

Management of Internalization of Student Discipline Values at MA Nida'urrahman Bebie, Central Lombok

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ABSTRACT

This study aims to analyze the management of internalization of student discipline values at MA Nida'urrahman Bebie, Central Lombok. The study used a qualitative approach with a case study type. Data were obtained through observation, interviews, and documentation involving the principal, vice principal for student affairs, guidance and counseling teachers, homeroom teachers, and students. Data analysis used the Miles and Huberman model with validity tests through source and method triangulation. The results show that internalization of discipline values is managed through planning, organizing, implementation, and supervision. This process is realized through discipline rules, teacher role models, religious habits, the provision of educational sanctions, and periodic evaluations. The uniqueness of the implementation lies in the collaboration between madrasas and Islamic boarding schools in building habits and supervising student discipline, although its effectiveness is influenced by differences in the students' living environments. This study contributes to strengthening the management model of internalization of discipline values based on madrasah-pesantren collaboration.

Keywords: *Internalization Management, Values, Student Discipline*

INTRODUCTION

Management is a process that encompasses planning , organizing , implementing , and controlling to achieve organizational goals effectively and efficiently. This concept is widely recognized in classical management theory, which highlights the crucial role of managerial functions in managing any organization, including educational institutions.¹ In the world of education, management functions as the main tool to organize all elements of education so that they run in an orderly and directed manner in order to achieve predetermined goals.

Internalizing the value of discipline is a form of effort toward students' inner or spiritual growth. This growth occurs when students recognize the values contained in religious teachings and then incorporate these values into their self-worth system, thus requiring all expressions of attitude, behavior, and moral actions in living this life.² Discipline is a crucial factor in the learning process. It fosters self-control, respect, and obedience to school rules and regulations. Discipline is essential for creating a conducive learning environment, helping students focus on their learning, and fostering a culture of adherence to applicable rules and regulations. Discipline is also crucial for developing students who have a sense of responsibility, understand applicable regulations, and are able to maintain the safety and well-being of themselves and those around them.³

In the current era of globalization and advances in digital technology, education faces

¹ George R. Terry, *Principles of Management* (Homewood, Illinois: Richard D. Irwin, 2010), p. 4.

² Azis, A., and D. Shahab. "Student Development Management (Case Study of UKKI Development at Madiun State Polytechnic)." *Epicheirisi: Journal of Management, Administration, Marketing and Secretariat* 1, no. 2 (2017): 1–5.

³Mustofa, Zamzam. "Internalization and Actualization of Disciplinary Culture at MTs Al-Islam Joresan in Shaping Student Character." *JIMPI: Innovative Journal of Islamic Education Management* 2, no. 1 (2023): 51–60.

increasingly complex challenges, particularly in shaping students' character. Developments in information and communication technology have significantly impacted student habits, including discipline. UNESCO states that 21st-century education should focus not only on mastering knowledge but also on character development, a sense of responsibility, and self-regulation. This indicates that discipline is a crucial part of the skills students must possess ⁴.

As an Islamic educational institution, Madrasah Aliyah plays a strategic role in cultivating disciplined and noble students. This aligns with the national education goals outlined in Law Number 20 of 2003, which states that education is intended to develop students' potential to become faithful, pious, and noble individuals. ⁵However, in practice, the development of discipline is often hampered by obstacles such as inconsistency in enforcing regulations and weak supervision. From an Islamic perspective, discipline is part of morality exemplified directly by the Prophet Muhammad (peace be upon him). Allah SWT states in the Qur'an, Surah Al-Ahzab, verse 21, that the Prophet Muhammad (peace be upon him) is a perfect example (*uswah hasanah*) for all mankind. This example encompasses all aspects of life, including discipline, responsibility, and regularity in worship and daily routines.

لَقَدْ أَنَاكُمْ رَسُولَ اللَّهِ لَسُوَّةَ حَسَنَةً لِمَن يَمُنُّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَذَكَرَ اللَّهَ كَثِيرًا
 Indeed, in the Messenger of Allah you have a good example to follow, for anyone who hopes for Allah and the Last Day and remembers Allah often. (QS. Al-Ahzab/33:21)

The process of internalizing (instilling) disciplinary values in madrasahs is usually carried out through teacher role models, fostering disciplined behavior, enforcing rules, and a reward and punishment system. Based on educational management theory, the success of this process depends on thorough program planning, consistent implementation, and ongoing evaluation. ⁶ So, management has a central role in ensuring that the value of discipline is not only taught, but actually becomes the students' daily behavior.

MA Nida'urrahman Bebie, Central Lombok, has a unique approach to student development. It divides its students into two groups: those who live at the Islamic boarding school (boarding) and those who return home (not boarding), but both follow the same educational system. This situation is interesting to study because, in theory, boarding students have stricter social controls than those who don't. Nevertheless, the madrasah strives to implement discipline fairly for all students through an integrated coaching system.

At MA Nida'urrahman Bebie, Central Lombok, it is clear that internalizing student discipline values has become an important concern in daily educational activities. This is evident from the existence of madrasah rules that regulate time discipline, dress code, and student attitudes and behavior in the school environment. Such as arriving on time at 07.30 WITA, reciting the Koran before studying for approximately 30 minutes. In addition, MA. Nida'urrahman Bebie, Central Lombok has also made various efforts to instill discipline values, such as through habituation activities, teacher role models, and the imposition of sanctions in the form of standing in the field while memorizing the Koran, memorizing *mufrodat* or vocabulary for students who violate the rules. ⁷However, in its implementation, several obstacles are still found, such as some students who have not fully complied with the rules, late arrival to school, and a lack of awareness in maintaining discipline consistently. This condition indicates that the process of internalizing disciplinary values has not run optimally and still requires more systematic management. ⁸

⁴UNESCO, Education for Sustainable Development Goals: Learning Objectives (Paris: UNESCO Publishing, 2017), p. 12–15.

⁵Republic of Indonesia, *Law Number 20 of 2003 concerning the National Education System*, accessed through <https://peraturan.bpk.go.id/Home/Details/43920/uu-no-20-tahun-2003>

⁶E. Mulyasa, *School-Based Management* (Bandung: Remaja Rosdakarya, 2007), p. 89.

⁷Initial observations, on April 27, 2026

⁸Observation on June 27, 2026

Previous research on the internalization of disciplinary values in Islamic education generally emphasizes the role of discipline, role models, habituation, and supervision in madrasas. However, research specifically examining the management of disciplinary internalization in madrasas, with the characteristics of students living in Islamic boarding schools and students who do not live in Islamic boarding schools, is still limited. These differences in the educational environment can influence the pattern of habituation, supervision, and reinforcement of student discipline. This condition is unique to MA Nida'urrahman Bebie, Central Lombok, which has both groups of students. Therefore, this study aims to examine the management of internalization of disciplinary values in students. This research is expected to provide an empirical contribution to the development of character education management, particularly in managing disciplinary development through the interconnectedness of the madrasah, Islamic boarding school, and family environments.

RESEARCH METHOD

This research uses a qualitative approach with a case study. According to Mahmud, qualitative research is used to understand phenomena in depth based on real-world conditions, while case studies are used to examine phenomena in depth within a real-life context. This approach was chosen because the research focuses on the process of managing the internalization of student disciplinary values at MA Nida'urrahman Bebie, Central Lombok.

The research was conducted at MA Nida'urrahman Bebie, Mekar Damai Village, Central Lombok Regency, in June. The research informants consisted of 12 people consisting of the principal, the vice principal for student affairs, 1 guidance and counseling teacher, 3 homeroom teachers, and 6 students. The selection of informants was carried out purposively, by considering the involvement, experience, and knowledge of the informants regarding the management process and internalization of disciplinary values. Informants were selected because they had information relevant to the research focus, both in planning, organizing implementation, supervision, and students' experiences in internalizing disciplinary values.

Data collection was conducted through observation, interviews, and documentation. Observations were conducted directly on student disciplinary activities in the madrasah environment, including compliance with regulations, punctuality, implementation of religious activities, teacher-student interactions, disciplinary habits, supervision, and handling of violations. Interviews were conducted semi-structured using interview guidelines compiled based on the research focus. Interviews were conducted with the madrasah principal, vice principal for student affairs, guidance and counseling teachers, homeroom teachers, and students to obtain information regarding planning, organization, implementation, and supervision. Documentation was used to supplement the data from observations and interviews, in the form of madrasah regulations, student work programs, activity schedules, records of violations and student guidance, and other documents related to the management of internalization of student disciplinary values.

Data analysis used the Miles and Huberman model, conducted interactively through three stages: data reduction, data presentation, and drawing and verifying conclusions. Data reduction was carried out by selecting, focusing, and grouping data according to the research focus. The reduced data was then presented in the form of narrative descriptions and grouped based on research themes. Furthermore, conclusions were drawn and verified continuously by comparing data from various informants and data collection techniques.

Data validity was verified through source and method triangulation. Source triangulation was conducted by comparing information obtained from the principal, vice principal for student affairs, guidance counselor, homeroom teacher, and students. Method triangulation was conducted by comparing the results of observations, interviews, and documentation related to the same research focus. Data demonstrating consistency between sources and methods was used to strengthen the research findings.

RESULTS AND DISCUSSION

Management of Internalization of Student Discipline Values at MA Nida'urrahman Bebie

a. Planning for Internalization of Student Discipline Values

The word "discipline" in Indonesian is defined as obedience, compliance, or submission to applicable rules or norms. The word "ke" is used as a prefix to indicate that discipline is a verb form that has been changed into an adjective or noun. While the suffix "an" is used to indicate that discipline is an adjective or noun. Masykur Arif Rahman in the research of Saetban, Antonius A, states that the term 'discipline' comes from the English "discipline" which has many meanings, including self-control, building moral character, correcting with sanctions, and a set of rules to regulate behavior.

According to Muchdarsyah Sinungan, discipline is a mental attitude demonstrated by individuals, groups, and communities in complying with established laws and moral norms to achieve certain goals. Furthermore, Alisuf Sabri explains that discipline is the willingness to follow established rules.⁹ The general goal of discipline is to shape behavior that is appropriate to one's social group. However, some parents fear that implementing discipline will cause problems in their relationships with their children. Therefore, there are concepts that contradict discipline itself. The concept views discipline as a negative concept, meaning it is the same as punishment. Teachers are expected to first explain the use or benefits of discipline for children before they carry out disciplinary activities with them. This is done so that children understand the intent and purpose of discipline when they carry it out. And ultimately, this will bear positive benefits for the child's development.¹⁰

Planning is the determination of the tasks a group must perform to achieve stated goals. Planning involves decision-making. Therefore, it requires the ability to visualize and foresee in order to formulate a course of action for the future. Planning can also be defined as a way to anticipate and balance change. This definition assumes that change is always occurring. Environmental changes must be anticipated so that they balance with changes in family education¹¹.

This is in line with Paturochman's explanation that implementation is the activity of turning plans into concrete actions in order to achieve goals effectively and efficiently, thus having value. In the implementation of character education, the core activity of character education is character education. The implementation of education in madrasas can be achieved through at least four alternative integrated strategies.¹²

The results of research conducted at MA. Nida'urrahman Bebie, Central Lombok show that planning for the internalization of disciplinary values at MA Nida'urrahman Bebie is carried out through early-year work meetings, monthly evaluation meetings, preparation of rules and regulations, division of duties for on-duty teachers, preparation of habituation programs, and determination of forms of educational sanctions. The planning involves the principal, vice-chancellor of student affairs, guidance counselors, homeroom teachers, and all teachers so that each program has clear objectives and division of tasks. These findings are in accordance with George R. Terry's theory which states that planning is the process of determining goals and steps to achieve them.¹³ The planning carried out by MA. Nida'urrahman

⁹Saetban, Antonius A. "Internalization of Discipline Values through Parental 'Planning' in Shaping Good Character in Adolescents." *Journal of Educational Sciences (JIP) STKIP Kusuma Negara* 12, no. 1 (2020): 90 <https://doi.org/10.37640/jip.v12i1.285>

¹⁰Handayani, Iys Nur, and Anti Isnaningsih. "Instilling Disciplinary Values Through Storytelling Methods for Early Childhood." *Talitakum: Journal of Early Childhood Christian Education* 2, no. 1 (2023): 8

¹¹Handayani, Iys Nur, and Anti Isnaningsih. "Instilling Disciplinary Values Through Storytelling Methods for Early Childhood." *Talitakum: Journal of Early Childhood Christian Education* 2, no. 1 (2023): 8

¹²Ratnawulan, Teti, and Nurul Juliana. "The Role of Student Management in Improving Student Discipline at MTs Yasipa." *Tahsinia Journal* 6, no. 1 (2025): 38–48.

¹³George R. Terry, *Principles of Management*, translated by J. Smith DFM (Jakarta: PT Bumi Aksara,

Bebie fulfills its management function because the entire discipline program was designed before implementation. This also demonstrates that internalization of values is not spontaneous, but rather through systematic planning, thus achieving the goal of developing a disciplined character.

Based on George R. Terry's theory, the research findings indicate that the planning function has been implemented effectively. This is evident in the establishment of disciplinary character-building objectives, the development of habituation programs, the determination of implementation mechanisms, the division of tasks among teachers, and the development of mutually agreed-upon rules and sanctions. Planning was conducted in a participatory manner, ensuring that all members of the madrasah community shared a commitment to implementing the program.

Based on the results of interviews with Ahmad Yani, S.Pd as the head of the madrasah, the planning of internalization of student discipline values begins with the preparation of a program oriented towards the formation of a culture of discipline in the madrasah environment, the internalization of student discipline planning cannot be separated from teacher discipline, because teachers are the main role models for students. Therefore, before forming student discipline, the head of the madrasah first improves the discipline of all educational staff by assigning on-duty teachers who are responsible for monitoring the attendance of teachers and students every day. He added:

*"The first is related to student discipline, but the benchmark is teacher discipline. What we do is pay attention to teacher discipline through on-duty teachers who are present before school hours to control teacher and student attendance. The preparation of student regulations is done through monthly evaluation meetings with the vice principal and teachers. Once agreed upon, they are then recorded, posted in each classroom and socialized to students."*¹⁴

Strengthening character through education is closely linked to the aspirations of the "mental revolution" proposed by the 7th President of the Republic of Indonesia, Mr. Ir. Joko Widodo. To realize this mental revolution, schools cannot rely solely on formal programs but must also become part of daily habits. One significant aspect is learning activities. In learning, a more comprehensive review of student learning outcomes is necessary. This should not only focus on the effects of instructional teaching but also be able to integrate character building as a learning objective. Moreover, with the increasing use of online learning by teachers, teachers need to look beyond simply preparing content or media to also consider aspects of character education for students.¹⁵

b. Organizing the Internalization of Student Discipline Values.

Based on the research results, organizing the internalization of student discipline values at MA Nida'urrahman Bebie, Central Lombok, is carried out by dividing tasks, authorities, and responsibilities to all elements of the madrasah according to their respective functions. The principal is responsible as the main person in charge of the discipline program, while the vice principal of student affairs coordinates the implementation of student discipline guidance. The guidance and counseling teacher is tasked with providing guidance and assistance to students who commit violations, the homeroom teacher supervises the development of student discipline in their respective classes, while the on-duty teacher is tasked with supervising student arrivals, the implementation of rules, and order during learning activities. In addition, for students who live in Islamic boarding schools, the boarding school administrators also participate in providing guidance so that supervision of student behavior takes place continuously.

2013), p. 10.

¹⁴Ahmad Yani, S.Pd, *Interview*, on June 27, 2026.

¹⁵ Ahmad Farid, Rugaiyah. " *Internalization Management of Character Education Values in Students* ." Basicedu Journal, 2023, 7 (4), 2470-2484 .

This division of tasks demonstrates that internalizing disciplinary values is not the responsibility of a single individual, but rather a shared responsibility of all members of the madrasah community. A clear division of tasks facilitates coordination between madrasah elements, enabling effective implementation of the discipline program.

Based on interviews with the Madrasah Principal, it was discovered that the organization of internalizing disciplinary values was carried out through the division of tasks, authority, and responsibility among all elements of the Madrasah. He stated:

*"Everyone involved in implementing student discipline is a teacher, but their roles are different. The first is the principal. His main task is to ensure the discipline of his teachers so that the daily tasks at school run smoothly. Then the student affairs department supervises all students in the classes. After that, it is passed on to the homeroom teacher because the one in charge of handling disciplinary violations is the homeroom teacher. Only after that is the on-duty teacher responsible for teacher and student discipline."*¹⁶

This aligns with Koesoema's argument in Teti Ratnawulan and Nurul Juliana, which explains that the dimensions of character education that need to be understood are the individual, social, and moral. The individual in character education implies a respect for the values of freedom and responsibility. These values of freedom are the primary prerequisites for moral behavior. The subject of action and the moral subject are the individual themselves. Through their free decisions to act, a person affirms their existence as a moral being. Their decisions reflect the values that are part of their life beliefs.¹⁷

In the context of this research, the principal has organized all of the school's human resources through a clear division of tasks among the vice principal for student affairs, guidance counselors, homeroom teachers, on-duty teachers, and subject teachers. This division of tasks demonstrates that the organizing function has been implemented in accordance with management principles, ensuring that each element understands its duties and responsibilities in fostering student discipline.

The student admission process at MA Nida'urrahman Bebie, Central Lombok, begins with the formation of a committee that rotates annually and is coordinated directly by the principal. Once the student quota is met, the selection process continues with an entrance test that includes academic ability and understanding of religious values. This process ensures that accepted students not only have academic potential but also align with the school's vision of developing religious and disciplined character. The importance of this selection is also to identify students' initial potential in internalizing the values of discipline that are the focus of the school, including honesty and responsibility. From the available capacity, strict selection is implemented to ensure the quality of students in accordance with the standards set by the foundation. The implementation of this selection system aims to ensure that students who join have a strong foundation in character building, in line with the vision and mission of the educational institution.¹⁸

c. Implementation (actuating) of Internalization of Student Discipline Values

The results of research conducted at MA Nida'urrahman Bebie, Central Lombok, show that the internalization of discipline values is carried out through various activities, namely the habit of arriving on time, reading the Qur'an before learning, congregational prayer, muhadharah, the use of Arabic and English at certain times, teacher role models, giving

¹⁶ Ahmad Yani, S.Pd, *Interview*, on June 27, 2026.

¹⁷ Ratnawulan, Teti, and Nurul Juliana. "The Role of Student Management in Improving Student Discipline at MTs Yasipa." *Tahsinia Journal* 6, no. 1 (January 2025): 38–48

¹⁸ Khoiratul Izzah, Lailatul Magfiroh. "Innovative Strategy of Student Management in Managing Student Discipline through Enforcement Team in Elementary Schools", *Attaqwa: Journal of Islamic Education*, 2025, 21 (1) 28-43. Mustofa, Zamzam. "Internalization and Actualization of Discipline Culture at MTs Al-Islam Joresan in Shaping Student Character." *JIMPI: Innovative Journal of Islamic Education Management* 2, no. 1 (2023): 51–60.

rewards, and the application of educational sanctions. These various activities are part of the madrasa's efforts to internalize students' discipline values consistently in everyday life.

The results of this study are in accordance with George R. Terry's theory, that implementation (*actuating*) is a management function related to efforts to motivate all members of the organization to carry out tasks in accordance with predetermined plans. Implementation is not only in the form of giving instructions, but also includes providing motivation, coaching, direction, and role models so that organizational goals can be achieved effectively. In the context of this study, the *actuating function* is seen from the involvement of the madrasah principal and teachers in directing, guiding, providing examples, motivating, and supervising students to carry out various activities that have been determined as the madrasah's disciplinary culture.

The findings of this study can also be analyzed using Muhaimin's theory of value internalization, which explains that the internalization process occurs through three stages: value transformation, value transaction, and value transinternalization.¹⁹ These three stages can be found in the implementation of discipline internalization at MA Nida'urrahman Bebie.

First, the value transformation stage. At this stage, the values of discipline are conveyed and introduced to students through guidance, advice, coaching, and the rules applicable at the madrasah. Research findings indicate that teachers provide guidance to students regarding the importance of arriving on time, participating in learning activities, performing congregational prayers, reading the Quran before class, and adhering to the provisions regarding the use of Arabic and English at specific times. Thus, students first gain an understanding of what behaviors are considered disciplined and the reasons why they are necessary.

Second, the value transaction stage. At this stage, the value of discipline is not only conveyed verbally, but begins to be realized through interactions and habits between teachers and students in everyday life. This is evident in the implementation of activities such as arriving on time, reading the Quran before class, praying in congregation, conducting muhadharah (recital), and using Arabic and English at the designated times. Teachers not only direct students but also participate in guiding and supervising the implementation of these activities. Giving *rewards* to students who demonstrate discipline and educational sanctions for students who break the rules also demonstrate the interaction process in developing disciplined behavior. At this stage, students begin to learn to apply the value of discipline through repeated experiences and habits.

Third, the transinternalization stage of values. This stage is marked by the beginning of the ingraining of discipline in students, so that disciplined behavior is not carried out solely because of teacher orders or supervision. Based on research findings, continuous habituation in various madrasah and Islamic boarding school activities encourages students to arrive on time, participate in religious activities, maintain order, and comply with applicable rules. This process demonstrates the development of disciplined behavior from initially being carried out due to direction and supervision to behavior that is carried out as a habit. However, based on research data, the transinternalization process needs to be understood as a gradual process, because the level of appreciation of the value of discipline varies from student to student.

Thus, field findings indicate that Muhaimin's theory of internalization of values is not only conceptually relevant but also evident in the educational practices at MA Nida'urrahman Bebie. Discipline is first introduced through directives and rules, then implemented through habituation and interactions between teachers and students, and then guided into habits that become ingrained in students' behavior.

The findings of this study are also in line with the research of Khoirotul Izzah, Lailatul

¹⁹ Ahmad Farid, Rugaiyah. " Internalization Management of Character Education Values in Students ." Basicedu Journal, 2023, 7 (4), 2470-2484 .

Magfiroh which states that well-ingrained discipline will encourage students to learn concretely, both in the school environment, family, and society, and have a positive impact on their overall life behavior. The formation of a disciplined character is also recognized as an important foundation for the formation of a golden generation that is not only intellectually competent, but also has integrity, religious values, and superior attitudes. Islamic education has a significant role in forming the disciplined character of students through religious materials, habits, advice, reprimands, and examples from educators.²⁰

Based on the description, it can be concluded that the implementation of internalization of disciplinary values at MA Nida'urrahman Bebie has been carried out through the *actuating function* by moving, guiding, directing, motivating, and providing examples to students. If analyzed based on Muhaimin's theory, the process takes place through the stages of value transformation through providing understanding and direction, value transactions through habituation and interaction in daily activities, and transinternalization through the formation of discipline habits that are gradually embedded in student behavior. The integration of madrasah and Islamic boarding school culture is an important characteristic that strengthens the sustainability of the internalization process.

d. Supervision (*Controlling*) of Internalization of Student Discipline Values

Research conducted at MA Nida'urrahman Bebie shows that supervision of the internalization of disciplinary values is carried out in stages and involves various elements of the madrasah and Islamic boarding school. Supervision is carried out by the madrasah principal, vice-principal for student affairs, guidance counselors, on-duty teachers, homeroom teachers, and Islamic boarding school administrators, according to their respective duties and responsibilities. This supervision is carried out to ensure that the implementation of the disciplinary program is in accordance with established rules and regulations.

Supervision is carried out not only through direct monitoring but also through recording student violations. On-duty teachers and other staff members monitor attendance, punctuality, adherence to rules, and student involvement in school activities. If a student is found to have committed a violation, this information serves as information for the homeroom teacher, guidance counselor, and student affairs vice principal to determine appropriate guidance and follow-up actions.

In addition to daily supervision, the madrasah also conducts periodic evaluations through monthly meetings. These evaluations are used to track student discipline progress, identify ongoing violations, and determine follow-up steps for students requiring further guidance. Therefore, supervision does not stop at identifying violations but continues with evaluation and corrective action.

These findings are in accordance with George R. Terry's theory, which explains that supervision (*controlling*) is a management function that aims to ensure that all organizational activities run according to predetermined plans. Supervision is carried out through monitoring, assessment, evaluation, and follow-up on the implementation of activities so that if deviations are found, improvements can be made immediately. In the context of internalizing disciplinary values at MA Nida'urrahman Bebie, the *controlling function* is seen from the monitoring of student behavior, recording violations, periodic evaluations, and providing follow-up to students who commit violations.²¹

The positive impact of role models is evident in the behavior of students who can imitate the good things from their teachers. This behavior occurs because of the teacher's efforts to set a good example for them. Students will easily grasp the moral messages from their teachers

²⁰ Khoirotul Izzah, Lailatul Magfiroh. "Innovative Strategy of Student Management in Managing Student Discipline through Enforcement Team in Elementary Schools", *Attaqwa: Journal of Islamic Education*, 2025, 21 (1) 28-43.

²¹George R. Terry, *Principles of Management*, translated by J. Smith DFM (Jakarta: PT Bumi Aksara, 2013), p. 15.

through exemplary behavior. Moreover, if the teacher is idolized by the students, the students will be more likely to imitate them. Therefore, the example of a good teacher will be imitated in all their actions, including their manners, which will be ingrained in the children. The role of role models is not only as an example for students but also as a moral reinforcement in their attitudes and behavior.²²

Based on George R. Terry's theory, the implementation of supervision at MA Nida'urrahman Bebie has demonstrated several important elements in the controlling function. First, the existence of supervision standards, namely rules and disciplinary provisions that serve as a reference in assessing student behavior. Second, there is monitoring, carried out by the on-duty teacher, homeroom teacher, guidance counselor, vice-chancellor, madrasah principal, and pesantren administrators. Third, there is recording and evaluation, namely through data collection of violations and monthly meetings to monitor the progress of the implementation of the discipline program. Fourth, there is corrective action, in the form of coaching and follow-up for students who commit violations. These four elements show that supervision has become part of the management system for internalizing disciplinary values, not just the activity of supervising students.

The hierarchical supervision also demonstrates that responsibility for student discipline is not solely the responsibility of one party. The principal plays a role in overseeing the overall program implementation, the vice principal for student affairs and the guidance counselor provide guidance to students, the on-duty teacher conducts daily monitoring, the homeroom teacher monitors student progress in class, and the Islamic boarding school administrators also supervise students in their daily lives within the boarding school. This pattern allows for information on student behavior to be gathered from various sources, allowing for more targeted follow-up guidance.

The results of this study support the research of Resti Utami et al., which shows that the school observes and records time discipline, namely punctuality in arriving at school or leaving school, then regarding regulatory discipline, namely whether the appearance or uniform they wear is complete and appropriate or not, then regarding attitude discipline, namely the manner of speaking and politeness of students. What they have done, then we will conduct an inspection to monitor. Disciplinary actions carried out by the principal include participating in supervision by walking around the school environment to see the situation, waiting in front of the school gate to control student discipline, sometimes the principal also checks behind the school. If at that time there are students who violate the rules, they will be handed over to the teacher on duty to be punished, the punishment given varies according to the action. Then awards are also given during the flag ceremony, for those who are disciplined will be given congratulations and certificates, recommendations for scholarships, participation in competitions, and others. In giving rewards, if the principal is present then he will give them, if not then it will be represented by a teacher.²³

Thus, the research findings indicate that the controlling function in the management of internalization of disciplinary values at MA Nida'urrahman Bebie is implemented through monitoring, recording violations, periodic evaluations, and follow-up coaching. Supervision is carried out in stages by the madrasah principal, vice-chancellor of student affairs, guidance counselors, on-duty teachers, homeroom teachers, and Islamic boarding school administrators. This system shows that internalization supervision not only functions to determine whether or not violations exist, but also serves as an evaluation and improvement mechanism so that the process of internalization of disciplinary values can take place consistently and sustainably.

²²Ernawanto, Yoni, Sutama, Minsih, and Yeny Prastiwi. "Internalization of Student Discipline Character Education during Limited Face-to-Face Learning Period in Elementary Schools." *Basicedu Journal* 6, no. 3 (2022): 3403–3409. <https://doi.org/10.31004/basicedu.v6i3.2629>.

²³ Esti Utami, Amilda, Mgs. Nazaruddin. "Analysis of Student Discipline Supervision", *Pedagogika: Journal of Elementary Education*, 2024, 15 (2), 112–127.

Implications of Research Results

The implications of this research indicate that the internalization of student discipline values needs to be managed as a system involving continuous planning, organizing, implementing, and monitoring. The research findings show that discipline, habituation, teacher role models, motivation, rewards, and educational sanctions will be more meaningful if supported by a clear division of tasks, consistent monitoring, recording of violations, periodic evaluations, and follow-up coaching. Thus, discipline is not only positioned as compliance with rules, but is directed towards the formation of awareness and habits of discipline in everyday life.

Practically, the findings of this study can serve as a reference for Islamic boarding schools (pesantren) in developing a discipline development model that integrates the madrasah's supervisory function with the development within the pesantren. Collaboration between the madrasah principal, vice-chancellor for student affairs, guidance counselors, homeroom teachers, on-duty teachers, subject teachers, and pesantren administrators allows for continuous student supervision and development across diverse educational environments. This model also demonstrates the importance of coordination between madrasahs and pesantrens so that information on student discipline development can serve as a basis for determining development and follow-up actions.

Another implication is the need to strengthen the guidance system, which goes beyond imposing sanctions upon violations, but also utilizes each violation as a basis for evaluation and guidance. Supervision through monitoring, recording, evaluation, and corrective action can be used to identify ongoing violations and determine appropriate follow-up actions. Thus, supervision serves not only as a control tool but also as part of the process of improvement and strengthening the internalization of disciplinary values.

The uniqueness of this research lies in the context of madrasahs that manage students who live in Islamic boarding schools and students who do not live in Islamic boarding schools. Therefore, the implication for madrasah management is the need to consider the differences in these developmental environments when designing supervision and habituation strategies. Continuity of development between the madrasah, the Islamic boarding school, and the family is crucial so that the disciplinary values developed in the madrasah environment can be strengthened in the students' daily lives. The findings of this study thus provide a practical contribution to the development of a more integrated management of the internalization of disciplinary values in Islamic boarding school-based educational institutions.

CONCLUSION

The management of instilling discipline in students at MA Nida'urrahman Bebie is carried out in a structured and integrated manner through four main management functions: planning, organizing, actuating, and controlling. Planning is carried out in a participatory manner through early-year planning meetings and monthly evaluations that establish rules and regulations, worship acclimatization programs, the development of educational sanctions, and the assignment of teachers on duty to ensure that teachers maintain discipline as role models for students. The organization operates with a clear division of roles among the madrasah principal, the vice principal for student affairs, the guidance counselor, homeroom teachers, teachers on duty, and the boarding school administrators. In practice, the process of fostering a disciplined character proceeds through three theoretical stages: value transformation through guidance and written rules; value transaction through daily practices (such as reading the Qur'an and praying in congregation) as well as a system of educational rewards and sanctions; leading to value transinternalization, in which discipline evolves from physical compliance to students' independent awareness. Supervision is carried out in a tiered manner, encompassing the establishment of standards, daily monitoring, the recording of violations, monthly evaluations, and corrective guidance measures.

The primary strengths and unique features of this management model lie in the integration and collaboration in supervision between the madrasah and the pesantren dormitory. The active involvement of the Islamic boarding school administration ensures that the cultivation and monitoring of disciplinary behavior among boarding students take place continuously, 24 hours a day. Meanwhile, for non-boarding students, the madrasah relies on close coordination and collaboration with parents to ensure that disciplinary values are consistently reinforced outside the madrasah environment.

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