

The Role of Teachers through a Religious Coping Model in Addressing Student Delinquency

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Abstract

Student disciplinary infractions in Madrasah yield complex socio-pedagogical implications, necessitating the development of robust models and strategic interventions for their resolution. This study aims to explain the religious coping strategies implemented by Aqidah Akhlak teachers in handling student delinquency at MTs Taman Pendidikan Islam Medan. This research employed a qualitative approach using a field study design. Data were collected through open and closed interviews with teachers and students as key informants, as well as observations of various religious habituation activities within the madrasah environment. Data analysis was conducted through data reduction, data presentation, and conclusion drawing. The findings reveal that the religious coping strategy in this madrasah was systematically developed through the identification of various forms of student delinquency, which were subsequently addressed through the establishment of religious habituation programs such as the recitation of *Asmaul Husna*, morning religious talks (*kultum*), Qur'anic recitation (*tadarus Al-Qur'an*), congregational prayers, and *tahfidzul Qur'an*. These programs function as mechanisms for strengthening spiritual values that are not only preventive and corrective in nature, but also contribute to the formation of a sustainable religious ecosystem within school life. This study contributes to the understanding that religious coping practices play a significant role in strengthening students' moral and psychological resilience in overcoming delinquent behavior

Keywords: *Religious Coping; Student Delinquency; Teacher's Role; Morality*

Abstrak: Pelanggaran disiplin siswa di sekolah madrasah akan memberikan dampak terhadap persoalan sosial-pedagogis yang kompleks, sehingga perlu membangun model dan strategi untuk mengatasinya. penelitian ini bertujuan untuk menjelaskan strategi coping religius yang diterapkan oleh guru Akidah Akhlak dalam menangani kenakalan siswa di MTs Taman Pendidikan Islam Medan. Penelitian ini menggunakan metode kualitatif dengan jenis studi lapangan. Data diperoleh melalui wawancara terbuka dan tertutup dengan guru dan siswa sebagai informan kunci, serta observasi terhadap berbagai aktivitas pembiasaan keagamaan di lingkungan madrasah. Analisis data dilakukan melalui proses reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa strategi coping religius di madrasah ini dibangun secara sistematis melalui identifikasi bentuk-bentuk kenakalan siswa yang kemudian direspons dengan pembentukan perangkat pembiasaan religius seperti *Asmaul Husna*, kultum pagi, tadarus Al-Qur'an, shalat berjamaah, dan tahfidzul Qur'an. Seluruh perangkat tersebut berfungsi sebagai mekanisme penguatan nilai spiritual yang tidak hanya bersifat preventif dan represif, tetapi juga membentuk ekosistem religius yang berkelanjutan dalam

kehidupan sekolah. Penelitian ini memberikan sumbangan praktik coping religius berperan signifikan dalam membangun ketahanan moral dan psikologis siswa untuk mengatasi kenakalan siswa.

Kata Kunci: *Coping Religius; Kenakalan Siswa; Peran Guru; Akhlak*

Introduction

Religious teachers occupy a central position as figures who integrate the role of mentor, role model, as well as moral counselor. Their responsibilities go beyond mere doctrinal knowledge transfer as they are required to present a persuasive-reflective approach in place of punitive curative measures. This effort is crucial considering that a sedentary behavioral transformation can only be born from a student's internal awareness of the spiritual consequences behind each action.

Religious teachers have the ability to carry out counseling functions to help students find meaning behind school regulations, so that the obedience that arises is not based on fear, but on the need to maintain self-dignity. The role of teachers will have an impact on students' positive behavior in the form of curative intervention. Thus, the presence of teachers as inspirations for moral healing can and is able to provide psychological assistance, if the school does not take curative efforts, it will be at risk of being trapped in supervision formalities that fail to change the essence of students' character.

The increasingly complex problem of student delinquency requires an approach that not only relies on behavior control, but also touches the deepest dimensions of the psychological and spiritual structure of students. At this point, the religious coping strategy emerged as a paradigm that offered a different perspective on reading students' deviant behavior (Suharyat et al., 2022). It is not simply understood as a technique for dealing with pressure, but as an internal mechanism that allows individuals to rebuild their stability through the internalization of transcendental values (Noviani & Azkar, 2024). Thus, the problem of delinquency is no longer solely placed as a disciplinary violation, but as an indication of an inner tension that requires a more holistic and meaningful recovery space.

Religious coping practices such as dhikr, prayer, and spiritual assistance by religious teachers can be read as a form of articulation of students' psychological reconstruction efforts. However, what is important is not just the existence of the practice, but how it functions as a transformative medium that shifts the orientation of students' behavior from impulsivity to more reflective self-awareness. In contrast to religious learning approaches that tend to be normative-cognitive, religious

coping works in a deeper space of inner experience, where calmness, self-control, and reinterpretation of life experiences are the main pressure points. From this it appears that religious coping is not only a response to a problem, but also a process of reshaping the structure of students' moral consciousness (Nwafor et al., 2024).

A number of recent studies have shown by (Karasova & Nehyba, 2023) that student-centered teacher responses can lower behavioral problems and increase student learning engagement. (Tarantul & Berkovich, 2024) shows that teachers use emotion regulation strategies in dealing with discipline problems in elementary and secondary schools. (Sumarto & Harahap, 2025) emphasized that Islamic Religious Education teachers play a role in instilling student discipline through habituation, example, and strengthening religious values. Fitriani et al. (2024) found that discipline culture in Islamic schools shapes students' religious character through the dimensions of prevention, action, and resolution. (Yuliani & Chusniatun, 2025) also shows that the school's religious culture plays a role in developing students' discipline, responsibility, and social ethics. Therefore, this study focuses on positioning *religious coping* as a strategy for fostering discipline through the internalization of moral learning values.

Based on the description of the problems faced by schools regarding student delinquency, this study seeks to answer the challenge of what is a religious approach in reducing behavioral deviance and how religious teachers construct these strategies in the midst of the diversity of students' backgrounds. With the study conducted, the results of this research contribute to the treasure of Islamic counseling as well as become a practical guide for schools in creating a transformative educational environment.

Method

This research uses a qualitative approach with the type of field research carried out at MTs Taman Pendidikan Islam Medan. Data collection is carried out through open and closed interview techniques which are carried out repeatedly until information that is considered sufficient and in-depth is obtained. Open-ended interviews are used to explore experiences, views, and practices that are more freely executed, while closed-door interviews are used to clarify and clarify information that has been previously obtained. The key informants in this study were religious teachers and students, as both were considered to have direct involvement in the process of forming and implementing religious coping strategies in schools. The data obtained is then analyzed through the data

reduction stage, namely by sorting out information relevant to the research focus and eliminating unsupported data. Furthermore, the data is presented narratively in the form of natural descriptions according to findings in the field without excessive interpretation engineering. The final stage is to draw conclusions to identify the strategies used by religious teachers and the impact that arises on students. Thus, this analysis process is expected to be able to provide a complete picture of the dynamics of religious coping in the context of education in schools.

Results and Discussion

Violations of Student Discipline in Schools

The phenomenon of student delinquency in the madrasah environment shows that behavioral problems cannot be understood only as a violation of discipline, but as a social-psychological symptom rooted in weak self-control and lack of internalization of values. One of the most common forms that appears is the behavior of skipping or not entering without explanation. At first, some students said goodbye to their parents to go to the madrasah, but in practice they did not get to school and instead chose to spend time in other places that were considered more fun. There are even students who choose not to return to class when they are late, because they feel anxious or reluctant to face the consequences of being late. This condition shows that there is a perception problem with schools that are considered boring, thus encouraging the emergence of avoidance behaviors from the learning process (Amelia et al., 2023).

In a deeper context, this truancy behavior is not only related to the discipline of learning, but also reflects the weak emotional attachment of students to the educational environment. When school is no longer seen as a meaningful space, the urge to attend becomes increasingly low and is replaced by the search for instant pleasure outside of school. This situation shows that a disciplinary approach alone is not enough to solve problems, because the root of the problem lies in the motivational and psychological dimensions of students. This is where the urgency of an approach that touches more of the internal consciousness of students becomes important to consider in educational practice.

In addition to skipping school, smoking behavior is also a form of delinquency that is quite prominent among students. This habit is often not born suddenly, but through the process of imitation from the social and family environment. Not a few students started smoking because of peer influence, while others were exposed because they saw similar habits in a family environment that lacked control. Over time, such behavior is considered normal and is no longer seen as a moral offense. In fact, in

some cases, there are indications that the influence of association can also lead to more heavier behaviors such as drinking alcohol (Welsh, 2022).

This tendency suggests that students' deviant behavior is strongly influenced by the surrounding social structure, especially the environment that gives legitimacy to such actions. When the value of social supervision and control weakens, risky behaviors will more easily develop and become habits. In these conditions, an approach that only emphasizes formal prohibitions is not effective enough, as students have already been influenced by peer group norms that are stronger than school rules.

Student delinquency is also seen in the form of low academic responsibility, one of which is the habit of not doing homework (homework). For some students, homework is seen as a burden that interferes with playtime and leisure activities at home. They feel that classroom learning is enough, so additional tasks are considered less important. This perspective shows a shift in learning orientation from academic needs to personal comfort, which ultimately has an impact on low learning discipline.

On the other hand, verbal behavior such as speaking rudely to friends is also a problem that cannot be ignored. The habit of using abusive language, which initially occurred in the context of peer association, can eventually be carried over into wider interactions, including with teachers. This shows that there is a process of normalizing negative behavior in students' daily communication. If not intervened immediately, this condition can weaken social ethics and damage the quality of relationships between individuals in the school environment. Therefore, an approach is needed that is not only behavior control, but also able to build moral and spiritual awareness of students to be able to control speech and attitudes in daily life.

These various forms of delinquency ultimately confirm that schools need a more comprehensive approach in fostering student behavior, one of which is through religious coping strategies. This approach is important because it does not only focus on external judgment or control, but emphasizes more on strengthening students' internal values through a religious approach. Thus, religious coping can be an important instrument in helping students manage negative impulses, strengthen self-control, and direct their behavior towards more positive and responsible actions (Amemiya et al., 2020).

Komponen Coping Religious

Religious coping strategies are not only understood as a normative concept in Islamic education, but have been constructed in the form of

a structured and integrated habituation device in students' daily lives (Elzamzamy et al., 2024). This device serves as a pedagogical instrument that slowly forms an internalized pattern of religious values, so that students are not only confronted with religious teachings on a cognitive level, but also experience them directly in repetitive routines. In this context, religious coping does not stand as a mere theoretical discourse, but rather as a system of practice that forms a religious atmosphere in the madrasah environment.

The implementation of the device can be seen in the habituation of *Asmaul Husna* every morning after students enter the classroom, which is not only positioned as a learning starter, but also as a starting space for the formation of students' spiritual consciousness. Through consistent repetition, this activity indirectly creates a more stable psychological state, where students are directed to begin the learning process in a calmer and more directed state. This shows that religious values are not only instilled through verbal teaching, but through ritual experiences that form inner habits (Taufik, 2020).

The next strengthening can be seen in the morning cult activity which is followed by the tadarus of the Qur'an before the learning process begins. This activity presents a dialogue dimension between teachers and students, while building active involvement in collective religious practice. In the framework of religious coping, this activity not only functions as a moral message delivery, but also as a process of rearranging students' consciousness through repeated spiritual interactions, so that the learning atmosphere is inseparable from the dimension of religious values and reflection (Nurbaiti et al., 2020).

In addition, religious coping devices are also institutionalized through the habit of scheduled worship such as dhuha prayers and congregational dzuhur prayers which are carried out consistently in the madrasah environment. This practice not only emphasizes aspects of ritual obedience, but also establishes a disciplinary structure that gradually internalizes self-control in students. In this process, students are not only carrying out their worship obligations, but are also being trained to build behavioral regularity that can ultimately be carried out of the school environment as part of a more stable character.

Furthermore, strengthening religious coping is also carried out through the tahfidzul Qur'an program which is carried out on a scheduled basis, where students are not only directed to memorize the verses of the Qur'an, but also understand the values contained in it. This process shows that the formation of religious coping does not stop at ritual activities, but develops into a process of internalizing deeper values. Through continuous

involvement in the memorization and interpretation of the Qur'an, students are slowly directed to make religious values the basis for responding to various life situations.

Thus, the religious coping device applied in this madrasah shows the existence of a systemic construction that connects habituation, spiritual strengthening, and internalization of values in an educational ecological unit. It works not only as a routine religious activity, but as a pedagogical mechanism that forms psychological resilience, moral discipline, and stability of student behavior in a sustainable manner.

Religious Coping Program by Teachers

Teachers of Moral Faith have a fairly strategic role in efforts to prevent student delinquency through various preventive coaching programs. The findings at MTs Taman Pendidikan Islam Medan show that in practice, teachers not only function as teachers in the classroom, but also as moral guides who seek to direct students' behavior to stay within the corridor of religious values and school discipline. This effort is carried out systematically through two main approaches, namely briefing programs and guidance programs that complement each other in shaping students' religious awareness (Yuliza & Daulay, 2023).

The briefing program carried out by the Akidah Akhlak teacher basically aims to provide students with an understanding of the limits of good and bad behavior, as well as the consequences of every action they take. This briefing is not only delivered at formal moments such as the flag ceremony, but is also integrated into the learning process in the classroom. In certain situations, teachers also give special briefings to students who commit violations. This approach is carried out while still considering the psychological aspects of students so as not to have a negative impact on their emotional development. In this way, students are expected to be able to understand that every action has a moral responsibility that must be accounted for, both in front of teachers, schools, and in the perspective of religious values.

In addition, the guidance program is an important part of the coaching strategy carried out by Akidah Akhlak teachers. This guidance does not only take place in the context of classroom learning, but is also strengthened through religious activities outside of school such as zuhur and Friday prayers in congregation, zakat fitrah, and qurbani activities. These activities become a space for internalizing religious values that are more real because students not only receive the material theoretically, but also experience it directly in the practice of daily life at school. Thus,

the guidance process does not stop at the aspect of knowledge, but develops into habituation of behavior based on spiritual values.

Guidance is also carried out individually through a personal approach by calling students to the teacher's room or the Counseling Guidance (BK) room. This approach is given to students who are considered to need special attention, especially those who are indicated to have committed violations or have personal problems that affect their behavior at school. In this process, teachers not only give advice, but also try to understand the background of students' problems in more depth. This approach shows that student coaching cannot be done uniformly, but requires sensitivity to the individual conditions of each student (Roziqi, 2025).

Through these two programs, it can be seen that the role of religious teachers is not only limited to educational functions, but also includes the functions of character development and psychological assistance for students. The ongoing briefing and guidance program reflects efforts to build religious coping in students, namely the ability to control themselves and face behavioral pressure through religious values. Thus, the strategy carried out by the Akidah Akhlak teacher is not only corrective to the delinquency that has occurred, but also preventive in forming a stronger religious awareness in students.

In addition to carrying out preventive functions through briefing and guidance, Akidah Akhlak teachers at MTs Taman Pendidikan Islam Medan also carry out a curative approach as a form of follow-up to student delinquency behavior that has occurred. This approach is not solely interpreted as a form of punishment, but rather as a corrective effort to understand, reorganize, and redirect student behavior to conform to educational values and religious norms. In this context, teachers play the role of figures who not only enforce the rules, but also try to explore the root of the problems behind the emergence of deviant behavior in students.

One form of implementation of the curative program is the identification program, which is a process to find out the motives and backgrounds of students in committing delinquency. At this stage, teachers try to understand the character and psychological condition of students through a personal approach carried out outside of class hours. This process is important so that students can be more open in expressing the reasons behind their behavior without feeling pressured or intimidated. After the information is obtained, the teacher then clarifies or cross-checks the student's information to ensure the correctness of the information. In this way, the identification process not only serves as data collection, but

also as a first step in building more honest communication between teachers and students.

After the identification process is carried out, the next stage is a coaching program as a form of follow-up of the delinquency case that occurs. At this stage, students are given moral guidance that aims to foster awareness of the mistakes that have been made. In some cases, coaching is also accompanied by the provision of sanctions as a form of deterrent effect, such as making a statement signed by students, parents, and the school. This mechanism shows that coaching is not only carried out individually, but also involves the role of the family as part of the responsibility of education. If the Akidah Akhlak teacher is not able to handle a certain case, then the student will be referred to a Counseling Guidance (BK) teacher, and if it is still needed, parental involvement is the last step in the problem-solving process.

More broadly, this curative program illustrates that the role of Akidah Akhlak teachers is not only limited to providing religious materials, but also includes the function of social control in the school environment. Student delinquency, ranging from mild to severe, demands a flexible and layered approach. In this case, the teacher not only functions as an educator, but also as a director of behavior that seeks to balance the understanding of religious values and the social reality of students. This is important because students at the junior high school level are in the adolescent development phase who are still psychologically unstable, easily influenced by the environment, and do not have maturity in decision-making.

From the perspective of psychological development, adolescence is a transitional phase characterized by increased emotional sensitivity and a tendency to express oneself impulsively. This condition often makes it difficult for students to manage internal and external pressures, so deviant behavior can appear as a form of venting. Therefore, the curative approach taken by teachers cannot only be administrative, but must take into account the psychological and emotional aspects of students so as not to cause resistance or greater negative impacts.

In a broader context, Akidah Akhlak education has a strategic role in shaping students' religious character through the integration of spiritual values in daily life. Religious learning not only functions as a transfer of knowledge, but also as a means of internalizing values that can shape students' moral and social consciousness. Through the habit of worship, religious activities, and continuous guidance, students are directed to have better self-control so that they are able to avoid delinquent behavior. Thus, the curative program run by the Akidah Akhlak teacher is basically part of a comprehensive effort to build the character of students

who are not only obedient to the rules, but also have religious awareness in acting (Dharin, 2025).

Impact of Religious Coping Implementation

Based on findings at MTs Taman Pendidikan Islam Medan, the religious coping strategy built through the role of Akidah Akhlak teachers provides a number of impacts as well as important values in shaping student behavior.

First, religious coping serves as a mechanism for students' self-control in responding to social and emotional pressures. Through the process of direction, guidance, and coaching accompanied by religious values, students begin to be directed to no longer express problems through deviant behaviors such as truancy, speaking rudely, or violating school rules, but learn to restrain themselves and interpret every action in a moral and spiritual perspective.

Second, religious coping provides a space for reflection for students to understand mistakes as part of the process of self-improvement. In the identification and coaching program, teachers not only reprimand students' behavior, but also explore the background and motives of the delinquency committed. This process indirectly encourages students to be more honest, open, and introspective about themselves. From this, it can be seen that religious values are not only present in the form of advice, but also in the process of dialogue that builds students' moral awareness slowly.

Third, religious coping plays a role in shaping students' psychological calm when facing pressure or conflict in the school and family environment. A personalized approach, accompanied by religious guidance, gives students space to channel their anxiety in a more positive way. This value is seen when students begin to receive the teacher's advice, are easier to direct, and show a decrease in impulsive behavior that previously appeared as a form of emotional venting.

Fourth, religious coping contains the value of internalizing religious norms that are not only cognitive, but also part of daily behavioral habits. Through habituation, guidance, and educational sanctions, students gradually understand that every action has a dimension of moral responsibility before Allah SWT and the social environment. Thus, the obedience that is formed is no longer due to fear of punishment, but because of religious awareness that grows from within.

Fifth, religious coping strengthens the transformation of educational approaches from repressive to more humanist and educational. The directing, guidance, and coaching programs carried out by Akidah

Akhlak teachers show that the handling of student delinquency does not stop at the provision of sanctions, but is directed at the formation of character and spiritual awareness. In this context, religious coping becomes a bridge between behavior control and the formation of a more stable, mature, and oriented student personality based on religious values (Qadisiah et al., 2025)

Conclusions

Based on the overall results of the study, it can be concluded that the religious coping strategy applied at MTs Taman Pendidikan Islam Medan is through a systematic and structured process. The process begins with the identification of various forms of student delinquency that appear in the school environment, both in the form of violations of discipline, social behavior, and deviation of grades. From the identification process, the Akidah Akhlak teacher then builds a set of components and habituation tools that are oriented towards strengthening religious values as the main instrument in managing student behavior. Furthermore, the device is implemented through various religious coping programs that are integrated into daily school activities, thus forming a sustainable coaching ecosystem. The impact of the implementation of this strategy can be seen in changes in student behavior that are more directed, increased discipline, and the growth of religious awareness in responding to various social and academic situations in the school environment.

The religious coping approach can be used as an alternative model in handling student delinquency in Islamic educational institutions. This model emphasizes that solving behavioral problems is not enough just through a repressive approach, but needs to be integrated with a spiritual approach that is able to touch the psychological dimension and inner consciousness of the student. Therefore, religious teachers do not only play the role of teachers, but also as facilitators of the formation of students' psychological and moral resilience through the habituation of religious values. Practically, these findings provide direction that schools need to develop a coaching system that is not only oriented towards rules and sanctions, but also on the formation of a consistent religious ecology, so that students have healthier coping skills in dealing with the pressures of life in the school environment and outside of school.

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