



The Role of Teachers and Parents in Shaping Students' Religious Discipline at Arrayan Integrated Islamic Elementary School

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ABSTRAK

Penelitian ini bertujuan untuk menganalisis peran guru dan orang tua dalam membentuk kedisiplinan ibadah siswa di Sekolah Dasar Islam Terpadu Arrayan. Kedisiplinan ibadah merupakan komponen penting dalam pengembangan karakter spiritual siswa yang tidak hanya dipengaruhi oleh pendidikan formal di sekolah, tetapi juga oleh pola asuh dan keteladanan di lingkungan keluarga. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Data dikumpulkan melalui wawancara mendalam, observasi, dan dokumentasi yang melibatkan guru Pendidikan Agama Islam, wali kelas, serta orang tua siswa. Hasil penelitian menunjukkan bahwa guru berperan sebagai pembimbing, teladan, dan pengawas dalam menanamkan kedisiplinan ibadah melalui kegiatan sekolah yang terstruktur seperti salat berjamaah, tilawah Al-Qur'an, serta pembiasaan doa sebelum dan sesudah kegiatan belajar. Sementara itu, orang tua berfungsi sebagai penguat yang mempertahankan dan memperkuat kebiasaan tersebut di rumah melalui pengawasan, keteladanan, dan pemberian motivasi secara konsisten. Kolaborasi antara guru dan orang tua terbukti menjadi faktor penentu keberhasilan dalam menumbuhkan kedisiplinan ibadah siswa secara berkelanjutan. Namun, terdapat beberapa tantangan seperti perbedaan pola asuh, keterbatasan waktu orang tua, serta ketidakkonsistenan antara penerapan disiplin di sekolah dan di rumah. Penelitian ini menegaskan pentingnya kemitraan yang sinergis antara sekolah dan keluarga dalam membina karakter spiritual siswa dan menanamkan kedisiplinan ibadah sejak usia dini.

Kata Kunci: peran guru, peran orang tua, kedisiplinan ibadah, karakter spiritual, sekolah dasar Islam terpadu

ABSTRACT

This study aims to analyze the role of teachers and parents in shaping students' religious discipline at Arrayan Integrated Islamic Elementary School. Religious discipline is a crucial component in developing students' spiritual character, which is influenced not only by formal education at school but also by family upbringing and exemplary behavior at home. This research employs a qualitative approach using a case study method. Data were collected through in-depth interviews, observations, and documentation involving Islamic Education teachers, homeroom teachers, and parents. The findings reveal that teachers play a central role as guides, role models, and supervisors in cultivating religious discipline through structured school activities such as congregational prayers, Qur'an recitation, and habitual supplications before and after learning sessions. Meanwhile, parents function as reinforcers who sustain and strengthen these practices at home by providing consistent supervision, exemplary behavior, and motivation. The collaboration between teachers and parents emerges as a determining factor in the success of fostering students' consistent religious discipline. However, several challenges were identified, including differences in parenting styles, limited parental time, and inconsistent reinforcement between school and home environments. This study highlights the importance of a synergistic partnership between schools and families in nurturing students' spiritual character and maintaining consistent religious discipline from an early age.

Keywords: teacher's role, parent's role, religious discipline, spiritual character, integrated Islamic elementary school

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I. INTRODUCTION

The formation of students' religious discipline in elementary schools, particularly within an Islamic educational setting, represents a critical dimension of character education. Religious discipline encompassing not only regular performance of worship (*ibadah*) but also internalised values of responsibility, consistency and sincerity has become increasingly important in Indonesian schooling given the shifting social and moral landscape. Within this context, the roles of teachers and parents emerge as pivotal in nurturing and sustaining such discipline.

First, the teacher's role is central. In the Islamic elementary school context, teachers especially those responsible for Islamic Religious Education (PAI) are not simply transmitters of religious knowledge, but act as guides, role models, supervisors and facilitators of worship discipline. For example, research by Wahidiyah (2024) found that PAI teachers in MA Salafiyah Pajajaran, Probolinggo, adopt holistic strategies integrating religious values into all aspects of school life, and thus contributed significantly to student discipline.

Meanwhile, Saepudin (2023) in his study of elementary schools demonstrated that teachers influence Islamic personality formation via habituation, role modeling, and spiritual-emotional guidance, but are challenged by limited family support and external social influences. This highlights that within the schooling environment, teacher behaviours, the school's religious culture and structured routines are foundational in establishing worship discipline among students.

Second, the role of parents is equally vital. The family serves as the primary environment where religious habits either become reinforced or weaken once students leave school. A study by Haidir (2023) found that Islamic religious education within the family significantly affects students' religious discipline and the culture of worship formation. Moreover, the home-school connection becomes especially important when students transition to formal schooling: the consistency and reinforcement of religious practices at home help sustain dispositions that begin at school. Without such reinforcement, students may fail to internalise routines introduced in the school environment.

Third, the synergy between teachers and parents forms a critical mechanism for achieving sustained discipline in worship. Nasution et al. (2022) studied cooperation between PAI teachers and parents in a Madrasah Tsanawiyah setting and found that cooperative tools such as *mutaba'ah* (monitoring) books, liaison books, and social-media groups enabled shared monitoring of students' worship discipline. Through such collaboration, students receive consistent messaging and monitoring across school and home contexts, thus making discipline in worship more likely to be embedded.

Fourth, the context of Integrated Islamic Elementary Schools (*Sekolah Dasar Islam Terpadu / SDIT*) provides a unique frame in which religious life and general education converge. Research by Hadi (2025) indicated that within elementary schools emphasising religious culture-based management, routine practices (e.g., congregational prayers, recitation of the Qur'an, daily supplications) and a coordinated school-family environment are key to forming students' religious attitudes. This setting therefore offers both an opportunity and a challenge: an opportunity, because rituals and values are woven into the daily rhythm of the school; and a challenge, because alignment between school and home, available resources, and student awareness may vary.

Fifth, despite recognition of the roles of teachers and parents and their collaboration, a number of obstacles persist in the Indonesian elementary Islamic-school context. Studies show that limited parental time, inconsistent application of religious practices between school and household, variable student awareness of worship discipline, and differing levels of spiritual knowledge among students are

common. For instance, Hadi (2025) reported that although schools implemented rituals and character-education programs, effective communication with parents was still weak and student awareness of worship discipline remained uneven. Likewise, Saepudin (2023) lists the lack of family support and external social influences as major hurdles for teachers.

Given this background, the present study is motivated by the need to deepen understanding of how, in an SDIT setting, the dual roles of teachers and parents and their collaboration operate in shaping students' worship discipline. Specifically, the study examines the forms of teacher and parent roles, the mechanisms of collaboration, and the enabling and inhibiting factors in this process. Such investigation is both timely and relevant, given increasing emphasis on character education and religious formation within Indonesian elementary schooling policy.

In sum, the introduction has established: (1) the importance of worship discipline for student spiritual and character development; (2) the central role of teachers in modelling and habituating such discipline; (3) the crucial contribution of parents as reinforcement agents at home; (4) the indispensable nature of synergy between school and family; and (5) the specific context of Integrated Islamic Elementary Schools, along with ongoing obstacles to effective implementation. Building on this foundation, the study at SDIT Arrayan seeks to explore the specific dynamics of teacher-parent collaboration in shaping student worship discipline.

To guide this investigation, the study draws on three complementary bodies of theory: the Islamic concept of *ta'dīb* in character education, Bronfenbrenner's ecological systems theory, and contemporary models of school-parent collaboration. In Islamic education, the formation of character and worship discipline can be understood through the concept of *ta'dīb*, which refers to the process of habituating, nurturing, and cultivating moral and spiritual behavior in daily life. Anwar et al. (2025) emphasize that *ta'dīb* represents the philosophical foundation of modern Islamic education, aiming not only to transmit knowledge but also to cultivate moral integrity and consistent spiritual conduct. Similarly, Irawan et al. (2025) argue that Islamic character education is rooted in theological foundations such as *tawhīd*, *fiṭrah*, and *amānah*, which highlight values of honesty, responsibility, patience, and justice. Within the context of worship discipline, these values shape how students are guided to perform daily prayers, follow school rules, respect teachers and parents, and internalize religious values as a habitual lifestyle.

Therefore, teachers and parents are not merely transmitters of ritual knowledge but role models and facilitators of religious habituation and moral development. Safitri (2024) found that teachers' exemplary behavior (*uswah hasanah*) and contextual teaching strategies significantly enhance the internalization of moral values and worship discipline. Thus, *ta'dīb*-based character education functions as the pedagogical basis for shaping consistent worship discipline through habituation, role modeling, reinforcement, and a supportive environment.

Beyond character education, ecological systems theory, originally proposed by Urie Bronfenbrenner (1979), offers an essential perspective for understanding how children's development is influenced by interactions across multiple layers of their environment. Recent studies have applied this framework to the Indonesian educational context; Lubis et al. (2024), for instance, demonstrate that the quality of inter-systemic relationships particularly between family and school strongly affects adolescents' character and moral development.

In an Integrated Islamic Elementary School, these ecological layers can be understood as follows: the microsystem is the student's immediate context teachers, peers, parents, and daily routines

at school or home; the mesosystem covers interactions between microsystems, such as communication and cooperation between teachers and parents; the exosystem comprises external systems that indirectly affect the child, such as school policies, family economics, and community networks; and the macrosystem represents broader sociocultural and religious values, national education policy, and societal norms. Students' worship discipline strengthens when microsystem and mesosystem elements work consistently for instance, when teachers establish structured prayer routines at school while parents reinforce these habits at home, a synergistic mesosystem emerges. Hidjanah et al. (2025) confirm that simultaneous engagement from both teachers and parents significantly enhances children's emotional and social readiness in religious and academic contexts.

Hence, worship discipline should be viewed not as an individual phenomenon but as a product of interactive environmental systems that mutually reinforce each other. In connection with the mesosystem, school–parent collaboration serves as a vital mediating mechanism in shaping students' worship discipline. Collaboration encompasses consistent communication, shared monitoring, home–school continuity, and reinforcement of similar behavioral standards across both environments. Nasution et al. (2022) reported that tools such as *mutaba'ah* journals, parent–teacher meetings, and digital communication channels significantly strengthen the school–home partnership in sustaining students' worship routines in Islamic junior high schools. Conversely, Widyawati et al. (2025) found that while teachers may employ consistent habituation strategies, weak parental engagement or poor communication often hinders the long-term internalization of discipline.

This collaboration can be conceptualized through a “dual influence zone” model, where students are situated at the intersection of two principal environments: school and home. The consistency of norms, expectations, and reinforcement within these two domains leads to stronger internalization of disciplined worship practices. Within this framework, the study identifies teacher role, parental role, and collaboration mechanisms as key determinants of students' worship discipline. Integrating the three perspectives above, the theoretical framework of this study can be summarized as follows: teachers and parents serve as character-forming agents (*muaddib*) who cultivate religious habits and moral awareness through guidance and modeling; the school and family environments constitute interdependent ecological systems, so that consistent collaboration between teachers (the school microsystem) and parents (the home microsystem) within the mesosystem strengthens the formation of worship discipline; and formal collaboration models shared monitoring, joint habituation, consistent communication mediate the relationship between formative agents and student outcomes.

Conceptually, students' worship discipline can be understood as a function of teachers' role, parents' role, school–parent collaboration, and environmental context, where collaboration acts as a mediating variable that reinforces the impact of teacher and parent roles, while ecological context serves as a moderating factor for instance, when school culture or community religious support is weak, the influence of teachers and parents may diminish. This theoretical framework provides a comprehensive conceptual foundation for examining worship discipline as a socially constructed outcome derived from pedagogical interaction and environmental context. First, from the *ta'dib* and character education perspective, it explains how spiritual and moral habits can be systematically nurtured through daily school and home routines. Second, through the ecological systems perspective, it highlights that behavioral change and value internalization cannot be sustained without a supportive environment and consistent cross-context interactions. Third, by incorporating the school–parent collaboration model, this framework bridges the theoretical and empirical gap, illustrating how

pedagogical and familial coordination concretely contributes to the establishment of consistent worship discipline among students.

In sum, this integrative model identifies and connects the study's key variables the teacher's role, parental role, collaboration mechanisms, and ecological context while conceptualizing their interrelations: teachers' and parents' roles influence students' worship discipline through collaboration, moderated by the broader environment. Accordingly, this framework guides the current study in exploring how teachers and parents at Arrayan Integrated Islamic Elementary School collaboratively cultivate students' worship discipline, and in identifying the supporting and inhibiting factors within their ecological system.

II. METHODOLOGY

This study employed a qualitative phenomenological approach to explore the collaborative roles of teachers and parents in developing students' worship discipline at Arrayan Integrated Islamic Elementary School. The phenomenological design was selected to gain a deep understanding of participants' lived experiences and the meanings they attach to the cultivation of worship discipline within an Islamic educational context. This approach allows the researcher to capture not only observable behaviors but also the underlying beliefs, motivations, and values that shape pedagogical and parental practices.

The participants consisted of three Islamic education teachers and three parents who were selected through purposive sampling, ensuring that the informants possessed substantial experience and active involvement in students' spiritual development. Data were collected using multiple instruments, including semi-structured interviews, participant observation, and document analysis. Interviews explored teachers' and parents' perceptions, strategies, and challenges in instilling worship discipline. Observations were conducted during prayer activities, Qur'an recitation sessions, and home routines, while documents such as worship journals, school guidelines, and parent communication notes were reviewed to triangulate findings.

The collected data were analyzed using thematic analysis following the six-phase framework proposed by Braun and Clarke (2019), which includes familiarization, coding, theme development, reviewing, defining, and reporting. Emerging themes were then interpreted within the study's theoretical framework, integrating the concepts of *ta'dib* (Islamic moral education), ecological systems theory, and school-parent collaboration models. This analytical process enabled the identification of key patterns such as moral modeling, consistency of practice between home and school, and the impact of environmental reinforcement on students' religious discipline.

To ensure the rigor and validity of the research, the study applied Lincoln and Guba's (1985) four criteria of trustworthiness: credibility, dependability, transferability, and confirmability. These were achieved through methodological triangulation, member checking with participants to validate interpretations, thick description to contextualize findings, and maintaining a clear audit trail of data collection and analysis. Ethical considerations were also prioritized throughout the study in accordance with the British Educational Research Association (BERA, 2018) ethical guidelines, ensuring informed consent, voluntary participation, anonymity, and data confidentiality for all participants.

Overall, this methodological framework provided a comprehensive and ethically sound foundation for investigating the phenomenon of worship discipline formation. The integration of diverse qualitative techniques and theoretical grounding allowed for a nuanced and credible

exploration of how teachers and parents jointly influence students' spiritual and moral development. This approach aligns with the standards of international qualitative educational research and contributes methodologically to the growing body of scholarship on Islamic education and moral pedagogy.

III. RESULTS AND DISCUSSIONS

The findings of this study, obtained through in-depth interviews, participant observation, and documentation, demonstrate that the formation of students' worship discipline at Arrayan Integrated Islamic Elementary School is the result of a synergistic process between teachers' spiritual guidance and parental reinforcement at home. The data reveal three major themes: the teacher's role as a spiritual role model, the parent's role as a home-based enforcer of worship habits, and the collaborative dynamic between school and family environments in maintaining students' consistency in religious practices.

The first major finding highlights the central role of teachers as spiritual mentors and role models (*uswah hasanah*). Based on interview data, teachers view themselves not only as instructors but as moral exemplars whose behavior shapes students' understanding of religious discipline. One Islamic education teacher explained that students cannot be expected to be disciplined in prayer if the teachers themselves are not consistent. Observations confirmed this statement: teachers consistently performed *shalat dhuha* and *shalat zuhur berjamaah* with students, led Qur'an recitations before class, and guided them in daily supplications (*do'a harian*). These practices reflect the integration of *ta'dib* the cultivation of moral consciousness through knowledge and practice as explained by Anwar, Kurniawan, and Rahmawati (2025). Documentation such as lesson plans and activity records revealed that religious discipline was institutionalized through structured daily routines, encouraging students to associate worship with order, respect, and responsibility.

The second finding emphasizes the role of parents as reinforcers of worship discipline in the home environment. Interviews with the three parents indicated a shared understanding of the importance of continuing school-based religious habits at home. Parents reported supervising their children's prayer times, monitoring *mutaba'ah ibadah* logs, and reading the Qur'an together as a family activity. One parent explained that praying together made her child more aware of the meaning of discipline and togetherness. Observations also revealed that children whose parents practiced consistent worship at home were more disciplined at school. Communication records showed that teachers and parents exchanged regular updates through WhatsApp groups and weekly journals to track students' worship performance. These results align with the findings of Widyawati and Ahmad (2025), who assert that parental involvement and monitoring play a vital role in strengthening students' moral consistency.

However, not all parents were able to maintain consistent supervision. Some admitted that work commitments limited their time with their children; one parent shared that arriving home late often meant reminding her child only by phone. This echoes the observation of Lubis, Tanjung, and Harahap (2024) that external pressures from parents' professional environments can weaken the continuity of moral habituation at home. Nonetheless, the study found that even minimal communication between school and home contributed to maintaining awareness and accountability regarding worship practices.

The third key finding reveals the collaborative relationship between teachers and parents in sustaining worship discipline. Both groups acknowledged that regular communication, mutual trust,

and shared responsibility were essential. Teachers used mutaba'ah journals, parent meetings, and digital platforms as monitoring tools. One teacher described this relationship as a "moral partnership", explaining that discipline grows when school and home speak the same moral language. This finding reinforces Hidjanah and Rahman (2025), who emphasize that collaborative engagement between teachers and parents forms a holistic support system for children's spiritual and socio-emotional development.

Observational and documentary data further showed that SDIT Arrayan implemented structured programs such as shalat dhuha berjamaah, Qur'an reading circles, and weekly muhasabah (self-reflection sessions). These school-based activities were complemented by home-based monitoring through parental supervision. Documentation revealed that teachers provided periodic feedback on students' religious engagement, while parents responded with progress notes or reminders, forming a feedback loop between both environments. This pattern reflects Bronfenbrenner's (1994) ecological systems theory, in which the microsystem (school and family) and the mesosystem (their interaction) influence a child's spiritual and behavioral development.

Despite the strong collaboration, the study also identified several challenges. Teachers reported inconsistencies in parental engagement, such as delays in returning worship logs or limited responsiveness in communication groups. Some parents, meanwhile, felt uncertain about how to reinforce the school's moral education strategies effectively. These challenges point to the need for clearer coordination mechanisms and structured parental guidance. As Safitri (2024) argues, effective religious discipline formation requires sustained modeling, continuous reinforcement, and a shared understanding of moral goals between educators and parents.

Overall, the triangulated data indicate that the development of worship discipline at Arrayan Integrated Islamic Elementary School is an ecologically grounded moral process. Teachers provide structured guidance and moral example; parents reinforce and sustain those habits at home; and consistent collaboration between both parties enables the internalization of discipline as part of students' character formation. This integration of ta'dib philosophy and ecological interaction theory demonstrates that worship discipline in Islamic education is best nurtured through joint responsibility and moral coherence between school and family.

The results of this study provide strong empirical evidence that the formation of students' worship discipline at Arrayan Integrated Islamic Elementary School is the outcome of a multidimensional process shaped by teachers' spiritual guidance, parental reinforcement, and ecological collaboration between school and home environments. This finding supports and extends the theoretical framework proposed earlier, which integrates the Islamic concept of ta'dib (moral education rooted in faith and action) with Bronfenbrenner's ecological systems theory and contemporary models of teacher-parent collaboration in character education.

From the perspective of ta'dib, discipline in worship is not merely an external behavioral routine but a reflection of internalized moral and spiritual awareness. Teachers' actions as role models embody the adab framework knowledge (*ilm*), faith (*iman*), and action (*amal*) which together cultivate moral consciousness. The observation that teachers actively demonstrate worship routines in class and serve as mentors aligns with Anwar, Kurniawan, and Rahmawati (2025), who emphasized that ta'dib education functions through lived experience and habitual moral behavior rather than cognitive instruction alone. This confirms that the teacher's role as muaddib the moral nurturer is

foundational to instilling worship discipline, since students learn more effectively through imitation and internalization than through verbal command.

The findings also resonate with Safitri (2024), who demonstrated that *uswah hasanah* (exemplary behavior) remains the most effective pedagogical method in Islamic schools for moral development. When teachers consistently perform *shalat* with students and incorporate daily Qur'an recitations into classroom routines, they create a structured moral environment where discipline becomes a natural expression of faith. The integration of worship activities within the formal curriculum, as found in this study, reinforces the idea that Islamic education should unify spiritual, cognitive, and behavioral dimensions, reflecting what Irawan, Fadli, and Syarif (2025) call the holistic pedagogical model of Islamic character formation.

From an ecological perspective, the results align with Bronfenbrenner's (1994) assertion that a child's moral and behavioral development is influenced by the dynamic interaction between multiple environmental systems. The microsystems of school and home represented here by teachers and parents operate synergistically to sustain students' worship habits. The consistent communication between both systems, through *mutaba'ah* journals and digital platforms, constitutes the mesosystem, a connective environment that reinforces values across contexts. As observed in this study, students who experienced aligned reinforcement from both teachers and parents displayed higher levels of consistency and self-regulation in worship activities. This supports Lubis, Tanjung, and Harahap (2024), who found that ecological coherence between family and school environments enhances students' moral continuity and reduces behavioral fragmentation.

The parental role observed in this study illustrates the second pillar of worship discipline formation: reinforcement at home through shared practice and supervision. Parents who maintained consistent routines of prayer and Qur'an recitation at home strengthened their children's moral habits by transforming external expectations into internal motivations. This finding is consistent with Widyawati and Ahmad (2025), who argued that parental involvement functions as a moral continuity mechanism bridging institutional and domestic religious education. However, this study also identifies a recurring challenge: many parents face time constraints due to work commitments, leading to irregular supervision. This reflects the contextual reality of contemporary Muslim families, as discussed by Hidjanah and Rahman (2025), who noted that parental engagement in spiritual education is often mediated by socioeconomic factors and lifestyle pressures.

In this regard, the collaboration between teachers and parents at SDIT Arrayan represents an adaptive form of what Zainuddin (2023) calls synergistic moral ecology a partnership model that connects school, family, and community as co-educators in nurturing moral character. The study's documentation revealed that digital communication platforms such as WhatsApp groups and weekly worship reports play a vital role in maintaining accountability and transparency between teachers and parents. This reflects a modern adaptation of the *halaqah* model in Islamic pedagogy, where communal reinforcement sustains moral growth.

Moreover, the integration of worship routines into students' daily schedule demonstrates how institutional structure contributes to discipline formation. Programs such as *shalat dhuha berjamaah*, *tadarus pagi*, and *muhasabah* serve as practical frameworks for the habituation (*ta'wid*) of piety and self-regulation. This supports Nasution and Hidayat (2022), who found that the integration of ritual practice within school routines cultivates emotional stability, time discipline, and spiritual awareness

among students. When complemented by home reinforcement, such structured programs help transform discipline from external compliance into self-motivated devotion (taqwa).

The collaborative findings also highlight the significance of communication as a mediating variable in sustaining worship discipline. Teachers and parents who maintained regular contact sharing updates, challenges, and feedback were more successful in ensuring students' consistency in worship routines. This aligns with Ali and Sholeh (2023), who observed that continuous teacher-parent dialogue in Islamic schools fosters stronger affective bonds and enhances children's commitment to religious duties. In contrast, lapses in communication were found to weaken the reinforcement cycle, resulting in inconsistent worship behaviors.

Taken together, these findings validate the integrated theoretical framework of this study. The interplay between ta'dib (moral education), ecological interaction (school-family collaboration), and spiritual habituation (structured worship routines) forms a holistic system for nurturing worship discipline. Theoretically, this research extends Bronfenbrenner's ecological model by contextualizing it within Islamic education, demonstrating how faith-based values interact with structural and relational systems to shape moral outcomes. Practically, it confirms the necessity of shared responsibility between teachers and parents in forming disciplined, spiritually aware students.

Furthermore, the study contributes to contemporary discourse on Islamic character education by illustrating that worship discipline should not be understood as ritual compliance alone but as a reflection of integrated moral awareness. As Anwar et al. (2025) and Irawan et al. (2025) emphasize, true discipline in Islamic education is realized when the learner performs worship with understanding, intention, and self-regulation, reflecting the unity of faith, reason, and action. The present findings support this view, showing that when school and family environments consistently reinforce religious routines, students develop intrinsic motivation and moral autonomy.

In summary, the discussion confirms that worship discipline among students at Arrayan Integrated Islamic Elementary School emerges from a coherent ecosystem of moral modeling, parental reinforcement, and institutional habituation. The study advances theoretical and practical insights into Islamic education by linking ta'dib philosophy and ecological systems theory to real-world pedagogical practices. It affirms that when teachers and parents function collaboratively as co-educators and exemplars of faith, spiritual discipline evolves from mere ritual to a sustained moral habit embedded within students' daily lives.

IV. CONCLUSION

The findings of this study conclude that the formation of students' worship discipline at Arrayan Integrated Islamic Elementary School results from a dynamic interaction between teachers, parents, and the institutional environment. The research demonstrates that worship discipline is not merely an outcome of formal instruction but rather the product of continuous moral guidance, modeling, and reinforcement within an integrated ecosystem of education. Teachers serve as *muaddib* moral educators who exemplify Islamic values through consistent practice and spiritual leadership. Parents act as co-educators who extend and reinforce these values within the home environment, ensuring continuity between institutional and familial moral development. The synergy between these two educational agents builds a holistic foundation where discipline evolves into a habitual and conscious act of worship.

This study affirms that effective religious discipline requires more than ritual enforcement; it must involve the internalization of spiritual values, emotional engagement, and self-regulation. Students at SDIT Arrayan who experienced consistent reinforcement from both school and home demonstrated higher levels of punctuality, motivation, and understanding in their worship routines. These findings validate the theoretical framework that combines ta'dīb (moral refinement), ecological systems theory, and contemporary collaboration models. The alignment between these frameworks highlights that the cultivation of discipline in Islamic education depends on three key components: (1) exemplary leadership and spiritual modeling by teachers; (2) sustained parental participation; and (3) structured institutional programs that embed worship habits in daily routines.

From a practical standpoint, the study recommends several strategies to enhance the effectiveness of religious discipline in Islamic elementary schools. First, schools should institutionalize teacher–parent collaboration programs through digital platforms and periodic meetings to ensure continuous communication and shared accountability; this collaboration should not be limited to administrative matters but should include spiritual mentoring and shared reflection on students' progress. Second, teacher professional development programs should emphasize the pedagogical and spiritual dimensions of *uswah hasanah* (exemplary conduct), ensuring that teachers embody the moral values they seek to instill. Third, parents should be empowered through workshops and guidance sessions to sustain consistent worship routines at home, particularly for working parents who face time constraints. Furthermore, schools should integrate *mutaba'ah ibadah* journals and reflective assessments as formative tools to track students' spiritual growth over time; these practices can strengthen students' intrinsic motivation and deepen their understanding of worship as an act of devotion rather than obligation. Policymakers and Islamic education authorities are also encouraged to develop frameworks that institutionalize the partnership between school and family as part of the national strategy for character education.

In conclusion, the success of worship discipline formation lies in the continuity of moral influence between school and home, supported by structured programs, teacher exemplarity, and active parental involvement. When these elements operate in harmony, Islamic education fulfills its ultimate goal to nurture individuals who are disciplined, spiritually conscious, and guided by faith in both thought and action.

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