



THE ROLE OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN STRENGTHENING STUDENTS' SELF-CONTROL

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Abstrack

Seeing the current phenomenon, various problems often arise due to a person's lack of self-control. In the process of strengthening students' self-control, teachers have an important role, especially Islamic Religious Education teachers. The purpose of this study is to describe the role of Islamic Religious Education teachers in strengthening self-control aspects of behavioral control, cognitive control, and decisional control of students. This study uses a qualitative approach with a descriptive research type. Data collection: interviews, observation, and documentation. Data checking uses triangulation, the "Miles Huberman and Saldana" model, namely data condensation, data presentation, and drawing conclusions. The implications of strengthening students self control include developing their Islamic character, improving the quality of learning, and achieving the goals of Islamic educations. Integrating self control into Islamic education is not only key to academic success but also fosters a strong Islamic character. Research results: 1) Carrying out religious activities in schools includes: a program of reciting the Koran before learning for 1 hour, congregational dhuhur prayer, istighotsah, congregational dhuha prayer, infaq on Friday, clean Friday, healthy Friday, shaking hands with teachers before entering school, commemoration of Islamic holidays, and Islamic Religious Education teachers explain the material by connecting examples in everyday life. 2) Providing a point book system for students who violate school rules, if there are a lot of points then there will be a call from the parents, giving educational sanctions to students who violate the rules, and teachers providing good examples. 3) Involving students in routine religious activities at school, implementing discussion or group methods to make it easier for students to solve learning problems, Islamic Religious Education learning has a question and answer session if there is material that is not yet understood, providing guidance and counseling facilities to help solve student problems, as well as good cooperation between several parties concerned. This study gives the impression that the role of Islamic Religious Education teachers in religious training and role models is able to strengthen students' self-control, thereby helping students to be more disciplined, able to control their behavior, think more positively, and be wiser in making decisions in the school environment and in everyday life.



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Abstrak

Melihat fenomena saat ini sering muncul berbagai permasalahan disebabkan kurangnya seseorang dalam mengontrol diri. Dalam proses penguatan self control siswa guru memiliki peran yang penting, khususnya guru PAI. Tujuan dari penelitian ini adalah untuk mendeskripsikan peran guru PAI dalam menguatkan self control aspek behavior control, cognitive control, dan decisional control siswa di SMP YPI Darussalam 2 Cerme. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian deskriptif. Pengumpulan data: wawancara, observasi, dan dokumentasi. Pengecekan data menggunakan triangulasi, model “Miles Huberman dan Saldana” yaitu kondensasi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian: 1) Melaksanakan kegiatan keagamaan di sekolah meliputi : program mengaji sebelum pembelajaran selama 1 jam, sholat dhuhur berjamaah, istighotsah, sholat dhuha berjamaah, infaq di hari jumat, jumat bersih, jumat sehat, berjabat tangan dengan guru sebelum masuk ke sekolah, peringatan hari-hari besar Islam, dan guru PAI menjelaskan materi dengan menghubungkan contoh dalam kehidupan sehari-hari. 2) Pemberian system buku poin bagi siswa yang melanggar peraturan sekolah, apabila poin banyak maka ada panggilan orang tua, pemberian sanksi yang mendidik bagi siswa yang melanggar peraturan, dan guru memberikan teladan yang baik. 3) Melibatkan siswa dalam kegiatan keagamaan rutin di sekolah, menerapkan metode diskusi atau kelompok untuk memudahkan siswa dapat memecahkan masalah pembelajaran, pembelajaran PAI ada sesi tanya jawab apabila ada materi yang belum difahami, memberikan fasilitas bimbingan konseling untuk membantu memecahkan masalah siswa, serta kerjasama yang baik antara beberapa pihak yang bersangkutan. Penelitian ini memberikan implikasi bahwa peran guru PAI dalam pembinaan keagamaan dan keteladanan mampu memperkuat self control siswa sehingga membantu siswa lebih disiplin, mampu mengendalikan perilaku, berpikir lebih positif, serta lebih bijak dalam mengambil keputusan di lingkungan sekolah maupun kehidupan sehari-hari..

Kata kunci: Pengendalian Diri, Pengendalian Kognitif, Pengendalian Perilaku, Pengendalian Pengambilan Keputusan

Introduction

In today's modern era, Indonesian society faces rapid developments, which can have both positive and negative effects. One cause of negative behavior is a lack of self-control. To avoid being swept away by the current negative currents, it is hoped that young people can effectively utilize these changes and become the nation's hope.

Self-control is an attitude that can be developed by everyone to become a good person. *Self control* can be interpreted as self-control in making considerations before carrying out something. The higher the self-control a person has, the better the control of their behavior. The benefits of *self control* is being able to build good behavior, be responsible, provide benefits for oneself and others, and be able to build good relationships with others.

Given the current phenomenon, various problems often arise due to a person's lack of self-control. It is hoped that as people get older, they will have more self-control. *self control* strong. Example of a student entering the age of *better self control* They have more than they did when they were children. Several cases currently occur frequently among adolescent students, such as: school rules, among others.

Several cases currently being widely discussed in the world of education, particularly among junior high school students and adolescents, include bullying, which ranks first, and smoking, which ranks second. According to the Jawa Pos media, verbal bullying ranks first, accounting for an average of 40% of school delinquency, both face-to-face and through social media. (Ginanjari, 2022)

Data from December 2022 shows that the Surabaya City Government successfully apprehended 78 children aged 15-20 from various activities, such as brawls, illegal racing, alcohol consumption, and so on. The core problem with these children's behavior is a lack of *self control* in themselves and the existence of social interaction with their peers, and the lack of supervision from the family. (Mubasyaroh, 2023) Educational institutions ranging from elementary, middle, high, and vocational schools are expected to be a place for social interaction that can instill *self control* which is good and educates students to become better individuals.

There are research journals that discuss about *self control* namely research from Tasya Salsabila Azzahra and Igaa Noviekayati which discusses how the relationship *self control* with delinquency in adolescents, especially junior high school students. This discussion explains that juvenile delinquency is influenced by important aspects *self control* possessed by each individual. Students with better self-control are less likely to engage in delinquent behavior. (Salsa et al., 2023)

An individual's ability to control themselves also depends on the supervision of teachers at school. Teachers, especially those teaching Islamic studies (PAI), play a crucial role in helping students develop self-control. By organizing religious activities, it is hoped that Islamic education teachers will be able to influence students' personalities with high moral standards and help them become religious leaders. *Self Control* It is very necessary to implement it in order to change lifestyle patterns for the better. Habits in a good and religious school environment have a big influence on development. *self control* students. Personality or behavioral development in controlling (*self control*) is very important in the educational process received by students.

Schools play a crucial role in helping students develop self-control and character. Cooperation among all school members is the goal of self-control, not just one-sided. Schools are expected to produce a generation with noble morals and the ability to control themselves, build character, and be reliable. Based on the above description, the researcher is interested in discussing the "Role of Islamic Religious Education Teachers in Strengthening *Self Control* Student aspects *kognitif control, behavior control, decisional control*".

Method

Qualitative research aims to understand the situations experienced by research subjects. According to Bogdan and Taylor, qualitative methods are a type of research that focuses on descriptive data, either written or spoken, from the people or actors being observed (Moelong, 2011) According to Nana Syaodih, qualitative research is to explore the perspectives of participants using multiple

strategies, including interactive strategies such as direct observation, participant observation, in-depth interviews, documents, and so on. (Noor, 2011) The purpose of qualitative research is to describe the empirical reality behind the phenomenon in depth and detail. In this research, qualitative techniques are used to correlate relevant ideas with empirical reality through a descriptive approach.

Data collection in this study utilized interview, observation, and documentation techniques. The interviews were conducted openly and in-depth to yield information on the role of Islamic religious education teachers in strengthening Islamic religious education. self control Students. The researcher conducted interviews with several informants, including the principal, Islamic religious education teacher, guidance counselor, and several students. This study used the interactive data analysis model of Miles, Huberman, and Sardana. Several components in the Miles, Huberman, and Sardana data analysis include data condensation (data condensation), data presentation (data display), and drawing conclusions (conclusion drawing). (M.B Miles & A.M Huberman and J. Saldana, 2014) Miles, Huberman and Saldana's data analysis includes several components, namely data condensation (data condensation), data presentation (data display), and drawing conclusions (conclusion drawing). (Miles M.B, n.d.)

The validity of the data in this study encompasses two aspects: validity and credibility. The validity of the research findings rests on the absence of discrepancies between the researcher's report and the actual facts on the ground within the research object. Several methods were used to test credibility, including extended field observations, triangulation, and ensuring sufficient references. This study utilized triangulation of data sources by comparing and rechecking the reliability of the information obtained.

Results and Discussion

Averill's view of self-control emphasizes the importance of choosing actions based on an individual's belief in their ability to change behavior. Self-control, in this sense, refers to the ability to process desired and undesired information. Averill's concept emphasizes the importance of individuals being in control and making decisions that are consistent with their beliefs. (Dwi Marsela & Supriatna, 2019)

Self-control is seen as a behavior that can guide a person in a positive direction, both in terms of organizing, guiding, organizing, and directing one's abilities, according to M. Nur Ghufon & Rini Risnawati. The growth of an individual's capacity to manage environmental conditions in everyday life is known as self-control. (Ghufon & Risnawita, 2010)

Self control is a skill that can be developed and applied to various life situations. Everyone needs to exercise self-control because of the changing culture and lifestyles that are developing. It is hoped that each individual can adapt and position themselves in the community environment. Each individual has different characteristics from other individuals. *self control* different. (Wahyuni & Mutmainnah, 22 C.E.)

Controlling one's environment is a life process that can be cultivated and utilized as a personal potential. Experts believe that self-control can also reduce the detrimental psychological impact of external stressors. For children approaching adolescence, self-control is crucial and can be used as a preventative measure. (Faizah, 2009)

Aspects *Self Control*

Explanation of three aspectsself control According to Averill, we will discuss these three aspects in more depth:

Cognitive Control (Cognitive Control)

The student's ability to handle unwanted information by evaluating or relating a situation within a cognitive framework as a stress reducer. Obtaining information (*information gain*) and evaluate (*appraisal*) are two main components of the cognitive control element. Information about an unpleasant situation that someone experiences so that they can overcome it by considering a number of factors and drawing wise conclusions. When students try to evaluate and analyze a situation or event by focusing on the positive aspects, students make an assessment.

Information about an individual's unpleasant situation allows them to address it through various considerations and make sound decisions. Conducting an assessment means students attempt to assess and interpret a situation or event by considering its positive aspects.

Behavior Control (Behavioral Control)

Behavior control (*behavior control*) is an action that includes an individual's ability to manage reactions to various existing situations. Determining who has control over themselves, others, or anything external is a key component of self-control. When someone has good self-control, they can use skills and change stimuli, meaning they know when and how to respond to unwanted stimuli.

The ability to control oneself is divided into several main components, namely regulating implementation (*regulated administration*) : determines who has control, whether it is himself or another person or something outside himself. A person's ability to control himself well will be able to use his own abilities and the ability to modify stimuli (*stimulus modifiability*) namely to know how and when to deal with unwanted stimuli.

Decisional Control (Controlling Decisions)

The power of an individual to act or produce consequences based on beliefs is known as decisional control (*Decisional Control*Self-control is the ability of an individual to choose various actions that occur and will function well in making choices when given the opportunity and freedom. (Ghufron & Risnawita, 2010)

There are two main components of self-control: internal and external. Choosing to live a life of happiness is at the heart of self-control and self-actualization. Self-control can be realized through observing others. A person will be inspired to imitate positive behavior if they witness examples of pleasant and happy situations. (Khafri, 2006)

Self Control in Islam

Self control is a concept of the will to control oneself, usually in an Islamic perspective it is better known as*self-sacrifice*. existences*self control* It is very important because Islam teaches its followers to have the will to control ourselves according to the norms that are based on the Koran and the Sunnah.

Meaning of the concept*self control* as in QS. Ali Imran verse 114 is:

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ .

“They believe in Allah and the Last Day, enjoin what is right and forbid what is wrong, and hasten to do good deeds. They are among the righteous. (Surah Ali Imran: 14)”

The verse above explains *amar ma'ruf nahi mungkar*, a command to carry out all good deeds and not to delay good deeds. If they do so, they are considered pious. This verse calls for every individual to do all the good deeds commanded in Islam, in accordance with the Quran and the Sunnah. Therefore, this call signifies the ability to control oneself, encompassing the concept of carrying out all commandments of goodness in accordance with Islamic norms and refraining from committing prohibited acts. (Maftuhah & Mahmud Yunus Batusangkar, 2020)

The Role of Islamic Religious Education Teachers in Strengthening Self Control The role of Islamic religious education teachers in strengthening self control students include:

Educating using exemplary teaching techniques. Exemplary behavior refers to the various behaviors, attitudes, and language naturally demonstrated by educators. There are various examples of exemplary behavior demonstrated by the Prophet Muhammad (peace be upon him) that we can emulate.

Habitual model in education

Education is a deliberate human endeavor to achieve goals, and efficient and enjoyable techniques are necessary to achieve this. Therefore, practices that help students develop self-control are necessary to achieve effective self-control.

Habituation is the deliberate repetition of behavior to form a habit. Practice is what becomes a habit, and experience is the foundation of habituation. Discipline, following school rules, smiling kindly at everyone, and other daily routines are examples of habits practiced at school. Parents and educators must act as primary role models for children to implement these habits.

Educating through the implementation of joint supervision and mentoring policies

It's impossible to separate the world of education from the collaboration and coordination that occurs between educators and all parties involved. This is done to achieve students who have the cognitive, emotional, and psychomotor skills that meet shared expectations. Guidance and supervision are crucial to helping children develop self-control. Monitoring every student's actions, behavior, and speech during the learning process, both inside and outside the classroom, is a form of supervision.

Educating through coaching to discipline students. Teachers must be able to help students develop discipline, especially self-discipline, in order to successfully help them develop self-control. In addition to enforcing rules as a means of discipline, teachers must also be able to help students improve their norms and behavioral patterns. The first step in disciplining students is to start with concepts that align with the school's educational goals, especially the mindset of compliance with school rules and policies. Consequently, disciplinary regulations must be based on these school regulations. Although they must be obeyed and imitated, teachers should be guardians of order and not authoritarians. It is important to consider various situations and understand the factors that influence student discipline. (Masjkur, 2018)

Uyoh Sadulloh, Agus Muharram, and Babang Robandi argue that teachers are adults who can guide students toward maturity. Teachers play a crucial role in establishing desired educational goals. (Sadullah, 2018)

According to Zakiyah Daradjad, Islamic religious education is an effort that involves providing guidance and advice to students so that after completing their

education, they can understand and apply Islamic teachings as a way of life. (Daradjat, 2014)

Islamic religious education teachers are teachers who guide, model, and help students become more spiritually and physically mature while teaching and educating them about Islam. This is in line with the goals of religious education, such as helping students become true Muslims who are devout, steadfast, perform good deeds, possess high morals, and are beneficial to society, both religiously and nationally. Teachers have a responsibility to develop students' character in their daily lives, in addition to imparting knowledge. Islamic religious education teachers can foster self-control through religious practice. The first phase, which serves as an indirect force, is implementing a series of exercises. If students carry out these exercises daily, they will eventually develop positive habits that they can then control in their daily lives. (Aripin & Fahlepi, 2023)

Understanding that Islam is not solely formulated from a normative perspective, Islamic religious education teachers manage teaching and learning interactions with the goal of instilling values in students. To instill these principles in students and achieve the stated objectives, the technical process is a hands-on activity that occurs over time. This is intended to ensure that students experience their own changes at the end of the teaching and learning activities, particularly in their understanding of religion. (Putri & Mailani MTs Tarbiyah Islamiyah Sungai Pinang, 2020)

Self Control Self-control is a person's behavior that can lead to positive outcomes, including organizing, guiding, organizing, and directing one's abilities. Self-control is the development of one's potential to deal with environmental conditions in everyday life. (Ghufron & Risnawita, 2010) *Self control* can be influenced by each individual's social environment, such as parents, teachers, relatives, peers, and so on.

The Role of Islamic Religious Education Teachers in Strengthening Self Control Aspect Cognitive Control

Cognitive control / *cognitive control* is the processing of unwanted individual information to reduce psychological stress by interpreting, evaluating, and making connections about students' cognitive phenomena and events that lead to how the brain functions to increase knowledge including the procedures needed to collect information for this purpose. The role of Islamic religious education teachers in strengthening *self control* aspect *cognitive control* is :

Conducting habitual religious activities in schools The process of forming attitudes and behavior is a relatively permanent habituation and through a repeated learning process. Starting from imitation of the habituation process, then with teacher guidance, habituation is carried out, so that students become more accustomed and eventually become automatic behavior without the need for planning. (Aad et al., 2024) Religious principles found in religious activities can help students develop positive behavior. Schools make every effort to encourage religious activities to help students develop self-control and ensure that the religious principles that have been taught to students can help them remember things that tend to lead to better things. (Mulyadi et al., 2023) Carrying out religious activities in schools, such as congregational dhuhur prayers, 1-hour Quran recitation activities before learning, commemorating Islamic holidays every year, providing assistance to orphans, shaking hands and saying hello when entering the school environment. Every morning before entering the classroom, students are greeted by

teachers at the gate, so that students can say hello and shake hands when meeting their teachers and get used to dressing neatly before entering the classroom.

The results of the interview with religious teacher Mrs. Ula Husna were: "The aspects *cognitive control* This is done by carrying out religious activities such as congregational Dhuhr prayers, before class there is a 1-hour Quran recitation activity, there are also activities carried out once a week on Fridays, namely istighosah, clean Friday, Dhuha prayer, infaq every Friday, and religious activities such as commemorating Islamic holy days such as the commemoration of Isro 'Mi'roj, the birthday of the Prophet Muhammad SAW, Santri Day, Ramadan boarding school, slaughtering sacrificial animals, and so on."

As explained by Islamic Religious Education teacher Nur Syahid: "For the one-hour Quran recitation program before class, we group students according to their abilities, because children's abilities vary across regions. So at the beginning of the new school year, there's a grouping test, some are still learning to read the Quran, while others are already fluent in reading it."

Carrying out religious activities earnestly and with discipline improves students' self-control, a sign of a shift from unhealthy practices to healthier ones. Islamic religious education teachers positively shape students' personalities through religious activities at school, which helps them develop self-control. Teachers can easily monitor student behavior because the number of students is limited.

As added by religious teacher Mrs. Ula Husna: "The impact of religious activities for students is very good, for example, when it's time for children to pray, they immediately pray, then when it's time to study the Koran, they immediately study the Koran without being asked. Sometimes at some times there are children who ask, 'Mom, are you not studying the Koran?' Actually, it's very good because the children have their own awareness. There are also activities on Fridays such as istighotsah, infaq on Fridays, dhuha prayers, healthy Fridays, clean Fridays. For congregational dhuha prayers specifically on Fridays, usually once a month, if it were carried out every day it would be very good, however, it is indeed hampered by a lack of time or limited time. "

Holding religious activities at school, such as congregational Dhuhr prayer, a one-hour Quran recitation program before class, commemorating Islamic holidays every year, providing support to orphans, shaking hands and greeting students upon entering the school grounds. Every morning before starting class, students are greeted by teachers at the gate, so that students can greet and shaking hands when meeting their teacher and getting into the habit of dressing neatly before entering class.

Habitual activities implemented in schools, where teachers continuously instill habits from the moment students arrive until they leave, are aimed at fostering motivation within students and, in turn, building them into valuable assets for their daily lives.(Yusliani, n.d.)

Islamic religious education teachers explain to students by linking Islamic religious education material to real-life examples. Islamic religious education teachers emphasize the importance of practicing religious values in students' daily lives, especially for the current generation growing up in a digital and global environment. The learning process does not only emphasize cognitive or academic aspects, but also how to apply Islamic teachings in students' daily behavior. (Akhadiyah, 2016) Islamic religious education learning aims to shape students' character in accordance with Islamic values, both from the cognitive, affective, and psychomotor aspects. One approach that can be taken is a contextual approach.

Contextual-based learning is learning that connects to real-life situations faced by students and encourages them to relate the knowledge they have gained by applying it in daily life activities. (Mahbubi & Sa'diyah, 2024)

Teachers use real-world examples or events related to everyday life to illustrate lesson plans. They use real-world examples to illustrate the values of politeness, friendliness, and mutual respect while teaching morals in social interactions. These examples can be used for everyday situations involving family members or the local community.

Based on the results of interviews with Islamic religious education teachers, it can be said that Islamic education teachers use examples from everyday life to help students reflect on the material being taught and understand its benefits and how to practice it in everyday life.

As stated by Mr. Nur Syahid: "When teaching Islamic Religious Education (PAI), I usually contextualize the material into everyday life examples. For example, in 8th grade, we discussed the command to obey parents. We can relate this material to the impact of disobeying our parents. There's also a chapter on alcohol and gambling, which relates it to current phenomena and the impacts of modern social life."

This was also added by Mrs. Ula Husna who revealed that: "In religious material, I definitely include examples of events in the surrounding community, for example, in grade 9, the zakat material is then linked to current phenomena, what if the distribution of zakat is for people who are not targeted or people who are able. It is hoped that students will better understand the material by implementing it.

that's the thing."

Teachers use real-world examples, contemporary issues, or events relevant to everyday life to illustrate the lessons they teach. Teachers use real-world examples of the principles of politeness, friendliness, and mutual respect. Examples of social interactions. These values can be applied in everyday life, both with family members and in the surrounding environment.

Implementationself control good will help students achieve success both academically and spiritually. The role ofself control It's like weaving a common thread that combines personal discipline, Islamic values, and academic achievement. When students are able to manage themselves well, not only academically but also spiritually, we can see how far they've come.self control become the foundation for a meaningful educational journey. (Amin, 2022)

The Role of Islamic Religious Education Teachers in Strengthening Self-Control AspectsBehavior Control

The ability to directly respond by influencing or changing unfavorable circumstances is known as behavioral control (*behavior control*). Islamic religious education teachers play an important role in helping students develop self-control because they can encourage them to always obey school rules. The role of Islamic religious education teachers in strengtheningself control aspectbehavior control is :

A point system is provided for students who violate school rules to make it easier for teachers to monitor student behavior. If the points accumulate, parents will be summoned.

The point system in the world of education can support the formation of discipline through collaboration between teachers and parents, by strengthening external supervision and strengthening student awareness /self control There will

be consequences for each student's behavior. (Harefa, 2026) To create an orderly and safe atmosphere in the school environment, student control is necessary in the educational world. Lack of self-control in students will influence deviant behavior, causing students to act according to their desires. Therefore, in implementing discipline, a point system is established to reduce or even avoid physical punishment by replacing it with educational punishment for students who violate rules. (Yanti et al., 2022)

In education, student control is essential to creating a safe and orderly school environment. A point system is one such program. Schools use a point system to improve student self-control, reduce rule violations, and enforce school discipline. This point system lists various violations committed by students, such as tardiness, neatness, and discipline, as well as the sanctions received. Each violation is detailed with a numerical value.

As in the interview with the Principal, Mrs. Halimatus Sa'diyah S.Pd, she revealed that: "In strengthening *self control* Students, we have made joint rules between the principal, student affairs, guidance counselors, homeroom teachers, Islamic Religious Education teachers, and all teachers. We have made a rule for creating a student control book / usually called a point book related to violations committed by students and also the rewards that will be given. given to all students if the student achieves academically or non-academically.

Sometimes in class it often happens like children are noisy in class and do not listen when the teacher explains the learning material. As in an interview with Mrs. Ula Husna, she explained: "If there are children who violate school rules, I give points. During my class hours, if there are children who are noisy or not listening during the lesson, I give the child a guess, for example, during the lecture method I explain but there is a noisy child I immediately point to and I ask him to explain again according to the theme. If the child cannot answer, I order him to stand, and I order him to listen for a few minutes before I ask him to sit down and give a conclusion on the learning material. "

Providing educational sanctions for students who violate school rules.

In the world of education, sanctions play a crucial role, such as imposing sanctions on students who violate rules. Violations by students are detrimental to both themselves and the school, so any violations will be subject to sanctions or punishment. Sanctions are not intended as retribution for their actions, but rather as a means of improving student performance. (Nurdin et al., 2023)

Educational punishment is punishment applied by considering the motivation behind a student's offense. By utilizing strategies that engage students, prevent them from repeating their mistakes, foster optimism and enthusiasm, and enable them to develop to their full potential, it is believed that students will change. The goal of educational sanctions is to help students avoid repeating their mistakes. (Sya' et al., 2018)

Islamic Religious Education (PAI) teachers foster discipline and responsibility. Enforcing discipline is one of the efforts undertaken for the benefit of students and to shape their character. Discipline violations serve as opportunities to teach ethical values and help students understand responsibility and the consequences that must be accepted, such as warnings and sanctions. This aims to internalize the values of responsibility and foster good self-control in their behavior. (Rukmiyati Rukmiyati et al., 2023)

The provision of educational sanctions to students when they violate school regulations is expected to have a deterrent effect on the students and the provision

of educational sanctions to students who violate school regulations. Students who violate the regulations will also be directed to the Guidance and Counseling (BK) teacher. However, the provision of sanctions or punishments to students remains within the established corridor, namely the punishment or sanction must be educational, and can have a positive effect on students, for example, if they do not participate in the congregational Dhuhr prayer or do not participate in the Koran recitation program before learning, or violate other school regulations, students are given sanctions or punishments by memorizing short letters, or by writing the beautiful names, or by writing Qs. Al Waqiah or Qs. Al Mulk, and so on.

Punishment and sanctions don't have to involve violence against students. They can be directed at strategies used to deter students from committing mistakes and prevent them from repeating them. Parents can also be called when students achieve high points.

As explained by Mr. Nur Syahid as an Islamic religious education teacher: "Examples of violations that students usually commit in class are such as neatness, most often clothes are not tucked in, long nails, crowded in class, and so on. Sanctions that educate so that the child is a deterrent, to educate not to hurt, such as being told to memorize short letters, write sholawat, write verses of the Quran, istighfar, and so on."

Sanctions should be imposed on students who violate school rules, such as disrupting class or refusing to complete assigned assignments. In the hope that students understand the violation and prevent it from happening again, educational sanctions are a form of punishment. Islamic religious education teachers should also strengthen self-control by holding students accountable for carrying out punishments when they break rules.

Islamic Religious Education teachers provide good examples for their students to follow. The role of Islamic Religious Education teachers is very important in the educational process, namely teaching, educating, and guiding students to achieve learning objectives. Teachers are a source of knowledge, inspiration, and guidance for students, as well as being responsible for shaping character and developing students' potential optimally. (Hagia Ginting et al., 2025)

Islamic Religious Education teachers serve as role models (*uswah hasanah*) who can influence students' spiritual development through exemplary attitudes, speech, and behavior. Through this exemplary behavior, students tend to imitate the behavior of teachers who are perceived as possessing strong moral and religious values. (Hanila et al., 2023)

Teachers can remind students if they've done something inappropriate. Islam mandates that every educator should set an example for their students. By setting an example, students are expected to emulate all of their teacher's positive words and actions.

As Mr. Nur Syahid stated, "Usually, good role models in schools include congregational Dhuhr prayers at the mosque. Therefore, teachers should at least be ahead in performing ablution and arriving at the mosque earlier. Oh, the teacher hasn't left yet, so the students are taking it easy. Therefore, the teacher should be able to do it first."

As also added by religious teacher Mrs. Ula Husna, namely: "Examples of good role models in schools are usually 1) time discipline, for example if there is a child who is late, they are immediately given sanctions such as being told to come to the front first and then I ask, or sometimes I ask them to ask for a paper signed by the principal because they are late to class. 2) Teacher neatness, if students see

the reflection of their teacher being neat then the children will definitely follow. 3) Behavior, for example if the teacher's words are good to the students, the children will definitely imitate it. All of that needs to be implemented every day or *continue*. It's the same as a lesson, if someone doesn't understand it, they have to learn it again."

The Role of Islamic Religious Education Teachers in Strengthening Self-Control Aspects*Decisional Control*

The ability to choose actions or outcomes based on what is perceived or believed is known as decisional control (*decisional control*). To solve problems, decisions are made after a number of calculations and alternative choices. The role of Islamic religious education teachers in strengthening self control aspect decisional control is :

Involving students in regular religious activities at school. Students who participate in religious programs can develop organizational skills, build insight, and solve problems. The benefits of this program are expected to be visible both during their time as students and in the community beyond. (Novearti, 2017)

The variety of religious activities allows students to gain a broad understanding, guiding them in considering whether their actions are positive or negative. Through religious activities, teachers can provide direct examples for their students to make informed decisions in various situations. With this knowledge, students can determine what to choose to pursue and what to avoid or abandon.

As stated in an interview with religious teacher Mr. Nur Syahid: "Students need to be involved in religious activities at school. In these activities, students are guided, for example, on how to be event organizers or lead the recitation of prayers at the Prophet Muhammad's birthday celebrations, or on how to recite the Quran together, or on how to recite the Yasin (the Arabic word for "the Prophet"), involving students. This ensures that the teacher or instructor doesn't just lead or control the activities; these religious activities must be sustainable and ongoing."

According to the interview results with Mrs. Ula Husna, "Children are enthusiastic when involved in school activities, especially if they really like activities outside the classroom. Sometimes children are also involved in events, for example, at the Prophet Muhammad's birthday celebration, children are the ones who lead the reading of prayers and banjari. There are also some activities where children become event readers at the Isra' Mi'raj event / at the school farewell event using Indonesian and English."

Applying discussion or group learning methods to make it easier for students to solve learning problems.

Teachers must be able to create a diverse learning environment during the learning process. Initiative in teaching models involves students interacting, asking questions, or engaging with ideas presented by the teacher. Active learning allows students to react quickly, and learning avoids boredom because it is enjoyable and provides opportunities for students to think critically in solving problems. (Hisyam, 2025).

The discussion learning method is a learning strategy that provides students with the opportunity to discuss, exchange opinions, and analyze a problem together. Improving students' critical thinking skills through group discussions allows students to practice listening to and respecting the opinions of others. Group

discussions in the context of Islamic Religious Education (PAI) learning can help students understand Islamic values more deeply by connecting the lesson to everyday life. (Indah Permata Sari & Mario Kasduri, 2025)

Classroom discussions can help students become more active and articulate their own opinions. Students can improve their speaking skills during discussions. Discussion methods are a tool for sharing information and opinions, and meetings are often held with the goal of achieving a more comprehensive understanding of a topic. (Haq, 2019)

Teachers use discussion or group learning to facilitate students in solving learning problems. As explained by Mrs. Ula Husna, "Yes, I usually ask my students to discuss. I usually use a problem-based learning model, but only applied to certain materials that are truly needed, such as the example of halal and haram food. To arouse student interest, teachers also create thought-provoking questions. Then, there are also students who ask about the law of eating 'nyambek' food, is it permissible to eat or not ma'am. So the problems studied are in accordance with the reality that occurs in everyday life. From these problems, students discuss and then draw conclusions and wisdom from the problem. Students are accustomed to being active and brave in discussions in class."

Discussion topics are usually drawn from issues relevant to students' daily lives. Students can discuss in groups, generating new ideas before making a decision or taking a course of action.

In Islamic Religious Education (PAI) learning, there is a question and answer session if there is material that is not yet understood, and the PAI teacher motivates students to be active and enthusiastic. Students can ask questions to the teacher when they find material that is still not understood. Usually, if there are students who ask questions, it can be a plus because they are active and dare to ask and express what they do not understand. The teacher begins by introducing the discussion topic, then provides a trigger that can be a short video played on the LCD or can be in the form of delivering learning materials. The PAI teacher applies a question and answer method in the form of verbal questions, and some students feel happy and active because they feel challenged to answer questions.

As explained by Nur Syahid, a PAI teacher, "Usually, there's a question-and-answer session in Islamic religious studies. It's clear from religious studies teachers that there must be a question-and-answer session because each student has different talents. Sir, what's the ruling on this, how do we do it, and there's definitely time for questions and answers to discuss the lesson."

Providing guidance and counseling facilities to students to help solve student problems. There is good cooperation between the various parties involved.

Guidance and counseling services in schools are provided to serve all students. These services do not discriminate based on age, gender, religion, ethnicity, or socioeconomic status. Guidance and counseling activities for students are not stand-alone activities. They are an integral part of efforts to improve students' personal development and the quality of education. (Ridwan, 2018)

Education is inseparable from collaboration and coordination between teachers and all related elements. This aims to ensure students have optimal cognitive, affective, and psychomotor abilities. Supervision and guidance are necessary to strengthen student self-control. Teachers can conduct supervision by monitoring students' activities, behavior, and how they speak and interact during the teaching and learning process, both inside and outside the classroom. (Komala & Gunawan, 2022)

Collaboration between all teachers, Islamic Religious Education (PAI) teachers, guidance counselors, and parents is essential to providing counseling services to students who violate regulations and addressing their needs. If all parties, particularly homeroom teachers and subject teachers, contribute to the guidance program, it will be effective.

As the results of an interview with religious teacher Mr. Nur Syahid stated: "Many parties involved work well together. Parents and teachers are involved. Parental collaboration plays an important role, but some parents lack control because they are sometimes too busy. There are also some children whose parents need to be called to school, or there are also those whose teachers come to their homes, usually called (home visits). When the parents are at home, we come and tell them about the child's condition."

As explained by Ms. Riska Atika Sari, a guidance counselor, "School problems faced by students usually originate from their homeroom teachers. There's also a point book, which isn't just filled by the guidance counselor; all teachers can fill in. Then, if there are a lot of points, there's also a call from parents. We need to collaborate with parents to ensure alignment. So, the point is, it's not just the teacher who knows about student behavior; parents need to know as well."

As for the results of observations, interviews with several students, each typeself control presented in the following matrix form:

Table 1. Results of observations and interviews with students

Unit of Analysis	Example Self Control	Explanation
1. Cognitive Control	a. Student responses to information, both verbal and written, such as not being easily trapped by hoaxes.	Islamic religious education teachers provide guidance and understanding to students to be selective in receiving information both verbally and in writing, as also explained in the religious material in grade 8 that when we get information both verbally and in writing we must check it first so as not to fall into hoax information or news. The response from the students of SMP YPI Darussalam 2 was very good, they listened to the teacher's direction and carried it out, namely by not immediately believing the news, they must know the source first so as not to be easily affected by hoax news. Among students, they do like to discuss some news that is currently being discussed, but students do not immediately believe the information, they must first check its truth.
	b. Student responses regarding religious activities at school.	Students' responses to religious activities were positive and enthusiastic. The abundance of these

		activities undoubtedly provides a positive direction for students. Students can incorporate these religious activities into their daily lives, such as attending congregational prayers, performing the Dhuha prayer, reciting the Yasin recitation, and so on.
2. Behavior Control	a. Student responses to certain stimuli such as responding to free periods.	Students' responses to free periods include most students remaining in class, with some requesting permission to go to the restroom. Students prefer chatting with their friends in class rather than leaving the classroom because the teacher, assisted by the class representative and class representative, records students who leave the classroom without permission during free periods, and their names are submitted to the teacher and entered into the point book. Currently, very few students leave the classroom during free periods, whereas before the point book existed, many still did so.
	b. Response to actions students in responding something, like if there is many friends in class..	Students' responses to noisy peers in class include reminding each other to quiet down and not to join in the noise when the teacher is present. Teachers also consistently remind students to keep quiet. If a student is still noisy, other students can report it to the teacher, who will receive points for continuing to cause noise in class.
	c. Student's response to something, such as if a friend is fighting.	Students' responses to arguing include helping break up the fight, trying to calm the students down so the fight can end quickly. They also report any arguing to the teacher to ensure the students' safety, resolve the situation, and allow the teacher to mediate.

3. Decisional Control	a. Making decisions is like choosing friends in a discussion.	Students' responses in making decisions when choosing friends in discussions are that most students prefer friends who are smarter in the subject, there are also students who prefer friends who are close to them, and there are also students who prefer friends who are good and easy to discuss with.
	b. Making decisions not to violate school rules, such as skipping school or not participating in school activities.	Students' responses to the decision not to violate school rules are that most students prefer not to violate school rules and follow them properly. Now that there's a point book, students prefer not to violate school rules rather than have them appear in the point book and be called by the guidance counselor. Some students still violate school rules, though only in small amounts.
	c. Making a decision to participate in giving alms on Fridays (Friday alms activities at school).	Students' responses to their decision to participate in giving alms on Fridays were that most students happily participated in giving alms on Fridays, regardless of their ability. Some students also declined to give alms because they didn't have any pocket money (only a small amount).

Conclusion

The implications of strengthening *self control* The students' goal is to form the students' Islamic character, improve the quality of learning, and achieve the goals of Islamic education. Integration *self control* In Islamic religious education, not only is it the key to academic success but it also forms a strong Islamic character. The role of Islamic religious education teachers in strengthening *self control* student aspects *cognitive control* are as follows: a) carrying out religious activities in schools to strengthen *self control* students, for example: a program of reciting the Koran before learning for 1 hour, congregational Dhuhur prayer, istighotsah, congregational Dhuha prayer, donation on Fridays, clean Fridays, healthy Fridays, shaking hands with teachers before entering school, and commemorating Islamic holidays. b) Islamic religious education teachers explain the material to students by linking the Islamic religious education material with real-life examples. The role of Islamic religious education teachers in strengthening *self control* student

aspects *behavior control* are as follows: a) providing a point book system for students who violate school rules both in class and outside the class to make it easier for teachers to monitor the development of student behavior, if the points are high then there will be a call from parents, b) giving educational sanctions to students who do not obey school rules. c) teachers provide good examples for students to be role models. The role of Islamic religious education teachers in strengthening *self control* student aspects *decisional control* are as follows: a) involving students in routine religious activities at school. b) applying discussion or group learning methods to make it easier for students to Solving learning problems. c) Islamic Religious Education (PAI) learning includes a question and answer session if there is material that is not yet understood, and the PAI teacher motivates students to be active and enthusiastic. d) Providing guidance and counseling facilities to students to help solve student problems. There are many parties involved who work together well.

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