

Actualizing Islamic Values in Student Discipline Development through the *Taawun Istiqomah* Student Management Model

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Abstract

This study analyzes the development of student discipline at SMK Negeri 7 Surakarta by examining how the Vice Principal for Student Affairs operationalizes Islamic values in daily student management. Using a descriptive qualitative design, data were collected through interviews, document analysis, and observations of routine school activities. The analysis was conducted using the Miles and Huberman framework, which enabled the identification of patterns related to discipline formation and value-based leadership practices. The findings show that student discipline is developed through three interconnected mechanisms. The preventive mechanism is built through early communication with parents, rule dissemination, and routine activities such as marching drills and morning assemblies. The corrective mechanism focuses on proportional guidance, routine inspections, and reflective interventions rather than punitive sanctions. The curative mechanism supports students with recurring behavioral issues through counseling and gradual habit reconstruction. These mechanisms work through structured coordination among the Vice Principal, teachers, and parents, forming a discipline system grounded in the Islamic values of *taawun* (collaboration) and *istiqomah* (consistency). The study contributes to Islamic education management by proposing the *Taawun-Istiqomah* Student Management Model, which demonstrates how Islamic values can be embedded systematically into planning, implementation, coordination, and monitoring processes within school leadership.

Keywords: *Islamic educational management; student discipline; taawun; istiqomah; character development*

A. Introduction

Vocational High Schools (SMK) are required to prepare students with strong technical competence as well as discipline and character suitable for workplace demands. Recent studies emphasize that effective student development in SMKs increasingly relies on value-based management approaches that strengthen students' moral behavior, responsibility, and self-regulation (Dewi 2024; Habibulloh et al. 2024; Izzah et al. 2024; Zahiri 2025). In this context, Islamic character education has been shown to contribute to

students' religious awareness, discipline, and ethical conduct, particularly when systematically integrated into school governance and student management systems (Noer 2023). However, while the importance of Islamic values in shaping student behavior is frequently acknowledged, the mechanisms through which these values are translated into concrete managerial practices remain insufficiently theorized.

Existing literature primarily discusses Islamic educational leadership at the conceptual or principal level (Abdul Rais, Bambang, Ibrahim 2022; Amin 2024; Aminah and Ikramatoun 2024; Supriani 2025) and provides broader descriptions of Islamic character models without linking them to the specific managerial duties of student affairs in SMKs (Muslimah and Hayati 2023; Salamuddin et al. 2025; Suhartini 2023). Studies in vocational contexts have begun to address Islamic-based character education, yet they focus on program outcomes rather than explaining how Islamic values are embedded into the management cycle of planning, organizing, implementing, coordinating, and evaluating student behavior and character development (Fathurrochman et al. 2019). This indicates a methodological and conceptual gap: research has not yet clarified how Islamic principles operate within the daily managerial functions of the Vice Principal for Student Affairs, nor how these values shape disciplinary routines, decision-making structures, and coordinated behavioral interventions in vocational schools.

As a result, the literature still lacks a practical model that demonstrates how Islamic principles are systematically integrated into student management mechanisms within vocational institutions. Addressing this gap is particularly important in the context of vocational schools, where large student populations and diverse behavioral challenges demand structured, consistent, and value-based management systems. This gap is relevant to SMK Negeri 7 Surakarta, which manages more than 570 new students annually and has implemented various Islamic-based discipline and character initiatives. Although these programs indicate strong institutional commitment, the managerial strategies used by the Vice Principal for Student Affairs to embed Islamic values into student management processes have not been adequately documented or analyzed. Thus, the school provides an empirical setting to examine how value-based leadership operates at the middle-management level, specifically within the domain of student affairs – an area rarely highlighted in prior studies.

The present study addresses this gap by proposing and examining the *Ta'awun-Istiqomah* Student Management Model, which integrates Islamic principles into core management functions to support character-building and discipline. This model represents the study's primary novelty, offering a structured conceptualization of how Islamic values such as collaboration (*ta'awun*) and consistency (*istiqomah*) can be operationalized through managerial

functions rather than merely embedded in broad school culture or instructional activities.

Accordingly, this study aims to analyze how the Vice Principal for Student Affairs at SMK Negeri 7 Surakarta incorporates Islamic values into student management practices, identify the Islamic-based programs designed to strengthen student character and discipline, and examine the mechanisms through which Islamic principles are embedded in planning, implementation, coordination, and evaluation processes. By doing so, the research contributes theoretically by extending discussions of Islamic educational leadership into the domain of applied student management, and practically by offering a replicable framework for vocational schools seeking to implement value-based disciplinary systems. Moreover, the findings provide relevance beyond Indonesia, as they illustrate how Islamic principles may inform character development and student management in broader Muslim-majority educational settings.

B. Methods

This study used a descriptive qualitative design to understand how Islamic values are integrated into the student management practices of the Vice Principal for Student Affairs at SMK Negeri 7 Surakarta. The qualitative approach was selected because the research focused on managerial processes, daily routines, and value-based decision making that can only be captured through close engagement with natural settings. The Vice Principal for Student Affairs became the primary informant through purposive selection since this position plays a central role in planning, implementing, coordinating, and evaluating student discipline and character development. This choice of informant supports the intention of the study which is to explain how Islamic values such as *ta'awun* and *istiqomah* are applied within the management cycle.

Data were collected through in-depth interviews, document review, and direct observation. The interviews provided detailed explanations about discipline programs, character-building initiatives, and managerial strategies related to student affairs. School documents were examined to confirm the structure and implementation of these programs, while observations were conducted during routine school activities to see how Islamic values were practiced in daily operations. The combination of these three techniques ensured that the researcher captured both formal policy and real implementation in the field. The data analysis followed the framework of Miles and Huberman which includes reducing data, displaying data, and drawing conclusions. The researcher identified patterns related to preventive, corrective, and curative discipline, the distribution of managerial responsibilities, and the integration of Islamic values in student management. Credibility was strengthened through triangulation across interviews, documents, and observations.

C. Result and Discussion

1. Result

a. Parents Gathering Based on *Silaturahmi* and *Ta'awun*

Based on the interview findings, one of the key practices in implementing value-based discipline at SMKN 7 Surakarta is the Parent Gathering, held at the beginning of each academic year. This activity is not merely a formal meeting to deliver school information, but also a space to build emotional connection (*silaturahmi*) and mutual cooperation (*ta'awun*) between the school and parents in shaping students' character.

During the interview, the Vice Principal for Student Affairs explained that the primary purpose of the Parent Gathering is to ensure that parents fully understand school regulations, the discipline system, and the annual student activity program. With this approach, parental involvement is not limited to responding to student misconduct; instead, parents are positioned as active partners from the very beginning of the school year.

"At the beginning of every academic year, we conduct a Parent Gathering where parents are introduced to year-long programs tailored for each department". (Assistant Principal for Student Affairs, interview, October 20, 2025)

Illustrates that this activity is not merely a general school-wide meeting. Instead, it is intentionally adapted to the unique learning pathways of each vocational department. This structure enables the school to communicate expectations, learning frameworks, and disciplinary standards more clearly and contextually.

From an Islamic education perspective, the practice reflects the value of *at-ta'awun 'alal birri wat-taqwā* collaboration rooted in goodness and responsibility. In this relationship, parents continue their role as primary educators at home, while the school functions as a structured partner supporting moral and behavioral development within a formal setting.

Beyond its communicative function, the Parent Gathering serves as a preventive strategy before discipline-related interventions occur. When expectations are clarified early, disciplinary actions are less likely to be perceived as punitive or arbitrary. Instead, they are understood as part of a shared framework agreed upon by both the school and families, reducing potential misunderstandings or resistance when behavioral issues arise.

Viewed through the lens of school-home partnership theory, this approach aligns with proactive engagement rather than reaction-based discipline. Parents are positioned not as passive recipients of reports, but as active contributors to the early formation of behavioral norms. This aligns with

modern leadership practices in school management, emphasizing relational trust, transparency, and shared responsibility.

The consistency of conducting the Parent Gathering annually demonstrates commitment to building culture rather than temporary compliance. This steady rhythm reflects the Islamic concept of *istiqāmah*, or disciplined consistency, where values are reinforced through continuous, stable practice regardless of staff changes or administrative transitions. Therefore, the Parent Gathering can be understood as more than an administrative formality. It establishes a relational foundation for discipline built on communication, cooperation, and shared values. By integrating Islamic principles, parental involvement, and systematic school leadership, this model represents a collaborative and human centered approach to discipline one that prioritizes formation over punishment and partnership over authority.

b. Marching Order Program (PBB) and Discipline Formation

Based on the interview with the Assistant Principal for Student Affairs at SMKN 7 Surakarta, the marching drill training program (*Pelatihan Baris-Berbaris/PBB*) remains one of the school's strategic approaches to shaping student discipline and character. Although the program had been implemented in previous years, it was strengthened at the beginning of the current leadership period to ensure continuity, clearer implementation standards, and more consistent monitoring. This reinforcement reflects the school's commitment not only to maintaining discipline-oriented initiatives but also to improving accountability and sustainability within the character-building system.

PBB plays a meaningful role in instilling essential values such as obedience to instructions, focus, teamwork, and physical as well as mental resilience. Its repetitive and structured format allows students to internalize discipline through practice rather than theory. This aligns with character education perspectives emphasizing habituation where repeated, guided action becomes a long-term behavioral foundation rather than temporary compliance.

During the interview, the Assistant Principal emphasized the formative function of PBB, stating:

“This program teaches discipline, responsibility, and a sense of togetherness among students while strengthening their physical ability and concentration.” (Assistant Principal for Student Affairs, interview, October 20, 2025)

The implementation of PBB at SMKN 7 Surakarta is not limited to physical drills. It also serves as a medium for developing awareness of rules, respect for authority, and a sense of shared responsibility within the school community. Through structured movement, coordinated commands, and collective timing, students learn to position themselves within a system that requires cooperation and mutual respect. Beyond discipline, the program subtly cultivates soft skills

such as leadership, emotional control, and social solidarity skills increasingly viewed as essential in both academic settings and future professional contexts.

From an Islamic education perspective, marching drills can be linked to the values of *tathbiq al-nizham* (commitment to rules and order) and *tawadhu'* (humility and respect toward authority). Through these routines, students learn to follow structured instructions, recognize the importance of hierarchy, and internalize principles of discipline and order within a social environment. These values extend beyond the school setting, shaping students' readiness to act responsibly and uphold discipline in broader community life.

At the school, marching drills are not implemented as a standalone activity. Instead, they are integrated with other discipline programs such as uniform checks and the enforcement of daily school regulations. This integrated approach indicates that discipline is regarded not merely as a procedural obligation, but as a shared culture sustained through consistent practice. As a result, marching drills function as more than physical training; they serve as a medium for character formation, fostering obedience, cooperation, and accountability among students.

c. Attribute and Luggage Inspection

In addition to character development and marching drills, SMK Negeri 7 Surakarta enforces discipline through unannounced inspections of student uniforms and personal belongings. This initiative is part of the school's strategy to ensure consistent compliance with regulations, particularly those related to uniforms, grooming, and required student attributes.

The inspections are intentionally conducted without prior notice to evaluate the authenticity of students' discipline not only when teachers are watching, but also when students are expected to internalize rules and behave responsibly on their own. According to the Vice Principal for Student Affairs, these inspections have revealed various types of violations, ranging from incomplete uniforms to the possession of personal items considered inappropriate for the school environment, such as lipstick, mascara, and hair-straightening tools. As expressed during the interview:

“...the inspections help maintain order uniforms, hair, everything. During one session, the student affairs team collected an entire box of confiscated items, including lipstick, mascara, and hair tools.” (Assistant Principal for Student Affairs, interview, October 20, 2025)

From a student management perspective, this practice reflects a control-based discipline model, where enforcement relies on active monitoring, surprise inspections, and systematic follow-up. Rather than relying solely on rule dissemination, the school ensures consequences are applied consistently. Through this approach, students gradually learn that discipline is not merely a

response to external supervision, but a responsibility they must carry with integrity.

In addition, the school applies clear technical standards related to student appearance, including hair length for male students, which is regulated specifically using the 3-2-1 cm measurement guideline. Having measurable and structured standards helps prevent ambiguity and ensures students clearly understand what is expected of them. As a result, inspections are not only seen as a monitoring tool but also as an educational effort that teaches responsibility and respect for rules. The routine inspection of student uniforms and personal items reflects a proactive and systematic approach to student management. By combining rule socialization, unannounced checks, and clear technical standards, the school is able to foster discipline more effectively and sustainably. This program also highlights the importance of balancing enforcement with character education, so that discipline evolves beyond mere compliance and becomes a value students can internalize and carry into their daily lives.

d. Flag Ceremony Order and Citizenship-Based Islamic Values

Aside from marching drills and uniform inspections, discipline at SMK Negeri 7 Surakarta is also reinforced through routine activities such as the weekly flag ceremony and Monday assembly. These activities serve not only as symbolic national observances but also as continuous practice in discipline, responsibility, and rule compliance. Through their structured format, students learn to prepare themselves, follow instructions attentively, and act as part of a collective school community. In practice, when students violate uniform regulations or fail to maintain order during the ceremony, they receive corrective guidance by being placed at the front of the formation. This approach serves as a visible reminder rather than punishment, allowing both the student involved and their peers to recognize the consequences of noncompliance. As expressed during the interview:

“If a student is not orderly, we move them to the front so they can be seen.”
(Assistant Principal for Student Affairs, interview, October 20, 2025)

This method aligns with Islamic educational values, particularly the principle of *tazkir bil-’ibrah* learning through example and lived experience. Rather than focusing solely on verbal warnings or theoretical instruction, the school applies a form of experiential learning that highlights accountability and behavioral reflection. The message conveyed is clear: every action carries consequences, and discipline is not merely a rule, but a process of character formation grounded in self-awareness, consistency, and moral responsibility.

In addition, the flag ceremony fosters a sense of unity and shared identity among students. By gathering regularly and following the same procedures, students not only practice discipline but also participate in shaping a school culture that values structure and mutual respect. Although simple in form, this

routine has a psychological influence that encourages social awareness and supports the internalization of values essential for responsible citizenship. Therefore, the weekly flag ceremony and morning assembly at the school serve a purpose far beyond protocol. They function as meaningful spaces for cultivating discipline, respect, and a sense of social responsibility values that align with Islamic educational principles, where character is formed not only through instruction but also through lived experience.

e. Role of the Vice Principal through Islamic Management Functions

The role of the Assistant Principal for Student Affairs in fostering student discipline at SMKN 7 Surakarta appears both strategic and influential. Based on the interview data, the informant explained that the position was newly assigned in 2025, replacing the previous administrator. Although still in an adjustment phase, the approaches being developed already demonstrate a structured direction and a comprehensive commitment to strengthening student discipline.

“I started serving as the assistant principal for student affairs this year (2025), replacing the previous officer” (Assistant Principal for Student Affairs, interview, October 20, 2025)

When viewed through the lens of Islamic education management, the leadership role in this context can be mapped across four foundational management functions: planning, directing, organizing, and controlling. Each function reflects an effort to integrate policy, behavioral expectations, and value-based guidance into the daily school environment, positioning discipline not merely as compliance with rules, but as a continuous process of character development.

- 1) Planning. The planning function is reflected in the strategies used to maintain student discipline. Routine inspections are scheduled to ensure compliance with school rules regarding uniforms, hair standards, and personal belongings. In addition, the marching discipline program (*Pelatihan Baris-Berbaris*) is structured as a continuous character-building activity rather than a one-time enforcement. These efforts show that the Assistant Principal for Student Affairs works proactively with a structured plan, rather than responding to disciplinary issues on an ad-hoc basis.
- 2) Directing. Directing is demonstrated through consistent implementation of existing student programs. The Assistant Principal emphasizes that discipline initiatives are not newly introduced, but strengthened through improved supervision and follow-up. This reflects the principle of *istiqamah* maintaining firmness and consistency to achieve better outcomes over time.
- 3) Organizing. In terms of organizing, clear task distribution and procedures are established for each disciplinary activity. For instance, routine Monday inspections involve coordinated roles among school personnel, and

students who violate discipline are positioned at the front of the assembly as part of corrective measures. This structured approach ensures that discipline enforcement is implemented efficiently, orderly, and under systematic supervision.

- 4) **Controlling.** Controlling functions as a crucial component of Islamic educational management applied by the Vice Principal for Student Affairs. Monitoring is carried out continuously to ensure students comply with school regulations such as uniform standards, grooming rules, and behavioral expectations during school activities. This controlling practice is not intended merely as enforcement or punishment, but rather as a developmental effort to help students internalize discipline and responsibility. The principle of *murāqabah* continuous supervision grounded in awareness of accountability can be observed clearly through this approach. Through consistent monitoring, the Vice Principal ensures that disciplinary programs remain aligned with institutional goals and Islamic values.
- 5) **Integration of Islamic Management Values.** The role of the Vice Principal in student affairs reflects the integration of key principles in Islamic educational management: *tawjih* (direction), *tandhīm* (organization), and *murāqabah* (supervision). These functions demonstrate that leadership in student affairs extends beyond administrative execution; it involves guiding behavioral transformation through structured systems rooted in Islamic ethical teachings.

Despite the relatively recent appointment to the position, the Vice Principal has demonstrated a consistent and value-oriented leadership approach. The implementation of management principles emphasizes discipline, continuity, and collective responsibility reflecting a holistic strategy that aligns administrative duties with character building grounded in Islam.

f. Implementation of Islamic Values-Based

The discipline development process at SMKN 7 Surakarta reflects a structured and layered approach that can be described as a multilayered discipline system. Based on the interview with the Assistant Principal for Student Affairs, the implementation of discipline is carried out through three main phases: preventive, corrective, and curative.

- 1) **Preventive.** The preventive phase aims to minimize potential violations before they occur by fostering early awareness and shared responsibility. This stage is implemented through several key practices, including the dissemination of school regulations during the Parent Gathering, routine flag ceremonies, and marching drills (Pelatihan Baris-Berbaris). These activities are intended not only to communicate rules but also to establish habits that shape student character through consistency and repetition.

Routine marching drills and weekly ceremonies function as practical discipline training. Through these activities, students learn punctuality, obedience, respect, and orderliness values that align with the Islamic principle of *at-tarbiyah bil-muraqabah*, which emphasizes internal self-monitoring and conscious adherence to rules rather than mere compliance driven by authority. This preventive approach demonstrates that discipline is treated not only as regulation enforcement but also as a formative educational process involving the school, students, and parents as collaborative partners.

- 2) Corrective. The corrective stage is applied when disciplinary violations occur. In practice, this stage includes routine and sudden inspections, enforcement of proportional sanctions, and repositioning rule-breakers to the front row during assemblies as a form of public reminder rather than humiliation. These inspections are carried out to ensure compliance with school regulations, especially those related to grooming, uniforms, and personal belongings. For example, male students are expected to follow specific haircut standards commonly set at 3 cm, 2 cm, or 1 cm while uniform rules cover the use of caps, belts, and formal school attire. This stage is not intended merely as control or punishment, but as a learning process. It reflects the principle of *bil-mu'āqabah al-muta'addilah*, where consequences are proportional to the misconduct, while still taking into account context, intention, and individual conditions. The purpose is not to produce fear, but awareness.
- 3) Curative. The curative stage is implemented for more complex or repeated behavioral issues, such as bullying, repeated tardiness, or other significant misconduct. At this stage, students receive direct guidance from the student affairs division to help them reflect on their actions, understand the consequences, and rebuild positive habits. Here, discipline becomes more restorative than punitive. Students are treated not as offenders to be punished, but as individuals in need of direction. This approach positions discipline as a value-forming process, where Islamic principles guide both action and intention making the system not merely rule enforcement, but character development anchored in compassion, consistency, and accountability.
- 4) Synergy of a Layered Approach with Islamic Education. The discipline framework at SMKN 7 Surakarta reflects a meaningful integration of Islamic values into student development. The process operates through a continuous cycle consisting of preventive, corrective, and curative stages. Prevention aims to minimize the possibility of rule violations, correction focuses on guiding students toward better choices, and the curative stage helps them internalize lessons and rebuild responsible behavior. Rather

than treating discipline merely as a control mechanism, the school positions it as part of a character-building journey grounded in values. This approach balances guidance, accountability, and restoration aligning with holistic principles in Islamic education, where discipline is understood not only as compliance but as a pathway toward personal growth, responsibility, and moral integrity.

g. Islamic Character Formation Strategy

Character development at SMKN 7 Surakarta is carried out through a structured and continuous approach, combining multiple programs that reinforce one another to build student discipline and responsibility. As explained by the Vice Principal for Student Affairs, the strategy is not a stand-alone initiative but part of a broader character-education ecosystem that includes physical activities, school regulations, and parental engagement

One of the core components in the school's character-building strategy is the implementation of *Pelatihan Baris-Berbaris* (PBB), or marching drills. This program is not merely a physical routine but is designed to cultivate discipline, concentration, responsibility, cooperation, and resilience. Conducted regularly, PBB functions as a practical medium where students internalize rules through structured movement, coordination, and behavioral consistency.

Another strategy involves periodic uniform inspections, conducted without prior notice. These inspections focus on attributes such as proper school attire, haircut standards, and compliance with institutional dress regulations. The intent is not punishment, but the cultivation of awareness and accountability. Students found in violation are momentarily positioned at the front line not as humiliation, but as a reflective corrective measure that reinforces expectations and encourages behavioral adjustment. Furthermore, the orderly morning assembly and ceremony are also part of a character-building strategy. These activities instill the values of togetherness, order, and respect for school rules, while also accustoming students to a disciplined routine.

Character-building efforts also extend beyond the school environment by actively involving parents through an annual Parent Gathering. During this event, parents are introduced to the upcoming academic year's programs, including character-development initiatives, internship preparation (PKL), and discipline policies. This collaboration creates a stronger alignment between school expectations and family upbringing, ensuring that character formation continues consistently at home rather than being limited to school routines.

From the perspective of Islamic education, the character formation strategy at SMKN 7 Surakarta aligns with three core concepts of *tarbiyah*. The first is *ta'dib*, which emphasizes the cultivation of manners. This is reflected in the enforcement of uniform regulations, hair length requirements, and orderly formation, where discipline becomes a medium for instilling respect, self-control,

and appropriate behavior. The second component, *tadrib*, appears through structured activities such as marching drills and ceremonial procedures, in which students repeatedly practice discipline until it becomes intentional rather than forced. These activities serve not only as physical routines but also as training in responsibility, consistency, and obedience to rules. The third approach, *ta'wīn* or habituation, is embodied in ongoing routines such as attribute inspections, assemblies, weekly evaluations, and behavioral monitoring. Through repetition, students gradually internalize positive habits that shape their ethical awareness and personal identity.

These strategies demonstrate that character formation in the school is not merely regulatory but symbolic and systemic. Uniforms, line formations, rituals, and structured activities operate as behavioral cues that influence students' emotional awareness and sense of responsibility. In practice, discipline becomes a lived experience rather than a set of imposed instructions, allowing Islamic values such as respect, consistency, and accountability to develop as part of students' everyday behavior and school identity.

h. Parent-School Collaboration Based on *Ta'awun*

Beyond its internal student affairs programs, SMK Negeri 7 Surakarta actively cultivates collaboration with parents as part of a shared responsibility in shaping student discipline and character. This partnership extends beyond formal administrative communication; it functions as a cooperative framework designed to ensure alignment between school expectations and the guidance provided at home.

Interview results show that the school organizes a *Parent Gathering* at the beginning of each academic year as a key platform for building communication and collaboration with parents. This activity serves not only to introduce upcoming programs and expectations but also to strengthen emotional rapport between the school and families. Through this approach, parents gain a clearer understanding of the purpose, scope, and firm disciplinary standards applied within the school environment.

Through this initiative, communication between the school and parents has become more open, structured, and meaningful. Parents are no longer positioned merely as recipients of information; instead, they are engaged as partners who share responsibility in monitoring and guiding their children toward disciplined behavior. This shared involvement fosters alignment between school expectations and home practices, allowing students to experience a consistent model of guidance and behavioral reinforcement.

This collaborative approach reflects the Islamic value of *ta'awun*, where cooperation and mutual support are encouraged in the process of nurturing students to be disciplined, responsible, and morally grounded. The value of *musawah* is also evident, as the relationship between the school and parents is

built on equality and mutual respect both sides contribute as partners working toward the same educational goal. As a result, this partnership is not merely an additional component of the student affairs program but becomes a core part of the character-building strategy at SMKN 7 Surakarta. It highlights that the success of student discipline does not rely solely on school regulations or administrative procedures, but also on the active involvement of families as co-educators in the formation of students' behavior and values.

i. Student Management Model Based on *Ta'awun* and *Istiqomah*

Based on the interview findings with the Vice Principal for Student Affairs, the student management system at SMK Negeri 7 Surakarta reflects a collaborative, continuous, and consistent approach. Rather than relying solely on punitive or authoritative measures, the model integrates structured discipline, character formation, parental involvement, and routine monitoring by the student affairs team. This approach creates a supportive educational environment grounded in *ta'awun* (collaboration) and *istiqomah* (consistency), where student development progresses gradually through guided reinforcement and meaningful engagement.

One of the fundamental pillars of this management model is structural discipline. This is reflected in several practices led by the student affairs division, including random inspections aimed at regulating uniforms, hairstyles, and personal belongings. The intention behind these measures is not merely to enforce rules, but to cultivate a culture of consistency and accountability among students.

"When I first took this position, the very first program I introduced was about enforcing discipline. The aim was simple: helping students follow the school rules and understand why those rules matter." (Assistant Principal for Student Affairs, interview, October 20, 2025).

This perspective reflects a view of discipline not as punishment, but as a process of habit formation. Through consistent implementation of standard operating procedures, students are gradually guided toward self-awareness, responsibility, and respect for school norms.

Beyond formal regulations, character formation at SMK Negeri 7 Surakarta is also strengthened through structured physical activities—particularly *Pelatihan Baris-Berbaris* (PBB), or marching drills. This program functions not merely as physical exercise, but as a pedagogical tool designed to cultivate discipline, responsibility, focus, teamwork, and mutual respect among students. Other physical routines, such as the weekly flag ceremony, also reinforce consistency and behavioral discipline. These repeated practices reflect the principle of *istiqomah*, where character formation is carried out gradually and continuously rather than through one-time enforcement.

The student management model at SMKN 7 Surakarta emphasizes not only the relationship between the school and students but also active involvement from parents. One of the key initiatives is the Parent Gathering, an annual meeting held at the beginning of the school year. During this session, parents are introduced to the programs their children will participate in throughout the year, including major activities such as internships and final-year preparation for Grade 12 students. Engaging parents in this way strengthens *ta'awun* a spirit of mutual support between the school and families. This shared responsibility fosters a more consistent approach to student character building both at home and in the school environment.

The student affairs division conducts continuous monitoring of students' development, including aspects of discipline and social behavior. Issues that arise, such as late attendance, improper uniform use, or bullying, receive regular attention. Handling is carried out gradually and systematically, ensuring that students receive consistent and targeted guidance.

"As for student-related issues, they are more or less the same, including bullying, improper uniform usage, and late attendance. All of these have been gradually addressed, and they remain an ongoing responsibility for the student affairs division moving forward." (Assistant Principal for Student Affairs, interview, October 20, 2025).

From these practices, it is evident that the student management model at SMKN 7 integrates the values of *ta'awun* (collaboration) and *istiqomah* (consistency). *Ta'awun* is reflected in the cooperation among teachers, the student affairs division, students, and parents. Meanwhile, *istiqomah* is demonstrated through the consistent and repetitive implementation of regulations and character-building programs, allowing students' character to develop gradually and systematically. Accordingly, the school establishes an Islamic Discipline Ecosystem in which discipline, habituation, and character formation work in harmony to cultivate responsible, disciplined, and morally grounded students.

2. Discussion

Based on the interview with the Assistant Principal for Student Affairs, the student management system demonstrates a holistic, continuous, and collaborative pattern. One of the key aspects is structural discipline, which is implemented through Standard Operating Procedures (SOPs), sudden inspections, and regulated uniform policies. The findings indicate that disciplinary enforcement is not merely punitive but emphasizes consistent habit formation, enabling students to gradually internalize school rules. This aligns with educational management theories that highlight the importance of clear regulations and consistency in developing discipline (Fathurrochman et al. 2019). Compared to the study by Eka (2025), which found that disciplinary practices in vocational schools tend to be reactive and punishment-oriented, the approach

observed in this setting is preventive and educational, where the principle of *istiqomah* (consistency) plays a pivotal role in ensuring that students comply not merely out of fear of sanctions.

In addition to structural discipline, character formation through physical activities also serves as an important strategy. Marching drills and routine flag ceremonies not only train physical coordination but also foster discipline, responsibility, concentration, and solidarity among students. This approach supports character education literature emphasizing the role of physical engagement in shaping positive behavior (Rouf 2020). Compared to the study of Ahmad (2025), which focused more on theoretical and classroom-based character development, the findings in this context reflect a concrete and measurable implementation, where Islamic values such as *ta'awun* (cooperation) and *istiqomah* (consistency) serve as foundational principles in each character-building activity. Thus, physical activities are not merely ceremonial, but function as pedagogical tools for systematic and repetitive character formation.

Parental involvement through activities such as Parent Gathering and internship preparation counseling also emerges as a key component of the student management model. This aligns with the principle of *ta'awun*, in which cooperation among schools, students, and parents strengthens discipline and character development (Nasution 2025). In contrast to Idris (2024), who found that parental involvement tends to be sporadic, the implementation observed here emphasizes ongoing collaboration across grade levels, enabling consistent synergy between stakeholders. This demonstrates that multi-party collaboration is not a formal requirement, but an effective strategy for student development.

Continuous monitoring conducted by the student affairs office further strengthens the effectiveness of this model. Routine oversight of issues such as tardiness, uniform violations, and bullying represents a proactive rather than reactive approach, differing from previous studies in vocational contexts (Sahirjan 2025). Systematic monitoring enables timely intervention, improves program implementation, and provides empirical data for future evaluation and policy refinement.

The findings illustrate an Islamic Discipline Ecosystem that integrates structural discipline, character formation through physical activities, parental collaboration, and continuous monitoring. Compared with previous studies (Abdul 2022; Fitri 2025; Supriani 2025), this model is more integrative and value-based, operationalizing Islamic principles such as *ta'awun* and *istiqomah* not only as philosophical frameworks but as practical elements embedded in student management. The novelty of this study lies in the systematic incorporation of Islamic values, the use of physical activities as a medium for character development, and the application of continuous monitoring as part of holistic student management.

The implications of these findings suggest that effective student formation may not solely rely on formal rules or punishment, but on consistency, habitual practice, sustained collaboration with stakeholders, and structured monitoring. This model may serve as a reference for other vocational schools, especially those with large and diverse student populations, to strengthen discipline, character development, and parental engagement. Future research may include quantitative evaluations to measure model effectiveness, adaptations in other school contexts, and the incorporation of inclusivity indicators for students with special needs to broaden its practical applicability.

D. Conclusion

This study shows that student discipline at SMK Negeri 7 Surakarta is shaped through a structured combination of preventive, corrective, and curative mechanisms that operate consistently within daily school routines. Preventive efforts are built through early communication with parents, regular socialization of rules, and repeated character-building activities such as marching drills and morning assemblies. Corrective actions are carried out through proportionate guidance that emphasizes learning rather than punishment, while curative measures support students who repeatedly violate rules through reflective counseling and gradual behavioral adjustment. These processes are sustained through continuous coordination between the Vice Principal for Student Affairs, teachers, and parents, forming an environment where Islamic values become part of everyday decision making and disciplinary practice.

The findings contribute to the understanding of Islamic educational management by demonstrating how Islamic principles are translated into practical managerial functions in vocational schools. The study highlights that discipline and character formation are more effective when supported by collaborative relationships, routine monitoring, and consistent application of rules. The proposed *Taawun Istiqomah* Student Management Model represents the main contribution of this research because it explains how collaboration, consistency, and structured supervision can be integrated into planning, implementation, coordination, and evaluation within student affairs. This model extends previous discussions of Islamic leadership, which often remain conceptual, by showing how values can shape concrete managerial processes and institutional practices.

This research is limited to one vocational school and a relatively short period of observation, which restricts broader generalization. Future studies may examine the applicability of the *Taawun Istiqomah* model in different school contexts, extend the duration of data collection, and employ mixed methods or quantitative approaches to assess the effectiveness and long-term impact of value-based student management.

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