

# The Role of Responsibility in Improving Mastery of Islamic Religious Education Material Moderated by Students' Disciplinary Behavior at the High School Level

Muhamad Fikri<sup>1</sup>, Abd. Madjid<sup>2</sup>

<sup>1</sup>Department of Islamic Education, Faculty of Islamic Studies, Universitas Muhammadiyah Yogyakarta, Indonesia, 55183

<sup>2</sup>Doctoral Program Of Islamic Educational Psychology Faculty Postgraduate, Universitas Muhammadiyah Yogyakarta, Indonesia, 55183

<sup>1</sup>[muhamad.fikri.fai23@mail.umy.ac.id](mailto:muhamad.fikri.fai23@mail.umy.ac.id), <sup>2</sup>[abdulmadjid@umy.ac.id](mailto:abdulmadjid@umy.ac.id)

---

## ARTICLE INFO

### Article History:

Received : 14-01-2026  
Revised : 17-04-2026  
Accepted : 19-04-2026  
Online : 23-04-2026

### Keywords:

*Responsibility;*  
*Disciplined Behavior;*  
*Mastery of Material (Islamic Education);*  
*Islamic Religious Education;*  
*Student Character.*



---

## ABSTRACT

This study aims to analyze the influence of responsibility on the mastery of Islamic Religious Education (PAI) material and to examine the role of disciplined behavior as a moderating variable in strengthening this relationship among high school students. This study uses a quantitative approach with a correlational design and explanatory survey method. The research was conducted through several stages, namely problem identification, literature review, variable determination and instrument adaptation, questionnaire distribution, data examination, outer model evaluation, inner model evaluation, and hypothesis testing. The research sample consisted of 56 high school students in the Yogyakarta region, selected using purposive sampling. Data were collected through an online questionnaire and analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM) with the help of SmartPLS 3. The research results show that discipline behavior has a positive and significant effect on the mastery of PAI material (0.503;  $t = 3.806$ ;  $p = 0.000$ ), while responsibility does not have a significant direct effect on the mastery of PAI material (0.171;  $t = 0.910$ ;  $p = 0.363$ ). Responsibility has a positive and significant effect on discipline behavior (0.715;  $t = 8.723$ ;  $p = 0.000$ ). Additionally, the interaction between responsibility and discipline behavior has a positive and significant effect on the mastery of PAI material (0.360;  $t = 3.678$ ;  $p = 0.000$ ), indicating that discipline behavior strengthens the influence of responsibility on students' mastery of PAI material. The research results show that disciplined behavior strengthens the relationship between responsibility and mastery of PAI material. This emphasizes that mastery of PAI material is not only determined by cognitive ability but also by the embodiment of responsibility in orderly and consistent learning behavior. PAI learning needs to emphasize the instillation of values and the formation of disciplined behavior.



This is an open access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license

---

## A. INTRODUCTION

Islamic Religious Education (PAI) at the secondary school level not only serves to convey religious knowledge but also to shape students' character so that Islamic values are internalized in their academic and social lives. In Islamic education, learning should not stop at the mastery of concepts alone. Rather, learning must be related to the development of manners, attitudes, and learning behaviors. Yunita et al. (2025) emphasize the importance of integrating knowledge and ethics in Islamic education, while Nihaya (2025) shows that Islamic Religious Education plays a strategic role in

strengthening students' character. Therefore, the learning of Islamic Religious Education must be understood as a process that integrates cognitive, moral, and behavioral dimensions.

Responsibility refers to the internal awareness of students to fulfill their learning obligations, complete assignments, and take responsibility for the learning process and its outcomes. This construct is very important in the teaching of Islamic Religious Education because religious education not only teaches what is right but also requires students to demonstrate appropriate attitudes in their learning practices. Muthrofin et al. (2025) emphasize that Islamic Religious Education is not only oriented toward the theoretical mastery of Islamic concepts but also toward the development of religious, moderate, ethical, and responsible attitudes in daily life. Thus, responsibility can be positioned as an internal character asset that supports students' learning success.

Unlike internal responsibilities, disciplined behavior is an operational manifestation of character in concrete learning actions, such as attending class orderly, following rules, managing time, and maintaining consistency in studying. Marwan et al. (2024) found that religious programs in schools contribute to the development of students' disciplined character. Nursobah et al. (2025) also emphasize that regular practice of religious activities influences the formation of students' character. Santika (2023) highlights that Islamic Religious Education teachers play an important role in character formation through educational functions, moral exemplification, and religious motivation.

In this study, mastery of Islamic Religious Education content is positioned as a learning outcome that is related not only to cognitive understanding but also to the process of internalizing values in learning. As stated by Irpan and Sain (2024), they emphasize that from the perspective of Islamic education, learning should not only be oriented toward knowledge mastery but also encompass the holistic development of moral, spiritual, and character formation of students. Therefore, responsibility in this study is understood as the internal drive of students to fulfill their learning obligations, while disciplined behavior is positioned as a concrete manifestation of that drive in regular and consistent study habits. Thus, mastery of Islamic Religious Education material is more likely to be achieved when students' sense of responsibility is reinforced by disciplined behavior throughout the learning process.

The research gap discussed in this study does not lie in the absence of research on character, discipline, or learning outcomes in Islamic Religious Education, but in the limited explanation of how these variables are connected within a single analytical model. Previous studies generally emphasize character strengthening through Islamic Religious Education, religious habituation, the role of Islamic Religious Education teachers, and the improvement of learning outcomes. Arif et al. (2024) show that studies on character education in Islamic education have largely focused on needs, types of character, and implementation models. The novelty of this research lies in testing a moderation model that positions disciplined behavior as a moderating factor in the influence of responsibility on the mastery of Islamic Religious Education material among high school students. This study aims to analyze the direct influence of responsibility on the mastery of Islamic Religious Education material and to examine the moderating role of students' disciplined behavior in this relationship.

## **B. METHODS**

This research uses a quantitative approach with a correlational design and explanatory survey method to analyze the relationship between responsibility, disciplinary behavior, and mastery of Islamic Religious Education (PAI) material among

high school students. The quantitative approach was chosen because this study aims to test the direct influence of responsibility on the mastery of PAI material and to examine the role of disciplinary behavior as a moderating variable in strengthening that relationship.

The population of this study consists of high school students in the Yogyakarta region. The research sample consists of 56 students. The sampling technique used is purposive sampling, which is the selection of samples based on specific criteria that align with the research objectives. The criteria for respondents in this study are high school students in the Yogyakarta region who participate in Islamic Religious Education classes and are willing to fill out the research questionnaire.

This study involves three variables: responsibility as the independent variable, mastery of Islamic Religious Education (PAI) material as the dependent variable, and disciplinary behavior as the moderating variable. The instrument for the responsibility variable was adapted from Suniawati (2021), the instrument for PAI material mastery was adapted from Fitriyana (2023), and the instrument for disciplinary behavior was adapted from Adimara (2023). All instruments were compiled in the form of questionnaires and distributed online to respondents via Google Form.

This research was conducted through several stages. The first stage is the identification of problems and a literature review related to responsibility, disciplinary behavior, and mastery of PAI material. The second stage is the determination of research variables and the adaptation of instruments based on previous studies. The third stage is data collection through the distribution of questionnaires to high school students in the Yogyakarta region. The fourth stage is data examination, which includes checking the completeness and consistency of respondents' answers before further analysis. The fifth stage is the analysis of the measurement model (outer model). The sixth stage is the analysis of the structural model (inner model). The seventh stage is hypothesis testing, including testing the moderating effect of disciplinary behavior on the relationship between responsibility and mastery of PAI material.

Data analysis in this study uses Partial Least Squares Structural Equation Modeling (PLS-SEM) with the help of SmartPLS 3 software. The evaluation of the outer model includes tests for convergent validity, discriminant validity, and construct reliability. Convergent validity is considered fulfilled if the loading factor value of each indicator is more than 0.70 and the Average Variance Extracted (AVE) value of each construct is more than 0.50 (Sarstedt et al., 2019). Discriminant validity is tested using the Fornell-Larcker criterion, cross-loading, and the Heterotrait-Monotrait Ratio (HTMT). The reliability of the construct is assessed using composite reliability with a minimum threshold of 0.70 (Ghozali & Latan, 2012)

After the measurement model meets the criteria, the analysis continues with the inner model. The evaluation of the inner model includes testing the path coefficient, R-square ( $R^2$ ), effect size ( $f^2$ ), predictive relevance ( $Q^2$ ), and Goodness of Fit test. Next, hypothesis testing is conducted through the bootstrapping procedure in SmartPLS 3. Because this study places disciplinary behavior as a moderating variable, the moderation test is conducted through the interaction effect between responsibility and disciplinary behavior on the mastery of PAI material.

### C. RESULT AND DISCUSSION

#### 1. Outer Model

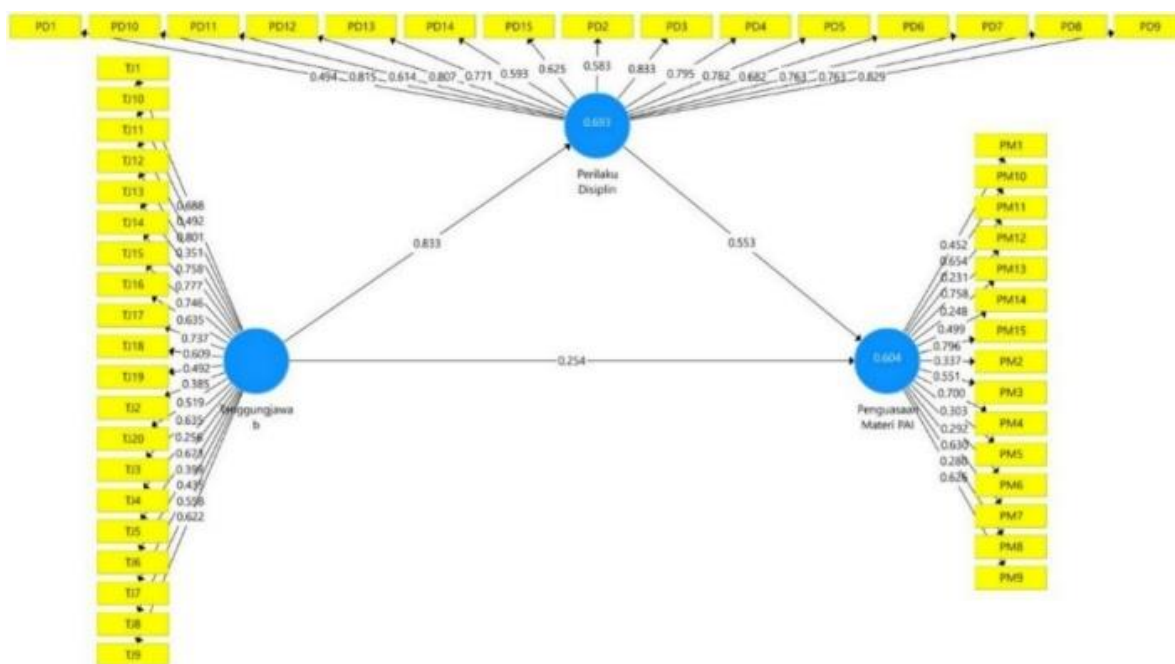


Figure 1. Outer Model

#### 1.1 Validity Test

A questionnaire can be considered valid through two testing stages: convergent validity test and discriminant validity test.

##### 1.1.1 Convergent Validity Test

Table 1. Loading Factor Values by Variable Level

Mastery of Islamic Education Material	Outer Loading	Disciplined Behavior	Outer Loading	Responsibility	Outer Loading
PM1	0,452	PD1	0,494	TJ1	0,688
PM10	0,654	PD10	0,815	TJ10	0,492
PM11	0,231	PD11	0,614	TJ11	0,801
PM12	0,758	PD12	0,807	TJ12	0,351
PM13	0,248	PD13	0,771	TJ13	0,758
PM14	0,499	PD14	0,593	TJ14	0,777
PM15	0,796	PD15	0,625	TJ15	0,746
PM2	0,337	PD2	0,583	TJ16	0,635
PM3	0,551	PD3	0,833	TJ17	0,737
PM4	0,700	PD4	0,795	TJ18	0,609
PM5	0,303	PD5	0,782	TJ19	0,492
PM6	0,292	PD6	0,682	TJ2	0,385
PM7	0,630	PD7	0,763	TJ20	0,519
PM8	0,280	PD8	0,763	TJ3	0,635
PM9	0,626	PD9	0,829	TJ4	0,256
				TJ5	0,673
				TJ6	0,399
				TJ7	0,435
				TJ8	0,558

Based on the data processing results of the variable-level validity test in Table 1 above, out of 50 indicators, 34 were found to be invalid, As for the invalid indicators, they will be removed from further data analysis processing because they do not meet the

requirements. The following are the final results of the convergent validity data analysis processing, viewed from the Average Variance Expected (AVE) values explained in the following table.

**Table 2.** AVE Values at the Variable Level

Variable	AVE
Mastery of Islamic Education Material	0,734
Disciplined Behavior	0,653
Responsibility	0,678

Based on the data in Table 2 above, it is known that the AVE value for each variable is  $> 0.5$ . The AVE value for each variable is already  $> 0.5$ , which means it meets the requirements for convergent validity testing. Therefore, it can be concluded that all variables in this study have met the requirements for convergent validity testing.

### 1.1.2 Discriminant Validity Test

The results of the discriminant validity test can be seen from the Fornell and Larcker Criterion values, Cross-loading values, and Heterotrait-Monotrait Ratio (HTMT) values for the statement items (Hair et al., 2019). The result of discriminant validity test can be seen in the table of Fornell and Larcker Criterion below:

**Table 3.** Fornell and Larcker Values at the Variable Level

	Mastery of Islamic Education Material	Disciplined Behavior	Responsibility
Mastery of Islamic Education Material	0,857		
Disciplined Behavior	0,626	0,808	
Responsibility	0,531	0,715	0,824

Based on the data in the table above, it can be seen that the correlation value of each variable to itself is greater compared to the correlation value of the variable to other variables. Therefore, it can be concluded that the variables in this study have met the discriminant validity test. In addition, to see the correlation values between variables, the discriminant validity test can be viewed from the cross-loading values. The cross-loading values for each variable item are explained in the following table:

**Table 4.** Cross-Loading Value at the Variable Level

	Mastery of Islamic Education Material	Disciplined Behavior	Responsibility
PD10	0,541	0,838	0,511
PD12	0,503	0,818	0,614
PD13	0,505	0,764	0,612
PD3	0,517	0,850	0,619
PD4	0,578	0,821	0,542
PD5	0,415	0,808	0,488
PD7	0,469	0,762	0,597
PD8	0,475	0,768	0,501
PD9	0,528	0,841	0,681
PM12	0,894	0,613	0,413
PM15	0,846	0,529	0,525
PM4	0,829	0,452	0,427
TJ11	0,375	0,614	0,856
TJ13	0,418	0,550	0,804
TJ14	0,454	0,569	0,779

TJ15	0,469	0,580	0,845
TJ17	0,464	0,627	0,832

Based on the data presented in Table 4 above, it can be seen that the correlation values for each variable dimension to the dimension of the variable itself have higher cross-loading values compared to the correlation values of the item to other variable dimensions. Therefore, it can be stated that each dimension of the variables used in this study has met the discriminant validity test. The final discriminant validity test is to examine the Heterotrait-Monotrait Ratio (HTMT) value. The Heterotrait-Monotrait Ratio (HTMT) value is met if the correlation between dimensions is < 0.90 (Hair et al., 2019). The results of the Heterotrait-Monotrait Ratio (HTMT) analysis are explained in the table below:

**Table 5.** HTMT Value at the Variable Level

	<b>Mastery of Islamic Education Material</b>	<b>Disciplined Behavior</b>	<b>Responsibility</b>
Mastery of Islamic Education Material			
Disciplined Behavior	0,706		
Responsibility	0,624	0,782	

Based on the data presented in Table 5 above, it can be seen that the Heterotrait-Monotrait Ratio (HTMT) value for each statement item is less than 0.90. This means that the validity level of the dimensions meets the requirements of the discriminant validity test. Therefore, it can be stated that each statement item used in this study has met the requirements of the discriminant validity test. So, based on the results of the convergent validity and discriminant validity tests above, each statement item used in this study has met the validity test requirements. Each indicator of each variable has met the convergent validity and discriminant validity test requirements. Therefore, the indicators for each variable can be declared suitable or valid, so the research data can be used to continue with the next data analysis.

### 1.1.3 Reliability Test

The variable can be considered reliable if it has a composite reliability value  $\geq 0.7$ . The results of the composite reliability values are explained in the table below.

**Table 6.** Composite Reliability Values

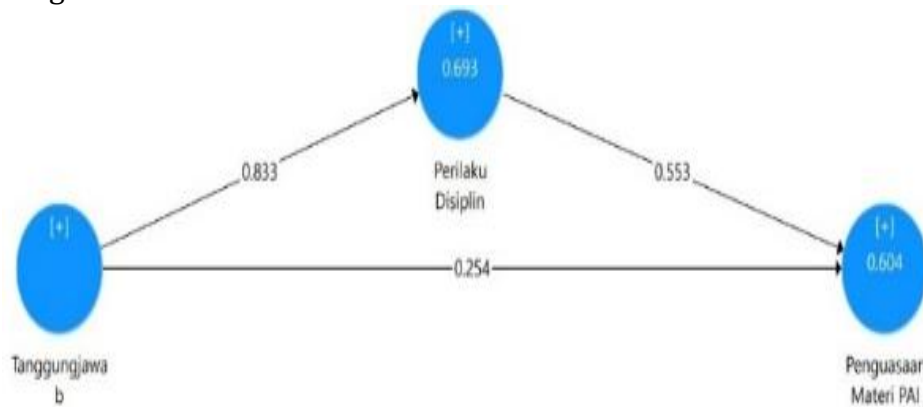
<b>Variable</b>	<b>Composite Reliability</b>
Mastery of Islamic Education Material	0,892
Disciplined Behavior	0,944
Responsibility	0,913

Based on the data processing results of the indicator-level composite reliability values in Table 6 above, it can be seen that each dimension has a composite reliability value of  $\geq 0.7$ . These results indicate that each variable has met the composite reliability test requirements, so it can be concluded that the three research variables can be considered reliable.

Based on the data processing results from the dimension-level validity and reliability tests above, it can be concluded that each dimension of each variable in this study has met the requirements for validity and reliability testing. Therefore, it can be said that every statement from every dimension of the variable is valid and reliable. Therefore, the research data can be used to proceed to the structural model (inner model) evaluation test analysis stage.

**2. Test the Inner Model**

The structural model (inner model) analysis tests in this study consist of 5 tests, including path coefficient test, R Square, F Square, Predictive Relevance ( $Q^2$ ), and model fit and goodness test. As for the results of the study's inner model analysis, they are explained in the figure below:



**Figure 2.** Inner model

**2.1 Goodness-of-Fit Test**

The Goodness of Fit test can be determined from the data processing results for the Standardized Root Mean Square Residual (SRMR) value and the Normal Fit Index (NFI) value. The data processing results for the Goodness of Fit test are explained in the fit summary table below:

**Table 7.** Fit Summary

	<b>Saturated Model</b>	<b>Estimated Model</b>
SRMR	0,079	0,079
NFI	0,693	0,693

Based on the data presented in Table 7 above, it was found that: the SRMR value is  $0.079 < 0.10$  (meeting the criteria), so the model can be considered a good fit. The model test, based on the NFI test value, in this study shows an NFI value of 0.693, so the research model can be considered a good fit and has a model-data fit or goodness of fit of 69.3%.

**2.2 Path Coefficient Test**

The path coefficient values are used to determine the structural equations of the model being tested. Here are the results of the inner model analysis test, based on the path coefficient values:

**Table 8.** Path Coefficient Values Between Variables

	<b>Original Sample (O)</b>
Disciplined Behavior -> Mastery of Islamic Education Material	0,503
Responsibility -> Mastery of Islamic Education Material	0,171
Responsibility -> Disciplined Behavior	0,715

Based on the data processing results of the path coefficient analysis as shown in Table 8, it can be seen that in the structural equation for the variable PAI Content Mastery, the path coefficient value for Disciplinary Behavior → PAI Content Mastery is 0.503. This value indicates a moderate positive influence. The path coefficient value for Responsibility → PAI Content Mastery is 0.171. This value indicates a positive but relatively weak influence. Therefore, the path coefficient value for Disciplinary Behavior > Responsibility, or in other words, the Disciplinary Behavior variable has the greatest influence on the PAI Content Mastery variable. Meanwhile, in the structural equation analysis for the Responsibility variable, the path coefficient value for Responsibility → PAI

Content Mastery is 0.171. The path coefficient value for the Responsibility → Disciplinary Behavior variable is 0.715. Therefore, the Responsibility variable has the largest coefficient value to the Disciplinary Behavior variable, or in other words, the Responsibility variable has the greatest influence in affecting high school students' Disciplinary Behavior.

### 2.3 R-Square Test

The results of the research data processing, the R-Square value obtained is as follows:

**Table 9.** R-Square (R<sup>2</sup>) Values

	<b>R Square</b>
Mastery of Islamic Education Material	0,405
Disciplined Behavior	0,511

Based on the calculation results for the R-Square value in Table 9, it was found that the pm variable has an R-Square value of 0.405. This indicates that the Responsibility variable and the Disciplinary Behavior variable influence the PAI Material Mastery variable by 40.5% (moderation), while the remaining 59.5% is influenced by other variables outside of this research model. Meanwhile, the R-Square value for the Disciplinary Behavior variable is 0.511. This indicates that the Responsibility variable influences the Disciplinary Behavior variable by 51.1% (moderation), while the remaining 48.9% is influenced by other variables outside of this research model.

### 2.4 F-Square Test

The F<sup>2</sup> value is used to indicate the magnitude of the influence of exogenous latent variables on endogenous latent variables in the structural model. According to Chin (1998), F<sup>2</sup> values are classified into weak (0.02), moderate (0.15), and strong (0.35) effects. The results of processing the F<sup>2</sup> value data from the study are explained in the table below:

**Table 10.** F Squared Value (F<sup>2</sup>)

	<b>Mastery of Islamic Education Material</b>	<b>Disciplined Behavior</b>	<b>Responsibility</b>
Mastery of Islamic Education Material			
Disciplined Behavior	<b>0,208</b>		
Responsibility	0,024	<b>1,047</b>	

Based on the data presented in Table 10 above, it is known that the F<sup>2</sup> value for the variable of disciplinary behavior → mastery of Islamic Religious Education material is 0.208, which means that the disciplinary behavior variable has a moderate influence. Meanwhile, the F<sup>2</sup> value for the variable of responsibility → mastery of Islamic Religious Education material is 0.024, which indicates that the responsibility variable has a weak influence on the mastery of Islamic Religious Education material. Furthermore, the F<sup>2</sup> value for the variable of responsibility → disciplinary behavior is 1.047, or has a strong influence.

### 2.5 Q-Square Test

The data processing results for the Q<sup>2</sup> value are explained in the following table:

**Table 11.** Q Square (Q<sup>2</sup>) Value

	<b>SSO</b>	<b>SSE</b>	<b>Q<sup>2</sup> (=1-SSE/SSO)</b>
Mastery of Islamic Education Material	168,000	123,679	0,264
Disciplined Behavior	504,000	343,251	0,319
Responsibility	280,000	280,000	

Based on the data analysis results presented in Table 11 above, it is found that the  $Q^2$  value for the PAI subject mastery variable is  $0.264 > 0$ , indicating that PAI subject mastery has good predictive relevance. Meanwhile, the  $Q^2$  value for the disciplinary behavior variable is  $0.319 > 0$ , meaning that the disciplinary behavior variable also has good predictive relevance.

## 2.6 Hypothesis Testing

The results of the hypothesis test in this study obtained data on the direct and moderation effects of the hypothesis test, as explained in the following table:

**Table 12.** Results of the hypothesis test for direct effects

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics ( O/STDEV )	P Values
Disciplined Behavior -> Mastery of Islamic Education Material	0,503	0,546	0,132	3,806	<b>0,000</b>
Responsibility-> Mastery of Islamic Education Material	0,171	0,140	0,187	0,910	<b>0,363</b>
Responsibility -> Disciplined Behavior	0,715	0,725	0,082	8,723	<b>0,000</b>

**Table 13.** Results of hypothesis testing for moderation effects

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics ( O/STDEV )	P Values
Responsibility X Disciplined Behavior -> Mastery of Islamic Education Material	0,360	0,393	0,098	3,678	<b>0,000</b>

## D. DISCUSSION

### 1. The Influence of Disciplinary Behavior on the Mastery of PAI Material

The test results show that disciplinary behavior has a positive and significant influence on the mastery of Islamic Religious Education (PAI) material, with a coefficient of 0.503, a t-statistic of 3.806, and a p-value of 0.000 ( $< 0.05$ ). These findings indicate that students' success in mastering Islamic Religious Education material is not only determined by cognitive ability but also by the regularity of learning behavior demonstrated during the learning process. In the context of education, disciplined behavior is reflected in adherence to rules, punctuality, consistency in following lessons, and diligence in completing academic tasks. Such behavior creates a more orderly learning environment and supports a more optimal understanding of the material.

In Islamic Religious Education, discipline is not only understood as formal compliance with school regulations but also as the students' readiness to engage in the learning process sincerely, orderly, and continuously. Students who exhibit disciplined behavior tend to be more capable of maintaining focus, consistently following the learning stages, and utilizing study time more effectively. On that basis, disciplined behavior can be understood as a form of learning behavior that supports the mastery of Islamic Religious Education material. This view aligns with Jafar (2025), who emphasizes the importance of student motivation and engagement in PAI learning. Akbar and Arifin (2026) also

demonstrate that adaptive management of Islamic Religious Education learning can create a more supportive learning environment, while Shanti and Shohib (2026) highlight the role of Islamic Religious Education teachers in character formation thru exemplary behavior and guidance.

These findings show that the learning outcomes of Islamic Religious Education are closely related to the quality of behavior accompanying the learning process. Islamic Religious Education not only emphasizes the mastery of religious concepts but also the formation of habits that align with Islamic values. In that framework, disciplined behavior occupies an important position because it helps students undergo the learning process in a more directed manner. Islamic Religious Education teachers need to pay attention to fostering orderly, consistent, and earnest study habits so that mastery of the material can develop better.

## **2. The Influence of Responsibility on the Mastery of Islamic Religious Education Material**

The analysis results show that responsibility does not have a significant effect on the mastery of Islamic Religious Education material, with a coefficient value of 0.171, a t-statistic of 0.910, and a p-value of 0.363 ( $> 0.05$ ). This finding indicates that responsibility, although important as a personal and moral disposition, does not automatically contribute to the improvement of academic achievement. In Islamic Religious Education, responsibility can be understood as students' awareness of their obligation to learn, their willingness to engage in the learning process, and their readiness to fulfill their roles as learners. However, this internal awareness is not always sufficient to produce a significant improvement in material mastery.

These results indicate that the relationship between character and academic achievement is not straightforward. Students may have a high level of responsibility at the attitude level, but this condition does not necessarily accompany study practices that truly support mastery of the material, such as reviewing lessons regularly, completing assignments consistently, managing study time well, and maintaining focus during learning. In this study, responsibility appears to play a more foundational role in learning attitudes rather than as a factor that directly enhances cognitive achievement.

This interpretation is in line with Dewi et al. (2020), who show that religious character is composed of several interrelated dimensions that cannot be understood separately. Badri and Malik (2024) also show that the values of Islamic education will have a greater impact on academic achievement if they are truly integrated into the learning process. This shows that responsibility still holds an important position in Islamic Religious Education, but its influence on mastery of the material is more likely to emerge when that value is manifested in real and consistent learning behavior.

## **3. The Influence of Responsibility on Disciplinary Behavior**

The test results show that responsibility has a positive and significant influence on disciplinary behavior, with a coefficient of 0.715, a t-statistic of 8.723, and a p-value of 0.000 ( $< 0.05$ ). The results indicate that students who have a stronger awareness of their learning obligations tend to exhibit more orderly, consistent, and rule-abiding behavior during the learning process. In this case, responsibility does not stop at the realm of inner attitudes, but encourages students to manifest it in observable actions.

These findings help clarify the positions of the two variables in the research. Responsibility can be understood as an internal disposition, while disciplined behavior is an external manifestation that appears in daily learning routines. Students who have a sense of responsibility tend to be more prepared to arrive on time, follow classroom rules, complete assignments, and maintain consistency in their studies. From this, it can be

understood that although responsibility does not directly enhance mastery of the material, this variable still plays a role in shaping behavioral conditions that support learning effectiveness.

This understanding is in line with Fauzannur (2025), who emphasizes that discipline and responsibility are important elements in character education based on Islamic Education. Komalasari and Yakubu (2023) also show that Islamic Religious Education plays a role in strengthening students' character, which is reflected in their mindset and behavior, while Khaidir and Suud (2020) emphasize that character formation thru Islamic values will be stronger if built thru attitudes, habits, and learning experiences. Based on that, responsibility and discipline are more appropriately understood as two interconnected elements that support the quality of the students' learning process.

#### **4. The Moderating Effect of Discipline Behavior on the Relationship between Responsibility and Mastery of PAI Material**

The Moderating Effect of Discipline Behavior on the relationship between Responsibility and Mastery of Islamic Religious Education (PAI) material, with a coefficient value of 0.360, a t-statistic of 3.678, and a p-value of 0.000 ( $< 0.05$ ). These findings indicate that disciplined behavior strengthens the contribution of responsibility to students' mastery of the material. In other words, the influence of responsibility on material mastery does not appear directly but becomes stronger when accompanied by disciplined behavior.

This section is one of the important findings in the research because it shows that responsibility alone is not enough to improve mastery of the material if it only stops at the level of awareness. Students can understand that they have an obligation to learn, but without regular and consistent study habits, that awareness may not necessarily lead to tangible academic impact. In this model, disciplined behavior can be understood as a condition that allows responsibility to manifest in the learning process. The main determinant is not merely the presence or absence of a sense of responsibility, but whether that sense is manifested in punctuality, diligence, consistency, and active engagement with the learning material.

This interpretation aligns with Sholeh et al. (2024) who emphasize the importance of motivation and engagement in PAI learning. Taufik (2020) underscores the strategic role of Islamic Religious Education in strengthening students' character. If read in its entirety, the results of this study indicate that responsibility will have a more significant impact on mastery of the material when supported by consistent disciplined behavior.

These findings are important for Islamic Religious Education because teachers cannot simply instill the value of responsibility at the normative level. Students need to be assisted so that these values develop into real learning habits. Clear study routines, regular task schedules, reflective monitoring, classroom discipline enforcement, and continuous feedback can be used to bridge values and actions. Thru these methods, Islamic Religious Education learning does not stop at instilling moral values, but also shapes learning behaviors that support mastery of the material.

the results of this study indicate that mastery of PAI material is not only related to students' ability to understand the material but also to the character reflected in their learning behavior. Responsibility appears to play a role as the foundation of learning attitudes, but its influence on mastery of the material becomes stronger when supported by consistent disciplined behavior. These findings show that in PAI learning, character formation should not stop at instilling values but should be followed by habits that encourage orderliness, seriousness, and consistency in learning. Thus, PAI learning will be more effective if teachers not only emphasize understanding the material but also build

learning habits that allow the values of responsibility and discipline to be genuinely present in the students' learning process.

## E. CONCLUSION AND SUGGESTIONS

This study shows that disciplined behavior has a positive and significant impact on the mastery of Islamic Religious Education (PAI) material, while responsibility does not have a significant direct impact. However, responsibility has a positive and significant effect on disciplined behavior, and disciplined behavior has been proven to strengthen the relationship between responsibility and the mastery of Islamic Religious Education material. These results indicate that mastery of Islamic Religious Education (PAI) material is not only determined by cognitive abilities but also by the embodiment of the value of responsibility in orderly and consistent learning behavior. Islamic Religious Education should not only focus on instilling the value of responsibility but also on forming disciplined behavior thru structured and continuous learning habits. Subsequent research is recommended to involve a broader range of respondents and to consider other variables that may affect the mastery of Islamic Religious Education material.

Based on these findings, it is recommended that future research involve a larger number of respondents and a broader geographical scope to obtain a more representative picture of the relationship between responsibility, disciplined behavior, and mastery of PAI material. Additionally, subsequent research could consider other variables that may also influence mastery of the material, such as learning motivation, family support, school environment, or teacher's teaching strategies. The use of a mixed methods approach can also be considered so that the relationships between variables are understood not only from quantitative results but also from the experiences and real conditions faced by students in the PAI learning process.

## REFERENCES

- Adimara, D. R. (2023). *The Effectiveness of Behavioral Counseling Using Self-Management Techniques in Improving Students' Study Discipline at Singaraja State Vocational High School 2*. Universitas Pendidikan Ganesha.
- Akbar, M. A., & Arifin, S. (2026). Adaptive Strategies of Islamic Education (PAI) Teachers toward Digital-Based Islamic Education Policies: A Case Study at SMAN 1 Selong. *ISLAMIKA*, 8(1), 180–215. <https://doi.org/10.36088/islamika.v8i1.6020>
- Arif, M., Chapakiya, S., & Dewi, A. Y. (2024). Character Education in Indonesia Islamic Elementary Schools: A Systematic Literature Review (2014-2024). *J-PAI: Jurnal Pendidikan Agama Islam*, 11(1). 10.18860/jpai.v11i1.29301
- Badri, L. S., & Malik, A. A. (2024). Implementation of Islamic education values in building students' religious character through an affective approach based on the Qur'an. *Jurnal Pendidikan Agama Islam*, 21(1), 217–233. <https://doi.org/10.14421/jpai.v21i1.7260>
- Chin, W. W. (1998). The partial least squares approach to structural equation modeling. In *Modern methods for business research* (pp. 295–336). Psychology Press.
- Dewi, S. S., Sutrisno, S., & Madjid, A. (2020). The Interconnectedness Of Religiosity And Teachers'efficacy In The Character Education In Indonesian Islamic Integrated School. *European Journal of Social Sciences Studies*, 5(3). 10.46827/ejsss.v5i3.877
- Fauzannur, F. (2025). The Role of Islamic Religious Education Teachers in Developing Students' Discipline Character: A Qualitative Study. *Journal La Edusci*, 6(5), 1040–1052. <https://doi.org/10.37899/journallaedusci.v6i5.2755>
- Fitriyana. (2023). *The Effect of Islamic Religious Education and Character Education on Student Behavior at State Elementary School 4 Metro Timur*. Institut Agama Islam Negeri (Iain) Metro.
- Ghozali, I., & Latan, H. (2012). Partial least square: Konsep, teknik dan aplikasi SmartPLS 2.0 M3. *Semarang: Badan Penerbit Universitas Diponegoro*, 115–126.

- Hair, J. F., Risher, J. J., Sarstedt, M., & Ringle, C. M. (2019). When to use and how to report the results of PLS-SEM. *European Business Review*, 31(1), 2–24. <https://doi.org/10.1108/EBR-11-2018-0203>
- Irpan, I., & Sain, Z. H. (2024). The crucial role of Islamic religious education in shaping children's character: Psychological and spiritual review. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 16(1), 383–392. <https://doi.org/10.37680/qalamuna.v16i1.4902>
- Jafar, I. (2025). Creative Strategies of Teachers in Teaching PAI and Their Implications on Students' Learning Interest. *International Journal of Islamic Education Studies*, 1(2), 99–110. <https://doi.org/10.64084/ijies.v1i2.94%0A>
- Khaidir, E., & Suud, F. M. (2020). Islamic education in forming students' characters at as-shofa Islamic High School, pekanbaru Riau. *International Journal of Islamic Educational Psychology*, 1(1), 50–63. <https://doi.org/10.18196/ijiep.1105>
- Komalasari, M., & Yakubu, A. B. (2023). Implementation of student character formation through Islamic religious education. *At-Tadzkir: Islamic Education Journal*, 2(1), 52–64. <https://doi.org/10.59373/attadzkir.v2i1.16>
- Marwan, W., Arif, M., & Mantau, B. A. K. (2024). The Effectiveness of Religious Programs in Strengthening the Disciplinary Character of Students at Al-Islah Integrated MTs in Gorontalo City. *Journal of Asian Multicultural Research for Educational Study*, 5(1), 39–46. <http://doi.org/10.47616/jamres.v5i1.508>
- Muthrofin, K., Ikmal, H., & Wahyudi, W. E. (2025). The implementation of Islamic religious education (PAI) in shaping the profile of Rahmatan lil alamin students in a madrasah. *EDUCATIO: Journal of Education*, 9(1), 124–136.
- Nihaya, M. (2025). Strengthening Character through Islamic Religious Education. *Tarbawi*, 10(01), 96–108. <https://doi.org/10.26618/jtw.v10i01.17863>
- Nursobah, A., Arjuna, A., Ulhaq, M. M., & Ariska, M. (2025). Integrative Model of Religious Habituation in Building Students Religious Character. *Fitrah: Journal of Islamic Education*, 6(2), 310–325. <https://doi.org/10.53802/fitrah.v6i2.1142>
- Santika, F. (2023). The Role of Islamic Religious Education (PAI) Teachers in Shaping the Religious Character of Students. *Akhlaqul Karimah: Jurnal Pendidikan Agama Islam*, 2(2), 81–93. <https://doi.org/10.58353/jak.v2i2.135>
- Sarstedt, M., Hair Jr, J. F., Cheah, J.-H., Becker, J.-M., & Ringle, C. M. (2019). How to specify, estimate, and validate higher-order constructs in PLS-SEM. *Australasian Marketing Journal*, 27(3), 197–211. <https://doi.org/10.1016/j.ausmj.2019.05.003>
- Shanti, M. F., & Shohib, M. W. (2026). The Role of Islamic Education Teachers as Role Models in Character Building for Students at SMP Negeri 1 Kunduran. *Journal of Educational Sciences*, 10(1), 519–529. <https://doi.org/10.31258/jes.10.1.p.519-529>
- Sholeh, M. I., Haris, M., Shobirin, M. S., Wahrudin, B., Muzakki, H., Ismail, T., & Ali, H. (2024). The role of teachers in increasing students' learning motivation in Islamic religious education. *Jurnal Pendidikan Agama Islam*, 21(2), 421–441. <https://doi.org/10.14421/jpai.v21i2.8846>
- Suniawati, N. W. A. (2021). *Development of an Instrument to Measure Responsibility in Students at SMP Negeri 1 Kuta*. Universitas Pendidikan Ganesha.
- Taufik, M. (2020). Strategic role of Islamic religious education in strengthening character education in the era of industrial revolution 4.0. *Jurnal Ilmiah Islam Futura*, 20(1), 86–104. [10.22373/jiif.v20i1.5797](https://doi.org/10.22373/jiif.v20i1.5797)
- Yunita, I., Saidah, A., & Fahmi, M. (2025). The imperative of integrating knowledge and adab in reconstructing Islamic education in the digital era: A study of Al-Attas's thought. *J-PAI: Jurnal Pendidikan Agama Islam*, 11(2). <https://doi.org/10.18860/jpai.v11i2.32660>