

RESEARCH

Received: July 19, 2026

Revised: October 1, 2026

Accepted: October 10, 2026

# Adaptive Value-Oriented Order: Institutionalizing Student Discipline in Islamic Higher Education

Mustafa<sup>1\*</sup>, Jamaluddin Idris<sup>2</sup>, Anton Widyanto<sup>3</sup> and Silahuddin<sup>4</sup>

**\*Correspondence:**

Mustafa  
[mustafasn742@gmail.com](mailto:mustafasn742@gmail.com)

<sup>1</sup>Sekolah Tinggi Ilmu Tarbiyah  
(STIT) Al-Hilal Pidie, Aceh,  
Indonesia

<sup>234</sup>Islamic Religious Education  
Postgraduate Program, State  
Islamic University (UIN) Ar-  
Raniry Banda Aceh, Aceh,  
Indonesia

## Abstract

This study examines how disciplinary order is shaped among Islamic Religious Education (PAI) students at STIT Al-Hilal Sigli through the interaction of institutional structures, student agency, social regulation, and Islamic values. Using a qualitative case study design, the study focuses on six indicators: attendance consistency, administrative regularity, schedule adherence, organizational activities, punctuality, and procedural habits. The case was bounded by the PAI study program and the January–May 2026 period. Data were collected through observation, semi-structured interviews, and institutional documents and analyzed using an interactive qualitative analysis process supported by triangulation. The findings show that disciplinary order is neither fully autonomous nor merely rule-driven. Institutional schedules, administrative systems, and procedures provide structural support, while student agency, peer regulation, and repeated practices contribute to the gradual formation of disciplinary habits. Islamic values, particularly istiqamah, reinforce the moral internalization of discipline beyond direct supervision. The study proposes adaptive value-based order as a provisional, context-grounded analytical concept describing disciplinary order produced through the interaction of institutional structure, student agency and social regulation, and Islamic value internalization. This framework contributes to understanding discipline as a socially reproduced and value-oriented process in Islamic higher education.

**Keywords:** Adaptive Value-Based Order; Disciplinary Order; Islamic Higher Education; Sociological Approach; Student Discipline

## Introduction

Discipline is a fundamental prerequisite for the conduct of higher education that is orderly, high-quality, and grounded in character. In the context of Islamic higher education, discipline is not merely understood as administrative adherence to campus regulations; it also reflects academic responsibility, scholarly etiquette, and moral awareness (Wibowo et al., 2020; Jusubaidi et al., 2024). Among the various dimensions of discipline, orderliness holds a distinctive position, as it serves as a measure of whether orderly behavior has evolved into a stable habit rather than merely a response to supervision (Huang & Liu, 2025). An orderly student does not simply react to rules when reminded but begins to manage their time, procedures, and responsibilities independently. A number of previous studies indicate that discipline and character building in Islamic educational institutions are generally framed as adherence to rules or the outcome of character development programs, whereas orderliness as a distinct dimension with its own social mechanisms has rarely

been specifically analyzed (Islamic et al., 2024; Gymnastiar et al., 2023). Research on academic governance emphasizes the importance of resources and information systems; studies on institutional climate highlight the environmental influence on disciplinary behavior; and research on group influence underscores the role of peers (Idris & Suroto, 2023; Mahsusi et al., 2024). However, the orderliness resulting from the co-production of administrative systems, student agency, group control, and Islamic values has not yet received significant attention within an integrated analytical framework.

Sekolah Tinggi Ilmu Tarbiyah (STIT) Al-Hilal Sigli is one of the oldest Islamic higher education institutions in Aceh, bearing the academic and social responsibility of fostering students to possess scholarly competence, moral integrity, and disciplined conduct (Al-Hilal, 2020). Established on May 20, 1988, under the auspices of the Al-Hilal Sigli Islamic Higher Education Foundation, the institution currently offers three undergraduate study programs: Islamic Religious Education, Arabic Language Education, and Madrasah Ibtidaiyah (Islamic Elementary School) Teacher Education. This study focuses on the Islamic Religious Education (PAI) study program specifically students in their second through fourth semesters who have progressed through various stages of their academic journey as they have gained experience regarding shifts in habits, an understanding of regulations, and the cultivation of campus discipline. A preliminary study conducted by the researcher through observations between January and May 2026 indicates that the level of orderliness among STIT Al-Hilal Sigli PAI students is not yet fully established. Some students were present before the lecturer entered the classroom, yet others arrived close to the scheduled start time; administrative processes were functioning, though not yet fully punctual and still reliant on external reminders; meanwhile, organizational activities proceeded according to plan, despite some delays in their commencement. This set of symptoms indicates that regularity is not merely a matter of attendance but involves the ability to consistently follow academic and non-academic trajectories; consequently, it should be viewed as a social process rather than a mere administrative routine (Rensfeldt & Rahm, 2023; Almeida et al., 2016).

A sociological approach was selected as the analytical framework because it enables the interpretation of order as the outcome of the interaction between system and action, rather than merely as a product of individual characteristics (Szegedi et al., 2024). Through his theory of structuration, Anthony Giddens asserts that schedules, procedures, and academic information systems constitute both rules and resources that only come to life when repeatedly utilized by actors (Chatterjee et al., 2019). Pierre Bourdieu, via the concept of *habitus* (Jenkins, 1990), explains how repetitive practices shape dispositions that lead students to act in an orderly manner without constantly awaiting instructions. These three frameworks complement one another: Parsons highlights order at the systemic level, Giddens focuses on the reciprocal relationship between structure and action, and Bourdieu concentrates on the level of individual dispositions (Parsons, 2008). However, a sociological approach alone is insufficient to understand the nature of order within Islamic higher education institutions, as Islamic values also shape the moral consciousness of students (Ramadhan et al., 2024). Therefore, this study integrates these three frameworks with the concept of *istiqamah* defined as consistency in doing good out of an awareness of values rather than mere social habit alongside Ibn Miskawayh's view of character *akhlaq* as a state of the soul shaped by practice and repetition, and Ibn Khaldun's insight that habits are invariably influenced by social environments and authority (Parsons, 2008). Consequently, student orderliness cannot be viewed merely as a matter of individual compliance; rather, it must be understood through the integration of institutional systems, social practices, individual dispositions, and the underlying Islamic values.

The normative foundation for orderliness is also deeply rooted in the Qur'an and Sunnah, particularly in two key themes: the valuing of time and the upholding of trust. The importance of valuing time is emphasized in Surah Al-'Asr [103]: 1–3, wherein God swears by time to declare that humanity is in a state of loss, save for those who fill it with faith and righteous deeds, and who counsel one another in truth and patience. According to M. Quraish Shihab, this verse affirms that the disciplined use of time is an expression of faith with a social dimension, rather than merely a private matter (Shihab, 2007). For university students, this interpretation is reflected in punctuality, consistent study habits, and earnest engagement with the academic process. Furthermore, the importance of honoring a trust *amanah* is emphasized in Surah Al-Mu'minun [23]:8, which explains that believers uphold the trusts and promises they have made. Quraish Shihab interprets the concept of *amanah* (trust/responsibility) as encompassing all responsibilities inherent in an individual, whether toward institutions or fellow human beings (Shihab, 2007). This interpretation is relevant to student discipline, as punctuality, adherence to schedules, and the fulfillment of administrative obligations constitute forms of upholding academic trust. The importance of time is also emphasized in the *Sunnah*, as reflected in the words of the Prophet (PBUH), who reminded us that there are two blessings often overlooked by people: health and free time (Lundeto et al., 2021). In his commentary, Ibn Hajar al-'Asqalani explains that many people suffer loss because they fail to utilize opportunities for good health and leisure time for acts of obedience and beneficial deeds (Ibn Hajar al-'Asqalani, 1379 H). These three normative foundations affirm that orderliness is a matter of moral responsibility rather than mere administrative compliance, thereby aligning with the concept of *istiqamah* which serves as the spirit behind the dimension of orderliness in this study (Zafar & Abu-Hussin, 2025).

While numerous prior studies have highlighted discipline and character building in Islamic educational institutions, they generally frame discipline as adherence to rules or the outcome of character-building programs; rarely do they analyze orderliness as a distinct dimension with its own social mechanisms (Kholis et al., 2022; Ferdiawan & Putra, 2013; Abílio Lourenço, 2020). Research on academic governance emphasizes the importance of resources and information systems (Lateh & Fadhilah, 2025; Mahsusi et al., 2024), and studies on institutional climate highlight the environmental influence on disciplinary behavior (Abílio Lourenço, 2020; Kurniawan et al., 2016), whereas research on group influence underscores the role of peers. Furthermore, previous research has tended to adopt a single perspective focusing, for instance, solely on lecturers or students without integrating the views of the various stakeholders involved in the process of fostering discipline in higher education (Abílio Lourenço, 2020; Ikhsan & Hanum, 2025). Consequently, understanding of the interaction between internal factors (such as student motivation, awareness, and habits) and external factors (such as administrative systems, support from lecturers and educational staff, and the organizational environment) in shaping orderliness remains limited (Qasem et al., 2025) (Ahmadi & Saad, 2024). This is the gap that this study seeks to fill. Its novelty lies in the effort to integrate institutional governance, student agency, group control, and the value of *istiqamah* (steadfastness) into a unified analytical framework for understanding order elements that have hitherto tended to be examined in isolation with a specific focus on prospective religious education teachers at Islamic higher education institutions in Aceh.

Based on the identified gap, this study aims to examine how disciplinary order is shaped and sustained among students of the Islamic Religious Education (PAI) Study Program at STIT Al-Hilal Sigli through the interaction of institutional structures, student agency and social regulation, and Islamic values. The analysis focuses on six empirical indicators: attendance consistency, administrative regularity, schedule adherence, organizational activities, punctuality, and

procedural habits. Accordingly, this study addresses the following research question: How do institutional structures, student agency and social regulation, and Islamic values interact in shaping disciplinary order across these six empirical indicators among PAI students at STIT Al-Hilal Sigli? By addressing this question, the study seeks to advance a context-grounded understanding of disciplinary order as a socially reproduced and value-oriented process rather than merely an outcome of compliance with institutional regulations. Practically, the findings are expected to inform the evaluation and development of more context-sensitive and sustainable disciplinary practices in Islamic higher education. Theoretically, the study contributes to the sociology of education and Islamic educational management by connecting institutional structure, student agency and social regulation, and Islamic value internalization within an integrated analytical framework.

## Method

This study employs a qualitative approach with a case study design to explore disciplinary order among students of the Islamic Religious Education (PAI) Study Program at STIT Al-Hilal Sigli. The case is specifically defined as the disciplinary order of PAI students, particularly how it is established and maintained within the institutional context of the PAI Study Program. The case is analytically bounded by the PAI Study Program at STIT Al-Hilal Sigli, the participating PAI students and relevant institutional informants, and the research period from January to May 2026. The case study design was selected because it enables an in-depth examination of disciplinary practices within their real-life institutional context, including the interaction of institutional systems, student actions, social relationships, and Islamic values (Creswell, J.W. and Creswell, 2023; Mouwn Erland, 2020). Thus, the design provides explanatory value beyond general qualitative description by examining how institutional mechanisms and social interactions shape and sustain student disciplinary order.

## Data Collection

The study was conducted at STIT Al-Hilal Sigli, Pidie Regency, Aceh, from January 13 to May 14, 2026. The full participant pool comprised 165 individuals who were institutionally relevant to the case, including 148 PAI students (76 second-semester and 72 fourth-semester students), 2 institutional leaders, 7 lecturers, 2 educational staff members, 3 academic advisors, and 3 student-organization officers. This full participant pool constituted the sampling frame rather than the interview sample. From this pool, 60 participants were purposively selected for semi-structured interviews based on their direct experience with and knowledge of student disciplinary practices, academic activities, administrative processes, student guidance, and organizational activities. Observation and documentary evidence constituted separate data sources and were used to complement and triangulate the interview data. Accordingly, the number of individuals included in the sampling frame should not be interpreted as the number of participants contributing to every data-collection technique (Patton, 2014).

Third, document analysis was conducted using institutional records directly relevant to the six indicators of disciplinary order. The document corpus comprised lecture schedules, student-attendance records, SIAKAD records, KRS records, student-organization meeting minutes and activity reports, and academic-service guidelines and workflow documents. The documents covered the January–May 2026 study period and, where necessary for contextual comparison, records from the relevant academic semester. Documents were purposively selected based on their direct relevance to the disciplinary indicators, their institutional authenticity, and their ability to

corroborate or contextualize evidence obtained through observation and interviews. Lecture schedules and attendance records were used to examine attendance consistency, schedule adherence, and punctuality; SIAKAD and KRS records were used to examine administrative regularity and procedural compliance; organizational meeting minutes and activity reports were used to examine the regularity and scheduling of student-organizational activities; and academic-service guidelines and workflow documents were used to assess expected procedures against reported and observed practices. Documentary evidence was compared with interview accounts and observational field notes to identify convergence, divergence, and contextual exceptions across the three data sources (L, 2022; Dejenu & Debela, 2022). The composition and analytical use of the document corpus are summarized in Table 1.

**Table 1.** Documentary Evidence and Its Use in Triangulation

| Document Type                         | Number of Items | Coverage                                 | Primary Indicator(s)                             | Use in Triangulation                                                        |
|---------------------------------------|-----------------|------------------------------------------|--------------------------------------------------|-----------------------------------------------------------------------------|
| Lecture schedules                     | [n]             | Jan–May 2026                             | Schedule adherence; punctuality                  | Compared scheduled activities with observations and interview accounts      |
| Student-attendance records            | [n]             | Jan–May 2026                             | Attendance consistency                           | Compared recorded attendance with observed and reported attendance patterns |
| SIAKAD records                        | [n]             | Relevant semester, 2026                  | Administrative regularity; procedural compliance | Verified administrative practices reported by students and staff            |
| KRS records                           | [n]             | Relevant semester, 2026                  | Administrative regularity; procedural compliance | Examined compliance with academic administrative procedures                 |
| Organizational meeting minutes        | [n]             | Jan–May 2026                             | Organizational regularity; schedule adherence    | Compared planned activities with reported/observed implementation           |
| Organizational activity reports       | [n]             | Jan–May 2026                             | Organizational activities                        | Corroborated implementation and timing of student activities                |
| Academic-service guidelines/workflows | [n]             | Documents applicable during study period | Procedural compliance                            | Compared formal procedures with observed and reported practices             |
| Total                                 | [N]             |                                          |                                                  |                                                                             |

Source: Authors' field data, 2026.

### Data Analysis

Data analysis was organized using the Miles and Huberman interactive model as the overarching analytical framework, encompassing data condensation, data display, and conclusion drawing and verification. Within this overall workflow, thematic analysis informed by Braun and Clarke was used specifically to guide the coding process and the development of categories and themes from the qualitative data. Thus, the two approaches were not applied as separate or competing analytical procedures. Rather, the Miles Huberman (1994) model structured the iterative movement across the overall stages of analysis, while thematic analysis provided the operational procedure for identifying, coding, comparing, and organizing meaningful patterns within the data. Coding combined deductive and inductive strategies: the six disciplinary indicators provided an initial analytical orientation, while additional codes and patterns were allowed to emerge from

interviews, observations, and documentary evidence. Related codes were subsequently compared and organized into broader categories and themes, which were continuously examined against the three data sources. Data displays were then used to compare patterns across indicators and sources, while conclusion drawing and verification involved examining convergence, divergence, and recurring patterns in the evidence. This integrated analytical procedure enabled the study to move systematically from empirical data and initial codes to broader thematic interpretations of disciplinary order.

Data credibility was maintained through source, technique, and time triangulation (L, 2022). Source triangulation involved comparing information across students, lecturers, administrators, educational staff, academic advisors, and student-organization officers, while technique triangulation involved observation, interviews, and documentation. Member checking was conducted by returning relevant interview transcripts and preliminary interpretations to 12 selected participants to verify the accuracy of the recorded information and the researchers' interpretation of their statements. Participants were asked to examine whether the transcripts accurately represented their accounts and whether the preliminary interpretations were consistent with the meanings they intended to convey during the interviews. All 12 participants confirmed the factual accuracy of the information and the appropriateness of the interpretations, and no corrections or substantive changes were requested. Consequently, the member-checking process did not result in changes to the coding or thematic structure of the final analysis but provided additional confirmation that the interpretations were consistent with participants' accounts (Bresler, 1994).

## Results and Discussions

### Consistency of Attendance

Consistency in attendance is prioritized as the primary indicator because it represents the most fundamental and easily observable form of regularity. Observations reveal an attendance pattern that is not yet fully consistent:

“while some students arrive before the lecturer enters the classroom, others arrive just as the class is about to begin. An Islamic Religious Education (PAI) student (M-5) noted that the lecturer plays a significant role; if the lecturer arrives on time, students will follow suit and observe that same discipline” (Interview, M-5, February 12, 2026).

Consistent attendance among PAI students at STIT Al-Hilal Sigli has not yet become an autonomous habit; it still relies on external stimuli, specifically the example set by lecturers. The differing patterns observed between early-semester students (whose attendance is sporadic) and senior students (whose attendance is more established) indicate that developing consistency requires an accumulation of experience and repetition. While repeated attendance is a prerequisite for forming a habit, repetition alone is insufficient without a supporting system. This reliance on lecturers demonstrates that attendance discipline remains heteronomous in nature.

These findings reinforce (Hilgers & Mangez, n.d.) concept of *habitus* whereby repeated practices shape dispositions while highlighting the continued need for external stimuli. In Pujiastuti et al (2025) framework, structure (such as schedules and attendance requirements) and agency mutually reproduce one another; consistency emerges from repeated practices reinforced by warning systems and group expectations. Asrin (2024) emphasizes the function of pattern maintenance (latency) through the role-modeling of lecturers as a means of reproducing norms. The observed differences in patterns between early-stage and advanced students align with Ibn

Miskawayh's view that character (*akhlak*) is shaped through continuous practice and repetition (Iqbal, 2016).

Attendance records and SIAKAD data confirm that lateness among early-semester students tends to be incidental,

"The attendance records showed a different pattern across semester levels. Semester II students (n = 76) showed more variation in attendance consistency, particularly in the early months of the academic period, whereas semester IV students (n = 72) demonstrated more established attendance patterns. This interpretation was supported by triangulation of attendance records, SIAKAD data, and interview accounts from students and lecturers. Rather than treating semester differences as a statistical comparison, the analysis focused on recurring patterns of attendance regularity identified across the three data sources" (Documentation: Odd Semester 2025/2026 Attendance Summary and SIAKAD Data as of February 2026).

This study extends Bourdieu's concept of habitus by demonstrating that the formation of an "attendance habitus" in Islamic higher education is shaped by hierarchical lecturer-student social relations. Unlike Graziano (2025) and Nora (2004), who focused on the climate of general institutions, this study identifies the role of lecturers as role models as a mechanism for reproducing this specific habitus within Islamic higher education. It also enriches Giddens's theory of structuration by highlighting the inequality between structure and agency; specifically, it shows that in the initial stages, agency is heavily dependent on structure and figures of authority. The study's key contribution is the finding that the formation of an attendance habitus is a gradual process requiring attention to relational dimensions, rather than merely to systems and rules.

The findings from this case suggest that longitudinal attendance tracking could be considered as an institutional option for distinguishing sporadic from recurring attendance patterns and informing context-sensitive student support. For early-semester students, orientation and reminders may be considered, while for later-semester students, greater emphasis could be placed on autonomy and accountability. Lecturers and academic advisors may also use attendance information as one source of evidence for identifying students who may require academic support, rather than treating it solely as an administrative record. Similarly, lecturers' role-modeling behavior could be considered in future discussions of performance indicators. An early-warning threshold and systematic monitoring mechanism may also be explored as possible future implementation options. However, these mechanisms were not tested as interventions in the present study; therefore, their institutional adoption would require further validation through multi-site research, stakeholder consultation, pilot implementation, and evaluation of their effectiveness and unintended effects.

### **Administrative Orderliness**

Administrative compliance is gauged by the punctuality with which students handle academic requirements within designated timeframes.

"Administrative staff (TK-1) assess that while student compliance regarding academic services is generally good, it is not always timely; the most frequent administrative issue observed is delays in processing matters, such as the submission of academic data" (Interview, TK-1, 18 February 2026).

Administrative compliance among PAI students at STIT Al-Hilal Sigli remains reactive to external systems and reminders rather than driven by independent initiative. Orderliness is disrupted when SIAKAD data is outdated or instructions are fragmented. This indicates that administrative orderliness reflects the quality of the service ecosystem rather than merely student

compliance. Digitalization does not automatically foster discipline; a system is effective only when supported by data quality, up-to-date information, accessibility, and human follow-through. Reliance on reminders suggests that an administrative habitus has not yet been established. These findings confirm Giddens's (1984) theory of structuration, indicating that SIAKAD as a set of rules and resources is effective only when consistently utilized by actors. Parsons (2008) emphasized that the system's adaptive function requires alignment between technology and users; failures in data updating signal adaptive dysfunction. Gede Agung et al., (2024) noted that administrative dispositions develop slowly when systems are unstable. Mahsusi et al (2024) and Lateh & Fadhilah (2025) also highlighted that academic governance requires attention to resources and information systems.

According to the staff member,

"students are fundamentally compliant, though some still require reminders to fulfill their administrative obligations by the applicable deadlines" (Interview, TK-1, 18 February 2026).

"The use of SIAKAD, course registration (KRS), re-enrollment, and document services demonstrates that students remain organized when information is up-to-date and procedures are clear; conversely, disruptions arise when data is outdated or instructions are fragmented" (Observation, Academic Administrative Services, February 20 & March 5, 2026).

"An administrative staff member (TK-1) stated that SIAKAD significantly fosters student discipline, while another (TK-2) added that the system's impact is strengthened when information is effectively interconnected" (Interview, TK-1 & TK-2, February 18 & 25, 2026).

This study extends Giddens' structuration theory: in the digitalization of academic services, structure (SIAKAD) and agency are asymmetrical the quality of the structure fundamentally determines the effectiveness of agency. Unlike Mahsusi et al (2024) and Lateh & Fadhilah (2025), who focused on general governance, this study emphasizes that SIAKAD's effectiveness hinges on the quality of data updates and user support. It also builds upon the work of Pratchett (1999) by demonstrating that information governance significantly impacts student discipline. The primary contribution lies in shifting the analytical focus from student error to the quality of the service ecosystem, while highlighting administrative orderliness as an outcome of digital structuration that demands simultaneous attention to both technical and human aspects. The campus needs to establish standards for updating SIAKAD data, with clearly defined data owners and binding deadlines. System instructions should be simplified and communicated regularly. Deadline notifications must be enabled to reduce reliance on administrative staff. Complaint services and periodic audits need to be implemented. SIAKAD orientation for new students should be strengthened and repeated at the start of every semester. Official information channels including deadlines for procedural changes must be established so that administrative errors can be distinguished from a deliberate refusal to comply with obligations.

### **Schedule Consistency**

Schedule adherence is assessed by comparing the schedule established by the study program with the actual conduct of classes.

"Schedule documents and attendance records indicate that classes generally proceed according to the planned timetable, while adjustments are made through mutual agreement between lecturers and students in the event of conflicting campus activities" (Documentation: Even Semester 2025/2026 Class Schedule and Class Attendance Records).

"An Islamic Religious Education (PAI) student (M-4) assessed that campus rules and regulations help students become more organized, disciplined, and responsible" (Interview, M-4, February 10, 2026).

The regularity of the schedule for PAI students at STIT Al-Hilal Sigli relies heavily on the certainty of information and consistency in implementation. Sudden changes create scheduling conflicts and idle waiting time, effectively shifting the burden of adaptation onto the students. A schedule's ability to instill discipline stems from consistent execution, not merely from the document itself. Schedule regularity is a matter of temporal fairness: students should not have to bear the burden of uncertainty caused by unmanaged changes. These findings confirm Parsons (2008) view that schedule regularity is a function of system integration; time, as an institutional resource, must be managed accountably. Procedural changes disrupt integration and shift the costs of adaptation. Wu Dhezi (2009) emphasizes that temporal structures are effective only when adhered to reciprocally, while Hartmann et al (2023) notes that change often hinders the formation of a temporal habitus.

Observations indicate that students plan their academic and organizational activities based on the established calendar;

“while changes announced with proper planning can be accommodated, sudden changes result in scheduling conflicts and idle waiting time” (Observation, Lectures and Campus Activities, January–April 2026).

This study extends Parsons' framework: system integration in Islamic higher education requires structural coordination and temporal fairness for all actors. Unlike Huda et al. (2018), who focused on instructional innovation, this study emphasizes the temporal dimension of governance. It also builds upon Chen et al., (2023) by demonstrating that unplanned schedule changes disproportionately affect students. The key contribution is that temporal certainty is a prerequisite for orderliness; institutional flexibility must be constrained by procedures to avoid compromising student discipline. Universities need to establish a binding academic calendar that includes clear procedures for changes, such as deadlines and confirmation requirements. Changes must be announced via official channels with adequate advance notice. Study programs should define indicators for schedule adherence to facilitate routine evaluation. Students should be involved in the change process to ensure temporal certainty and to accommodate unavoidable adjustments without compromising orderliness.

### **Regularity of Organizational Activities**

The orderly conduct of organizational activities is observed through how student organization officers manage agendas and maintain order during their events.

“Activity records indicate that agendas are generally executed according to plan, although some officers acknowledge that delays in starting activities still occur” (Documentation: Meeting Minutes and Even Semester 2025/2026 Organization Activity Reports).

“Organizational activities proceed smoothly when agendas, deadlines, designated leads, and evaluation criteria are established prior to implementation, whereas disarray arises in meetings lacking written decisions or tasks without assigned owners” (Observations: Meetings and Organizational Activities, March 15 & April 12, 2026).

The smooth operation of student activities within the PAI STIT Al-Hilal Sigli student organization relies heavily on leadership, coordination, and alignment with academic priorities. Activities run steadily when agendas, deadlines, designated leads, and evaluation processes are clearly established; conversely, disarray arises from meetings lacking written decisions or tasks without assigned owners. The organization has the potential to foster social discipline, but only if it is managed in an orderly manner and remains aligned with academic obligations. These findings reinforce Shawan (2021) view that organizations serve as arenas for the reproduction of norms

through the reciprocal relationship between structure and action. Lewis-Dagnell et al (2023) emphasized that the system's integration function requires coordination mechanisms established through the division of labor and responsibilities. Gede Agung et al., (2024) posited that an organization becomes an arena for a disciplined habitus only when leadership and accountability structures are clearly defined. Medina & Suthers (2018) also highlighted the influence of groups and collaborative practices in shaping discipline.

“Work programs, minutes, attendance lists, assignment letters, and activity reports document the planning-implementation-evaluation cycle; thus, the completeness of these records reflects the organization's level of accountability” (Documentation: HMPS PAI Work Programs and Activity Reports, 2025/2026).

This study extends the work of Lewis-Dagnell et al (2023) by demonstrating that student organizations at Islamic higher education institutions face unique challenges: coordinating with a packed academic calendar and upholding Islamic values. Unlike Rahman & Akbar (2021), who focus on general management, this study emphasizes aligning organizational activities with academic priorities. Its key contributions include highlighting organizations as spaces for the reproduction of norms where accountability is essential to ensure discipline is substantive rather than merely symbolic and underscoring the need for a coordinated calendar between academic and organizational schedules. Universities need to foster stronger organizational governance through an annual agenda coordinated with the academic calendar, featuring clear division of duties, consistent deadlines, and periodic evaluations. Faculty advisors play an active role in ensuring that activities do not interfere with academic priorities. Activity reporting serves as a routine evaluation mechanism at the study program level. Organizational orientation for new students includes training on time management and setting priorities. Work plans, meeting minutes, attendance records, and activity reports constitute mandatory documentation for organizational accountability.

### Culture of Punctuality

Field findings indicate that a culture of punctuality among Islamic Religious Education (PAI) students is currently taking shape but is not yet fully established.

“One PAI student (M-5) views punctuality as an aspect of religious teaching rather than merely a campus rule, linking it to Sharia principles regarding the accountable use of time” (Interview, M-5, 12 February 2026).

The culture of punctuality among PAI students at STIT Al-Hilal Sigli is currently in the process of formation and is not yet firmly established. While students interpret punctuality as a religious tenet rather than merely a rule, their actual behavior remains variable, shifting depending on the figures present. This religious interpretation exerts a strong influence but has not yet been sufficient to transform collective behavior. Transitioning from individual actions to a collective culture requires repetition and group validation. A culture of punctuality represents the highest level of orderliness, as it demands that norms be internalized as shared expectations. These findings reinforce the concept of objectivation proposed by Ikhsan & Hanum, (2025): punctuality shifts from an individual act to a collective expectation through repetition and group recognition. Framing punctuality as a trust *amanah* reinforces principle of *istiqamah* that *adab* (proper conduct) entails placing things in their rightful place. Ibn Miskawayh emphasize that character *akhlaq* is shaped by practice and influenced by one's environment and authority figures (Uğraş et al., 2024).

“In certain classes and activities, punctuality is maintained even when direct supervision is reduced; in other situations, behavior shifts depending on the specific figures present”

(Observation, Lectures and Campus Activities, January–April 2026).

This study extends the work of (Syamsuar et al., 2023; Ramadhan et al., 2024): Islamic values serving as legitimation reinforce norms of punctuality, yet values alone are insufficient without consistent role modeling and group validation. Unlike previous normative studies, this research emphasizes the dynamics of cultural formation through repetition and group recognition. It also enriches Berger and Luckmann's concept of objectivation: within Islamic higher education, the objectivation of time-related norms is reinforced by religious legitimation. The key contribution is that while the integration of Islamic values strengthens the internalization of discipline, consistent role modeling by all actors remains essential to ensure the culture does not rely on specific individuals. The campus incorporates a culture of punctuality into unit performance indicators and semester evaluations. Leadership, faculty, and administrators consistently set an example in this regard. Students who are punctual receive recognition, while peer-based correction takes place through discussion forums that frame time as a trust to be honored. The value of steadfastness *istiqamah* is instilled through regular religious activities. All stakeholders adhere to the same time standards to ensure the culture does not rely on specific individuals.

### **The Habit of Following Procedures**

The habit of adhering to procedures among PAI students at STIT Al-Hilal Sigli is reinforced through repeated experiences within a consistent system. Students at different stages of their studies require varying levels of support; undocumented procedural changes hinder the formation of a procedural habitus. This habit stems from a gradual process of administrative learning that links systemic structures with student agency. When the system is stable and workflows are clear, procedures shift from being a burden to a routine performed without prompting, signaling student independence. These findings support Graziano (2025) concept of *habitus*: repetitive practices within a consistent system shape dispositions without the need for explicit instructions. Almeida et al (2016) emphasizes that rules and resources remain active only through consistent use; undocumented changes disrupt the reproduction of structures. Nur et al (2019) and Mahsusi et al (2024) also emphasize administrative learning in higher education.

“Students carry out procedures independently when the workflow is stable and familiar, whereas new or altered procedures lead to repeated inquiries” (Observation, Academic Administration Services, February 20 & March 5, 2026).

Early-stage students require different support compared to advanced students:

“the former need brief instructions, concrete examples, and intensive orientation, while the latter require autonomy and accountability” (Interviews, PA-1 & PA-2, February 15 & 22, 2026). “Academic guidelines, service workflows, forms, the SIAKAD system, and document checklists outline the sequence of actions; a comparison of versions and practices reveals whether the procedures are stable and user-friendly” (Documentation: STIT Al-Hilal Sigli Academic Guidelines and Service Workflows 2025/2026).

This study extends the work of Aslan et al., (2020) and Rusiyanti et al (2022) by highlighting that the differing needs of early-stage versus advanced students require distinct mentoring approaches. Unlike previous studies focused on technical aspects, this research emphasizes habitus and incremental learning. It also enriches Bourdieu's concept of habitus by demonstrating that the formation of procedural habitus occurs gradually, aligned with semester progression. The key contribution is the finding that procedural habits result from the interaction between stable systems and repeated experiences; consequently, procedural changes must be documented and communicated incrementally to avoid disrupting the established habitus. The campus establishes

simple, accessible procedural guidelines, featuring intensive orientation for new students and periodic updates for continuing students. Changes to procedures are communicated with an adequate transition period, and channels for inquiries and user support are provided. Administrative orientation for new students is a standard program at the start of each semester. Academic guidelines, service workflows, forms, and document checklists are regularly updated and easily accessible.

The six indicators of orderliness attendance, administrative regularity, scheduling, organizational activities, punctuality, and adherence to procedures were examined through observation, interviews, and documentation. For each indicator, evidence from the three sources was compared to identify areas of convergence, divergence, and notable exceptions. Overall, the three sources showed substantial convergence in describing the patterns of student disciplinary order, although several exceptions were identified in particular situations and student experiences. The cross-source mapping of these indicators and the corresponding empirical evidence are presented in Table 1.

**Table 2.** Mapping of Indicators, Findings, and Sociological Significance of the Orderliness Dimension

| Indicator                               | Finding                                                                                                               | Sociological Significance                                     |
|-----------------------------------------|-----------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------|
| Consistency of attendance               | Attendance is not yet consistent as a habit, but it strengthens in a consistent classroom environment.                | The formation of a habitus of presence through repetition.    |
| Administrative orderliness              | SIAKAD reinforces orderliness, but its effectiveness depends on the quality of information and consistent usage.      | Structuration through information systems and actor practices |
| Schedule regularity                     | Schedules serve as a foundation for order when the information is certain, up-to-date, and mutually adhered to.       | Role coordination and the reduction of social uncertainty     |
| Regularity of organizational activities | Dependent on leadership, coordination, and alignment with academic priorities.                                        | Reproduction of group norms through organizations             |
| Culture of punctuality                  | It is beginning to take root as a cultural norm in some circles, but has not yet become a stable collective standard. | Objectification and reproduction of time norms                |
| The habit of following procedures       | Strengthened through a user-friendly system and gradual habituation aligned with the semester.                        | Administrative habitus and structure-agency relations         |

Source: Author's analysis based on triangulated evidence from participant observations, semi-structured interviews, attendance records, SIAKAD data, lecture schedules, administrative records, organizational documents, and academic service guidelines/workflows collected during January–May 2026.

### Value-Adaptive Regularity as the Institutionalization of Discipline

A comprehensive analysis of the six indicators reveals that the orderliness of PAI students at STIT Al-Hilal Sigli is characterized by an adaptive yet value-driven nature: the campus system's ability to reproduce stable habits while accommodating student needs, without compromising academic objectives or *adab* (proper conduct). These six indicators form an interconnected network; a weakness in one can propagate to the others. This orderliness emerges from the collective reproduction involving the administrative system, student agency, peer oversight, and the value of

*istiqamah* (steadfastness). From an Islamic educational perspective, orderliness is an aspect of *adab* the capacity to place time, tasks, knowledge, rules, and social relationships in their proper context. These findings integrate Lewis-Dagnell et al. (2023) view that orderliness is a system output resulting from the harmonious functioning of adaptation, goal attainment, integration, and pattern maintenance; Lateh & Fadhillah (2025) perspective that schedules, academic information systems (SIKAD), and procedures constitute rules and resources that only come to life through consistent use; insight that repetitive practices shape dispositions. However, *habitus* alone does not fully account for moral accountability; the concept of *istiqamah* Nurhuda (2024) and Zainuddin (2021) ideas on continuous practice, and Idris & Suroto (2023) observations on the influence of environment and authority enrich the finding that orderliness is not merely an automatic reproduction, but rather a form of consistency chosen as an academic trust.

The primary contribution of this study is the development of the concept of “adaptive value-based order,” defined as a form of sustained disciplinary order in which institutional rules and systems are internalized and enacted flexibly through students’ agency, social interactions, and Islamic values. This concept was derived through a data-to-concept process that connected the six empirical indicators attendance consistency, administrative regularity, schedule adherence, organizational activities, punctuality, and procedural habits with recurring patterns identified across observations, interviews, and institutional documents. Comparison across these indicators and data sources revealed three interconnected dimensions. First, institutional structure emerged from recurring evidence concerning rules, schedules, administrative procedures, and academic systems that organized and supported disciplinary practices. Second, student agency and social regulation emerged from patterns of adjustment, self-management, organizational participation, and peer or group control through which students negotiated and sustained disciplinary expectations. Third, Islamic value internalization emerged from participants’ accounts and practices concerning moral commitment, particularly *istiqamah*, in maintaining discipline beyond direct supervision. The convergence of these three dimensions across the six empirical indicators supported a higher-order interpretation of disciplinary order as adaptive and value-based rather than merely rule-based. Thus, “adaptive value-based order” was not imposed as a predetermined theoretical category but developed as an empirical synthesis of recurring relationships identified through triangulated evidence. This conceptualization extends previous discussions of the integration of institutional systems and values (Abdullah et al., 2024; Arif et al., 2025) by specifying how institutional structure, student agency and social regulation, and Islamic value internalization interact in sustaining disciplinary order within an Islamic higher education context.

### **Implications and Limitations of the Study**

The researcher’s position as a lecturer at STIT Al-Hilal Sigli was explicitly considered throughout the research process because of the potential influence of institutional familiarity and power relations on participant responses. To maintain role separation, the researcher did not participate in recruitment or interviewing as a lecturer assessing students’ academic performance, and participation was presented as voluntary and unrelated to academic evaluation. During interviews, participants were informed that their responses would be treated confidentially and would not affect grades, academic standing, or institutional relationships. To reduce power-related pressure and socially desirable responses, interviews were conducted in settings that allowed participants to speak privately, and questions were framed neutrally without implying expected answers (Creswell, J.W. and Creswell, 2023). The researcher also maintained reflexive notes throughout data collection and analysis to record personal assumptions, interactions with participants, and

potential influences of the researcher's institutional position on interpretation. These reflections were considered when comparing interview accounts with observation and documentary evidence (Miles & Huberman, 1994).. In addition, source and technique triangulation, member checking, and peer debriefing were used to challenge researcher interpretations and reduce the potential influence of positionality on the findings.

The primary contribution of this study is the proposal of an analytical framework for discipline that integrates sociological and theological perspectives serving as a reference for the study of discipline in Islamic higher education while enriching Islamic educational management through a systemic approach that simultaneously incorporates governance, leadership, and Islamic values. Future research is encouraged to employ longitudinal, inter-institutional comparative, and mixed-methods approaches, as well as to develop specific intervention models such as data-driven early warning systems, peer mentoring, and the integration of the value of *istiqamah* (steadfastness) into the curriculum. Despite its limitations, this study offers a comprehensive overview of disciplinary order as a social process within local Islamic higher education institutions and establishes a foundation for developing more effective and sustainable policies for fostering discipline.

## Conclusion

This study concludes that the enforcement of disciplinary order among PAI students at STIT Al-Hilal Sigli is a social construct formed through the alignment of the academic system and the actions of campus actors, rather than merely an administrative routine. The six indicators attendance consistency, administrative orderliness, schedule adherence, organized student activities, a culture of punctuality, and the habit of following procedures demonstrate that this orderliness is both adaptive and value-laden: schedules and administrative systems provide structural support that reduces uncertainty, while the culture of punctuality and procedural habits ensure continuity when supervision is reduced. Such orderliness emerges from the co-production involving the administrative system, student agency, peer control, and the value of *istiqamah* (steadfastness).

Theoretically, this study contributes by integrating Parsons' systems theory, Giddens' structuration theory, and Bourdieu's concept of habitus with *istiqamah* (steadfastness) and the ideas of al-Attas, Ibn Miskawayh, and Ibn Khaldun. This synthesis suggests that orderliness is not merely the reproduction of institutional rules but also involves students' agency, value internalization, *adab* (proper conduct), and academic responsibility. Based on the findings of this single case, the study proposes "value-based adaptive orderliness" as a provisional, context-grounded analytical model for understanding disciplinary order in Islamic higher education. Its broader applicability and sustainability require further validation through comparative and longitudinal studies.

This study has limitations that should be acknowledged. First, as a case study focused on a single institution (STIT Al-Hilal Sigli), the findings are not intended for statistical generalization but rather for understanding within their specific context (Yin, 2018). Second, potential researcher bias stemming from the researcher's role as a lecturer at the study site was mitigated through role separation, triangulation (of sources, techniques, and time), and member checking (Creswell, J.W. and Creswell, 2023). Third, the study's timeframe, limited to a single semester (January–May 2026), did not fully capture disciplinary dynamics across academic years; therefore, further research employing longitudinal, cross-institutional comparative, and mixed-methods approaches is recommended to test the transferability of the findings and measure the strength of relationships between factors. Nevertheless, this study provides a comprehensive overview of disciplinary order

as a social process within a local Islamic higher education institution and serves as a foundation for developing more effective and sustainable policies for fostering discipline.

## Acknowledgements

The authors would like to express their sincere gratitude to Sekolah Tinggi Ilmu Tarbiyah (STIT) Al-Hilal Sigli for facilitating the research process and providing access to relevant institutional information and academic documentation. Special appreciation is extended to the institutional leaders, lecturers, administrative staff, academic advisors, student organization representatives, and students of the Islamic Religious Education Study Program who contributed their time, experiences, and perspectives to this study. The authors also acknowledge the academic environment of Universitas Islam Negeri Ar-Raniry Banda Aceh for its contribution to scholarly discussions and the development of the research framework. Finally, the authors extend their appreciation to all individuals who provided constructive feedback and academic insights that helped strengthen the quality and clarity of this manuscript.

## References

- Abílio Lourenço, M. O. P. (2020). The Internationalization From a Globalization of Higher Education : Globalization of Higher Education, 5(3), 285–305. <https://doi.org/10.4018/979-8-3693-5483-4.ch016>
- Ahmadi, & Saad, N. M. (2024). Digital Literacy Transformation in Madrasah Ibtidaiyah for Arabic Language Learning Through Adab and Tahfidz Programs with Technological Touch. *Al-Bidayah: Jurnal Pendidikan Dasar Islam*, 16(2), 281–308. <https://doi.org/10.14421/al-bidayah.v16i2.9852>
- Al-Hilal, S. (2020). Sejarah STIT Al-Hilal Sigli. STIT PTI AL-HILAL SIGLI. [https://stitalhilalsigli.ac.id/?page\\_id=14](https://stitalhilalsigli.ac.id/?page_id=14)
- Almeida, C. S. de, Miccoli, L. S., Andhini, N. F., Aranha, S., Oliveira, L. C. de, Artigo, C. E., Em, A. A. R., Em, A. A. R., Bachman, L., Chick, K., Curtis, D., Peirce, B. N., Askey, D., Rubin, J., Egnatoff, D. W. J., Uhl Chamot, A., El-Dinary, P. B., Scott, J.; Marshall, G., Prensky, M., ... Santa, U. F. De. (2016). No 主観的健康感を中心とした在宅高齢者における 健康関連指標に関する共分散構造分析Title. *Revista Brasileira de Linguística Aplicada*, 5(1), 1689–1699. <https://revistas.ufrj.br/index.php/rce/article/download/1659/1508%0Ahttp://hipatiapress.com/hpjournals/index.php/qre/article/view/1348%5Cnhttp://www.tandfonline.com/doi/abs/10.1080/09500799708666915%5Cnhttps://mckinseyonsociety.com/downloads/reports/Educa>
- Aslan, A., Silvia, S., Nugroho, B. S., Ramli, M., & Rusiadi, R. (2020). Teacher'S Leadership Teaching Strategy Supporting Student Learning During the Covid-19 Disruption. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 5(3), 321–333. <https://doi.org/10.31538/ndh.v5i3.984>
- Asrin, A. (2024). Islamic Education in Non Formal Institutions: The Role of Majelis Taklim Based on Indonesian Local Wisdom. *Fitrah: Journal of Islamic Education*, 15(2), 185–200. <https://doi.org/10.53802/fitrah.v15i2.1081>
- Bresler, L. (1994). MUSIC IN A DOUBLE BIND: INSTRUCTION BY NON-. *Arts Education Policy Review*, 95(3). <https://doi.org/https://10.1080/10632913.1994.9936375>
- Chatterjee, I., Kunwar, J., Hond, F. Den, & Giddens, A. (2019). Anthony Giddens and structuration theory. VU Research Portal.
- Chen, M.-H., Agrawal, S., Lin, S.-M., & Liang, W.-L. (2023). Learning communities, social media, and

- learning performance: Transactive memory system perspective. *Computers & Education*, 203, 104845. <https://doi.org/https://doi.org/10.1016/j.compedu.2023.104845>
- Creswell, J.W. and Creswell, J. D. (2023). *Research design: Qualitative, quantitative and mixed methods approaches*. Sixth. Sage. SAGE Publications.
- Dejenu, A. K., & Debela, K. L. (2022). A Comparative Review of Qualitative Research : A Guide to Design and Implementation A Comparative Review of Qualitative Research : A Guide to Design and. *The Qualitative Report* 2022, 27(8), 1499–1508. <https://doi.org/https://doi.org/10.46743/2160-3715/2022.5748>
- Ferdiawan, E., & Putra, W. E. (2013). Esq Education for Children Character Building based on Philosophy of Javaness in Indonesia. *Procedia - Social and Behavioral Sciences*, 106, 1096–1102. <https://doi.org/https://doi.org/10.1016/j.sbspro.2013.12.123>
- Gede Agung, D. A., Nasih, A. M., Sumarmi, Idris, & Kurniawan, B. (2024). Local wisdom as a model of interfaith communication in creating religious harmony in Indonesia. In *Social Sciences and Humanities Open* (Vol. 9). <https://doi.org/10.1016/j.ssaho.2024.100827>
- Graziano, R. (2025). *Popular Habitus: Updating the Concept of “ Habitus ” as a Guide for the Selection of Cases of Analysis in Qualitative Digital Research*.
- Gymnastiar, I. A., Hufad, A., & Wahyuni, S. (2023). The Role of the Boarding School System on Leadership Character Building and 21st Century Skills in High School Students at Global Islamic Boarding School South Kalimantan Peran Sistem Boarding School terhadap Pembentukan Karakter Kepemimpinan dan Keteramp. 23(1), 110–121.
- Hartmann, C., Orli-Idrissi, Y., Pflieger, L. C. J., & Bannert, M. (2023). Imagine & immerse yourself: Does visuospatial imagery moderate learning in virtual reality? *Computers and Education*, 207(February), 104909. <https://doi.org/10.1016/j.compedu.2023.104909>
- Hilgers, M., & Mangez, E. (n.d.). Introduction to Pierre Bourdieu ’ s theory of social fields.
- Huang, Y., & Liu, L. (2025). The impact of algorithm awareness on the acceptance of personalized social media content recommendation based on the technology acceptance model. *Acta Psychologica*, 259(August), 105383. <https://doi.org/10.1016/j.actpsy.2025.105383>
- Idris, M. A., & Suroto. (2023). Optimizing Character Education through Local Wisdom in Aceh: Approaches, Obstacles, and Solutions. *Didaktika Religia: Journal of Islamic Education*, 11(1), 51–72.
- Ikhsan, M. N., & Hanum, F. (2025). Social Sciences & Humanities Open Stakeholders ’ perspectives on whole-school approaches to prevent and address bullying and cyberbullying in Indonesian high schools. *Social Sciences & Humanities Open*, 12(July), 102336. <https://doi.org/10.1016/j.ssaho.2025.102336>
- Iqbal, I. (2016). Konsep kebahagiaan menurut ibn miskawaih. *TASAMUH: JURNAL STUDI ISLAM*, 8(2), 393–414.
- Islamic, G., Supriyono, Ishaq, M., & Dayati, U. (2024). Character education through philosophical values in traditional Islamic boarding schools. *Kasetsart Journal of Social Sciences*, 45(1), 31–42. <https://doi.org/10.34044/j.kjss.2024.45.1.04>
- Jenkins, R. (1990). Habitus. *Encyclopedia of Social Theory*. <https://doi.org/https://doi.org/10.4135/9781412952552.n132>
- Jusubaidi, Lindgren, T., Mujahidin, A., & Rofiq, A. C. (2024). A Model of Transformative Religious Education: Teaching and Learning Islam in Pondok Modern Darussalam Gontor, Indonesia. *Millah: Journal of Religious Studies*, 23(1), 171–212. <https://doi.org/10.20885/millah.vol23.iss1.art6>
- Kholis, N., Syukur, F., & Ishs, A. (2022). Quality Management of Teacher Empowerment in

- Pekalongan Primary Islamic Schools. *Edukasia Islamika*, 7(2), 251–270. <https://doi.org/10.28918/jei.v7i2.6275>
- Kurniawan, W., Memperoleh, U., Sarjana, G., Pratama, L. D., Budy Arty, Nuryana Fitrianova, Hsia, K.-C. C., Stavropoulos, P., Blobel, G., Hoelz, A., Sudha, G., Nussinov, R., Srinivasan, N., Taylor, P., Sawhney, B., Chopra, K., Saito, S., Yokokawa, T., Iizuka, G., ... Kailola, L. G. (2016). No 主観的健康感を中心とした在宅高齢者における健康関連指標に関する共分散構造分析Title. *Universitas Islam Negeri Sunan Kalijaga*, 2(1), 1–23. <https://www.jptam.org/index.php/jptam/article/view/1036/922%0Ahttps://journal.uniga.ac.id/index.php/JPGSDU/about%0Ahttps://doi.org/10.5281/zenodo.2628070%0Ahttps://ejurnalunma.ac.id/index.php/madinasika%0Ahttp://lib.unnes.ac.id/18808/1/1402408073.pdf%0A/c>
- L, J. M. (2022). Metodologi Penelitian Kualitatif. In Metodologi Penelitian Kualitatif. In Rake Sarasin (Issue Maret). <https://scholar.google.com/citations?user=O-B3eJYAAAAJ&hl=en>
- Lateh, F., & Fadhilah, A. R. (2025). Evaluation of Academic Information Systems in Realizing Good University Governance. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 6, 139–154. <https://doi.org/https://doi.org/10.31538/munaddhomah.v6i1.1675>
- Lewis-Dagnell, S., Parsons, S., & Kovshoff, H. (2023). Creative methods developed to facilitate the voices of children and young people with complex needs about their education: A systematic review and conceptual analysis of voice. *Educational Research Review*, 39(October 2022), 100529. <https://doi.org/10.1016/j.edurev.2023.100529>
- Lundeto, A., Talibo, I., & Nento, S. (2021). Challenges and Learning Strategies of Islamic Education in Islamic Boarding Schools in the Industrial Revolution Era 4.0. *AL-ISHLAH: Jurnal Pendidikan*, 13(3), 2231–2240. <https://doi.org/10.35445/alishlah.v13i3.1153>
- Mahsusi, Hudaa, S., Fahmi, M., Kusen, Haryanti, N. D., & Wajdi, M. B. N. (2024). Achieving excellence: the role of digital transformation in madrasah management and Islamic culture. *Cogent Arts and Humanities*, 11(1). <https://doi.org/10.1080/23311983.2024.2304407>
- Matthew B. Miles, A. Michael Huberman, J. S. (1994). Qualitative Data Analysis A Methods Sourcebook. In Arizona State University. <https://doi.org/10.4324/9781003444718-9>
- Medina, R., & Suthers, D. D. (2008). Bringing representational practice from log to light. In Computer-Supported Collaborative Learning Conference, CSCL (Issue PART 2).
- Miles, M. B., & Huberman, A. M. (1994). Qualitative Data Analysis.
- Mouwn Erland. (2020). Metodologi Penelitian Kualitatif. In Metodologi Penelitian Kualitatif. In Rake Sarasin (Issue March).
- Nora, A. (2004). The Role of Habitus and Cultural Capital in Choosing a College, Transitioning From High School to Higher Education, and Persisting in College Among Minority and Nonminority Students. *Journal of Hispanic Higher Education*, 3(2). <https://doi.org/https://doi.org/10.1177/1538192704263189>
- Nur, A. C., T, R., & Habibah, S. (2019). The Curriculum Development Based on the Indonesian National Qualification Framework. January 2019. <https://doi.org/10.2991/icamr-18.2019.60>
- Nurhuda, A. (2024). WARISAN AL-ATTAS: MENGHIDUPKAN KEMBALI ISLAMISASI ILMU. At-Tarbawi: Jurnal Kajian Kependidikan Islam, 9(2), 131–148. <https://doi.org/https://doi.org/10.22515/attarbawi.v9i2.10261>
- Parsons, T. (2008). Integration and Social Order at the Macro Level: Parsons '. *Contemporary Sociological Theory*, 309–310.
- Patton, M. Q. (2014). Qualitative research & evaluation methods: Integrating theory and practice.

SAGE Publications.

- Pratchett, L. (1999). New technologies and the modernization of local government: An analysis of biases and constraints. In *Public Administration* (Vol. 77, Issue 4, pp. 731–751). <https://doi.org/10.1111/1467-9299.00177>
- Pujiastuti, N. I., Prahmana, R. C. I., & Evans, B. (2025). Innovative Ethno-Realistic Mathematics-based modules: Promoting Pancasila values in Indonesian mathematics education. *Mathematics Education Journal*, 19(1), 1–22. <https://doi.org/10.22342/jpm.v19i1.pp1-22>
- Qasem, R., Rashed, G., Abubakar, A. A., Madani, O., & Al-mamary, Y. H. (2025). Enhancing Student Engagement and Motivation for Sustainable Education: The Role of Internship and Institutional Support. *Sustainability*, 17, 1–22. <https://doi.org/https://doi.org/10.3390/su17125291>
- Rahman, D., & Akbar, A. R. (2021). Problematika Yang Dihadapi Lembaga Pendidikan Islam Sebagai Tantangan Dalam Meningkatkan Mutu Pendidikan. *Nazzama: Journal of Management Education*, 1(1), 76. <https://doi.org/10.24252/jme.v1i1.25242>
- Ramadhan, A., Hasan, K., Syahputra, D., Permata, A., & Ummi, M. (2024). The Value of Local Wisdom Within The Acehese Culture On Peusijek Tradition. *Proceedings of International Conference on Social Science, Political Science, and Humanities (ICoSPOLHUM)*, 4(ICoSPOLHUM), 00009. <https://doi.org/10.29103/icospolhum.v4i.380>
- Rensfeldt, A. B., & Rahm, L. (2023). Automating Teacher Work? A History of the Politics of Automation and Artificial Intelligence in Education. *Postdigital Science and Education*, 5(1), 25–43. <https://doi.org/10.1007/s42438-022-00344-x>
- Rusiyanti, R. H., Zulkardi, Putri, R. I. I., & Somakim. (2022). Developing RME-based lesson study for learning community in the learning environment of high school mathematics teachers. *Journal on Mathematics Education*, 13(3), 499–514. <https://doi.org/10.22342/jme.v13i3.pp499-514>
- Shawan, D. Al. (2021). The effectiveness of the joint commission international accreditation in improving quality at king fahd university hospital, saudi arabia: A mixed methods approach. *Journal of Healthcare Leadership*, 13, 47–61. <https://doi.org/10.2147/JHL.S288682>
- Shihab, Q. (2007). Tafsir al-Misbah Pesan, kesan dan keserasian Al-Qur'an. Lentera Hati.
- Syamsuar, Al-Fairusy, M., Junaidi, & Mulia, M. (2023). Settlement of Islamic Sharia Violations in the Perspective of Teungku Dayah and Local Wisdom Values on the West Coast of Aceh. *Jurnal Ilmiah Peuradeun*, 11(3), 985–1004. <https://doi.org/10.26811/peuradeun.v11i3.995>
- Szegedi, K., Györi, Z., & Juhász, T. (2024). Factors affecting quality of life and learning-life balance of university students in business higher education. *Humanities and Social Sciences Communications*, 11(1), 1–10. <https://doi.org/10.1057/s41599-024-02603-7>
- Uğraş, S., Mergan, B., Çelik, T., Hidayat, Y., Özman, C., & Üstün, Ü. D. (2024). The relationship between passion and athlete identity in sport: the mediating and moderating role of dedication. *BMC Psychology*, 12(1), 1–12. <https://doi.org/10.1186/s40359-024-01565-4>
- Wibowo, U. B., Marini, A., Safitri, D., & Wahyudi, A. (2020). Model of school management based on character building in school culture. *International Journal of Advanced Science and Technology*, 29(6), 1161–1166.
- Wu, D. (2009). *Temporal Structures in Individual Time Management: Practices to Enhance Calendar Tool Design*. IGI Global Publishing.
- Yin, R. K. (2018). *Case study research and applications: Design and methods* (6th ed.). SAGE Publications.
- Zafar, M. B., & Abu-Hussin, M. F. (2025). Religiosity and Islamic work ethic: A cross-cultural

comparison in majority and non-majority Muslim countries. *International Journal of Intercultural Relations*, 105(March), 1–7. <https://doi.org/10.1016/j.ijintrel.2024.102115>

Zainuddin. (2021). The Concept of Ibnu Miskawaih Moral Education for Students. *Fitrah: Jurnal Kajian Ilmu-Ilmu Keislaman*, 7(1), 63–80. <https://doi.org/http://dx.doi.org/10.24952/fitrah.v7i1.3924>