

Development of Discipline Character to Increase the Performing Dawn Prayer Together for Students

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Abstract

The goal of this study was to find out how to develop a disciplined character in Islamic boarding schools in order to increase congregational Fajr prayer activities for Class 7 A Santri at Harsallakum Al-Qur'an Islamic Boarding School in Bengkulu City. This is a qualitative research instrument in which the researcher becomes the instrument. Researchers go directly to the field to collect actual data from schools or the community during the data collection process. According to the findings of the study, 1) the character development of discipline at the Harsallakum Islamic Boarding School in Bengkulu City to increase the performing dawn prayer together for 7th-grade students A is carried out through uswah hasanah, habituation, and creating a conducive environment, and 2) the santri's unchangeable habit is the inhibiting factor in fostering disciplined character. While the supporting factor is to impose a court or applicable punishment, the santri will perform the dawn prayer even if they are forced to do so.

Keywords: discipline character; performing dawn prayer; students

A. Introduction

In Islamic teachings, humans are required to carry out Islamic sharia-regulated worship properly and correctly; Islam has organized everything from the smallest to the most important affairs. As a result, there is a need for coaching in Islamic boarding schools, because students have the most obligations and responsibilities, as well as the most important mandate that must be carried out in Islamic boarding schools, one of which is a discipline in performing dawn prayers in congregation. Prayer is one of the pillars of Islam that comes second after Muslims declare that there is no god but Allah and testify that the prophet Muhammad is the messenger of Allah. Furthermore, the command to pray is strongly advised to be done in the congregation, because praying in the congregation has many advantages over praying alone. Prayer in congregation, aside from having a great reward, can also unite Muslims into a stronger unit, with all Muslims appearing more peaceful and harmonious in the congregation.

Education is a tip in applying scientific and technological principles to the formation of a complete human being, a process of human interaction marked by a balance between the sovereignty of students and the authority of educators, efforts to prepare students to face an environment undergoing greater change, education also improves the quality of personal and social life in the community (Salahudin and Alkrienciehie, 2013).

Schools serve as a venue for the government to provide useful and beneficial national education to the community. This requires schools to create rules to regulate the course of education so that it runs in accordance with the goals to be achieved. Schools make rules because they are responsible for ensuring the continuity of the process and the success of students' education.

Teachers must be able to foster student discipline, particularly self-discipline, for education to be successful. Educators must assist students in developing behavioral patterns, increasing awareness of their behavior, and implementing rules as a tool to enforce discipline (Mulyasa, 2011). Tu'u (in Widi et al., 2017) stated that school discipline planning and implementation will have an impact on keeping students in their duties and helping students behave and behave responsibly and in accordance with the applicable discipline at school, guidance and direction and encourage students to behave, prevent and suppress and correct wrong behavior, and seek good relations between students.

Character education is an educational system that instills in students character values such as knowledge, individual awareness, determination, and the willingness and action to carry out good values towards God Almighty, oneself, fellow humans, the environment, and the nation, in order to produce students of noble character (Raharjo, 2010). In Indonesia, character education is one type of quality education service (Marzuki, Murdiono and Samsuri, 2010). However, the character values that exist in students are still not optimal, as evidenced by the number of students who like to procrastinate, arrive late to school, and do not wear a complete uniform as required by school rules (Rohmah, Hidayat, and Nulhakim, 2020).

Discipline is one of the character values that must be developed; the character of discipline is very important for humans in order for other positive characters to emerge; the importance of strengthening the character of discipline stems from the fact that many deviant behaviors are now being carried out by students (Sobri et. al., 2019).

According to Mr. Achmad Rifqi, discipline habituation for students is very important. Discipline habituation for students is carried out so that every activity at school can be carried out on a regular basis. Students will become accustomed to doing things well, in learning activities and other activities in the school environment, as well as minimizing student activities that are not beneficial (Rohmah, Hidayat and Nulhakim, 2020).

People who are disciplined will feel anxious and have betrayed themselves if they make mistakes, no matter how minor. Discipline in everyday life necessitates coaching and habituation; without coaching and habituation, it is difficult to discipline someone.

A good teaching and learning process will almost always result in good learning outcomes. Because learning is a complex internal process, the quality of teachers is measured not only by the depth and breadth of their knowledge, but also by their ability to enlighten students' minds

so that they can better understand and master the knowledge they learn. A qualified teacher is unquestionably skilled at teaching methods or methods of teaching that are both effective and efficient. According to Ridwan Affandi (in Safe'i, 2017), the teacher has a large influence on the quality of students (level of understanding and knowledge).

Character is a relatively stable personal trait in an individual that serves as the foundation for the manifestation of behavior in accordance with high standards of values and norms. good, honest, responsible, respectful of others' rights, hard work, and so on (Halimah, Hidayatullah, and Luthfi, 2019).

Discipline is a strict order with a strong sense of discipline. Discipline is a state of order in which members of a system are content to follow the existing rules. Fostering student discipline is the responsibility of all teachers, including Islamic religious education teachers, not just the principal, deputy head of student affairs, and BK teachers. The coaching in question is not only about worship procedures, but also about worship discipline. If they maintain their discipline, Santri will increase their competition.

Islam, the most perfect religion revealed by Allah SWT to the Prophet Muhammad SAW to be conveyed to all mankind on this earth, has given its followers many teachings. According to Islamic teachings, humans are required to perform Islamic sharia-regulated worship properly and correctly.

The character of discipline is a very important value possessed by humans in order for other good character values to emerge later. The importance of strengthening the character values of discipline values is based on the fact that in this era there are many deviant behaviors that are contrary to disciplinary norms, such as not performing the dawn prayer (Sadiah, 2010; Abdurrahman, 2016).

Haryanto (in Fakhrian, 2018) stated that prayer is a means of forming a disciplined, time-observed, hardworking personality, which forms a "Allahu Akbar" person, implying that disciplined, time-obedient, and hardworking individuals will be formed by being disciplined in praying.

Congregational prayer is very important in Islam. Congregational prayer has a positive influence on children in terms of shaping the character of discipline. Congregational prayer has many educational values that are extremely beneficial. As a result, congregational prayers performed on a daily basis, particularly in a family setting, will have a positive impact on children. Many lessons can be drawn from congregational prayers that can influence children's religious behavior.

B. Method

This is a qualitative research instrument in which the researcher becomes the instrument, so the researcher must have theory and broad insight in order to ask questions, analyze, take pictures, and construct the social situation under study to be clearer and more meaningful. The research method is used to collect data and to achieve the research objectives (Sugiyono, 2012).

The study was conducted at the Al-Qur'an Islamic Boarding School Harsallakum in Bengkulu City. The researcher used the snowball sampling technique to determine the object of research. Where the sampling technique is based on data sources, it grows in size over time. This is done because a number of data sources have not provided satisfactory data, so look for other people who can be used as data sources (Sugiyono, 2015).

During the data collection process, researchers go directly to the field to collect actual data from schools or the community. Data collection methods included observation, interviews, and documentation (Sugiyono, 2018). In qualitative research, the data validity test is triangulation, which includes source triangulation, technical triangulation, and time triangulation (Sugiyono, 2014). The descriptive qualitative data analysis technique used in this study is exposure and description, with a description of the research results obtained by researchers in the form of data reduction, data presentation, and conclusion drawing/verification.

C. Results and Discussion

The development of a disciplined character in Islamic boarding schools in order to increase the activity of congregational dawn prayers for students in grade 7 A at Al-Qur'an Islamic Boarding School Harsallakum, Bengkulu City.

1. The implementation of morning congregational prayer for class 7 A students at Al-Qur'an Islamic Boarding School Harsallakum in Bengkulu City

According to the findings of research conducted at the Harsallakum Al-Qur'an Islamic Boarding School, the development of disciplined character in Islamic boarding schools to increase the activity of Fajr prayer together for class 7 A students is carried out through Uswah hasanah, habituation, and a conducive environment.

This is also consistent with Sasongko in Gularso and Fiorini, who stated in Gularso and Fiorini that the development of disciplined character in Islamic boarding schools to increase the activity of the dawn prayer together, namely:

- a. Routine activities are activities that are carried out on a regular basis with the goal of forming students' habits of doing things well.
- b. Execution of spontaneous activities, which are activities that are determined by the location and time. This activity aims to instill habits, particularly discipline and good manners, at that time.

2. The teacher's strategy for shaping the discipline character of class 7 A students' dawn prayer

According to the findings of research conducted at the Harsallakum Al-Qur'an Islamic Boarding School, the teacher's strategy in shaping the discipline character of the dawn prayer for class 7 A students is that students are required to take a shower first so that students have no reason to be sleepy to pray. We had breakfast together. Some strategies include the teacher using example, habituation, and sanctioning students, and then the teacher using rules to shape the character of student discipline.

This is consistent with Asmani's statement that the school can do several things to shape the character of discipline:

- a. Encourage students' positive attitudes and knowledge of these rules and guidelines at school, home, and in the community.
- b. Increase students' knowledge and understanding of the discipline for self-development both inside and outside of the classroom.
- c. Improve students' ability to adapt in a healthy way.
- d. Develop student competencies to enable them to carry out internal disciplinary behavior control.
- e. Set a good example and become a role model (Asmani, 2013).

3. The reaction of students at the Al-Qur'an Islamic Boarding School Harsallakum, Bengkulu City, to performing morning prayer in congregation

According to the findings of research conducted at the Harsallakum Al-Qur'an Islamic Boarding School, there were several responses from students when performing the dawn prayer in congregation, namely, when each ustadz woke up to perform the dawn prayer in congregation, the students' responses varied, such as the students crying. and hide so that they do not say the morning prayer in public.

The same is true for Mulyasa, who stated that there is a convergence theory in the theory of student development, where the person can be formed from his environment and by developing the basic potential that exists in him. This fundamental potential can influence behavior (through the process). As a result, basic potential must always be directed in order for educational goals to be met properly. Good habits are one way to develop this fundamental potential.

Rasulullah SAW ordered parents, in this case educators, to order their children to pray when they were seven years old, in order to establish habits in education. Habituation can encourage faster behavior, and without habituation, one's life will move slowly because one must first think about what he is doing before doing it (Mulyasa, 2018).

4. Penalties for students who fail to perform morning prayer in congregation

According to the findings of research conducted at the Harsallakum Al-Qur'an Islamic Boarding School, the punishment for students who do not perform the Fajr prayer in congregation is one week of cleaning the dormitory, drying in the field, and push-ups.

According to Ahmad D Mrimba, punishment produces a high level of discipline at the stage that most convinces the santri to act or not act, not out of fear of punishment, but out of self-realization (Marimba, 1987).

Similarly, Ahmadi stated that punishment can be successful if it can arouse feelings of repentance and regret for his actions. Punishment can also cause things like:

- a. Because this punishment causes the students to believe that their relationship with the teacher has been severed, it is not natural, and the students believe that the teacher does not love them.
- b. Santri believes that their personal dignity and self-esteem have been violated (Ahmadi dan Uhbiyati, 2001).

The formation of behavior through this discipline necessitates both firmness and wisdom. Firmness necessitates that an educator provides sanctions for violators, while wisdom necessitates that the educator be fair and wise in imposing sanctions, rather than acting on emotions or the encouragement of others. As a result, before imposing sanctions, an educator must consider the following:

- a. There must be substantial evidence of a violation.
- b. Punishment must be educational rather than simply providing satisfaction or revenge from the educator.
- c. Punishment must take into account the background and condition of students who violate, gender differences, and types of violations that are intentional or not.

Takzir is the name given to this punishment in pesantren. Takzir is a punishment meted out to students who break it. Expulsion from the pesantren is the harshest punishment. This punishment is given to students who have repeatedly violated the rules, as if they are irreparable. Students who violate it with serious violations that tarnish the pesantren's good name are also punished. Every action has consequences, whether they are positive or negative, and whether they are good or bad. As a result, punishment is primarily the result of man's own actions, and Allah does not abuse humans in any way.

5. The advantages and goals of fostering the disciplined character of congregational dawn prayer

According to the findings of research conducted at the Harsallakum Al-Qur'an Islamic Boarding School, the benefits and objectives of fostering the disciplined character of the dawn prayer in congregation are that they are embedded in the heart to be sincere, that they are aware that praying is an obligation, especially prayer dawn, and that they will eventually get used to it.

Similarly, Rachman in Sulistyorini stated that there are several goals to be achieved, namely:

- a. Provide support to students in order to avoid deviant behavior.
- b. Encourage students to take good and right actions.
- c. Assist students in understanding and adapting to their surroundings, and refrain from engaging in activities that violate school rules.
- d. Provide opportunities for students to become acquainted with doing good and beneficial things for themselves and the environment around them (Sulistyorini, 2006).

Similarly, Facrudin explained that there are two types of goals for developing disciplined character:

- a. Assisting students in becoming individuals capable of developing dependent traits separate from their personality, so that students can stand on their own and be responsible for themselves.

- b. Assisting students in preventing, overcoming, and creating a conducive environment for the learning process while adhering to all school rules. This gives hope that discipline can mean assisting students in being able to do things on their own (help for self-help) (Fachrudin, 1998).

6. Factors inhibiting and supporting the application of discipline character development in Islamic boarding schools to increase morning prayer activity in congregation for 7A grade students at Al-Qur'an Islamic Boarding School Harsallakum, Bengkulu City

According to the findings of research conducted at the Harsallakum Al-Qur'an Islamic Boarding School, the inhibiting factor and the supporting factor in the application of the dawn prayer discipline is to give a court or punishment that applies, with the punishment of students carrying out the dawn prayer even if they are forced to. and the impediment is that students' habits have not been able to change, for example, in the family there is no emphasis on praying or from an inactive family to remind their children to pray, the morning prayer in congregation at the cottage, in particular, will have an effect; sleepiness is also one of the reasons why children are too lazy to perform Morning prayer in congregation.

To increase the activity of morning prayer in congregation for students of grade 7 A at the Al-Qur'an Islamic Boarding School Harsallakum Bengkulu City, namely:

- a. Sincere intent
- b. Educator or instructor

D. Conclusion

The following conclusions can be drawn from field research conducted through observations, interviews, and documentation: (1) fostering disciplined character at the Al-Qur'an Islamic Boarding School Harsallakum, Bengkulu City, to increase the activity of morning prayer in congregation for students in grade 7 A through uswah hasanah, habituation, and the creation of a conducive environment, and (2) inhibiting factors in fostering disciplined character are habits that students cannot change, such as no emphasis on praying in their families or families who have not been active in reminding their children to pray, especially dawn prayers congregation, which is also very influential in Islamic boarding schools, sleepiness is also one of the factors that children are lazy to carry out the morning prayer in congregation. While the supporting factor is to give the court or the applicable punishment, the santri will perform the dawn prayer even if forced.

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