

CULTIVATING DISCIPLINE IN STUDENTS THROUGH THE APPLICATION OF KOBIMTAQ IN CLASS IV AT MIMA 29 MIFTAHUL ULUM AMBULU JEMBERElga Yanuardianto¹Muhammad Ilyas²Muhammad Fawwaz Al Karim³^{1,2,3}Universitas Islam Jember.

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ABSTRACT

The purpose of this study was to identify and describe the method of establishing student discipline. Additionally, it would be helpful to be aware of how Kobimtaq was used in class IV at MIMA 29 Miftahul Ulum Ambulu to foster student discipline. As we all know, education currently places a strong emphasis on these three development goals: skills, knowledge, and attitudes. Promotion of character education is one method to change students' perspectives. One of the characteristics emphasized in character education is discipline, and MIMA 29 Miftahul Ulum is one of the madrasas that places a strong priority on the discipline of its students. Even the tiniest issues with discipline are handled very seriously at MIMA 29 Miftahul Ulum. In terms of discipline, the students are managed by MIMA 29 Miftahul Ulum using the contact book for religious guidance and piety (Kobimtaq). This research uses a qualitative research type approach with a descriptive type. Data collection techniques there are three ways, namely: observation, interviews and documentation. The findings of this study might be interpreted as indicating that MIMA 29 Miftahul Ulum pupils were pleased with the Kobimtaq book, which was used to manage student behavior. No students voiced opposition to the use of this Kobimtaq book, which may indicate the effectiveness of using Kobimtaq to impose discipline in students and act as a media bridge between instructors, students, and parents. Here, the link is the collaboration imposing student discipline between educators, homeroom educators, the school, and parents of kids. A disciplinary attitude must be ingrained not only in school but also outside of it, so it can be concluded that the Kobimtaq book can assist kids in becoming more disciplined in carrying out activities like praying, studying, reciting the Koran at home, and teaching them honesty.

Keywords: Discipline, Kobimtaq Book, Planting

1. Introduction

Teaching science and educational psychology, a subfield of psychology that analyzes how individuals act during the teaching and learning process, have a tight link. Educational psychology is a branch of psychology and a science that discusses human behavior in the teaching-learning process. Educators must be proficient in a variety of delivery methods and have sufficient knowledge of the subject matter being taught in order for students to comprehend what is presented. As a result, people who struggle in the educational system need to be knowledgeable about educational psychology. (Ichsan, 2016). Discipline portrays conduct that complies with the guidelines and shows systematic way of behaving. Discipline can shape a child's understanding of rules, teaching him when to follow them and when to ignore them. (Nizar, 2009). Despite the fact that young people follow the rules every day, the significance of extra consideration in the development of students' discipline. By adhering to

the madrasa's regulations, students will become accustomed to discipline. Students are expected to follow the rules of the madrasa in order to become accustomed to it both inside and outside the school. Children are disciplined, manners are taught, and friendships are fostered through the use of rules in madrasah.

At MIMA 29 Miftahul Ulum, Ambulu District, the media book KOBIMTAQ (Relationship of Faith and Taqwa Guidance), which contains regulations and other information, is utilized. Since 2014, the Kobimtaq book has been implemented in madrasas by madrasah heads and administrators. The goal of this book is to find out how disciplined students are at home, especially when it comes to religious obligations like prayer, tadarus, studying, and being a parent. Manners, in addition to determining the degree of parental involvement in child discipline.

The term "cultivating" refers to the act, procedure, or process of planting. Planting is the process of transferring seeds from a nursery to a planting location in order to produce products from planted plants. The word "discipline" comes from the Latin word "discipline," which means to order or follow and has the same root as the English word "disciple." (Maharani & Meri, 2016). The etymological definition of discipline emphasizes the significance of children adhering to their parents' and teachers' instructions. In the hope that the child will be able to do this, this is done. Discipline is an important part of education in all settings—formal, informal, and non-formal. The environment of a madrasah is fraught with disciplinary issues on a regular basis. In his book "Tips of Discipline for Success," Prijodarminto defines discipline as "a situation that is developed and formed through a process of succession of behavior that shows the quality of obedience, obedience, loyalty, order, and/or order." Attitudes and behaviors are no longer or have never been perceived as problematic because it is a part of him; Instead, acting differently than usual will stress him out. (Prijodarminto, 2015).

In accordance with Aftiani, who stated that discipline is a habit; for instance, regular work is required to maintain discipline in task completion. Discipline is related to a person's or group's compliance with applicable written and unwritten standards and regulations (Aftiani, 2013). In accordance with the definition presented in the preceding illustration, discipline is an attitude or behavior that exemplifies the importance of obedience to and compliance with norms, laws, and laws that can be adapted to be used on self-awareness and self-will or in an institution with good orders or claims. Compliance here is not only due to external pressure, but compliance based on an awareness of the value and importance of regulations (Ernawati & Afdal, 2018). Rules can have an impact on a person's way of life by acting as guidelines. Rules and regulations are crucial to a successful learning process, even in madrasas, so students must exhibit strong study discipline. Discipline is crucial for students' character development. Discipline is needed for students to develop attitudes, behaviors, and

discipline that will help them succeed in life. The following are the goals of discipline, according to Tulus Tuu: (Tulus, 2004):

1) Organizing Life Together

Controlling how members of a group or community live their lives is one function of discipline. Along these lines, relational relations between individuals improve and turn out to be more amicable.

2) Building Personality

One's personality changes as a result of the disciplined environment. Naturally, for students who are still developing their personalities, a calm, orderly, and peaceful environment in a madrasah is very important for personality development.

3) Coercion

Discipline is caused by motivation that is self-conscious. This discipline based on self-awareness is superior and more effective. Obedience and self-awareness obedience are beneficial for good and self-improvement. However, external coercion and pressure can also result in discipline.

4) Punishment

Typically, regulations for madrasahs contain beneficial provisions that students must adhere to. On the opposing side, a list of the consequences or penalties for breaking madrasah rules is provided.

5) Creating a Conducive Environment

Madrasah discipline is in charge of assisting with and ensuring the smooth operation of educational procedures and activities. This can be accomplished through the creation of madrasah rules, such as those for teachers and students and any other rules deemed necessary. After that, practiced consistently and right away. The madrasa becomes a calm, secure, and well-organized learning environment as a result. This present circumstance is valuable for the school. According to Hurlock EB, discipline must consist of four main components, regardless of the disciplinary method that must be used: rules as behavioral guidelines, penalties for breaking the rules, rewards for adhering to the rules, and consistency in these rules and in the way they are put into practice. Students should be taught to behave in accordance with the madrasa's guidelines through discipline.

1) Regulations

Rules for discipline deal with rules. Rules are laid out examples of conduct. Those patterns can be formed by a parent, teacher, or playmate, for example. Their goal is to

provide guidelines for behavior that children can follow in certain situations.

2) Punishment

The word "punire," which means "to punish as a form of reward or retribution for mistakes, resistance, or violations," is the Latin word for "punish." Students who break the rules of the madrasah will be punished and held accountable for their actions. Due to the penalties imposed on those who break the rules, students no longer make mistakes like breaking madrasa rules..

3) Awards

On stage, rather than tangible gifts, students may receive encouragement, smiles, and applause as recognition. Awards will be given if the recipient complies with all applicable regulations and meets the requirements for good behavior. (Hurlock, 2010).

4) Consistency

Consistency is the degree of regularity or stability. When it comes to teaching and enforcing ethical code norms, disciplining students who violate them, and rewarding those who do, consistency is required. Consistency is the degree of regularity or stability. When it comes to teaching and enforcing ethical code norms, disciplining students who violate them, and rewarding those who do, consistency is required. (Schunk, 2012).

Students appear to be encouraged to adopt a responsible attitude and maintain a healthy and orderly lifestyle through guidance and discipline rather than as a means of restraint or limitation. As a result, he doesn't see discipline as a burden but rather as something he needs to do on a daily basis. Soekarto Indra Fachrudin asserts that the primary objective of discipline is to guide children's personal growth and development from dependence and irresponsibility to responsibility, as well as to assist children in overcoming and avoiding behavioral issues so that they can participate in educational activities in an environment where they adhere to the norm. Discipline can shape a child's understanding of rules, teaching him when to follow them and when to ignore them. Despite the fact that young people follow the rules every day. In order for children to live their lives normally without feeling uneasy, his mental condition must still be controlled. Rules for madrasas, for instance (Nizar, 2009).

Discipline is a way to help children develop self-control (Erawati, 2018). If children are taught the routines of everyday life and coached in them, they will develop a sense of discipline. The very rules that apply to restraining youngsters additionally apply to training them to keep guidelines. For instance, if a child is accustomed to the madrasa's rules, which include performing Duha prayers and reading the Qur'an in front of the class, fasting on Mondays and Thursdays, and dressing appropriately.

Discipline is a mental attitude that is owned by an individual and in essence reflects a sense of obedience and obedience which is supported by awareness in explaining their duties and obligations to achieve certain tasks (Akmaluddin & Haqiqi, 2019). If discipline is first introduced to students by a teacher and the environment around them, it will be more successful and effective. Students will also adhere to the rules with ease if there are clear incentives or consequences. In madrasah, a teacher serves as a model for the students; They will follow in the instructor's footsteps, such as following the rules and not breaking them (Nizar, 2009).

Students' approaches to adhering to the rules of the madrasah vary. The application of student discipline in madrasahs is not optimal because there are students who want to follow the rules and others who are reluctant to do so. Making the Kobimtaq book is one of the manners in which that madrasahs do. In schools, books for disciplining students are not new. Some people refer to discipline control books as rule books and others as rule violation records. The violations of student rules and the resulting sanctions or consequences are documented in this book. (Oktaria et al., 2015).

The Kobimtaq book is a student monitoring program that warns, reprimands, and imposes consequences on students who break madrasah rules. Its goal is to provide a persuasive or familial approach. The Kobimtaq textbook in question is the one that MIMA 29 Miftahul Ulum, Ambulu Regency students use. Because it contains school regulations, this Kobimtaq book applies to students at MIMA 29 Miftahul Ulum, Ambulu District. The Kobimtaq book is used by only MIMA 29 Miftahul Ulum in Ambulu District.

The purpose of the Kobimtaq book is to carry out an assessment of the challenges and difficulties in solving problems that often result in student violations, deviations from the norms and regulations set by madrasahs, and examples of good behavior. General problem-solving techniques can be used for problems across many disciplines, regardless of their content, while specific techniques are only appropriate for a limited range of situations (Kimble et al., 1985). This contributes to the creation of a calm, orderly, secure, and conducive to learning environment. In light of the preceding comprehension, the Kobimtaq book serves the research context as a means of controlling student discipline at home, as an external means of instilling discipline in Madrasah Ibtidaiyah students at MIMA 29 Miftahul Ulum, and as a medium of liaison between teachers, students, and parents.

In the field of education, books for students are not a new phenomenon. Similar to the book found in MIMA 29 Miftahul Ulum, Ambulu District, this Kobimtaq book contains rules. The principles that understudies follow while at home are recorded in this book. This study's Kobimtaq book serves as a discipline controller for Madrasah Ibtidaiyah students, particularly those attending MIMA 29 Miftahul

Ulum in the Ambulu District. This book must be read by all students in MIMA 29 Miftahul Ulum, Ambulu District, grades 1 through 6.

2. Method

A research site is MIMA 29 Miftahul Ulum Ambulu Jember. The things to be studied are analyzed using a qualitative method that is based on the reality of the field. In the meantime, qualitative descriptive methodology was utilized. This section of Mima 29 Miftahul Ulum Ambulu in fourth grade focuses on cultivating a disciplined attitude through the use of contacts for guidance in faith and piety. In order to determine whether there are issues that require further investigation, every research project requires data as a source of information. To get research data, you need data sources like primary data sources and secondary data sources. (Sugiono, 2016).

Parties directly involved, including the head of the madrasa, homeroom teacher, students, and student guardians, were the subject of research research. Interviews, observations, and documentation are the data collection methods used in this study (Pebrianti, 2016). Three steps were used in this study: pre-fieldwork, field work, and data analysis. Checking, compiling, and coding are the stages of data analysis (Sayyi & Laili, 2019).

3. Results and Discussion

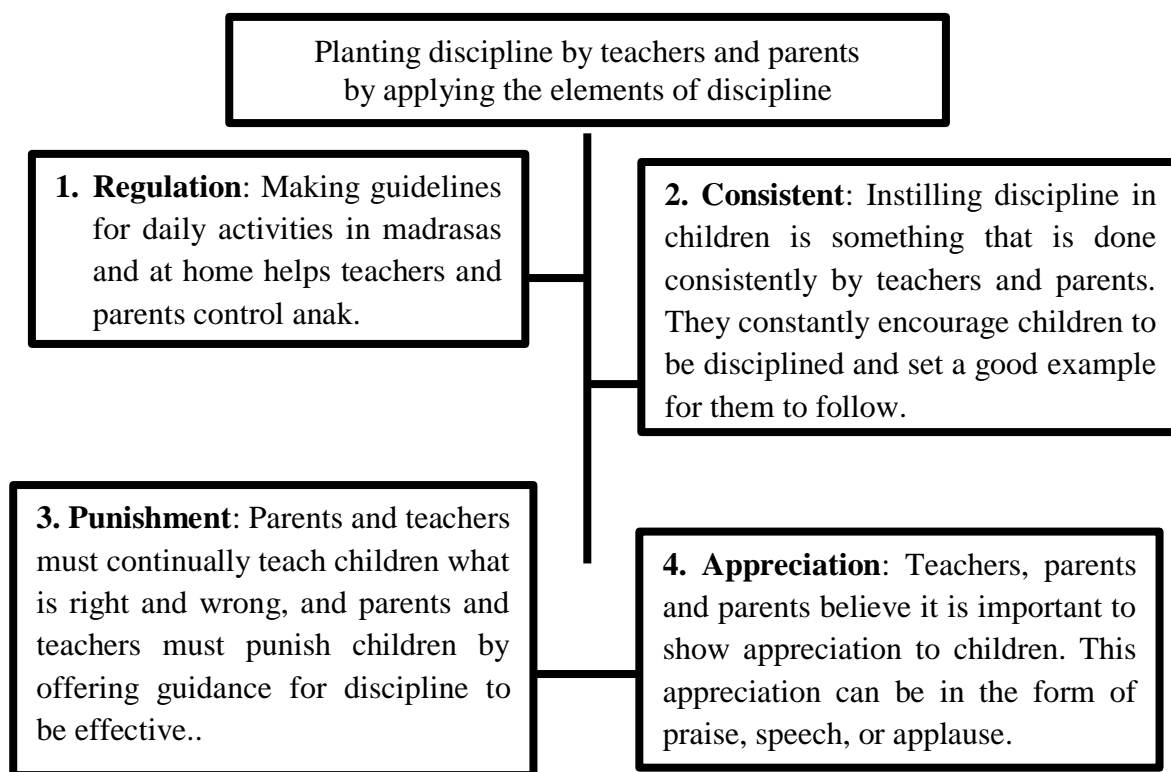
based on the findings of the study that looked at how students applied the disciplined attitude. and the results of using Kobimtaq to instill discipline in class IV at MIMA 29 Miftahul Ulum Ambulu showed that discipline is very important for students because it enables them to immediately follow all rules and also because it enables them to achieve high levels of success. In addition to teaching students how to be disciplined, teachers like those at MIMA 29 are expected to lead by example. MIMA 29 Miftahul Ulum needs to stop the habit of arriving late to class. If that happens, the kids won't behave in a disciplined manner if the teacher doesn't. Therefore, this behavior is an attempt to discipline students (Wood & Neal, 2007).

In addition to teaching students about the significance of discipline, the teacher has the authority to impose it in the madrasa setting. Teaching children about virtues like honesty is also one way to improve students' discipline during the learning process. It is very important for teachers to be involved in teaching discipline. Before imposing discipline on students, a teacher sets an example. For instance, a teacher who adheres to all school regulations (like arriving on time, greeting students as they enter, praying before studying, and so on) As a result, children will learn discipline because they will imitate the positive behavior of the teacher. (Nurhayati & hasni, 2020). At MIMA 29 Miftahul Ulum

Ambulu, several efforts were made by madrasas to improve the efficiency of discipline coaching. Directors, instructors, guardians, and understudies function admirably together to apply this guideline, establishing a positive learning climate. One of the techniques utilized at MIMA 29 Miftahul Ulum Ambulu to follow understudy conduct at home is the kobimtaq book. Teachers can use this book to keep track of what their students are doing at home in terms of worship, study, and other aspects of increasing student discipline.

At MIMA 29 Miftahul Ulum Ambulu, the Faith and Taqwa Guidance Contact Book (Kobimtaq), which is used to enforce student discipline, is designed to cultivate a disciplined mentality. To control student behavior, madrasas have created Kobimtaq books that can be used at home. The applicable rules and regulations are listed after the Kobimtaq book's provisions. Each student has a Kobimtaq book of their own. The kobimtaq book is used by this madrasa to control student behavior at home, to teach discipline to Madrasah Ibtidaiyah students at MIMA 29 Miftahul Ulum, and to communicate with teachers, students, and parents.

The researchers came to the following conclusion as a result of their findings: rules, consistency, punishment, and rewards to teach their children discipline. The rules that have been established must be followed by teachers, students, and all other madrasah parties, and students who break these rules will be punished. Honors will be awarded to students who adhere to the madrasa's regulations (Hurlock, 2010). Consistency in the rules used to direct behavior, the manner in which these rules are taught and applied, and the consequences given to students who break the rules characterize all aspects of discipline. Consistency characterizes all aspects of discipline, including the rules used to direct behavior, their teaching and enforcement, and the consequences for students who break the rules. This is depicted in the next image.:



Picture 1. Cultivating Child Discipline

The fact that the parents at MIMA 29 Miftahul Ulum Ambulu come from a variety of families means that the children there are disciplined. There are parents and families who are accustomed to teaching and modeling discipline to their children, and there are also parents and families who are not at all concerned about the daily discipline that must be instilled in children. As a result, it is essential for teachers and school administrators to consistently set an example of behavior that is in line with how children view discipline at home and in the madrasah.

If discipline is first introduced to students by a teacher and the environment around them, it will be more successful and effective. Students will also adhere to the rules with ease if there are clear incentives or consequences. In madrasah, a teacher serves as a model for the students; They will follow in the instructor's footsteps, such as following the rules and not breaking them. (Nizar, 2009).

Education is a shared responsibility between schools, communities and families (in this case, parents) (Islamiyati, 2018). The family is an instructive foundation that affects youngsters' social turn of events, in this manner kids' schooling can't be isolated from their family on the grounds that the family is the primary spot where kids pronounce themselves as friendly creatures in connecting with their

gatherings (Asri, 2018). By setting an example for their children and doing the things they do every day, parents spend a lot of time educating them. In terms of its application, parents have a significant impact on their children's development. If parents have the time and energy to participate in this application, they may be able to collaborate with madrasahs to achieve the best outcomes for their children's development.

In general, people view that the family is the most important source of moral education for children (Yanuardianto, 2021). In order for the family to really become an integral part of the three educational centers, it is necessary to re-socialize parents' perceptions of the value of education at home. When children are taught to behave in discipline at madrasahs, parents will encourage habituation at home, so that children will get used to discipline. Schools and parents find it useful to instill discipline in children through the use of religious and devotional guidance contacts. At MIMA 29 Miftahul Ulum Ambulu, religious and piety guidance contact books can be used by teachers and parents to help children learn to be disciplined. Parents can thus continue at home the habits that their children acquire at school. This is evident from the findings of observations that demonstrate how the routines of the children at the madrasa and at home are synchronized.

Based on the opinions of the students, it is possible to draw the conclusion that this Kobimtaq is very useful. For a change, using this Kobimtaq book has changed it from being rather lax to being diligent. It is possible to draw the conclusion, based on the opinions of the head of the madrasah and the homeroom teacher for the fourth grade, that this Kobimtaq book has advantages. These advantages include the fact that children are more disciplined in carrying out activities like praying, studying, and reciting the Koran at home, as well as training children's honesty and filling out the standard Kobimtaq book at home under direct supervision of the guardian parents. Additionally, there is an. From the description of the head of the madrasah and the fourth grade homeroom teacher, it can be concluded that there are 2 stages in the evaluation, namely the short term every month by giving grades a, b, c, d and the long term every year by entering a summary of the values that have been filled in per month into the report card application Kobimtaq digital. The evaluation of the collection is submitted to the head of the madrasa for approval to be signed and stamped after that the report card is handed over to the student's guardian after obtaining approval for the signature of the head of the madrasa.

4. Conclusion

Because instilling a disciplinary attitude must be accustomed not only at school but also outside of it, it is possible to draw the conclusion that the Kobimtaq book can assist children in becoming more disciplined in activities such as praying, studying, and reciting the Koran that are performed at

home. It can also train children to be honest. Parents can thus continue at home the habits that their children acquire at school. This is evident from the observations' findings, which demonstrate that the children's routines at home and at the madrasah are synchronized.

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