

The Effectiveness of the Integrative-Reflective Literacy (LIR) Model in Internalizing Discipline Values

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ABSTRACT

This study explores the strategies of Al-Qur'an literacy in internalizing discipline values among students at two vocational high schools in Bandung, SMKN 12 and SMK Mutiara. Despite the widespread implementation of Quranic literacy programs, vocational schools continue to face significant challenges regarding student discipline, often exacerbated by digital distractions and a lack of intrinsic awareness. This research aims to analyze the divergence in implementation strategies between public and private vocational settings and to formulate a more effective, integrative framework for character development. Employing a qualitative approach with a multi-site case study design, data were collected through in-depth interviews, structured observations, and documentation analysis. The findings reveal two distinct approaches: a Formalistic Strategy at SMKN 12 and a Partial Integrative Strategy at SMK Mutiara. The Formalistic approach, which focuses on routine recitation (Qirā'ah) and administrative sanctions, primarily results in superficial behavioral compliance. In contrast, the Partial Integrative approach, which includes reflective elements (Tafakkur), shows potential in fostering an internal locus of control but remains hindered by "Teacher Duty Fragmentation," where discipline enforcement is largely siloed within the religious education department. To address these gaps, this research formulates the Integrative-Reflective Literacy (LIR) Model, which synthesizes four synergistic pillars: Qirā'ah (habituation), Tafakkur (spiritual reflection), Mutaba'ah (collective supervision), and Tanfidz (moral application). The study concludes that the successful internalization of discipline requires a comprehensive "whole school approach" where spiritual values are reinforced across all school interactions. It is recommended that educational institutions move beyond mechanical reading rituals toward a systematically integrated model that bridges textual understanding with sustainable moral self-control.

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Introduction

National Education aims to develop students who are faithful, noble in character, and responsible, as mandated by Law Number 20 of 2003 concerning the National Education System. In the context of Vocational High Schools, these objectives demand strengthening the discipline

character as a fundamental competency directly related to work readiness and industrial work ethic amid increasingly competitive job market demands (Yunita & Mufidah, 2022). However, discipline remains a dominant issue among SMK students (Oktafiana & Inayati, 2023; Yunita & Mufidah, 2022), where various empirical findings from school surveys and supervision reports indicate high rates of violations such as tardiness to class, non-compliance with school rules, truancy, and low consistency in daily behavior (Muslida et al., 2020; Reswastiyo & Rahmi, 2019). This condition highlights a striking gap between character education goals and students' actual behavior (Rahmi et al., 2018), particularly in the digital era characterized by gadget distractions and weak self-control (Ma et al., 2023; Rahmayani & Suriani, 2025).

Efforts to foster discipline in schools are still dominated by formalistic and administrative sanction-based approaches, such as warnings or minor punishments (Abdullah et al., 2019). This approach tends to produce superficial compliance that is external in nature and fails to internalize discipline values as intrinsic awareness, especially in the spiritual and moral aspects of students that form the foundation for long-term behavior (Ismail et al., 2013; Jean-Pierre & Parris, 2019).

Quranic literacy has strong relevance in building discipline because it inherently teaches values of orderliness, consistency, and responsibility through verses that emphasize self-control and commitment to divine commands (Ismaraidha et al., 2024; Sodikin et al., 2022). Several studies show that Quranic literacy positively contributes to strengthening students' self-control and disciplined behavior, for example, through habitual *tadarus* that forms daily routines (Rohmah & Nursikhin, 2023; Wijiyono et al., 2025). However, the implementation of literacy in schools generally still focuses on mechanical reading aspects and is not deeply integrated with holistic behavioral habituation (Mukhtar et al., 2023).

Initial observations at SMK 12 Bandung and SMK Mutiara Bandung indicate that although the Quranic literacy program has been routinely implemented, its impact on students' disciplinary behavior remains minimal. This is due to fragmented implementation, minimal reflection on the meaning of verses, and weak monitoring and follow-up of behavior (Ismaraidha et al., 2024). This condition necessitates the development of a more integrative and reflective literacy model to address these shortcomings.

Based on these problems, this research offers the Integrative-Reflective Literacy Model as a strategic approach that integrates *qira'ah*, *tafakkur*, *mutaba'ah*, and *tanfidz* to bridge textual understanding of the Quran with the manifestation of students' disciplined behavior in a sustainable and measurable manner.

Research conducted by Akbar et al., (2023) shows that the implementation of Quranic literacy has a close relationship with the formation of students' discipline character. In a case study at MTs Mabdaul Ma'arif, it was found that a structured literacy activity framework such as *tilawah*, habituation supervision, and reflective dialogue between students and teachers provides tangible contributions to the development of students' discipline. Additionally, research by Putri and Rohman, (2024) indicates that the Quranic literacy program in junior high schools enhances students' understanding of verse meanings and religious values, which indirectly strengthens the religious character dimension, including awareness, responsibility, and compliance with moral values. Furthermore, a study at Madrasah Aliyah Swasta Amaliyah Sunggal by Ismaraidha et al., (2024) found that Quranic literacy culture contributes to the formation of students' religious character, although its implementation depends on the consistency of habituation practices and understanding of values. Overall, these findings confirm that Quranic literacy not only strengthens reading skills and text comprehension but also impacts the formation of students' character,

especially when literacy activities are combined with habituation mechanisms and reflection of Islamic values.

Nevertheless, most previous research remains descriptive or correlational and has not deeply examined the process of internalizing Quranic values into sustainable disciplined behavior. These studies generally stop at identifying relationships or describing literacy programs in general, without offering a systematic implementation framework. Additionally, the implementation of Quranic literacy in schools is often fragmented, focusing on qira'ah aspects, with minimal reflection on verse meanings, and lacking structured monitoring and behavioral follow-up mechanisms.

Based on these gaps, this research offers novelty through the formulation and implementation of the Integrative-Reflective Literacy Model that integrates qira'ah, tafakkur, mutaba'ah, and tanfidz into a single operational framework. This model is designed to bridge textual understanding of the Quran with the conscious and sustainable manifestation of students' disciplined behavior. Thus, this research aims to analyze and describe strategies for optimizing Quranic literacy activities through the application of the LIR Model as a means of internalizing discipline values for students, with a comparative study at SMK 12 Bandung and SMK Mutiara Bandung.

Method

This research employs a qualitative approach with a multi-site case study design (Yin, 1984). The qualitative approach was selected because this study aims to deeply understand and interpret contextual social realities, particularly the meanings, processes, and interactions in the implementation of the Quranic literacy program as a means of internalizing discipline values for students (Usman et al., 2024). This approach enables the researcher to capture participants' perspectives holistically, naturalistically, and in-depth (Castro et al., 2023).

The multi-site case study design was used to examine one primary phenomenon, namely the optimization of Quranic literacy in discipline formation, occurring across multiple institutional contexts. According to Yin (1984), multi-site case studies enable cross-location comparative analysis, allowing patterns, similarities, and differences in implementation to be identified more robustly while enhancing the analytical generalizability of the research findings.

Selection of research sites and subjects was conducted purposively. The study was carried out at SMKN 12 Bandung, representing a public vocational high school with a long-standing religious literacy program that tends to be formalistic, and at SMK Mutiara Bandung, representing a private vocational high school with more intensive religious policies integrated into the school culture. The research spanned two months during the odd semester of the 2025/2026 Academic Year to enable sustained observation of habituation processes and discipline value internalization.

Research participants were determined using purposive sampling (Campbell et al., 2020) and expanded through snowball sampling (Naderifar et al., 2017), considering informants' direct involvement in planning, implementing, and evaluating the Quranic literacy program and discipline development (Gentles et al., 2015). Key informants included policymakers, program implementers, and selected students with varying discipline levels. This variation aimed to obtain comprehensive perspectives and enhance data depth.

Data collection was conducted via methodological triangulation (Farquhar et al., 2020) to ensure the credibility and validity of findings. Research instruments included: first, structured observation to examine Quranic literacy activities and manifestations of students' disciplinary behavior in daily school contexts; second, in-depth semi-structured interviews with all key

informants to explore their perceptions, experiences, and constructed meanings regarding the literacy program and discipline; and third, documentation analysis covering school policy documents, literacy activity reports, rules and regulations, and statistical data on discipline violations as supporting sources.

Data analysis followed the interactive analysis model of Miles and Huberman (2014), conducted simultaneously from data collection to conclusion drawing. The process encompassed three main stages: data reduction, data display, and conclusion drawing and verification. Data reduction focused raw data on key themes, such as Quranic literacy implementation patterns, differences between formalistic and integrative approaches, and their relation to students' disciplinary behavior. Data display used descriptive narratives and cross-case comparison matrices between SMKN 12 Bandung and SMK Mutiara Bandung to facilitate pattern and inter-theme relationship identification. The final stage of conclusion drawing and verification involved iterative source and technique triangulation (Farquhar et al., 2020), along with member checking with informants to ensure the findings and formulation of the Integrative-Reflective Literacy Model possess validity, credibility, and interpretive accuracy.

Result

1. Al-Qur'an Literacy Strategies and Student Behavioral Manifestations

Based on the research findings at two sites, the strategies for developing the internalization of discipline values through Al-Qur'an literacy show fundamental differences that directly impact student behavior.

a. Formalistic Strategy at SMKN 12

Literacy activities are manifested in a 15-minute Morning Tadarus program predominantly focusing on the *Qirā'ah* (reading) dimension. Observation results show that student behavior at SMKN 12 is characterized by "conditional discipline." Students tend to be punctual and orderly only during the presence of supervisors. When direct supervision is absent, consistency in following school rules significantly declines. An informant stated:

"Students will only be afraid if their points decrease, not because they are afraid of God. So, yeah, let's just focus on Tadarus for now." (G2-SMKN12)

b. Partial Integrative Strategy at SMK Mutiara

This school implements the *One Day One Ayat and Tafsir* program, incorporating *Tafakkur* elements. Observations indicate that students at SMK Mutiara demonstrate more stable time discipline and a higher sense of responsibility toward school property compared to SMKN 12. However, this behavior is still localized within certain groups who actively engage in the reflection sessions. An informant noted:

"The key to internalization lies in the ability to directly connect Al-Qur'an verses... with real situations in school (for example, time discipline, obedience to regulations)." (M2-SMKM)

The comparison of implementation strategies, behavioral outputs, and internalization results is summarized in Table 1 below:

Table 1. Comparative Matrix of Strategies and Student Behavioral Manifestations

Dimension	SMKN 12 (Formalistic)	SMK Mutiara (Partial Integrative)
Primary Focus	<i>Qirā'ah</i> (Reading)	<i>Qirā'ah</i> & <i>Tafakkur</i> (Reflection)
Behavioral Output	Punctuality driven by sanctions	Stable discipline & initiative
Locus of Control	External (Points System)	Internal (<i>Locus of Control</i>)
Consistency	High only under supervision	Relatively stable without supervision
Internalization Result	<i>Behavioral Compliance</i>	Cognitive Commitment (Partial)

2. Evidence-Based Implementation Status of Literacy Components

To understand the effectiveness of current practices, the research mapped the actual implementation level of the four core components. The findings indicate that while some components are routine, others remain neglected or fragmented. The status is detailed in **Table 2** below:

Table 2. Implementation Status of Literacy Components in the Field

Component	Implementation Status	Evidence/Observation Findings
Qirā'ah	Routine / Consistent	Implemented daily in both schools as a mandatory opening ritual.
Tafakkur	Limited / Absent	Rarely practiced at SMKN 12; performed partially at SMK Mutiara during PAI hours.
Mutaba'ah	Individual / Fragmented	Monitoring is largely restricted to PAI teachers; no collective school-wide system.
Tanfidz	Administrative	Discipline consequences are mostly score-based rather than moral-reflective.

3. Student Perspectives and Contradictory Findings

To ensure a comprehensive view, the research included voices from the students and acknowledged inconsistencies found during the study.

a. Student Perspectives on Internalization

Interviews with students revealed a gap between high-discipline and low-discipline individuals. A student with high discipline records shared:

"Reading the verses about time makes me feel guilty if I'm late. It's not about the points; it's about my responsibility to God." (S1-SMKM)

Conversely, a student with a history of disciplinary issues expressed:

"I just follow the rules when the teacher is watching. If no one is there, why bother? The literacy session is just a routine for me." (S4-SMKN12)

b. Negative Findings and Challenges

The research also identified "pockets of resistance" where literacy programs failed to influence certain groups. In some classes, despite the morning literacy program, a subset of students consistently ignored gadget-use regulations and showed no change in attitude. This suggests that the current program has not yet reached students with strong external distractions or those who perceive literacy as a mere formality.

4. Formulation of the Integrative-Reflective Literacy (LIR) Model

As a solution to the gaps and behavioral inconsistencies found, this study formulates the Integrative-Reflective Literacy (LIR) Model. This model serves as a framework to move beyond formal routine. The functions of the LIR Model in transforming discipline values are presented in Table 3:

Table 3. Components and Functions of the Integrative-Reflective Literacy (LIR) Model

Component	Primary Function	Internalization Target
Qirā'ah	Foundation of Habit	Ritual/Routine Discipline
Tafakkur	Spiritual Pivot	Internal Awareness/Meaning
Mutaba'ah	Collective Supervision	Behavioral Consistency
Tanfidz	Application of Consequences	Moral <i>Self-Control</i>

5. Supporting and Inhibiting Factors of Implementation

The feasibility of the LIR Model depends on several field dynamics. The analysis of these factors is mapped in Table 4 below:

Table 4. Analysis Matrix of Supporting and Inhibiting Factors

Supporting Factors	Inhibiting Factors
Adequate competence of Islamic Education teachers	Fragmentation of Teacher Duties (Lack of general teacher involvement)
Top Management Support (School Principal)	Time constraints within the crowded vocational curriculum
Shared vision for spiritual-based discipline	Distraction from excessive gadget use among Gen Z students

Regarding the inhibiting factor of duty fragmentation, an informant emphasized the lack of collaboration:

"That value disappears again. Because we (PAI Teachers) are the only ones enforcing it; general teachers rarely participate." (M3-SMKM).

Discussion

1. Shifting Discipline Paradigms: From Administrative Compliance to Spiritual Internalization

The research findings at SMKN 12 indicate that the "Formalistic" strategy, which relies on a points system, tends to create discipline that is transactional in nature. In this environment, students comply with regulations primarily because they perform a cost-benefit analysis regarding their points, rather than acting out of value-based awareness. This calculated obedience confirms the concerns of (Abdullah et al., 2019) that character education trapped in texts and formal standards often fails to produce "practitioners" of values, resulting instead in temporary "adapters" of behavior. When the threat of punishment is removed or the points are not monitored, these students often revert to non-compliant behavior, demonstrating that the values were never truly internalized. This punitive approach, as emphasized by (Jean-Pierre & Parris, 2019), proves

counterproductive in the long term as it neglects the emotional and spiritual drivers that form a student's permanent conscience.

Conversely, at SMK Mutiara, the integration of the Tafakkur element moving beyond mechanical reading to active reflection has facilitated a shift toward an internal locus of control. Through reflective dialogue, students are encouraged to see disciplinary rules not as restrictive chains, but as moral imperatives rooted in faith. This is in line with the study by (Akbar et al., 2023), which highlights that such dialogues bridge the gap between abstract scripture and concrete daily action. The testimony of student S1-SMKM, who reported feeling "guilty" rather than "scared of points," illustrates a successful transition to spiritual accountability. Nevertheless, the lack of consistent monitoring (*Mutaba'ah*) at SMK Mutiara suggests that even the strongest internal motivation can be fragile. Without a surrounding system that reinforces these values, the spiritual sparks ignited in the classroom may struggle to survive the gale of outside peer pressure and social distractions.

2. Overcoming Fragmentation: The Urgency of Collective Collaboration (Whole School Approach)

The research data highlights "Teacher Duty Fragmentation" as a pervasive structural obstacle that undermines the integrity of character education. In many cases, discipline is treated as a "siloe" responsibility of Islamic Education (PAI) teachers, creating a moral disconnect for the students. When other teachers ignore or fail to model the values discussed during literacy sessions, students perceive a double standard. This leads to behavioral inconsistency where students are punctual in the morning but lax during lunch or change of periods. These observations validate (Ismaraidha et al., 2024), who argues that religious literacy cannot flourish in a vacuum; its success is inextricably linked to the cohesion of the entire school ecosystem.

Addressing this gap between curriculum ideals and daily behavior requires the adoption of a whole school approach. As explained by (Rahmi et al., 2018), discipline must become a collective cultural habit rather than a sporadic administrative task. For example, if a general subject teacher notices a student disregarding a rule, they should frame the correction within the same moral-spiritual context used in morning literacy. Without such collective monitoring (*Mutaba'ah*), students particularly those with pre-existing disciplinary issues like S4-SMKN12 will continue to treat Al-Qur'an literacy as a ceremonial "opening act" that has no bearing on the "real" school day. This fragmentation essentially sends a message that spiritual values are optional extras rather than the core of professional and personal conduct.

3. Spiritual Literacy as an Antithesis to Digital Distraction

The "pockets of resistance" observed in both schools regarding gadget usage highlight the intense psychological tug-of-war students face in the digital era. The constant dopamine hits from social media often outweigh the subtle rewards of spiritual reflection, making self-control difficult to sustain. This aligns with the research of (Ma et al., 2023), which emphasizes how digital over-reliance compromises a student's executive function and moral self-regulation. Traditional literacy programs that stop at fluent recitation (*Qira'ah*) fail to provide students with the cognitive and spiritual armor needed to resist these digital distractions.

The LIR Model addresses this by utilizing Tafakkur and Tanfidz to build "internal defenses." By explicitly reflecting on verses that discuss the value of time and the weight of personal responsibility, students are taught to recognize their own lack of focus as a spiritual shortcoming to be overcome. This psychological shift moves the deterrent from an administrative penalty (losing a phone or points) to a moral consequence the feeling of breaking a commitment to oneself and one's

faith. As students begin to internalize these consequences, they develop a more robust sense of self-control that persists even when no teacher is watching. This approach not only aims for better classroom management but also strives toward the primary goal of national education: the cultivation of individuals who are self-governing and morally sound in an increasingly distracting world.

4. Novelty: Synthesizing Recitation, Reflection, and Action

The primary novelty of this research is the formulation of the Integrative-Reflective Literacy (LIR) Model as a holistic and operational framework for character development. Unlike previous studies, such as (Mukhtar et al., 2023), which focus on the descriptive phenomenon of Living Al-Qur'an, the LIR Model provides a structured feedback loop that connects scripture to social reality. The model integrates four interlocking pillars that work in synergy:

First, Qirā'ah serves as the vital foundation, establishing a daily ritual that fosters basic consistency and punctuality. Second, Tafakkur acts as the spiritual pivot; it transforms the ritual into a meaningful dialogue, ensuring that students understand why discipline matters on a cosmic and personal level. Third, the model addresses the issue of fragmented supervision through Mutaba'ah, which necessitates a collective effort from the entire school community to monitor and reinforce these values across all contexts not just within the PAI department. Finally, this synthesis culminates in Tanfidz, which replaces punitive sanctions with moral-spiritual applications. In this stage, disciplinary consequences are framed as opportunities for moral restoration and self-control.

By integrating these four functions, the LIR Model effectively overcomes the limitations of technical-mechanical literacy. It ensures that discipline for Vocational High School students is built on a foundation of inner consciousness, making it resilient enough to meet the rigorous demands of industrial ethics and professional readiness. This model represents a significant evolution in religious literacy, moving from passive consumption of text to active, collective formation of character.

Conclusion

Based on the comprehensive research and discussion regarding Al-Qur'an literacy strategies in internalizing discipline values at SMKN 12 Bandung and SMK Mutiara Bandung, several pivotal conclusions can be drawn. The research identifies a fundamental divergence in the implementation strategies used by both institutions, which leads to varying levels of value internalization among students. At SMKN 12, the reliance on a Formalistic Strategy characterized by routine recitation (Qirā'ah) and an administrative points-based system successfully produces immediate behavioral compliance. However, this compliance remains superficial and fragile as it is primarily driven by external sanctions rather than deep-seated conviction. In stark contrast, the Partial Integrative Strategy at SMK Mutiara, which incorporates elements of reflection (Tafakkur), shows promise in fostering an internal locus of control. Yet, the effectiveness of this internal motivation remains fragmented because the school lacks a unified, school-wide monitoring system to sustain these spiritual gains outside the religious classroom.

The study further highlights that "Teacher Duty Fragmentation" serves as a significant structural barrier to the long-term sustainability of discipline. Internalization processes often stall within the confines of Islamic Education (PAI) classes because of a lack of collective support from general subject teachers, who are often not actively involved in consistent monitoring. This lack of synchronization across the school environment creates a moral disconnect for students, as the values they learn in literacy sessions are not reinforced in other contexts. This issue is exacerbated

by contemporary digital distractions; the excessive use of gadgets among Gen Z students presents a persistent challenge that erodes self-control and focus. Consequently, a purely technical or mechanical approach to Al-Qur'an literacy is no longer sufficient to build the psychological and spiritual resilience needed to resist these external pressures.

In response to these identified gaps, this research formulates the Integrative-Reflective Literacy (LIR) Model as a holistic solution. This model is built upon four synergistic pillars: Qirā'ah (the foundation of habit), Tafakkur (the spiritual pivot), Mutaba'ah (collective supervision), and Tanfidz (the application of moral consequences). The primary novelty of this model lies in its ability to transform literacy from a mere opening ritual into a profound process of character transformation. By bridging textual understanding with daily social reality, the LIR model ensures that disciplinary behavior is anchored in a student's inner consciousness rather than just administrative fear. This transformation is essential for shifting the student's mindset from being a passive adapter of school rules to becoming a proactive practitioner of integrity.

Ultimately, the successful internalization of discipline through Al-Qur'an literacy necessitates a comprehensive "whole school approach." It is highly recommended that schools move beyond the technicalities of reading fluency and allocate specific, high-quality time for reflective dialogues that explore the deeper meanings of the verses. This must be accompanied by a collective commitment from all school members including management and general subject teachers to implement synchronized monitoring. Such collaboration ensures that the discipline values cultivated through Al-Qur'an literacy are manifested consistently in daily interactions. By implementing the LIR Model systematically, vocational high schools can produce graduates who possess not only the technical competencies required by industry but also a robust work ethic and unwavering integrity rooted in strong spiritual foundations.

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