to Bartlett & Vavrus (2016); Bolton et al (2016); Crowe et al (2011); Heale & Twycross (2018); Martell (2017); Murniyetti et al (2016); Taylor (2013); Zhang et al (2018), a case study is a type of research used when researchers want to observe phenomena or events in depth, either individually or in groups. Referring to the above opinion, this type of research is very appropriate for the issues and problems raised by the author in this study. The data sources were taken from twenty-four informants who were Quran teachers and parents of students. These informants were selected using purposive sampling. According to Engkizar et al (2018); Syafril et al (2020), the selection of informants must meet four criteria, namely, they must still be active in the field being studied, have competence related to the issues being studied, be willing to take the time to provide information to researchers, and be honest in providing information in accordance with the facts in the field.

After the interviews with all informants were completed, the interview data was transcribed and then themes were extracted in accordance with the objectives and requirements of the research data. According to Clarke & Braun (2018); Herzog et al (2019); Neuendorf (2018); Terry et al (2017); Tunison (2023), thematic analysis is one of the analysis techniques that researchers can use to analyze interview results so that they are clear and easy for readers to understand. The entire thematic analysis process above was carried out using NVivo 12 qualitative analysis software. The use of NVivo 12 qualitative analysis software aims to display the research results (themes)

with graphics or images generated by the NVivo software used. Thematic analysis can be carried out with the help of NVivo software so that researchers can easily display the research results (Castleberry & Nolen, 2018; Thomas, 2018; Zamawe, 2015).

RESULT AND DISCUSSION

Based on the results of the author's interviews with twenty-four informants, the analysis revealed that there were seven main themes in the efforts of Quran teachers and parents to discipline students for religious activities. Four themes were related to the efforts of Quran teachers and three themes were related to the efforts of parents.

Efforts by Quran teachers to discipline students in religious activities

As explained above, there are four themes of efforts by Quran teachers to discipline students for religious activities. To make it clearer, the four themes can be seen in the image below:



Fig 1. Description of the efforts of Quran teachers to discipline students

The following is a description of excerpts from interviews with informants based on their roles and efforts as described above. The interview descriptions presented are brief excerpts from the informants' statements during the interviews. Although presented in different wording, these excerpts have relatively similar meanings and purposes.

First, applying punishment, one of the measures taken by Quran teachers to discipline students during dawn education activities is to first explain the purpose of the activity so that students understand its objectives. In addition, teachers provide students with knowledge and understanding about the benefits and wisdom of participating in religious activities. If students violate the rules of the activity, teachers have the right to impose educational sanctions or corrective punishments on those who violate them. This theme was mentioned by three informants, as illustrated in the interview excerpt below.

...Children must be punished (sanctioned) if they violate the rules during dawn education (informant 4). ... then the teacher punishes those who are not disciplined in participating in dawn education (informant 10). ...there are punishments for children who violate the rules during dawn education (informant 15).

Based on the interview results, it can be concluded that one of the efforts of the Quran teachers in disciplining students to participate in religious activities is by imposing sanctions on students who do not obey the rules, especially in dawn education activities. This activity plays a role in building the religious character of students and training them to live orderly lives so that they become accustomed to discipline (Khamid, 2019; Kosim, 2020). In addition, dawn education activities can also increase students' confidence and courage to appear in public (Jumsar et al., 2023; Sugianto et al., 2024).

Prayer is an important part of shaping students' religious character and discipline. This is related to the cultivation of *hablumillah* (the relationship between humans and Allah SWT), which is the basis for students to obey Allah SWT's commands (Ardimen et al., 2019; Zulwiddi et al., 2024). Good students are those

who obey the rules, including being disciplined in carrying out religious activities (Khamid, 2019; Kosim, 2020; Sidiq, 2023). Sanctions or punishments in the context of education are not intended to cause discomfort, but rather as a form of learning so that students do not repeat the same mistakes (Pratama et al., 2020; Rofiq, 2017).

Second, giving rewards, which aims to motivate students to come early and enthusiastically participate in activities. According to informants, one of the efforts made by Al-Quran teachers in disciplining students is by giving words of encouragement, gifts, entertainment, games, or other forms of appreciation so that students are more enthusiastic about participating in dawn educational activities. This theme was expressed by one informant, as illustrated in the interview excerpt below.

... Giving rewards and entertainment or games so that children are enthusiastic about attending dawn classes (informant 7).

Based on the interview results, the Quran teachers' efforts to discipline students are by giving rewards or prizes to encourage students' enthusiasm for participating in religious activities. A good relationship between teachers and students, both in terms of communication and emotionally, is an important factor for the success of learning activities (Arif et al., 2021; Listiani et al., 2021). A harmonious relationship will create an effective learning process, in which teachers act as mentors and role models for students (Bahri et al., 2024; Suci & Nanda, 2021).

Giving rewards is one way to foster students' motivation to learn and encourage them to be more active in religious activities (Aliwar, 2016; Indriyanti et al., 2017; Ningsih & Ilahiyah, 2025). Rewards can also increase students' self-confidence and sense of responsibility for their achievements (Yusdinar & Manik, 2023). Thus, rewards serve as an educational tool that encourages students to maintain positive behavior (Hendri, 2018; Munif et al., 2021; Nusantari, 2019; Wijaya et al., 2019).

Third, collaborating with parents, according to informants, one of the efforts made by Quran teachers to discipline students is to establish communication and cooperation with parents to motivate children to participate in religious activities at the mosque. This theme was expressed by one informant, as illustrated in the interview excerpt below.

...by waking him up at dawn to go to the mosque on Sunday (Informant 9).

The analysis results show that cooperation between teachers and parents is necessary for students to become accustomed to disciplined participation in dawn educational activities. Children's education is not only the responsibility of teachers but also of parents as the primary educators at home (Devianti et al., 2020; Jamiatul et al., 2020; Rohman, 2020). This cooperation helps teachers in supervising the implementation of activities at the mosque, while parents play a role in reminding and motivating children not to be late (Hanifah et al., 2024; Masrufa et al., 2023).

In addition, teachers also need to participate in coaching and training to improve their competence in guiding dawn education activities. This training aims to equip teachers with the ability to instill Islamic moral values in children (Yusra, 2015). The success of dawn education activities greatly depends on the ability and commitment of teachers in guiding their students.

Fourth, providing advice, another effort made by Quran teachers to discipline students is to give advice, input, and motivation so that students are not afraid, nervous, or embarrassed when performing in dawn educational activities. This theme was expressed by one informant, as illustrated in the interview excerpt below.

...for example, if a child is absent or unwilling to participate in the dawn teaching session, the mother will first ask for the reason. Usually, the mother will encourage and guide the child to

participate (informant 2).

The results of the analysis show that giving advice is one form of educational approach used by teachers to discipline students. If a student commits a violation, the teacher should not immediately give a severe punishment, but first call and advise them wisely (Fina, 2022; Husnazaen et al., 2021; Ulfah et al., 2018). Teachers can explain the mistakes made by students and provide understanding so that these mistakes are not repeated (Makkira et al., 2022; Setiawan, 2017). Thus, students will understand that reprimands or sanctions are given for their own good, not as a form of personal anger. The teacher serves as a figure who is *digugu and ditiru*, an Indonesian expression meaning a person who is trusted, respected, and emulated as a role model by students in both words and actions (Arif et al., 2021; Mz, 2018).

Parents' efforts to discipline students in religious activities

As explained earlier, there are three main themes related to parents' efforts in disciplining students to participate in religious activities. These three themes are illustrated in the figure below.

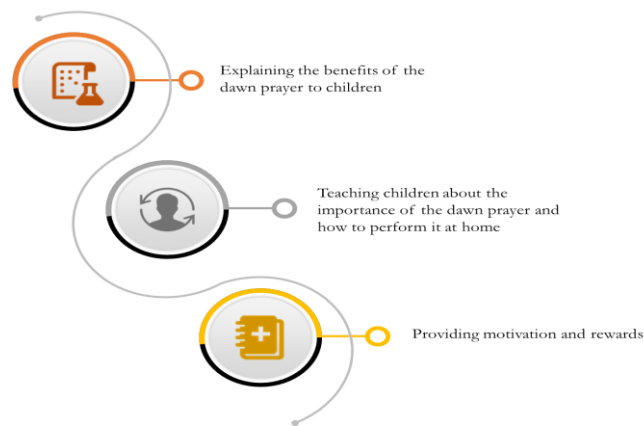


Fig 2. Description of parents' efforts to discipline students in religious activities

First, explaining the benefits of the dawn prayer to children, according to informants, one of the efforts made by parents to discipline students to participate in religious activities is by directly teaching them how to worship at home and explaining the lessons that can be learned from dawn prayers. This theme was expressed by three informants, as illustrated in the interview excerpt below.

...the existence of this dawn education can train responsibility as a student of the Quran learning center. So every week in the morning before leaving for dawn education, I take the time to repeat the memorization of prayers and tahfizb (informant 17). ...Every Monday and Thursday I always teach them to fast. Alhamdulillah, this year she completed the full Ramadan fast (informant 20). ...Every night before bed, I always review her memorization. Sometimes we pray Maghrib and Isya' in congregation at home (informant 6).

The analysis shows that parents' efforts to discipline students to participate in religious activities are carried out by providing an understanding of the meaning, purpose, and benefits of dawn education so that students can be more disciplined in following it. The purpose of dawn education activities is for students to have skills in practicing worship and the ability to participate in religious activities in their neighborhood (Pratama et al., 2020; Putra & Fathoni, 2022; Rismawati et al., 2024). One of the first forms of education taught in dawn education is the procedure for performing the obligatory prayers. Teaching prayer is part of the guidance of the Prophet Muhammad in providing education on monotheism, manners, honesty, politeness, respect, patience, and keeping children away from unlawful acts.

Introducing and teaching prayer from an early age aims to help children understand the laws of worship during their growth period. Thus, when they grow up, they will be accustomed to and educated to obey the laws of Allah SWT (Armadis et al., 2022; Fodhil & Widyawati, 2022).

In addition, children will also gain spiritual purity, physical health, and noble character. This is in line with the opinion of Putra & Fathoni (2022) that one form of obedience and discipline to rules is the implementation of the five daily prayers. Students who are accustomed to performing the obligatory prayers both at home and at school will be accustomed to obeying the rules set by Allah SWT. This habit makes students more obedient to the rules in their environment. This phenomenon can also be explained through psychological learning theory, in which students' actions are influenced by the stimuli given (Andriane & Erhamwilda, 2020; Cucu et al., 2019).

Second, teaching children about the importance of the dawn prayer and how to perform it at home. According to informants, one of the efforts parents make to discipline students to participate in religious activities at the mosque is to motivate children to be disciplined and diligent in attending dawn prayers, accompanied by encouragement, enthusiasm, and gifts or rewards. This theme was expressed by two informants, as illustrated in the interview excerpt below.

...to motivate my children, I applaud them when they dare to come forward, give them gifts, praise, and compliments to keep them enthusiastic about attending dawn prayers (informant 11). ...parents always encourage their children when he is lazy to go to dawn prayers. Sometimes he is given pocket money to make him more enthusiastic (informant 4).

The results of the analysis show that providing motivation and rewards is one of the efforts parents make to build students' discipline in participating in religious activities. Rewards can take the form of praise, gifts, or applause when children dare to perform in front of others. According to reinforcement theory, individual behavior is shaped through reinforcement, either in the form of rewards or punishment, which serves to increase or decrease the tendency of a behavior (Ismail, 2024; Yusdinar & Manik, 2023). In the context of dawn education, students will feel confident performing in front of others if they receive positive responses in the form of praise (Miller et al., 2020). Conversely, negative responses such as ridicule or laughter can cause embarrassment and fear of performing again.

Several factors that cause students to be shy include innate traits or unpleasant life experiences (Duha et al., 2023; Suteja, 2017; Yusra, 2015). For example, being bullied, experiencing failure, or lacking support. Although shyness is not a negative trait, it is important to train students to be brave in front of an audience (Hanum & Casmini, 2017; Syafii et al., 2022). The best way to boost confidence is to give students opportunities to perform, such as reading Al-Fatihah or short verses, accompanied by praise for their courage (Retnasari et al., 2019).

Third, providing motivation and rewards. According to the informants, one of the efforts made by parents to discipline students to participate in religious activities is by explaining the importance and benefits of dawn education activities. This theme was expressed by two informants, as illustrated in the interview excerpt below.

...the way I educate my children at home is by explaining the purpose and benefits of dawn education, and teaching them to be disciplined in following it (informant 23). ...I guide my children to always repeat the material from Quran Education so that when they perform in dawn education, they can do so fluently and correctly (informant 9).

Based on the analysis, parents' efforts to discipline students are also carried out by explaining the benefits and wisdom of dawn education activities. One of these

benefits is the intensive cultivation of students' independence in worship. The dawn education program can be designed to create an atmosphere conducive to fostering independence in worship (Latuapo, 2023; Romdoni & Malihah, 2020; Widayastuti & Muwa, 2025). In addition to habituating students to perform the Fajr prayer in congregation, this activity also enriches their religious knowledge and enhances their confidence to appear in public (Suhendi et al., 2021; Yasakur, 2016).

Independence in worship is part of spiritual life skills, which are fundamental abilities that children must develop to internalize divine values in their daily lives (Rismawati et al., 2024; Rizal & Nardiyanto, 2020). This independence is reflected in the way they think, act, make decisions, and adapt to worship norms (Engkizar et al., 2023). Furthermore, dawn education activities also train students to be disciplined with time, as they become accustomed to engaging in religious practices from the early morning (Sakdiyah, 2018; Sulistyarningsih, 2019).

CONCLUSION

This study successfully identified seven efforts made by Qur'an teachers and parents to discipline students in performing dawn prayers. These seven efforts can facilitate teachers and parents in educating and guiding students to develop discipline in participating in religious activities, particularly dawn prayers. In relation to this study, teachers and parents should make their best efforts while monitoring students' progress in participating in these activities so that the findings can serve as a reference for further initiatives. The seven findings of this study can also serve as a reference and guideline for future researchers in examining similar or related issues within this context.

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Author Contribution

Nor-Hayna Dasad Tadol: Writing-Preparation of original manuscript, Conceptualization, Methodology, **Chuti Neem:** Visualization, Improve Content, Data accuracy, Improve Language.

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