

A SOCIAL LEARNING MODEL FOR DEVELOPING STUDENTS' DISCIPLINARY CHARACTER AT MAN 2 KUNINGAN

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Abstract

Developing students' disciplinary character remains a major challenge because character education is frequently implemented through regulatory compliance rather than sustainable social learning. This single-case qualitative study examines how students' disciplinary character is developed at MAN 2 Kuningan through Albert Bandura's Social Learning Theory and proposes an institutional social learning model for character formation. Using an interpretive case study design, data were collected from school leaders, teachers, guidance counselors, and students through semi-structured interviews, observations, and document analysis, and analyzed using Miles' interactive model. The findings show that disciplinary character is cultivated through the integration of teacher modeling, religious habituation, counseling, positive reinforcement, and a character-oriented institutional culture. These institutional practices systematically facilitate students' attention, retention, reproduction, and motivation, enabling disciplinary values to be internalized through continuous social interaction. The principal theoretical contribution of this study is the development of an Institutional Social Learning Model that extends Bandura's Social Learning Theory by demonstrating that institutional commitment, school culture, and structured guidance function as enabling conditions for effective observational learning in Islamic education. Practically, the model provides a framework for strengthening sustainable character education in madrasahs. As a single-case qualitative study, the findings offer contextual insights rather than statistical generalization.

Keywords: *Disciplinary Character; Social Learning Theory; Institutional Model; Islamic Education; Madrasah*

A. Introduction

Education plays a strategic role in preparing individuals who are not only intellectually competent but also socially responsible and morally mature. Contemporary education is expected to cultivate students' character alongside academic achievement, as cognitive competence alone is insufficient to prepare learners for the increasingly complex social challenges of modern society. Among various character values, discipline occupies a central position because it reflects self-control, responsibility, consistency, and respect for social norms that support both academic success and responsible citizenship (Lickona, 2013; Mukhlisin & Atsalawi, 2026).

Despite the growing emphasis on character education in Indonesia, disciplinary problems among students continue to receive serious attention. Various reports have

documented cases of bullying, violence, misuse of digital technology, absenteeism, and violations of school regulations, indicating that disciplinary challenges remain prevalent within educational institutions. These conditions suggest that disciplinary character cannot be effectively developed through rules and sanctions alone but requires educational processes that cultivate students' internal awareness, responsibility, and self-regulation (Badan Pusat Statistik Kabupaten Kuningan, 2024; Komisi Perlindungan Anak Indonesia, 2021; Masdin et al., 2025).

Character education constitutes within the Indonesian educational system an integral component of national education goals. Madrasahs, as Islamic educational institutions, possess distinctive characteristics because they integrate academic instruction with religious habituation, moral cultivation, and institutional values. Daily religious activities, teacher exemplification, and communal learning environments provide opportunities for students to develop disciplinary character through continuous educational interaction rather than through formal instruction alone (Noor, 2018; Republik Indonesia, 2003).

Understanding how disciplinary character develops requires an appropriate theoretical framework capable of explaining the process through which students internalize desirable behaviour (Cahyanto et al., 2025). Albert Bandura's Social Learning Theory proposes that individuals acquire new behaviours by observing significant role models, retaining observed experiences, reproducing similar actions, and sustaining behaviour through reinforcement. Rather than viewing discipline merely as compliance with institutional regulations, the theory explains disciplinary character as the result of continuous interaction between cognitive processes, behavioural experiences, and environmental influences (Bandura, 1977, 2022).

MAN 2 Kuningan represents a relevant setting for examining this phenomenon because the madrasah has systematically implemented disciplinary education through school regulations, teacher supervision, religious habituation, and various character-building programs. Nevertheless, preliminary observations indicate that disciplinary violations, including lateness, incomplete compliance with school regulations, inconsistent participation in school activities, and other forms of student misconduct, continue to occur among some students. These conditions indicate that disciplinary programs have not yet fully resulted in the internalization of disciplinary character, making it important to understand how disciplinary values are actually developed through students' everyday social interactions within the madrasah environment.

Previous studies have consistently reported that teacher modeling, religious habituation, school culture, counseling services, and character education programs contribute positively to students' disciplinary behaviour. However, most of these studies primarily describe educational programs or evaluate their effectiveness without adequately explaining the underlying mechanism through which disciplinary character becomes internalized. In particular, limited attention has been given to examining

disciplinary character formation as a social learning process operating through observational learning within Islamic educational institutions. Furthermore, few studies have attempted to develop an institutional model explaining how organizational culture, religious practices, teacher exemplification, and guidance systems collectively facilitate the internalization of disciplinary character.

Bandura's Social Learning Theory provides an appropriate analytical framework for addressing this gap because disciplinary character is fundamentally learned through observation, imitation, reinforcement, and reciprocal interaction between learners and their educational environment. The educational practices implemented at MAN 2 Kuningan closely reflect the essential components of observational learning proposed by Bandura. Consequently, the theory offers a comprehensive explanation of how disciplinary values gradually become internalized within an Islamic educational context.

Unlike previous studies that focus primarily on individual educational practices or isolated determinants of character education, this study develops an Institutional Discipline Character Formation Model grounded in Albert Bandura's Social Learning Theory. The proposed model extends the application of Social Learning Theory by incorporating institutional dimensions unique to Islamic madrasahs, including organizational commitment, character-oriented school culture, religious habituation, and guidance and reinforcement systems. Accordingly, this study contributes both theoretically by extending the application of Social Learning Theory and practically by providing an integrated institutional framework for strengthening disciplinary character education.

Based on these considerations, this study aims to: (1) examine how students' disciplinary character is formed through social learning processes at MAN 2 Kuningan; (2) analyse how teacher modeling, religious habituation, guidance, and reinforcement support the formation of disciplinary character; and (3) develop an Institutional Discipline Character Formation Model grounded in Albert Bandura's Social Learning Theory within the context of Islamic secondary education.

B. Method

This study employed an interpretive qualitative case study design to examine the process of disciplinary character formation at MAN 2 Kuningan through the perspective of Albert Bandura's Social Learning Theory. A qualitative case study was considered appropriate because the study sought to understand disciplinary character as a socially constructed phenomenon emerging from interactions among students, teachers, school leaders, and the institutional culture of the madrasah. The study aimed not only to describe disciplinary practices but also to develop an empirically grounded institutional model explaining how disciplinary character is internalized within an Islamic senior secondary school (Creswell, 2014; Yin, 2018).

The research was conducted at MAN 2 Kuningan, West Java, Indonesia, from January to June 2026. The madrasah was purposively selected because it has consistently integrated disciplinary character education into academic, religious, and extracurricular activities through institutional policies and daily educational practices. Teacher role modeling, religious habituation, mentoring, supervision, and behavioral reinforcement are systematically implemented as institutional strategies for character development. The study focused on disciplinary character formation across the entire madrasah rather than on a single class or grade level (Moleong, 2019).

Participants were selected using purposive sampling based on their direct involvement in disciplinary character education. The study involved 42 participants, consisting of one principal, three subject teachers, three homeroom teachers, and thirty-five students representing different grade levels. The principal was selected because of responsibility for institutional leadership and policy implementation. Teachers and homeroom teachers were selected because they actively supervised students' disciplinary development. Student participants were chosen based on their active participation in academic, religious, and disciplinary activities, enabling the researcher to explore disciplinary character formation from multiple perspectives (Palinkas et al., 2015).

Data were collected through participant observation, semi-structured interviews, and document analysis. Combining multiple sources of evidence enabled an in-depth understanding of disciplinary character formation while strengthening the credibility of the findings through data triangulation. Each data collection technique complemented the others to provide a comprehensive description of institutional practices and students' learning experiences (Creswell & Creswell, 2022).

Participant observation was conducted continuously throughout the six-month research period. Observations covered classroom instruction, congregational prayers, Qur'anic recitation, morning assemblies, flag ceremonies, extracurricular activities, and other daily school routines. Particular attention was given to teacher modeling, peer interaction, behavioral reinforcement, religious habituation, classroom management, and students' responses to disciplinary practices. Detailed field notes were prepared after every observation session to document naturally occurring interactions within the educational setting.

Semi-structured interviews were conducted with all forty-two participants, and each interview lasted approximately 45–60 minutes. The interview guide was developed from the research objectives and the major constructs of Albert Bandura's Social Learning Theory, including observational learning, modeling, reinforcement, self-regulation, and reciprocal determinism. Open-ended questions encouraged participants to describe their experiences regarding disciplinary education, teacher exemplification, peer influence, school culture, and religious habituation. All interviews were audio-recorded with participants' consent and transcribed verbatim before analysis (Rubin & Rubin, 2012).

Document analysis complemented the observational and interview data by providing institutional evidence related to disciplinary character education. The analysis included five institutional documents comprising written documents, digital records, and video documentation. These materials consisted of school regulations, disciplinary guidelines, school profile documents, religious program documentation, and institutional reports related to character education. Documentary evidence was compared with observational findings and interview narratives to strengthen contextual interpretation and data verification.

Data were analyzed using the interactive model developed by Miles, consisting of data condensation, data display, and conclusion drawing with continuous verification. The analytical process combined deductive and inductive coding. Deductive coding was guided by the principal concepts of Social Learning Theory, including observational learning, modeling, reinforcement, self-regulation, and reciprocal determinism. Inductive coding was subsequently employed to identify institutional practices and contextual factors emerging directly from the empirical data (Miles & Huberman, 1994).

Codes sharing similar meanings were grouped into conceptual categories through constant comparison across interviews, observations, and documentary evidence. These categories were refined into broader themes representing teacher modeling, religious habituation, behavioral reinforcement, peer interaction, school culture, guidance, and disciplinary behavior. Relationships among these themes were continuously examined to explain how institutional practices supported the internalization of disciplinary character. The final stage synthesized these interconnected themes into an Institutional Discipline Character Formation Model grounded in empirical findings from MAN 2 Kuningan.

The trustworthiness of the findings was enhanced through methodological triangulation, source triangulation, prolonged engagement, member checking, reflexive practice, and an audit trail. Methodological triangulation compared evidence obtained from observations, interviews, and documents, while source triangulation involved cross-validation among the principal, teachers, homeroom teachers, and students. Member checking was conducted by presenting preliminary interpretations to representatives from each participant category to verify the accuracy of the findings. Feedback from participants was incorporated into the refinement of themes and the proposed conceptual model. Researcher bias was minimized through reflexive memo writing, systematic documentation of analytical decisions, peer discussion, and continuous comparison across multiple data sources.

Ethical principles were observed throughout the study. Formal permission to conduct the research was obtained from the principal of MAN 2 Kuningan before fieldwork commenced. All participants received information regarding the objectives of the study, confidentiality procedures, voluntary participation, and their right to withdraw at any stage of the research. Written informed consent was obtained before interviews and

observations were conducted. Participant identities were anonymized using pseudonyms, and all research data were securely stored and used exclusively for academic purposes.

C. Finding and Discussion

Teacher Modeling as the Foundation of Disciplinary Character Formation

Empirical Findings

Teacher modeling emerged as the primary mechanism through which disciplinary character was cultivated at MAN 2 Kuningan. Observations showed that teachers consistently demonstrated punctuality, complied with institutional regulations, prepared learning activities before students entered the classroom, and actively participated in religious and academic routines. These practices enabled students to observe disciplinary behavior repeatedly within authentic educational settings, transforming everyday interactions into opportunities for observational learning rather than merely enforcing compliance with school regulations.

The principal explained that disciplinary education begins with the consistency demonstrated by teachers. Institutional policies require teachers to become role models because students tend to imitate behaviors that are repeatedly displayed by respected adults in the school environment. This expectation is reflected in daily supervision, attendance procedures, classroom preparation, and participation in religious activities.

"Teachers are expected to demonstrate discipline before asking students to behave in a disciplined manner. Students observe our punctuality, responsibility, and consistency every day. Character education begins with exemplary behavior rather than punishment." (Principal, Interview, 2026)

Teacher interviews confirmed that modeling was intentionally practiced as part of daily instructional activities. Participants explained that punctuality, classroom preparation, polite communication, appropriate dress, and commitment to school regulations were consciously maintained because students responded more positively to consistent examples than to verbal instructions alone. Teachers also reported that they continuously reminded one another to maintain consistent disciplinary behavior because students closely observed their interactions throughout the school day.

"Students pay attention to what teachers actually do. Arriving early, beginning lessons on time, greeting students respectfully, and following school rules are simple actions, but they become examples that students imitate without being explicitly instructed." (Teacher 1, Interview, 2026)

Homeroom teachers described their supervisory role as extending beyond classroom instruction. Daily attendance monitoring, informal conversations with students, checking learning readiness, and providing immediate guidance when disciplinary problems emerged were considered integral components of character education. Continuous interaction allowed teachers to reinforce disciplinary values through repeated observation and direct feedback.

"Monitoring attendance every morning allows us to identify students who need guidance. We discuss the reasons for lateness, encourage responsibility, and appreciate improvements."

Students gradually become more aware because the guidance is continuous.” (Homeroom Teacher 2, Interview, 2026)

Student participants consistently acknowledged that teacher behavior influenced their own disciplinary habits. Several students reported that observing teachers arrive before the scheduled learning time, participate in congregational prayer, and consistently comply with institutional regulations encouraged them to behave similarly. Students perceived disciplinary expectations as credible because teachers demonstrated the same standards expected of learners.

“When teachers arrive before us and immediately prepare the class, we feel responsible for doing the same. It would be embarrassing to come late when the teachers are already waiting.” (Student 12, Interview, 2026)

Participant observation supported these interview findings. Teachers consistently entered classrooms before lessons began, monitored attendance, reminded students about uniforms and learning equipment, and participated in congregational prayer alongside students. Similar patterns were observed during morning assemblies and Qur'anic recitation activities, where teachers positioned themselves among students rather than merely supervising from a distance. These routines created continuous opportunities for students to observe disciplinary behavior in everyday educational contexts. Institutional documents also reflected the central role of teacher exemplification in disciplinary education. School regulations emphasized that all educators share responsibility for implementing character education through consistent behavior, daily supervision, and positive interaction with students. Written policies regarding punctuality, attendance, and participation in religious activities reinforced expectations that disciplinary character should be demonstrated collectively across the institution rather than delegated solely to counseling services or school administrators.

Discussion

The findings suggest that teacher modeling constitutes the primary mechanism through which disciplinary character is internalized within the context of MAN 2 Kuningan. Students developed disciplinary behavior through repeated observation of teachers whose actions consistently reflected institutional expectations. This pattern aligns with Albert Bandura's Social Learning Theory, which explains that individuals acquire new behaviors by observing credible role models, retaining behavioral information, reproducing observed actions, and sustaining them through reinforcement. Continuous exposure to consistent teacher behavior strengthened students' attention, motivation, and self-regulation, enabling disciplinary values to become part of their daily routines rather than merely responses to institutional rules (Bandura, 1977; Bandura, 2022).

Previous studies have consistently identified teacher exemplification as an important component of character education. Most earlier research, however, has examined teacher modeling primarily as an individual pedagogical strategy within classroom instruction. The present findings extend this perspective by indicating that teacher modeling functions as an institutional process supported by organizational commitment, collective

responsibility, and shared behavioral expectations. Within the context of MAN 2 Kuningan, disciplinary values were reinforced not only through classroom interaction but also through coordinated practices involving school leaders, teachers, homeroom teachers, and religious activities. This institutional perspective broadens existing literature by demonstrating that observational learning can be sustained through organizational culture rather than relying solely on individual teacher influence (Lickona, 2013; Darling-Hammond et al., 2020; Fullan, 2020).

The findings also indicate that teacher modeling operates in combination with supervision, mentoring, and continuous feedback rather than as an isolated educational practice. Students were not only exposed to positive examples but also received immediate guidance whenever disciplinary problems emerged. Such interaction reflects Bandura's concept of reciprocal determinism, whereby personal factors, environmental conditions, and observable behavior continuously influence one another. This case indicates that disciplinary character develops through repeated social interaction in which teacher behavior, peer responses, and institutional expectations mutually reinforce students' self-regulation and behavioral commitment (Bandura, 1977; Schunk & DiBenedetto, 2020).

The contribution of this study differs from many previous investigations that primarily evaluated the effectiveness of disciplinary programs through behavioral outcomes or levels of student compliance. The present study demonstrates that disciplinary character formation is better understood as an institutional learning process in which teacher modeling serves as the foundation connecting religious habituation, guidance, behavioral reinforcement, and school culture. This empirical synthesis extends the application of Social Learning Theory by illustrating how observational learning is institutionalized through coordinated educational practices within an Islamic senior secondary school. The findings therefore contribute a contextual explanation of disciplinary character formation that is specifically grounded in the organizational environment of MAN 2 Kuningan rather than proposing universal claims applicable to all educational settings (Bandura, 2022; Creswell & Creswell, 2022; Fullan, 2020).

Religious Habituation as Repeated Behavioral Practice

Empirical Findings

Religious habituation constituted an essential component of disciplinary character formation at MAN 2 Kuningan. Daily religious activities were systematically integrated into the school schedule, enabling students to practice disciplined behavior through repeated routines rather than isolated moral instruction. Observations indicated that congregational prayer, Qur'anic recitation, collective supplication, and religious reflection were implemented consistently before and during learning activities. These routines established a structured environment in which students repeatedly experienced punctuality, responsibility, orderliness, and collective commitment.

The principal explained that religious activities were designed not merely to strengthen students' spiritual understanding but also to cultivate self-discipline through

continuous practice. Institutional policies required teachers and educational staff to participate alongside students so that religious activities functioned as shared educational experiences rather than administrative obligations.

"Religious programs are part of our character education strategy. Students are expected to experience discipline through daily worship, punctual attendance, and collective responsibility. Teachers participate together with students because discipline must be demonstrated before it can be expected." (Principal, Interview, 2026)

Teachers described religious habituation as an educational process that gradually transformed students' daily behavior. Regular participation in congregational prayer and Qur'anic recitation encouraged students to manage their time, prepare themselves before activities began, and develop awareness of institutional routines. Teachers emphasized that consistent repetition made disciplinary practices increasingly habitual rather than externally imposed.

"Students initially participate because the activities are compulsory. Over time, many begin preparing themselves without reminders because the routines become part of their daily habits. Consistency is more important than giving repeated instructions." (Teacher 3, Interview, 2026)

Homeroom teachers explained that religious activities also created opportunities for informal guidance and behavioral monitoring. Students who arrived late or failed to participate were approached individually to identify the causes of their behavior and to encourage personal responsibility. This approach emphasized reflection and guidance rather than immediate punishment, allowing students to understand the educational purpose of disciplinary expectations.

"Religious activities help us observe students' daily habits. When someone repeatedly arrives late, we discuss the problem personally instead of immediately imposing sanctions. Students usually respond positively because they understand that the guidance is intended to help them improve." (Homeroom Teacher 1, Interview, 2026)

Student participants acknowledged that repeated religious routines gradually influenced their attitudes toward discipline. Several students explained that participating in congregational prayer, Qur'anic recitation, and morning religious activities encouraged them to arrive earlier, organize their learning materials, and become more responsible for managing their daily schedules. Students perceived disciplinary behavior as closely connected with religious responsibility rather than merely compliance with school regulations.

"After participating in congregational prayer every day, I became more aware of managing my time. If I arrive late, I miss not only the lesson but also the opportunity to pray together with my friends." (Student 18, Interview, 2026)

Participant observation supported these interview findings. Teachers consistently attended congregational prayer together with students, guided Qur'anic recitation, and reminded students to maintain orderly behavior before, during, and after religious activities. Students prepared prayer equipment independently, formed orderly lines, and returned to classrooms according to established procedures. These repeated practices created an educational environment in which discipline was experienced as a routine

social behavior embedded within religious life rather than as compliance with institutional regulations alone.

Institutional documents further confirmed the integration of religious habituation into character education. School regulations, religious activity schedules, and annual educational programs identified congregational prayer, Qur'anic recitation, and other Islamic practices as compulsory institutional activities supporting the development of students' disciplinary character. Documentary evidence indicated that religious habituation was implemented consistently across academic and extracurricular programs, reinforcing the continuity of disciplinary learning throughout the school environment.

The findings suggest that religious habituation functions as a repeated behavioral practice through which disciplinary character is gradually internalized within the context of MAN 2 Kuningan. Daily participation in congregational prayer, Qur'anic recitation, and other structured religious activities enabled students to develop punctuality, responsibility, and self-control through continuous practice rather than occasional instruction. This process supports Bandura's proposition that repeated observation and behavioral reproduction strengthen learning through reciprocal interactions between individuals and their social environment (Bandura, 1977; Bandura, 2022).

The present findings indicate that religious habituation extends beyond spiritual development by serving as an institutional mechanism for cultivating discipline. Previous studies have generally emphasized its contribution to moral and religious values, whereas this study demonstrates that structured religious routines simultaneously reinforce time management, responsibility, and orderly behavior. Within the context of MAN 2 Kuningan, religious activities became practical opportunities for students to translate Islamic values into consistent disciplinary actions (Lickona, 2013; Noor, 2018; Darling-Hammond et al., 2020).

Teacher participation emerged as another important factor supporting the effectiveness of religious habituation. Teachers consistently joined congregational prayers, Qur'anic recitation, and other religious activities, allowing students to observe disciplinary behavior directly. This shared participation strengthened the credibility of teacher modeling and reinforced students' motivation to imitate positive behaviors, consistent with the principles of observational learning described in Social Learning Theory (Bandura, 1977; Schunk & DiBenedetto, 2020).

The findings also extend previous research by demonstrating that religious habituation operates as part of a broader institutional system rather than as an isolated religious program. This case indicates that disciplinary character develops through the integration of religious routines, teacher modeling, guidance, and school culture. Such an institutional perspective contributes to the literature by illustrating how Social Learning Theory can explain disciplinary character formation within the organizational context of an Islamic senior secondary school (Bandura, 2022; Fullan, 2020; Creswell & Creswell, 2022).

Guidance and Counseling as Reflective Reinforcement

Guidance and counseling played an important role in strengthening disciplinary character after students had experienced teacher modeling and religious habituation. Rather than functioning primarily as a corrective service, counseling activities at MAN 2 Kuningan emphasized reflective guidance that encouraged students to recognize the consequences of their behavior and develop personal responsibility. This approach enabled disciplinary education to move beyond rule enforcement toward the internalization of positive values.

The principal explained that disciplinary violations were addressed through educational guidance before administrative sanctions were considered. Students were encouraged to reflect on their behavior through dialogue involving teachers, homeroom teachers, counseling teachers, and parents whenever necessary. This collaborative approach aimed to build students' awareness instead of creating fear of punishment.

"Discipline is not developed by punishment alone. Students need opportunities to understand why certain behaviors are inappropriate and how they can improve themselves. Guidance is therefore prioritized before sanctions are imposed." (Principal, Interview, 2026)

Teachers described guidance as a continuous process integrated into everyday learning activities. Students who demonstrated disciplinary problems received immediate feedback through personal conversations, classroom reminders, and mentoring rather than public criticism. Teachers believed that respectful communication strengthened students' willingness to improve their behavior.

"Whenever students arrive late or neglect classroom responsibilities, we first discuss the reasons with them. Most students respond positively when they feel they are being guided instead of blamed." (Teacher 2, Interview, 2026)

Homeroom teachers reported that regular monitoring enabled them to identify behavioral changes and provide individualized assistance. Attendance records, classroom participation, and daily interactions became important sources of information for recognizing students requiring additional support. Parents were contacted when recurring disciplinary issues indicated the need for broader collaboration.

"We monitor students every day, not only through attendance records but also through their classroom participation. If problems continue, we communicate with parents so that guidance can be provided consistently both at school and at home." (Homeroom Teacher 3, Interview, 2026)

Students perceived counseling and guidance as opportunities for reflection rather than punishment. Several participants explained that discussions with teachers helped them understand the importance of punctuality, responsibility, and commitment to school regulations. Positive reinforcement, including appreciation for behavioral improvement, increased students' motivation to maintain disciplinary habits.

"Teachers usually ask why we were late before giving any warning. After discussing the problem, we become more motivated to improve because they appreciate our efforts when our behavior changes." (Student 21, Interview, 2026)

Participant observation confirmed that teachers consistently provided immediate feedback whenever disciplinary issues occurred. Guidance was delivered individually or in small groups, allowing students to express their difficulties openly. Positive behavioral changes were acknowledged publicly during classroom activities and school assemblies, while corrective feedback was generally delivered privately to maintain students' confidence and dignity.

Institutional documents further supported these findings. School regulations emphasized educational guidance, behavioral monitoring, parental communication, and counseling services as integral components of disciplinary character education. Documentation of counseling activities indicated that behavioral improvement was evaluated continuously through collaboration among school leaders, teachers, homeroom teachers, and counseling personnel. The findings suggest that guidance and counseling function as reflective reinforcement that strengthens disciplinary character after students observe positive behavioral models. Continuous dialogue, individual mentoring, and constructive feedback enabled students to understand the reasons underlying disciplinary expectations instead of merely complying with school regulations. This process reflects Bandura's concept of reinforcement, in which feedback supports the maintenance and repetition of desired behaviors (Bandura, 1977; Bandura, 2022).

The present findings indicate that disciplinary guidance at MAN 2 Kuningan emphasizes reflection rather than punishment. Previous studies have commonly associated school discipline with corrective sanctions or behavioral control. Evidence from this study suggests that counseling contributes to students' self-awareness by encouraging them to evaluate their own actions and gradually regulate their behavior. Such an approach strengthens internal motivation instead of relying solely on external control (Schunk & DiBenedetto, 2020; Lickona, 2013).

Collaboration among teachers, homeroom teachers, counseling personnel, and parents emerged as another important factor supporting disciplinary character formation. Guidance was implemented consistently across different educational settings, allowing students to receive similar messages regarding responsibility and appropriate behavior. This coordinated practice illustrates that reinforcement becomes more effective when educational stakeholders share common expectations and communicate them consistently (Fullan, 2020; Darling-Hammond et al., 2020).

The findings extend previous research by demonstrating that guidance and counseling operate as reflective reinforcement within a broader institutional learning system. Within the context of MAN 2 Kuningan, counseling was integrated with teacher modeling, religious habituation, and school culture to support students' self-regulation. This institutional integration provides a more comprehensive explanation of disciplinary character formation than approaches that examine counseling services as separate educational interventions (Bandura, 2022).

Institutional Culture as the Environment of Observational Learning

The findings indicate that disciplinary character formation at MAN 2 Kuningan is supported by an institutional culture that integrates organizational policies, religious values, teacher commitment, and continuous guidance into students' everyday learning experiences. Triangulation of interviews, observations, and documentary evidence suggests that disciplinary behavior is sustained through an interconnected institutional system rather than through isolated educational activities. This institutional environment provides students with repeated opportunities to observe, practice, and reinforce disciplinary values across academic, religious, and extracurricular settings.

The institutional culture identified in this study is summarized in Table 4, which presents the major components supporting disciplinary character formation and the corresponding empirical evidence obtained from multiple data sources.

Table 1. Institutional Culture Supporting Observational Learning at MAN 2 Kuningan

Model Component		Empirical Indicators	Data Sources
Institutional Foundation		School regulations, Integrity Pact, religious handbook	Documents
Character-Oriented Culture	School	Teacher modeling, religious habituation, literacy activities	Observation, interviews
Guidance and Reinforcement		Mentoring, counseling, monitoring, rewards, demerit-point system	Interviews, documents
Social Learning Process		Attention, retention, reproduction, motivation	Triangulated findings
Educational Outcome		Internalized disciplinary character	Interview, observation, documentation

Table 1 demonstrates that disciplinary character was reinforced through five interconnected institutional components. The institutional foundation established formal behavioral expectations through school regulations, the Integrity Pact, and the students' religious handbook. These policies were translated into everyday educational practice through teacher modeling, religious habituation, literacy programs, and continuous supervision. Guidance, counseling, and positive reinforcement complemented these practices by encouraging students to reflect on their behavior and maintain disciplinary habits. The convergence of these components created an educational environment in which observational learning occurred continuously rather than intermittently.

Participant observation confirmed the consistency of these institutional practices. Morning assemblies, congregational Duha prayer, Qur'anic recitation, literacy activities, classroom learning, and extracurricular programs followed similar disciplinary routines. Teachers consistently participated alongside students, while school leaders monitored the implementation of institutional regulations. These repeated interactions enabled students to experience similar behavioral expectations throughout the school day, reinforcing disciplinary character through authentic educational experiences.

Interview data further supported the documentary and observational evidence. Participants consistently explained that disciplinary character could not be developed solely through rules or sanctions but required coordinated implementation by school leaders, teachers, homeroom teachers, counseling teachers, and students. This collective commitment enabled disciplinary values to become embedded within the organizational culture of the madrasah rather than remaining individual responsibilities. The findings suggest that institutional culture provides the environmental context through which observational learning operates continuously within MAN 2 Kuningan. Consistent organizational policies, teacher commitment, religious routines, and guidance mechanisms created repeated learning experiences that enabled students to internalize disciplinary values through everyday interaction. This pattern supports Bandura's proposition that behavior develops through reciprocal interactions among individuals, behavior, and the surrounding environment (Bandura, 1977; Bandura, 2022).

The present findings extend previous studies that primarily examined school culture as an independent factor influencing students' behavior. This case indicates that institutional culture functions as an integrated educational system connecting teacher modeling, religious habituation, guidance, and behavioral reinforcement. Such integration provides a more comprehensive explanation of disciplinary character formation than approaches focusing only on classroom practices or school regulations (Fullan, 2020; Edgar H. Schein & Peter A. Schein, 2021).

Collaboration among school leaders, teachers, homeroom teachers, counseling teachers, and students also emerged as an important institutional characteristic. Consistent communication and shared responsibility reduced discrepancies in disciplinary implementation across different educational settings. This coordinated practice strengthened students' opportunities to observe similar behavioral standards throughout academic, religious, and extracurricular activities, reinforcing the reciprocal processes described in Social Learning Theory (Bandura, 1977; Schunk & DiBenedetto, 2020).

The findings contribute to the literature by demonstrating that institutional culture should be understood as an enabling condition for observational learning rather than merely as the background of character education. Within the context of MAN 2 Kuningan, disciplinary character developed through the interaction of institutional commitment, teacher modeling, religious habituation, and reflective guidance. This institutional perspective provides the empirical foundation for the Institutional Discipline Character Formation Model proposed in the following section (Bandura, 2022).

Development of the Institutional Discipline Character Formation Model

The final stage of data analysis involved synthesizing the empirical findings obtained from observations, interviews, and document analysis into an institutional model of disciplinary character formation. The synthesis demonstrated that disciplinary character at MAN 2 Kuningan did not emerge from a single educational activity but developed through continuous interaction among teacher modeling, religious habituation, reflective

guidance, behavioral reinforcement, and institutional culture. Each component contributed distinct functions while simultaneously strengthening one another within the broader educational environment. Cross-case analysis of the interview data indicated that school leaders, teachers, homeroom teachers, and students consistently described disciplinary character as a gradual learning process supported by repeated educational experiences. Observation findings further confirmed that these experiences occurred systematically across classroom instruction, congregational prayer, Qur'anic recitation, school assemblies, extracurricular programs, and daily supervision. Documentary evidence also demonstrated that disciplinary education had been institutionalized through school regulations, annual work programs, teacher commitments, and religious activity schedules. These findings indicate that disciplinary character was embedded within organizational practices rather than implemented as a stand-alone character education program. The synthesis of empirical findings is presented in Table 2.

Table 2. Empirical Synthesis of the Institutional Discipline Character Formation Model

Empirical Theme	Social Learning Component	Institutional Function	Character Outcome
Teacher modeling	Modeling	Behavioral example	Discipline awareness
Religious habituation	Behavioral reproduction	Habit formation	Self-discipline
Guidance and counseling	Reinforcement	Reflection and monitoring	Self-regulation
Institutional culture	Environmental support	Organizational consistency	Sustainable discipline
Continuous interaction	Reciprocal determinism	Institutional integration	Internalized disciplinary character

Table 2 demonstrates that disciplinary character formation operates through mutually reinforcing relationships among the five empirical themes identified during data analysis. Rather than functioning independently, each component strengthens the effectiveness of the others, resulting in a coherent institutional system that continuously supports students' disciplinary development.

The proposed model extends Albert Bandura's Social Learning Theory by demonstrating that observational learning in an Islamic senior secondary school operates through institutional mechanisms rather than solely through interpersonal teacher-student interaction. The findings suggest that organizational commitment, religious routines, teacher collaboration, and continuous reinforcement collectively create an educational environment that facilitates the internalization of disciplinary character. This institutional perspective broadens the application of Social Learning Theory within character education by emphasizing the importance of organizational structures in sustaining observational learning processes (Bandura, 1977; Bandura, 2022).

Previous studies have generally examined teacher modeling, religious habituation, school culture, or counseling as separate determinants of students' character development.

The present study indicates that these components function more effectively when integrated into a coherent institutional system. Such integration enables disciplinary values to be reinforced consistently across classroom instruction, religious activities, extracurricular programs, and everyday social interaction. This finding contributes a more comprehensive explanation of disciplinary character formation than approaches focusing on individual educational interventions (Lickona, 2013; Fullan, 2020; Darling-Hammond et al., 2020).

The model also highlights the role of reciprocal interaction between institutional practices and students' behavioral development. Students were not passive recipients of disciplinary instruction but actively interpreted, reproduced, and maintained observed behaviors through continuous participation in school routines. This finding supports Bandura's concept of reciprocal determinism while demonstrating that institutional culture provides the environmental conditions necessary for sustained behavioral change (Bandura, 1977; Schunk & DiBenedetto, 2020).

The primary contribution of this study lies in proposing an Institutional Discipline Character Formation Model empirically grounded in the context of MAN 2 Kuningan. Rather than presenting disciplinary education as a collection of isolated programs, the model explains the mechanisms through which teacher modeling, religious habituation, guidance, and institutional culture interact to strengthen students' self-regulation and disciplinary character. Although the model was

E. Conclusion

This study concludes that disciplinary character formation at MAN 2 Kuningan is a continuous social learning process shaped through the interaction of teacher modeling, religious habituation, reflective guidance, behavioral reinforcement, and institutional culture. The findings suggest that disciplinary character is internalized not merely through compliance with school regulations or sanctions but through repeated observational learning embedded in students' daily academic and religious experiences. The principal contribution of this study is the development of the Institutional Discipline Character Formation Model, which extends Albert Bandura's Social Learning Theory from an interpersonal perspective to an institutional perspective. Unlike previous character education models that emphasize individual interventions, the proposed model demonstrates that institutional commitment, teacher exemplification, religious routines, guidance, and organizational culture operate as an integrated ecosystem that continuously reinforces disciplinary character formation in the madrasah context.

The findings have practical implications for character education in Islamic schools. Madrasah leaders are encouraged to strengthen institutional policies that promote a culture of discipline, teachers should consistently serve as role models, and counseling and homeroom teachers should reinforce disciplinary values through reflective guidance and continuous mentoring. Rather than relying primarily on sanctions, madrasahs should

establish an integrated disciplinary ecosystem that supports sustainable character development. Since this study was conducted in a single madrasah, the proposed model should be interpreted within its institutional context. Future research is recommended to validate and refine the model across other madrasahs, public schools, and pesantren-based educational institutions using comparative, multi-case, or mixed-method approaches.

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