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Reconstructing Disciplinary Practices in the Akidah Akhlak Curriculum: An Analysis of Students' Needs in the Implementation of Punishment

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ABSTRACT

The practice of punishment in education is still one of the instruments used to form student discipline, including in the madrasah environment. However, the application of punishment that is oriented towards mere obedience has the potential to ignore the psychological, social, and moral development needs of students. This issue becomes increasingly relevant when madrasah education enters the implementation phase of the Love-Based Curriculum (KBC), which places the values of compassion, empathy, respect for people, and character formation as important parts of the educational process. This article aims to reconstruct the practice of discipline in learning Akidah Akhlak by analyzing the needs of students in the application of punishment. The research uses a qualitative approach with the library research method. Data were obtained from scientific articles for 2024–2026, madrasah education policy documents, and official sources related to the Love-Based Curriculum. The analysis was carried out through content analysis and thematic synthesis. The results of the study show that discipline in Akidah Akhlak needs to shift from the paradigm of punishment as a control tool to an educational discipline that aims to build awareness, responsibility, moral reflection, and the ability to correct mistakes. Punishment can still be used in a limited way if it is proportional, does not degrade the dignity of students, does not contain physical or psychological violence, and is directed at behavioral recovery. In the perspective of the Love-Based Curriculum, punishment needs to be reconstructed into educational consequences, reflection, restitution, dialogue, and positive reinforcement. Thus, learning Akidah Akhlak not only produces students who obey the rules, but also is able to understand the moral reasons behind discipline and develop self-control

Keywords: *Moral Faith, Positive Discipline, Punishment, Students, Love-Based Curriculum, Madrasah.*

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PENDAHULUAN

. Discipline is one of the important aspects of character education because it is related to the ability of students to regulate behavior, obey agreements, carry out responsibilities, and develop self-control. In Islamic education, discipline is not solely understood as obedience to school regulations, but also related to the formation of morals, moral responsibility, and awareness of religious values. Therefore, the formation of discipline should be an integral part of learning Akidah Akhlak.

The problem is that the practice of discipline in schools and madrassas is still often associated with punishment. Punishment is given when students are late, do not do assignments, violate discipline, speak during learning, or perform actions that are considered not in accordance with school norms. In certain contexts, punishment can indeed be a consequence for violating the rules. However, when punishment is used excessively or given

without considering the student's condition, the practice has the potential to result in external compliance, not awareness that comes from within.

This condition is important to consider because the needs of students today are increasingly complex. Students not only need clear rules, but also a sense of security, appreciation, opportunities to express opinions, positive relationships with teachers, and opportunities to correct mistakes. UNICEF Indonesia reports that bullying and shaming are still a problem in the school environment in Indonesia, while some teachers still use physical and emotional punishment to discipline children [1]. UNICEF data on violent experiences also shows that, based on SNPHAR 2024, more than half of Indonesian children aged 13–17 years have experienced at least one form of violence in their lifetime. These findings show the importance of building an educational environment that is safe, supportive, and free from violence.

The urgency of the discussion is getting stronger in the context of madrasah education policy. The Ministry of Religion introduced the Love-Based Curriculum as an orientation for the development of madrasah education that places the value of love as the spirit of learning. KBC is developed through the values of the Five Loves, namely love for Allah and His Messenger, love of knowledge, love of the environment, love of self and fellow humans, and love of the homeland. The framework places the formation of character and human relations as part of the purpose of madrasah education.

In the context of Akidah Akhlak, this paradigm change has consequences for the way teachers apply discipline. If the goal of learning is to form moral human beings, then discipline is not enough to be built through fear of punishment. Discipline must be directed to awareness of why a behavior is right or wrong. Thus, punishment needs to be placed as part of the process of moral education, not as an instrument of the teacher's power.

Recent research shows a trend towards positive discipline in education. Through a literature study, it is shown that punishment-oriented discipline can be related to anxiety, decreased motivation, and reduced sense of responsibility of students [2]. Meanwhile, research on the formation of discipline in madrassas shows the importance of example, habituation, positive reinforcement, communication, and educational sanctions [3]. Research on PAI teachers also shows that the strategy of forming discipline is not only through punishment, but also through example, habituation, and integration of disciplinary values in learning [4].

Thus, there is a need to reconstruct the concept of punishment in the Akidah Akhlak curriculum. The reconstruction does not mean removing all forms of consequences for violations, but rather changing the orientation, form, procedure, and purpose of providing consequences to suit the development needs of students and the principles of the Love-Based Curriculum.

METHOD

This research uses a qualitative approach with the library research method [5], [6]. The approach was chosen because the research objects are in the form of concepts, practices, results of previous research, and educational policies related to punishment, student discipline, moral creed learning, and Love-Based Curriculum.

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[1] UNICEF Indonesia, 2026. Safe spaces for every child, stronger future for all. https://www.unicef.org/indonesia/press-releases/safe-spaces-every-child-stronger-future-all?utm_source

[2] Yevi Yasmini dkk., "Religious Moderation Policy: Concept, Implementation, and Challenges in Indonesia," *International Journal of Education and Literature* 4, no. 1 (2025): 257–66, https://doi.org/10.55606/ijel.v4i1.211.

[3] Andini Latifatun Nisa et al., *IMPLEMENTATION OF THE STRATEGY OF TEACHERS OF MORAL FAITH IN IMPROVING DISCIPLINE IN STUDENTS IN THE DIGITAL ERA*, 2026.

[4] Ady Ubaidillah, *PAI Teachers' Interpersonal Communication in Increasing Students' Learning Motivation in PAI Subjects (Case Study at SMA Jati Agung Wage Taman Sidoarjo),* 04, no. 01 (2026).

[5] Melisa Saputri, *SURVEY RESEARCH IN QUALITATIVE RESEARCH*, 3 (2026).

[6] Mayang Sari and Siti Azrah, *TYPES OF QUALITATIVE RESEARCH*, 2026.

The data sources consist of scientific journal articles published mainly in the 2024–2026 period, policy documents of the Ministry of Religion of the Republic of Indonesia, publications of the Central Statistics Agency, and UNICEF reports relevant to the protection and conditions of students. The literature was selected based on four criteria: (1) relevant to discipline, punishment, character education, or Islamic education; (2) discussing students at the primary and secondary education levels; (3) relevant to the Indonesian context or Islamic education; and (4) having bibliographic information and verifiable DOIs or publisher links.

Data analysis is carried out through three stages. First, data reduction, which is selecting sources that are directly related to the focus of the research. Second, thematic categorization, by grouping findings into the theme of punishment practice, student needs, positive discipline, character education, the role of teachers, and the Love-Based Curriculum. Third, critical synthesis, which is comparing findings between sources to obtain patterns and formulate a reconstruction of punishment practices in learning Akidah Akhlak.

This study conducted direct observations, so the findings are not intended as empirical generalizations of all madrasas in Indonesia. Instead, the results of the study are a conceptual synthesis based on the available literature and policies.

RESULTS AND DISCUSSION

Result

A. Punishment is still part of discipline practice

Literature studies show that punishment is still used in various Islamic educational institutions. Regarding reward and punishment in madrasah berbasis Islamic boarding school shows that reward is used to reinforce positive behavior, while punishment is used as a consequence of breaking the rules [7]. In the pesantren environment, the use of supervision, the ta'zir system, and punishment in the formation of discipline [8]is also found.

These findings show that punishment cannot be completely separated from educational practice. The main problem lies in how punishment is designed and implemented. Punishment that is measured and educational in nature is different from punishment that is humiliating, intimidating, or hurting students.

In the research, Anirah et al also show that the formation of discipline character in students requires a structured coaching system [9]. This means that discipline can not only be imposed on the punishment when a violation occurs. Discipline requires clear rules, habituation, example, supervision, and evaluation.

B. Students' Need for a Humanist Discipline

The latest literature shows that the needs of students do not stop at the existence of rules. Students need a safe environment, a positive relationship with teachers, opportunities for reflection, and space to correct mistakes.

Research on classroom management shows that good classroom management can create a comfortable learning environment and support the formation of discipline [10]. Meanwhile, regarding the transformation of school culture through positive discipline, it

[7] Wahyu Hidayat and Nur Hidayat, "Analysis of Student Discipline Character Development Through the Reward And Punishment Method in Madrasah Ibtidaiyah Based on Islamic Boarding School," *IBTIDA-Journal of Basic Education Studies* 4, no. 1 (2024): 34–54, https://doi.org/10.33507/ibtida.v4i1.1863.

[8] Niken Siti Puspitasari and Umi Chofshoh, *MANAGEMENT OF BAITUL AKBAR ISLAMIC BOARDING SCHOOL IN SHAPING STUDENT DISCIPLINE ATTITUDES*, 2024.

[9] Andi Anirah et al., "Strengthening the Disciplinary Character Education of Santri through Discipline Development in Islamic Boarding Schools," *QALAMUNA: Journal of Education, Social, and Religion* 16, no. 1 (2024): 1–8, https://doi.org/10.37680/qalamuna.v16i1.4041.

[10] Hernik Khoirun Nisak, "The Importance of Classroom Management in Forming Students' Disciplinary Character," *Jurnal Paradigma* 16, no. 1 (2024): 1–12, https://doi.org/10.53961/paradigma.v16i1.134.

shows the importance of a discipline approach that develops responsibility and a positive school culture [11].

The findings show that effective discipline should not only ask, "what punishment is given?", but also "why are learners committing violations?", "What needs have not been met?", and "How can learners improve their behavior?"

C. The Role of the Moral Teacher

Teachers of Moral Faith have a strategic position because learning is not only oriented to the transfer of religious knowledge, but also the internalization of values moral. The strategies of Akidah Akhlak teachers in shaping discipline include example, habituation, persuasive approach, positive reinforcement, and educational sanctions [12].

These findings strengthen the argument that punishment should not be the main strategy. Teachers' examples are an important part because students learn morals not only through materials, but also through experiences of interaction with educators.

The strategy of PAI teachers also shows that the formation of discipline requires a systematic learning strategy [13]. Thus, the learning of Akidah Akhlak needs to integrate discipline into learning activities, not just talking about discipline when students commit violations.

D. Love-Based Curriculum as a Framework for Reconstruction

The Love-Based Curriculum provides a strong conceptual basis for reconstructing punishment. KMA Number 1503 of 2025 changes the guidelines for the implementation of the madrasah curriculum and integrates the values of the Five Loves in the basic framework of the curriculum.

These values include love for Allah and His Messenger, love of knowledge, love of the environment, love of self and fellow humans, and love of the homeland. With this framework, the practice of discipline must be directed at the formation of human beings who have moral awareness and social responsibility.

In his research, Abdullah specifically showed that the Five Loves can be integrated in the learning of the Moral Faith [14]. Meanwhile, Rofiah and Nuraini's research shows that the implementation of KBC in the learning of the Moral Faith can be directed to humanist learning [15].

Thus, punishment in the Moral Faith needs to be reconstructed so that it does not contradict the values of love, empathy, respect for students, and the formation of morals.

Discussion

A. From punishment as punishment to educational consequences

The results of the synthesis show that the main problem is not solely the existence of punishment, but the orientation of punishment. Punishment used as a tool of teacher power tends to result in external obedience. Students obey the rules because they are afraid of consequences, not because they understand the value contained behind the rules.

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[11] Maria Ulfah et al., "School Culture Transformation through Positive Discipline and Deep Learning for SDGs: A Case Study at SMP Negeri 2 Mranggen," *INSANIA : Journal of Alternative Thinking of Education* 30, no. 1 (2025): 94–110, https://doi.org/10.24090/insania.v30i1.13631.

[12] Nur Azizah et al., *STRATEGIES OF MORAL FAITH TEACHERS TOWARDS THE FORMATION OF DISCIPLINE OF MTs matajang students, MAROS REGENCY*, 10 (2025).

[13] Ahmad Muhammad Hidayatulloh and Hidayatulloh, "Ahmad Muhammad Hidayatulloh Islamic Education Teachers' Teaching Strategies for Improving Student Discipline: (A Case Study at MI Hasyim Asy'ari in Sukodono, Sidoarjo): PAI Teachers' Learning Strategies in Improving Student Discipline: (Case Study at MI Hasyim Asy'ari Sukodono Sidoarjo)," *Indonesian Journal of Innovation Studies* 27, no. 2 (2026), https://doi.org/10.21070/ijins.v27i2.1989.

[14] Lutviyana Rahmadani et al., *Love-Based Curriculum in Learning Moral Beliefs in Madrasahs: The Concept and Implementation of Panca Cinta*, t.t.

[15] Firda Zakiyatur Rofiah and Dea Intan Nuraini, *IMPLEMENTATION OF A LOVE-BASED CURRICULUM (KBC) IN LEARNING MORAL BELIEFS AT MI NU WALISONGO SUMBERREJO*, 11 (2026).

Instead, educational consequences place the offense as a learning opportunity. When a student is late, for example, the teacher's response does not have to be an immediate embarrassing punishment. The teacher can ask the student to reflect on the cause of the delay, strategize to prevent it from recurring, and take responsibility for the relevant consequences.

This approach is more in line with the purpose of the Moral Creed because morality requires awareness. Moral education will not be optimal if good behavior only arises out of fear of punishment.

In the positive discipline approach, it can be an alternative to traditional punishment-oriented discipline [16]. It is also in line with the use of class agreements, positive reinforcement, reflection, and restitution as part of the application of positive discipline [17].

1. Students' Needs as the Basis for Giving Consequences

Punishment reconstruction must begin from the analysis of the needs of students. There are at least five main needs.

First, the **need for a sense of security**. Students must not experience physical violence, threats, insults, or degrading treatment.

Second, **the need for appreciation**. Mistakes should not cause students to be labeled as "bad boys" or "immoral". Teachers must separate between wrong behavior and the identity of students.

Third, **the need for explanation**. Students need to know the reason for a rule made and the impact of the violation committed.

Fourth, **the need for opportunities to improve**. Consequences should provide a way out of mistakes.

Fifth, **the need for positive relationships**. Teachers must maintain an educational relationship with students even though it has consequences.

This principle is relevant to KBC because the value of love for oneself and fellow human beings requires teachers to treat students as developing human beings, not objects that must be controlled.

1. Reconstruction of Punishment Practices in Learning Moral Beliefs

Based on the synthesis of literature, punishment in learning Akidah Akhlak can be reconstructed into five stages.

First, prevention through class agreement. Teachers and students make rules together. Agreements make students understand that discipline is not just a teacher's order, but a shared commitment.

Second, clarification of the violation. The teacher looks for the cause of the behavior before determining the consequences. This step prevents punishment from being given spontaneously or emotionally.

Third, moral reflection. Students are invited to relate their behavior to the values of Moral Faith. For example, tardiness can be associated with trust, responsibility, and respect for time.

Fourth, restitution or improvement. Students are given the opportunity to correct the impact of their mistakes. If students disrupt learning, the consequences can be in the form of actions to restore the learning process, not punishments that are not related to the violation.

Fifth, evaluation and reinforcement. Teachers evaluate behavior changes and provide reinforcement if students show improvement.

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[16] Prisma Yudha Suryana et al., "Discipline Is Not a Punishment: Building Positive Behavior in Classroom Management in Elementary Schools," *Journal of Learning, Guidance, and Education* Management 6, no. 1 (2025): 7, https://doi.org/10.17977/um065.v6.i1.2026.7.

[17] Anto Akbar dkk., *Evaluasi Peran Guru dalam Penguatan Karakter Siswa melalui Disiplin Positif di Sekolah Dasar*, 7, no. 3 (2026).

The model can be described as:

Violations of → Clarification → Reflection → Educational Consequences → Restitution → Reinforcement → Evaluation

This model differs from conventional patterns:

Violation of → Punishment → Fear → Temporary Compliance.

This change is important because the purpose of Akidah Akhlak education is the formation of a relatively sedentary character, not just obedience as long as students are under the supervision of teachers.

1. Integration of Panca Cinta

KBC can be an integrative foundation for punishment reconstruction. The five values of the Five Loves can be translated into disciplinary practice.

The love of Allah and His Messenger directs discipline to spiritual awareness. The love of science teaches that discipline is a prerequisite for acquiring and developing knowledge. Love for the environment can be realized through consequences in the form of environmental restoration when students violate cleanliness**.** Love for self and fellow human beings requires teachers to avoid violence and humiliation. Love for the homeland develops responsibility, order, and concern for common life. Thus, punishment does not stand alone, but becomes part of value education.

2. Implications for Teachers and Madrasah

This reconstruction changes the role of the teacher from a "punisher" to an educator, guide, and facilitator of moral reflection. The teacher still has the authority to set limits on behavior, but this authority must be exercised proportionately.

Madrassas also need to have a clear disciplinary policy. Regulations should distinguish between minor, medium, and severe violations and determine the appropriate form of consequences. Consequences that contain physical violence, humiliation, intimidation, or humiliation of students need to be avoided.

Research on child-friendly Islamic education also shows the importance of positive discipline in preventing violence and building a safer educational environment [18]. Thus, the transformation of discipline is not only the responsibility of Akidah Akhlak teachers, but requires the support of madrasah heads, homeroom teachers, BK teachers, parents, and the entire madrasah community.

CONCLUSION

Based on the results of a literature study, the practice of punishment in Akidah Akhlak education needs to be reconstructed from a punishment approach to positive discipline-based educational consequences. Punishment does not have to be eliminated absolutely, but its use needs to be limited by the principles of proportionality, education, respect for the dignity of students, and the goal of behavior improvement.

The main needs of students in the application of discipline include a sense of security, appreciation, rational explanations, opportunities to correct mistakes, and positive relationships with teachers. Therefore, effective discipline is not enough to be built through fear of punishment, but through the internalization of values and the development of self-control.

The Love-Based Curriculum provides a new framework for reconstructing these practices. The Five Values of Love can be integrated into the learning of Moral Faith through class agreements, clarification of violations, moral reflection, restitution, positive reinforcement, and continuous evaluation. Thus, discipline can be part of the process of moral formation, not just a mechanism for controlling behavior.

The implication is that Akidah Akhlak teachers need to develop competencies in managing humanist classes and positive discipline. Madrasas also need to develop disciplinary policies that are consistent with the principles of child-friendly education and the Love-Based Curriculum. Further research is needed through field studies to test the model of educational

[18] Hana Nurzakiah dkk., "Strategi Penerapan Disiplin Positif Untuk Meningkatkan Perilaku Siswa di MTS Ciwedus," *Edukasi Elita : Jurnal Inovasi Pendidikan* 1, no. 3 (2024): 229–37, https://doi.org/10.62383/edukasi.v1i3.418.

consequences at various levels of madrasas and see changes in discipline, responsibility, and moral awareness of students empirically.

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