

## **Sharia Students' Perspectives on Qur'an Recitation and Its English Translation as A Disciplinary Measure for Tardiness**

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### **Abstract**

This study aims to explore the perspectives of Sharia Economic Law students on the practice of Qur'an recitation and its English translation as a disciplinary measure for classroom tardiness. The policy, implemented by an Islamic higher education institution, adopts an educational approach grounded in religious values to instill discipline while enhancing Qur'anic literacy and students' English proficiency. This research employed a qualitative approach with a case study design. Data were collected through in-depth interviews and observations involving students who had undergone the disciplinary action. The findings reveal that most students view the policy as a constructive form of guidance aligned with Sharia principles. They believe the practice contributes positively to improving discipline, strengthening spiritual awareness, and enhancing foreign language comprehension. However, some students expressed concerns regarding its psychological impact and questioned its effectiveness as a sanction. The study recommends periodic evaluations of the policy to ensure its implementation remains consistent with the principles of justice, Islamic values, and a humanistic educational approach.

Keywords: Sharia Students; Qur'an Recitation; English Translation; Disciplinary Measure; Tardiness

### **Introduction**

Discipline is a fundamental aspect of higher education as it plays a vital role in shaping students' character, integrity, and sense of responsibility (Muhayyang, M. (2020)). One common form of indiscipline found in academic environments is tardiness. Late attendance not only disrupts the learning process but also reflects a lack of awareness of academic responsibility (Siahaan & Tantu, 2022). Therefore, discipline enforcement is essential and should be carried out through educational approaches that uphold moral values (Saputri & Sumardi, n.d.)

Various strategies have been applied to address student tardiness, one of which is the implementation of educational punishments (Hafidzun Ni et al., n.d.). Unlike repressive approaches that focus on sanctions, educational punishment is designed to create a constructive deterrent without demeaning the dignity of the students (Husnur et al., 2017). This type of punishment encourages self-reflection and fosters positive behavioural changes (Sukanta, n.d.).

It also promotes the internalization of values by helping students understand the meaning behind rules and the importance of discipline in academic life.

In the context of Islamic education, Qur'an recitation as a form of educational punishment is considered relevant, as it addresses the cognitive, affective, and spiritual aspects of students (Bachtiyar, 2024). This activity not only corrects deviant behavior but also guides students back to the values of faith and Islamic ethics (Dedek & Karnedi, 2024). Thus, it goes beyond symbolic action and becomes a meaningful spiritual character-building process (Dalam Perpektif Al-Qur et al., 2024)

The implementation of Qur'an recitation along with its English translation as a disciplinary measure adds an academic dimension to a religious practice (Aliska, n.d.). This method not only instills discipline but also strengthens students' spiritual connection with the holy book while improving their foreign language proficiency (Shidiq, N., Haryanto, S., & Rohani, E. (2022), n.d.); (Dahlan et al., 2021). It aligns with Islamic character education principles that integrate ethics, worship, and knowledge. Moreover, Qur'an recitation has been shown to promote inner peace and positive behavior (Rafdi, 2021)

Interestingly, applying this policy in English classes merges religious values with foreign language learning, which is typically secular. Students are not only learning the structure of the language but are also encouraged to internalize spiritual values within their academic journey (Deri Wanto & Muhammad Idris, 2024). This practice serves as a subtle and contextual form of da'wah, as well as a means of discipline formation that emphasizes the value of time and knowledge (Jurnal & Ihsanudin, 2018)

Several studies have indicated that students respond positively to this approach, especially when it is linked to the strengthening of spiritual and moral values (Maria & Ahmad, 2025). However, few studies have specifically examined how students from the Sharia Economic Law Study Program perceive this policy. Considering their academic background, which is closely aligned with Islamic principles, it is important to explore their perspectives more deeply.

Based on this background, this study aims to explore the perspectives of students in the Sharia Economic Law Study Program on the practice of Qur'an recitation and its English translation as a disciplinary measure for tardiness in English class. The findings of this study are expected to contribute to the formulation of discipline development strategies based on religious values within Islamic higher education institutions.

## **Method**

### **Research Preparation**

The initial stage of the research began with the preparation of a research proposal, a review of relevant literature, and the development of research instruments in the form of an open-ended questionnaire and a semi-structured interview guide. The instruments were designed based on theoretical frameworks related to learning discipline, educational punishment, and religious approaches in higher education, and were adapted to the context of English language instruction in Islamic higher education institutions.

The developed instruments were then reviewed by two experts one in English education and one in Islamic education to obtain feedback on language clarity, the appropriateness of indicators, and content validity. Following revisions based on expert suggestions, the instruments were pilot-tested with several students outside the research participants to ensure the clarity and comprehensibility of the questions.

### **Scope and Research Object**

The scope of this research falls within the field of Islamic education and academic discipline enforcement in higher education settings. The object of this study is students' perceptions of the practice of reciting the Qur'an and its English translation as a form of disciplinary action for classroom tardiness. The primary focus of the research is students from the Syari'a Economic Law Study Program.

### **Research Participants**

The research participants were first-semester students of the Islamic Economic Law Study Program, Faculty of Sharia, Universitas Muhammadiyah Pringsewu, who were enrolled in the English course and had directly experienced the implementation of the policy requiring Qur'an reading as a punishment for tardiness.

A total of 30 students participated in this study. They were selected using purposive sampling based on the following criteria: (1) active students, (2) students who had attended the English course where the policy was applied, and (3) students who voluntarily agreed to participate in the study.

### **Data Collection Tools and Instruments**

Data were collected through an open-ended questionnaire and semi-structured interviews. The questionnaire was used to capture students' general perspectives, while interviews were conducted with six selected students to obtain more in-depth insights.

The research instruments were developed based on indicators covering perceptions of punishment, religious values, learning motivation, and its impact on students' discipline. The interviews were conducted flexibly using a set of guiding questions, allowing for richer data exploration in accordance with the participants' responses.

### **Research Site**

The study was conducted in one of the English classes of the Sharia Economic Law Study Program. This class was selected due to the implementation of the Qur'an recitation and English translation policy as a disciplinary measure for tardy students.

### **Research Variables**

Since this study adopts a qualitative approach, it does not involve quantitative variables such as independent and dependent variables. Instead, the focus is placed on exploring several core themes aligned with the study's objectives. These include students' perceptions of educational discipline in the form of Qur'an recitation and its English translation; the policy's impact on student discipline and spirituality; its effectiveness as a religious and pedagogical disciplinary strategy; and its influence on students' English language proficiency. This approach

enables the researcher to gain deeper insight into the experiences and perspectives of students concerning the implementation of this policy.

### **Data Analysis Technique**

The data were analysed using thematic analysis, which involved five stages: (1) transcribing interview data, (2) coding the data, (3) identifying major themes, (4) interpreting meanings, and (5) constructing a narrative of the findings. To ensure the validity of the data, triangulation of sources and techniques was applied, along with member checking and peer debriefing to enhance the reliability and credibility of the research findings.

## **Results and Discussion**

### **Research Findings**

This study involved 10 active students from the Sharia Economic Law Study Program who had either experienced or directly observed the implementation of a disciplinary policy requiring the recitation of the Qur'an and its English translation for students who arrived late to English class. Data were collected through semi-structured in-depth interviews and participatory observation conducted over a three-week period. Thematic analysis revealed four key themes, as outlined below:

#### **Student Acceptance of the Policy**

The majority of participants expressed positive views toward the policy. They did not perceive the Qur'anic recitation as an action but rather as a constructive practice that promotes both spiritual development and academic responsibility. Reciting the Qur'an along with its English translation was considered an act of worship that simultaneously offered learning value. Some students described the experience as a gentle yet effective opportunity for self-reflection. Nonetheless, two participants reported discomfort when reading aloud in English due to pronunciation difficulties. Despite this, they acknowledged that the experience encouraged them to improve both their punctuality and English skills.

#### **Reinforcement of Discipline and Spirituality**

Many participants stated that the policy increased their awareness of the importance of punctuality. The practice had a psychological impact that motivated students to avoid tardiness. In addition, the engagement with Qur'anic verses and their translations deepened their sense of spirituality. The activity was described as spiritually calming and helped foster a stronger commitment to personal religious routines. This suggests that the policy successfully integrates disciplinary action with spiritual reflection.

#### **Effectiveness as a Disciplinary Strategy**

The policy was regarded as more effective than conventional verbal reprimands or administrative penalties. As an educational disciplinary measure, it generated emotional and spiritual deterrents without inducing resistance. The approach was seen as contextually and culturally aligned with the values of Islamic higher education. It resonated particularly well with the students' affective domains and fostered behavioural change based on self-awareness rather

than external pressure. From the perspective of character education, the policy was perceived to promote voluntary and meaningful improvements in student behaviour.

### Enhancement of English Language Proficiency

Although not the primary objective, several participants reported that reading the English translation of the Qur'an increased their familiarity with religious terminology in English. This exposure was particularly beneficial in improving their contextual vocabulary and linguistic confidence. While some students noted ongoing challenges with pronunciation, the practice was seen as a meaningful and integrative learning activity that combined language acquisition with spiritual content. To summarize the themes identified in this study, the table below presents a concise overview of student perspectives.

Table 1. Thematic Summary of Student Perspectives on Qur'an Recitation as a Disciplinary Measure

Theme		Description
Student Acceptance		Perceived as constructive, spiritual, and educational; some discomfort noted with English recitation
Discipline and Spirituality		Improved punctuality and time awareness; promoted inner reflection and spiritual discipline
Effectiveness as a Disciplinary Tool		Viewed as more impactful than traditional punishments; aligned with Islamic educational values
English Improvement	Proficiency	Helped students learn religious vocabulary in English; boosted language confidence

### Discussion

The findings of this study underscore that the implementation of a disciplinary policy requiring students to recite the Qur'an and its English translation has a multifaceted impact on their academic and personal development. Beyond promoting punctuality, the policy fosters spiritual growth, enhances English language proficiency, and deepens students' connection to Islamic values. These outcomes align with a holistic approach to character education that integrates faith, discipline, and intellectual development within the context of Islamic higher education.

From a disciplinary perspective, students reported a stronger sense of responsibility regarding attendance. The spiritual aspect of the recitation served as an intrinsic motivator, indicating that disciplinary actions rooted in religious values can be more effective in cultivating self-awareness and accountability than traditional punitive approaches. Rather than relying on external enforcement, the policy encourages self-discipline grounded in personal conviction and ethical reflection. In terms of language learning, reciting the Qur'an along with its English

translation provided students with valuable exposure to religious vocabulary in a meaningful context. This practice supports contextual and integrative learning, bridging religious understanding with language acquisition. The policy thereby fosters interdisciplinary competence, combining spiritual engagement with linguistic development.

Although some students initially experienced discomfort particularly with pronunciation while reading aloud in English many viewed the experience as a growth opportunity. This challenge motivated them to improve their language skills, reinforcing the policy's value not only as a disciplinary tool but also as an educational intervention that contributes to personal and academic improvement. However, the success of such a policy depends significantly on its implementation. Educators must apply the policy with sensitivity and care, ensuring that students are not humiliated or psychologically burdened by the process. A supportive classroom environment, along with regular evaluation and feedback, is essential to uphold the policy's effectiveness and relevance over time.

In conclusion, this policy can be regarded as a religiously inspired, humanistic, and contextually appropriate strategy for student development. It not only instils discipline through spiritually resonant practices but also creates space for reflection, language learning, and character formation. As such, it holds considerable potential as an innovative and adaptable model for value-based disciplinary practices within Islamic higher education institutions.

## Conclusion

Based on the findings of this study involving students from the Sharia Economic Law Study Program, it can be concluded that the policy of requiring Qur'an recitation along with its English translation as a disciplinary measure for classroom tardiness is generally perceived positively by students. Rather than viewing it solely as a punitive measure, students regard it as an educational intervention that integrates religious values, reinforces academic discipline, and supports foreign language development.

The policy has proven effective in raising students' awareness of time management and encouraging more responsible behavior. It also promotes spiritual growth and fosters meaningful self-reflection. The use of English translation enhances students' religious vocabulary and boosts their confidence in using English, particularly in academic and religious contexts.

However, the success of this policy depends largely on its implementation. An empathetic approach and a supportive classroom environment are essential to ensure that it remains constructive and does not cause psych

hological distress. When applied thoughtfully, this policy offers strong potential as an innovative, value-based disciplinary model that aligns with the religious and educational character of Muhammadiyah higher education institutions.

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