

HABITUATION OF QUR'ANIC TADARUS AS A SPIRITUAL APPROACH TO STUDENT DISCIPLINE IN ISLAMIC EDUCATION

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ABSTRACT

Student discipline remains a critical issue in Islamic educational institutions, particularly as schools seek character-building strategies that move beyond external control toward internalized moral awareness. This study examines the role of Habituation of Qur'anic Tadarus (HQT) as a spiritual approach to fostering student discipline as an alternative to conventional disciplinary methods. Employing a qualitative field research design, data were collected through in-depth interviews with key informants, including the school principal, the coordinator of religious programs, and student representatives, supported by relevant documents and observations. The findings reveal that student discipline is cultivated through a structured habituation process that begins with the school bell and continues with collective Qur'anic tadarus without the use of reward-based incentives. Disciplinary outcomes are reflected in students' punctual attendance, sustained attention during learning activities, and timely submission of assignments. The HQT program utilizes Juz 30 across all grade levels and is implemented through talaqqi-based teacher guidance, emphasizing consistency and spiritual engagement. These results indicate that spiritual habituation contributes to students' intrinsic motivation and personal satisfaction, leading to more sustainable disciplinary behavior. This study suggests that integrating Qur'anic-based spiritual practices can strengthen character education and the development of discipline in Islamic educational contexts.

Keywords: Character Education, Habituation of Qur'anic Tadarus, Islamic Schooling, Spiritual Education, Student Discipline

INTRODUCTION

Student discipline is a global educational concern that reflects complex social, psychological, and institutional challenges across diverse schooling systems (Welsh et al., 2024; Dutil, 2020). International research has documented persistent disciplinary problems related to racial exclusivity and inequity (Bell, 2020; Daly et al., 2021; Pierce et al., 2022), the increasing reliance on security personnel as a control mechanism (Gottfredson et al., 2020), and external risk factors such as gaming addiction and substance abuse (Cuong et al., 2022; Prins et al., 2023). These issues demonstrate that discipline is not merely a matter of rule enforcement but is deeply connected to students' social contexts, emotional regulation, and moral development.

Further studies indicate that weakened discipline is often rooted in early educational experiences (Xing et al., 2025; Casta et al., 2021; Pierce et al., 2022), exacerbated by prolonged disruptions such as the COVID-19 pandemic (Chan et al., 2024), and reinforced by unequal disciplinary practices that marginalize certain student groups (Bell, 2020; Gregory et al., 2021). Efforts to restore justice through restorative discipline models (McAuliffe et al., 2025; Lodi et al., 2022; Lustick, 2021) highlight the need for approaches that prioritize fairness and internal

motivation rather than coercion. However, excessive dependence on external enforcement, such as school security officers, has shown limited effectiveness compared to strategies that strengthen students' self-control and intrinsic discipline (Lee & Jang, 2025; Li et al., 2021; Jinot & Johannes, 2021; Rodríguez García, 2019).

Within this discourse, self-control emerges as a central factor in shaping disciplined behavior. Self-control represents a positive personality trait linked to emotional regulation, responsibility, and moral conduct (Hausen et al., 2022; Gander et al., 2020), and it directly influences students' ability to comply with academic and behavioral expectations (Kultsum et al., 2022). Discipline, therefore, is not only an outcome of institutional management but also a reflection of internalized values and character development (Moller et al., 2025). This perspective underscores the limitations of externally imposed discipline and reinforces the importance of educational strategies that cultivate internal moral awareness (Sablić et al., 2025).

In Islamic education, discipline is conceptualized within the framework of *tarbiyah*, emphasizing moral upbringing and spiritual refinement rather than mere behavioral compliance. Habituation (*ta'wid*) plays a crucial role in this process by shaping patterns of thought and action through repeated practice (Aryadiningrat et al., 2023; Karim et al., 2020). As a form of *riyāḍah* (spiritual exercise), habituation supports *tazkiyatun nafs* (purification of the soul), enabling students to internalize values such as responsibility, honesty, and self-regulation (Syarnubi et al., 2021; Karim et al., 2020). Previous studies have shown that disciplined learning behavior is reflected in punctuality, adherence to rules, effective use of learning facilities, and timely completion of assignments (Arumingtyas, 2021; Erik et al., 2024), all of which are outcomes closely associated with habitual practices (Duhigg, 2012; Rachmaningtyas et al., 2022).

Existing research on Qur'anic habituation has largely focused on the roles of teachers, parental support, and institutional infrastructure in supporting character development (Özcan et al., 2020; Yunus et al., 2022). Other studies have explored broader links between spirituality, well-being, and literacy development (Guida et al., 2018; Allison & Goldston, 2018; Kuenzi, 2018; Gander et al., 2020). However, a notable gap remains in understanding how Habituation of Qur'anic Tadarus (HQT) functions specifically as a spiritual-pedagogical mechanism for fostering student discipline in Islamic educational settings. Addressing this gap, the present study proposes HQT not merely as a Qur'anic literacy activity, but as a structured form of spiritual habituation aimed at strengthening students' internal self-discipline. Accordingly, this research explores how HQT contributes to the development of disciplined behavior through spiritual internalization within the context of Islamic education.

METHOD

This study adopts an integrative framework that combines Islamic spiritual pedagogy, habituation theory, and self-control theory to explain how HQT fosters student discipline. Grounded in Islamic spiritual pedagogy, discipline is understood as the outcome of *tarbiyah* (holistic upbringing) and *tazkiyatun nafs* (purification of the soul) achieved through consistent spiritual practice (*riyāḍah*) (Syarnubi et al., 2021; Karim et al., 2022). Habituation theory complements this perspective by explaining how repeated practices shape stable patterns of thought and behavior (Duhigg, 2012), while self-control theory clarifies the psychological pathway through which spiritual routines translate into disciplined conduct (Li et al., 2021).

Methodologically, the study employs a descriptive qualitative design to explore processes and meanings related to HQT and student discipline (Kumar Mohajan, 2018; Gordin, 2012). Fieldwork was conducted at Al Islam Boarding School Junior High School using purposive and snowball sampling to engage key informants involved in religious and disciplinary programs (Agarwal & Srivastava, 1980; Creswell & Poth, 2018). Data were collected through non-participant observation, semi-structured interviews, and document analysis, and analyzed

iteratively using the Miles and Huberman (1984) interactive model. Trustworthiness was ensured through triangulation, transferability, and confirmability procedures (Creswell & Poth, 2018; Sinclair et al., 2018).

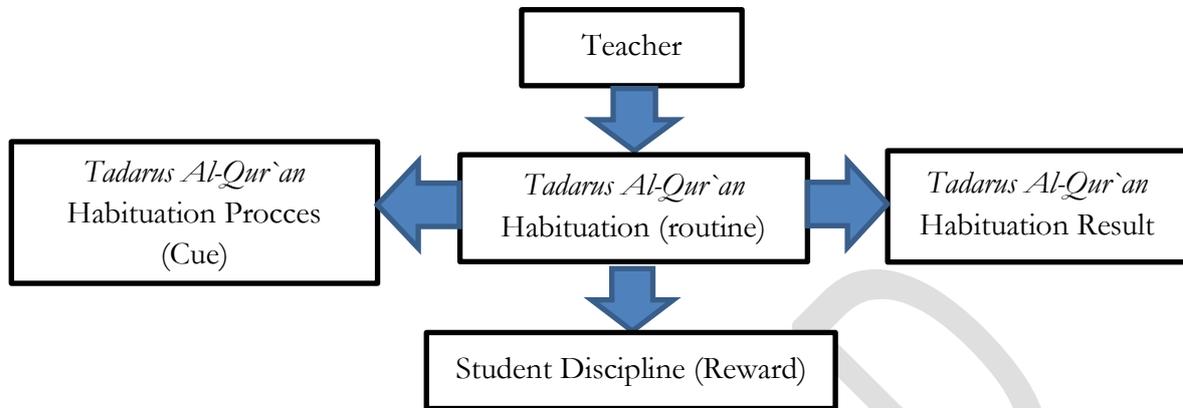


Figure 1. Research Design of Qur'anic Tadarus Habituation based on cueing, routine, and reward stages (Rachmaningtyas et al., 2022).

Figure 1 illustrates the research design by conceptualizing HQT as a habituation process consisting of cue, routine, and reward stages (Rachmaningtyas et al., 2022). Institutional cues (e.g., scheduled time and school signals) initiate the routine of collective Qur'anic tadarus, which is practiced consistently under teacher guidance. Rather than external incentives, the “reward” is understood as internal spiritual satisfaction and calmness, which strengthens self-control and leads to sustained disciplinary behaviors such as punctuality, attentiveness, and responsibility.

RESULTS AND DISCUSSION

This section presents the empirical findings of the study derived from classroom observations, interviews with school leaders, teachers, and students, as well as analysis of institutional documents. The results are organized to reflect the stages of HQT as implemented in the school and to illustrate how this practice is manifested in daily routines, spiritual experiences, self-regulatory behaviors, and disciplinary outcomes. To ensure analytical clarity, the findings are reported descriptively and corroborated across data sources, highlighting patterns related to the implementation of HQT, the internalization of spiritual values, the strengthening of self-control, and the observable expressions of student discipline in everyday school life.

Context and Implementation of HQT

Surrounded by rice fields and tall trees in a rural setting, the boarding school offers a peaceful, cool, and pollution-free environment that fosters calm and focused learning. The physical setting consists of twenty-eight classrooms that are well maintained and equipped with adequate learning facilities, supporting the implementation of daily religious and academic activities. Document analysis confirms that HQT is formally embedded in the school schedule and conducted every morning from 06:30 to 07:00 in each classroom, except on Fridays, in accordance with the boarding school calendar.

Within the school's Islamic culture, HQT functions as a routine religious practice that forms part of the broader tarbiyah process. Observation and interview data show that Qur'anic tadarus is positioned as the opening activity of the school day, preceding formal academic instruction. This placement reflects the school's emphasis on beginning daily learning with spiritual preparation through Qur'anic engagement. School documents and participant accounts indicate that HQT is intended not merely as a literacy activity, but as a habituated religious practice aimed at cultivating spiritual awareness and moral readiness among students.

Building on that, the implementation of HQT involves multiple actors within the school community. Interviews indicate that school leaders play a central role in setting policy and ensuring consistency of implementation, while religious coordinators and classroom teachers are responsible for guiding the daily tadarus sessions. Teachers lead the recitation, supervise student participation, and provide brief explanations of Qur'anic verses. Students participate collectively by following the teacher's recitation and engaging in the routine according to the established schedule. These roles demonstrate coordinated involvement across leadership, instructional staff, and learners in sustaining the habituation process (AR; YL; student representatives, personal communications, February 2023).

Moreover, the alignment with spiritual objectives is evident in both the structure and content of HQT. This is further reflected in the interview data, which indicate that the practice is designed to foster inner calm, spiritual focus, and moral awareness at the start of each school day. The consistent repetition of Qur'anic recitation, combined with brief reflections on meaning, positions HQT as a form of spiritual exercise (*riyāḍah*) that supports inner purification (*tazkiyatun nafsi*). Additionally, observations show that this spiritual orientation is reinforced through daily repetition and institutional consistency, indicating that HQT is integrated into the school's religious culture as a sustained habituation practice rather than an incidental activity.

Habituation Process of HQT: Cue, Routine, and Reward Stages

Observational data show that the HQT is initiated through clear institutional signals. The primary cue is the school bell ringing at 06:30, which marks the beginning of the activity and prompts students to enter their classrooms and prepare their Qur'an. Observations indicate that teachers arrive shortly after the bell and assume their role as session facilitators. Interviews with a religious teacher confirmed that by the scheduled time, most students are already seated and ready to begin tadarus, indicating that the bell and fixed schedule function as consistent cues for the activity (YL, personal communication, February 2023). The school principal similarly reported that students have become accustomed to arriving by 06:30 because HQT is the first structured activity of the school day (AR, personal communication, February 2023).

Based on observation and document analysis, it is evident that the routine stage begins with a collective Qur'anic recitation. This activity is conducted daily from 06:30 to 07:00 in each classroom. The materials used are standardized across all grade levels, primarily focusing on Juz 30. These materials are consistently repeated within the designated time frame to ensure uniformity and reinforcement. Interviews with teachers revealed that the recitation is guided through a *talaqqi* approach, in which students follow the teacher's reading to ensure accuracy in *tajwid*, *makhraj*, and pronunciation (AR; YL, personal communications, February 2023). In addition to recitation, teachers provide brief explanations of selected verses, including contextual meanings and moral messages. Then, the observations confirm that this routine is implemented consistently from Saturday to Thursday, with Friday designated as a day off in accordance with the boarding school system.

Furthermore, interview data indicate that no material or external rewards are provided to students for participating in HQT. Teachers and school leaders reported that the activity is not accompanied by incentives such as points, prizes, or formal recognition (AR; YL, personal communications, February 2023). Instead, participants described the outcomes of HQT in terms of non-material experiences. Interviews with teachers and students indicated that regular participation in Qur'anic recitation is associated with feelings of calmness, improved focus, and ease in memorizing short chapters, which are perceived as personal benefits of the practice (YL; WF; AM; ZK, personal communications, February 2023). These responses suggest that the reward stage of habituation is characterized by intrinsic experiences rather than external reinforcement.

Finally, the interview data from school leaders, teachers, and students consistently emphasized the importance of repetition and regular scheduling in sustaining the habituation process. Participants reported that the daily repetition of HQT has made the activity feel routine and expected within the school day. Teachers noted that students' readiness at the scheduled time reflects familiarity with the routine, while students reported that repeated exposure to the same recitation materials contributes to fluency and confidence in reading (AR; YL; student representatives, personal communications, February 2023). These perceptions indicate that consistency and repetition are central features of the HQT habituation process as implemented in the school.

Internalization of Spiritual Values through HQT

The obtained observational data suggest that when HQT is implemented daily, it fosters a calm orderly classroom environment, especially during and immediately after Qur'anic recitation. Students are observed sitting quietly, following the teacher's guidance, and engaging collectively in recitation, suggesting the emergence of spiritual awareness and attentiveness during the activity. Teachers reported that regular exposure to Qur'anic recitation contributes to students' religiosity by familiarizing them with sacred texts and embedding religious practices into their daily school routine (YL, personal communication, February 2023).

Interview data further reveal that HQT is perceived by teachers and school leaders as a practice that supports inner calm and spiritual focus among students. The school principal reported that students appear more composed and mentally prepared for subsequent learning activities after participating in Qur'anic tadarus, indicating that the practice is associated with emotional regulation and tranquillity (AR, personal communication, February 2023). Religious teachers similarly noted that students demonstrate greater readiness to engage in learning following the recitation session, which they associate with the calming effect of Qur'anic engagement (YL, personal communication, February 2023).

Participants also described HQT as encouraging moral self-reflection through brief explanations of Qur'anic verses provided by teachers during the activity. Interview data indicate that teachers regularly explain the meanings and moral messages of selected verses, enabling students to understand not only how to recite but also how to reflect on the values contained in the Qur'an (AR, personal communication, February 2023). Students reported that these explanations help them relate Qur'anic teachings to everyday behavior, suggesting an internal process of value consideration and moral awareness (AM; ZK, personal communications, February 2023).

Additionally, student narratives indicate that repeated engagement with the same Qur'anic material supports personal meaning-making. Students reported that frequent repetition of Juz 30 makes the verses easier to memorize and understand, which in turn fosters a sense of familiarity and personal connection with the Qur'an (WF; AM, personal communications, February 2023). Teachers observed that this repeated exposure encourages students to view Qur'anic recitation as a meaningful and expected part of daily life rather than a sporadic religious activity (YL, personal communication, February 2023). These findings indicate that spiritual habituation through HQT is associated with the internalization of religious values and the development of personal meaning among students.

Strengthening of Self-Control and Self-Regulation

Observation data indicate noticeable changes in students' emotional regulation, focus, and behavioral restraint following the daily implementation of HQT. Specifically, during and after Qur'anic tadarus sessions, students were observed to display calmer behavior, reduced restlessness, and greater attentiveness as they transitioned into formal learning activities.

Teachers reported that students appeared more focused and emotionally composed at the beginning of lessons, suggesting improved self-regulation in managing attention and classroom behavior (YL, personal communication, February 2023).

Interview data further suggest a reduced dependence on external supervision or direct disciplinary enforcement. School leaders and teachers reported that students generally enter classrooms on time and prepare for HQT without repeated reminders, indicating that routine participation has become internally regulated rather than externally enforced (AR; YL, personal communications, February 2023). Observations corroborate this account, as students were frequently seen preparing their Qur'an and seating themselves promptly following the bell, with minimal teacher intervention.

Participants also described increased self-discipline and responsibility among students. Teachers reported that many students demonstrate greater consistency in remaining in class, paying attention during lessons, and completing assigned tasks, even in the absence of immediate supervision (YL, personal communication, February 2023). Student representatives similarly indicated that regular participation in HQT encourages them to be more responsible in following school routines and managing their learning behavior (AM; ZK, personal communications, February 2023).

Overall, interview data indicate that teachers and school leaders perceive self-control as an outcome that develops through repeated engagement in HQT. They reported that the calming and focusing effects of Qur'anic recitation support students' ability to regulate their behavior independently, which is reflected in disciplined actions such as punctual attendance, sustained attention, and adherence to classroom rules (AR; YL, personal communications, February 2023). These findings suggest that self-control emerges alongside spiritual habituation and is reflected in observable disciplinary behaviors.

Manifestations of Student Discipline in Daily School Life

Observational data indicate that student discipline in daily school life is manifested through consistent punctuality, attentiveness, and participation in both religious and academic activities. Most students were observed entering classrooms on time in accordance with the school schedule, particularly during the morning HQT session. Teachers reported that punctual attendance has become a regular practice for many students, as they are accustomed to arriving before the scheduled start of activities (YL; AR, personal communications, February 2023). Observation further shows that students generally remain seated and attentive during lessons following HQT, reflecting consistency in participation throughout the learning process.

In terms of academic responsibility, document analysis and interview data indicate varying levels of compliance with assignment completion. Teachers reported that a number of students consistently submit assignments on time and prepare learning materials as required, while others occasionally fail to meet deadlines or complete tasks fully (YL, personal communication, February 2023; SY, personal communication, February 2023). Despite these variations, school records indicate that timely submission of assignments is emphasized as a key indicator of learning discipline and is monitored regularly by teachers.

Corroboration across data sources strengthens the consistency of these findings. Observations of punctual classroom attendance and sustained engagement are supported by teacher and student accounts, while documentation such as assignment records and learning logs confirms patterns of task completion and rule adherence. Teachers also reported that incidents of truancy are rare, as students typically remain in class until the end of lessons and follow classroom rules during instructional time (YL; TR, personal communications, February 2023). This alignment between observation, interview, and documentation data indicates stable disciplinary patterns in daily school activities.

Interview data further suggest that discipline is practiced as a routine and internalized behavior rather than as a response to strict external enforcement. Teachers and school leaders reported that students generally comply with school rules without frequent reminders or punitive measures, particularly during the morning routines associated with HQT (AR; YL, personal communications, February 2023). Observations support this perception, as students were seen preparing for activities independently and adhering to classroom norms with minimal supervision. These findings indicate that discipline in daily school life is enacted through habituated practice embedded in the school's routine.

Supporting and Inhibiting Factors in HQT-Based Discipline Formation

Interview and observation data indicate several factors that support the formation of student discipline through HQT. Teacher guidance emerges as a key supporting factor, as teachers consistently lead Qur'anic recitation, model proper reading, and provide brief explanations of verses during the activity. Teachers reported that their active involvement helps students remain focused and follow the routine appropriately (YL, personal communication, February 2023). School culture also supports discipline formation, as HQT is positioned as a compulsory and routine activity embedded in the daily schedule, making participation expected and normalized among students. Observations further show that peer presence during collective recitation encourages students to remain seated, participate actively, and follow the established routine. Institutional consistency, reflected in fixed scheduling, standardized materials, and uniform implementation across classrooms, was reported by school leaders as essential in maintaining the continuity of the habituation process (AR, personal communication, February 2023).

At the same time, interview data reveal several inhibiting factors that affect the effectiveness of HQT-based discipline formation. School leaders reported that some students experience fatigue, particularly in the early morning, which occasionally affects their level of focus and participation (AR, personal communication, February 2023). Teachers also noted varying levels of student motivation, with some learners showing strong engagement while others participate more passively (YL, personal communication, February 2023). In addition, time constraints related to the fixed 30-minute duration of HQT were reported as limiting opportunities for deeper engagement or individualized guidance during the activity.

Data from interviews indicate that the school employs several strategies to strengthen supporting factors and address these challenges. School leaders reported efforts to maintain strict scheduling and consistency to reinforce habituation, while teachers adapt their guidance by varying recitation pace and providing brief motivational reminders to sustain student engagement (AR; YL, personal communications, February 2023). Observations also show that teachers monitor student participation closely and provide immediate, non-punitive prompts when students appear distracted. These strategies reflect ongoing institutional efforts to sustain the effectiveness of HQT in supporting student discipline despite existing constraints.

The findings of this study demonstrate that the Habituation of Qur'anic Tadarus (HQT) functions as an effective spiritual–pedagogical mechanism for fostering student discipline through internalized regulation rather than external enforcement. Within the framework of Islamic spiritual pedagogy, discipline is not merely behavioral compliance but an integral component of *tarbiyah*, understood as a holistic process of moral, spiritual, and character formation (Syarnubi et al., 2021; Karim et al., 2022). The consistent implementation of HQT as a compulsory daily practice positions discipline as a value cultivated through spiritual routines rather than imposed through sanctions. This supports earlier research indicating that religious practices embedded within school culture play a central role in shaping disciplined behavior in Islamic and faith-based educational institutions (Felderhof, 2002; Mistiningsih & Fahyuni,

2020). By situating HQT at the beginning of the school day, the institution reinforces the primacy of spiritual readiness as a foundation for learning and behavior, offering a culturally grounded alternative to secular disciplinary models that rely heavily on surveillance and punitive control (Gottfredson et al., 2020; Bell, 2020).

From a behavioral perspective, the implementation of HQT reflects the core principles of habituation theory, particularly the cue–routine–reward structure that explains how repeated actions become stable behavioral patterns over time (Duhigg, 2012; Rachmaningtyas et al., 2022). Institutional cues such as the school bell and fixed scheduling initiate the routine of collective Qur'anic recitation, creating predictability and consistency in students' daily activities. The repetitive nature of this routine reinforces disciplined habits, aligning with findings that habituation strengthens behavioral stability and learning efficiency (Novitasari et al., 2020). Importantly, the absence of material rewards in the HQT process shifts students' motivation toward intrinsic outcomes, such as inner calm and spiritual satisfaction. This supports empirical evidence suggesting that discipline rooted in internal motivation is more sustainable than behavior driven by external incentives (Arumingtyas, 2021; Aryadiningrat et al., 2023).

The findings further indicate that spiritual habituation through HQT contributes to the development of self-control and self-regulation, which function as mediating processes between spiritual practice and disciplined behavior. Regular engagement with Qur'anic recitation and reflection appears to enhance students' emotional regulation, focus, and behavioral restraint, supporting meta-analytic evidence that links self-control with school discipline across educational levels (Li et al., 2021). Unlike externally enforced discipline, which often produces short-term compliance, self-regulation enables students to manage their behavior independently and consistently (Gadlin, 1978; Jinot & Johannes, 2021). In Islamic educational contexts, this internal regulation is closely associated with spiritual practices that cultivate awareness, patience, and moral responsibility, reinforcing the role of religiosity in character development (Karim et al., 2020; Hanafi et al., 2022).

Finally, the manifestation of discipline observed in this study, punctuality, attentiveness, consistent participation, and responsibility in completing assignments, illustrates discipline as an internalized practice rather than enforced compliance. This finding aligns with research on learning discipline and character education that emphasizes the importance of value internalization over coercive control (Sugiarto et al., 2019; Nisa et al., 2021). The corroboration of observational, interview, and documentary data strengthens the credibility of these findings and supports qualitative standards of trustworthiness (Miles & Huberman, 1984; Creswell & Poth, 2018). Overall, the study confirms that HQT integrates spiritual pedagogy, habituation mechanisms, and self-control development into a coherent framework for discipline formation, offering a theoretically grounded and contextually relevant model for Islamic educational institutions seeking sustainable and ethically informed disciplinary practices.

The study also highlights the role of HQT in strengthening students' self-control and self-regulation. The observed improvements in emotional calmness, focus, and behavioral restraint are consistent with empirical evidence linking disciplined behavior to self-control development (Li et al., 2021; Chan et al., 2024). Unlike externally imposed discipline, which often produces short-term compliance, self-regulation enables students to manage their behavior independently across contexts (Gadlin, 1978; Jinot & Johannes, 2021). In Islamic educational settings, this internal regulation is closely associated with spiritual practices that cultivate inner awareness and moral responsibility (Hasyim et al., 2025; Karim et al., 2020; Hanafi et al., 2022; Parhan et al., 2024). The findings therefore support the argument that spiritual habituation can function as a psychological and moral pathway to disciplined conduct (Hadi, 2023).

Furthermore, the manifestation of discipline in daily school life, punctuality, attentiveness, consistent participation, and responsibility in completing assignments, reflects patterns identified in previous studies on learning discipline and character education (Sugiarto et al., 2019; Nisa et al., 2021; Dalimunthe & Amin, 2024). The corroboration of observation, interview, and documentation data strengthens the credibility of these findings and aligns with qualitative research standards emphasizing triangulation and trustworthiness (Miles & Huberman, 1984; Creswell & Poth, 2018; Sinclair et al., 2018). Notably, discipline in this context appears as an internalized practice rather than a response to punitive measures, supporting restorative and humanistic perspectives on school discipline (Pusvitasari, 2023; Gregory et al., 2021; Lodi et al., 2022).

The internalization of spiritual values through HQT further reinforces the link between religiosity and disciplined behavior. Repeated engagement with Qur'anic texts, combined with teacher-guided explanations, facilitates moral reflection and personal meaning-making among students. This finding is consistent with research emphasizing the role of Qur'anic literacy in shaping religious identity, ethical awareness, and psychological well-being (Grim & Lambert, 2021; Felsenthal & Agbaria, 2023; Saged et al., 2020). Studies conducted in diverse contexts similarly indicate that Qur'anic engagement contributes to inner calm and spiritual resilience, which are foundational for self-regulation and responsible behavior (Sanagoo et al., 2015; Gander et al., 2020).

Despite these positive outcomes, the study also identifies inhibiting factors, including student fatigue, time constraints, and varying levels of motivation. These challenges reflect broader findings that discipline formation is influenced by both internal and external conditions, including family support, learning environment, and institutional resources (Cuong et al., 2022; Sugiarto et al., 2019). The school's strategies, maintaining institutional consistency, strengthening teacher guidance, and providing non-punitive prompts, demonstrate adaptive responses that align with effective discipline management models emphasizing prevention and support rather than punishment (Jinot & Johannes, 2021; Lustick, 2021).

Regardless of its significant contributions, this study has several limitations that should be acknowledged. First, the research was conducted in a single Islamic boarding school, which limits the generalizability of the findings to other Islamic educational contexts with different institutional cultures, management structures, or student demographics. Second, the qualitative design relied primarily on observations, interviews, and document analysis, which, while providing rich contextual insights, may be subject to researcher interpretation and participants' social desirability bias. In addition, the study focused on observable disciplinary behaviors and perceived changes in self-control without employing longitudinal or quantitative measures that could capture changes in discipline over time or establish stronger causal relationships between HQT and student discipline.

Future research is therefore recommended to extend and strengthen the present findings. Comparative studies across different types of Islamic educational institutions, such as madrasah, pesantren, and Islamic day schools, would help to examine the transferability of HQT-based discipline formation in diverse settings. Mixed-methods or longitudinal research designs could also be employed to measure the long-term impact of Qur'anic habituation on self-control, character development, and academic outcomes. Furthermore, future studies may explore the role of additional variables, such as parental involvement, peer dynamics, and leadership styles, in moderating the effectiveness of HQT. Such investigations would deepen theoretical understanding and provide more comprehensive guidance for developing sustainable, spiritually grounded discipline models in Islamic education.

CONCLUSION

Based on the findings of this study, HQT is shown to function as an effective spiritual–pedagogical practice in fostering student discipline within the boarding school context. The results demonstrate that the consistent and structured implementation of HQT serves as a form of spiritual habituation (*riyādah*) that nurtures spiritual awareness, inner calm, and moral reflection among students. These spiritual outcomes are associated with strengthened self-control and self-regulation, which subsequently manifest in sustained disciplinary behaviors such as punctual attendance, attentiveness during learning, consistent participation, and responsibility in completing assignments. Importantly, discipline in this context emerges as an internalized practice rather than a response to coercive supervision or material rewards, highlighting the role of intrinsic motivation rooted in spiritual engagement. Despite the presence of inhibiting factors such as student fatigue and varying levels of motivation, institutional consistency, teacher guidance, and supportive school culture enable HQT to remain effective. Overall, the study concludes that HQT provides a viable and contextually grounded model for discipline formation in Islamic educational institutions by integrating spiritual practice, character development, and self-regulation into daily school life.

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