

ASSIMILATION OF DISCIPLINE AND RESPONSIBILITY THROUGH LEARNING ISLAMIC RELIGIOUS EDUCATION IN SDN NGASTEMI 1 MOJOKERTO

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Abstract

There is an ethical crisis among students regarding discipline and responsibility in accomplishing their tasks towards parents, teachers and their environment. This has led to criticism from parents of educational institutions and provoked a strong reaction from society. There is a need to understand the discipline and responsibility of Islamic religious education and to learn from this issue. However, SDN Ngastemi 1 Mojokerto has already implemented the assimilation of discipline and responsibility personality, which can be seen from everyday habits such as arriving at school on time and taking responsibility for the cleanliness of the school environment. The purpose of this research is to understand the assimilation of discipline and responsibility personality through Islamic religious education and to identify supporting and inhibitory factors, as well as solutions in the assimilation of discipline and responsibility personality through Islamic religious education in SDN Ngastemi 1 Mojokerto. This research is a type of qualitative studies that analyze the field and use data collection techniques such as observation, interviews and documentation. The conclusions and results of the study indicate that the assimilation of the personality of discipline and responsibility through Islamic religious education in SDN Ngastemi 1 was carried out in the form of daily habituation activities. Supporting factors include control from the principal through direct involvement, regular assessments, the active role of teachers, the active role of parents, and student outreach. Inhibitory factors are family factors and environmental factors.

Keywords: *Assimilation, Discipline and Responsibility, Islamic Religious Education.*

مستخلص البحث

هناك أزمة أخلاقية بين الطلاب فيما يتعلق بالانضباط والمسؤولية في إنجاز مهامهم تجاه الوالدين والمعلمين والبيئة المحيطة بهم. وقد أدى ذلك إلى انتقادات من أولياء الأمور للمؤسسات التعليمية وأثار رد فعل قوي من المجتمع. هناك حاجة لفهم الانضباط والمسؤولية في التربية الدينية الإسلامية والاستفادة من هذه المشكلة. ومع ذلك، فإن المدرسة الابتدائية الحكومية نغاستيمي 1 موجوكرتا قد طبقت بالفعل استيعاب شخصية الانضباط والمسؤولية، وهو ما يمكن ملاحظته من العادات اليومية مثل الوصول إلى المدرسة في الوقت المحدد وتحمل مسؤولية نظافة البيئة المدرسية. والغرض من هذا البحث هو فهم استيعاب شخصية الانضباط وتحمل المسؤولية من خلال التربية الدينية الإسلامية وتحديد العوامل الداعمة والمثبطة، وكذلك الحلول في استيعاب شخصية الانضباط وتحمل المسؤولية من خلال التربية الدينية الإسلامية في المدرسة الابتدائية الحكومية نغاستيمي 1 موجوكرتا. هذا البحث هو نوع من الدراسات الكيفية التي تحلل الميدان وتستخدم تقنيات جمع البيانات مثل الملاحظة والمقابلة والتوثيق. تشير استنتاجات ونتائج الدراسة إلى أن استيعاب شخصية



الانضباط والمسؤولية من خلال التربية الدينية الإسلامية المدرسة الابتدائية الحكومية نغاستيمي ١ موجوكرطا وتم في شكل أنشطة التعود اليومية. وتشمل العوامل الداعمة الرقابة من مدير المدرسة من خلال المشاركة المباشرة، والتقييمات المنتظمة، والدور النشط للمعلمين، والدور النشط لأولياء الأمور، وتوعية الطلاب. أما العوامل المثبطة فهي العوامل الأسرية والعوامل البيئية.

الكلمات المفتاحية: الاستيعاب والانضباط والمسؤولية والتربية الدينية الإسلامية.

INTRODUCTION

The moral crisis that has occurred to some students seems to be a decline in discipline and responsibility for fulfilling their responsibilities as students to parents and teachers and in the surrounding community life.¹ Some parents criticized educational institutions for the signs of the nation's children with divided personalities.² To deal with this problem, educational institutions must implement character education and improve student learning outcomes by improving cognitive, emotional and motor aspects. The birth of just and virtuous individuals at all levels of education and educational institutions.³

Education not only teaches others through the transfer of knowledge, but also does other things such as teaching core, especially personal, values to students.⁴ Character education is a solution to overcome the moral crisis that occurs among students through living values through habituation, guidance and teaching, and role model is a way to implement character education.⁵ Applying values through habituation, education and example is a way to overcome the moral crisis that occurs among students, because education not only imparts knowledge to others, but also does other things such as instilling fundamental, especially personal, values in students.

The purpose of Islamic religious education in schools is to cultivate and improve faith by providing knowledge, appreciation, and practice of Islam to students, so that students become Muslims must develop in their faith, dedication, nationality and state so that they can continue their education at a higher level.⁶ According to Soyanto, as quoted by Zolnorini, character education is

¹ Fahdini, Alia Malika, Yayang Furi Fornmasari, and Denny Angreni Dewey. "The urgent need for character education in overcoming the moral crisis among students". *Tambosai Educational Magazine* 5, Issue 3 (2021): 9390-9394.

² Judge, M. Arev. *Educating Children Wisely: A Guide for Modern Muslim Families*. Marga, 2024.

³ Sotyono, Sotyono "The application of moral education as the formation of the student's personality in schools: a phenomenon and a reality". *Journal of Personality Education* 4, Issue 3 (2013).

⁴ Wahiu, Wahio. "Problems and efforts to build the character of the nation". *Society: International Journal of Indonesian Society and Culture* 3, No. 2 (2011): 168850.

⁵ Zoria, Nurul and Babe Eustianti. *Ethical and ethical education from a change perspective: Starting a contextual and future ethical learning platform*. Bomi Aksara, 2007.

⁶ Kartika, Io. "Instilling a Personality of Discipline and Responsibility in Students through Islamic Religious Education Education Education at 75th State Primary School Bengkulu City". PhD., IAIN Bengkulu, 2019.

an additional moral education, which includes aspects of knowledge (cognitive), feelings (feelings) and actions (action).⁷

Islamic religious education in schools plays an important role in developing and improving faith by appreciating students and their experience to become human beings who develop in terms of faith, dedication, nation and state. Character education is a solution to overcome the moral crisis among students, and it can be implemented by living the value of habituation, guidance, teaching and example. SDN Ngastemi 1 Mojokerto is one of the schools that accommodates the discipline and responsibility character of students by instilling moral beliefs through IMTAQ content in exemplary habituation lessons.

METHOD

This research is field research in the form of qualitative and descriptive research. Thus, descriptive research is meant research that aims to describe a situation or phenomenon as it is. Descriptive research is the study of problems in the form of current facts of a population that includes assessing attitudes or opinions towards individuals, organizations, circumstances, or actions.⁸ This research approach is a type of qualitative research. Qualitative research is research that seeks to analyze social life by describing the social world from the perspective or interpretation of individuals (informants) in a natural environment. In other words, qualitative research seeks to understand how individuals perceive, interpret or describe their social world. This understanding is social interaction or interaction. Understanding is the essence of qualitative research. In simple terms, it is very easy to say the process of understanding, but in fact it is very difficult to do it correctly.

The research was conducted at SDN Ngastemi 1 Mojokerto and the data collection process began from January 3, 2022 to March 31, 2022.

Data collection techniques are important in research, because this method is a strategy or method used by researchers to collect the data necessary for their research.⁹ To obtain data related to the research topic, several data collection techniques are used as follows: (1) Observation, which is to make observations directly on the research object to see the activities carried out up close. Observation can be interpreted as systematic observation and recording of symptoms that appear in the research subject.¹⁰ (2) An interview is a method of data collection used to obtain information

⁷ Sogiana, Asit and Sofian Sofian. "Instilling the values of discipline and responsibility in SMK Ethika Palembang". PAI Journal Raden Fatah 1, No1 (2019): 105-116.

⁸ Sudariono, "Research Methodology", (Jakarta: Rajawali Peirce, No. 91 (2017).

⁹ Margono, Methodology of Educational Research, Jakarta: Renika Septa, No. 24 (2004).

¹⁰ Saher Sia Farida Hefni, Research Methodology, Jogjakarta: KBM Indonesia Publisher No. 47 (2021).

directly from a source.¹¹ In its implementation, the researcher uses the method of free guided interview, that is, the researcher is free to ask anything, but has a series of detailed questions in the pattern of direct communication. (3) Documentation is intended to obtain data directly from the research site, including books, regulations, relevant activity reports, photographs, documentaries and research-related data.¹² The data to be obtained through this method are the organizational structure in SDN Ngastemi 1 Mojokerto, the state of teachers and students, the infrastructure and data related to the physical and administrative environment in which it is located.

RESULTS AND DISCUSSION

Implement the assimilation of discipline and responsibility personality through learning Islamic religious education in SDN Ngastemi 1 Mojokerto

The assimilation of the character of discipline and responsibility is instilled through Islamic religious education learning at SDN Ngastemi 1 Mojokerto by teachers and all residents of the school, during and outside learning hours. Teachers first give examples and examples to students about discipline and responsibility, for example by coming to school on time, taking care of students, inviting students to clean the school environment, putting things in place and so on. Examples of discipline and responsibility personalities such as putting shoes in place and examining students' nails and study supplies. If there are students who violate school discipline, impose penalties aimed at providing a deterrent effect to the student, but do not violate the rules of religious education, and still provide an example of quality education. The character of responsibility is understood by teaching routine activities, spontaneous activities, environmental conditioning, reprimands and penalties for violations.

Supporting and inhibitory factors

In the formation of discipline personality and responsibility in students are as follows: (1) Supporting factors. There is direct and active control by the school principal, the active role of teachers and all residents of the school, the active role of students' parents, and the full awareness of students. (2) Inhibitory factors. The family's lack of control, attention and unfavorable environment influenced by the behavior of peers, as well as the society surrounding their environment who do not apply discipline and responsibility.

¹¹ Ahmadi Al-Rouh, *Qualitative Research Methodology*, Jogjakarta: Rose Media Issue (2020), p. 119.

¹² *Ibid*, p. 179.

Based on the results of the interview

The results of interviews with several speakers include; Prof. Dr. H. Sukisno as Director of SDN Ngastemi 1 Mojokerto, PAI teachers were given the following information:

“In general, the attitude of students in this school can still be well controlled, if there are different types of traits and personalities individually, we have instilled character education by giving direct examples, especially that the character of discipline and responsibility becomes a habit until they grow up.”

The results of the interview with the teachers of the Public Authority for Education were as follows:

“All residents of the school instill a sense of discipline and responsibility by coming on time, attention by welcoming students to the school gate, we also control every two weeks the operation of the program, we invite students to clean the school environment in clean Friday activities, prayer in the school prayer room and the GEMAJUZA (Love to Read Juz ‘Amma) program and so on.”

Ms. Irvina Steyarini as the mother of Ananda Chiquita Jovina Putre, a fourth-grader, said in an interview:

“I as a parent hand over my entire child to the teacher while I am at school. Later, when I come home from school, I will be in control of my child, both in guidance and supervision. We as parents are happy that the discipline and responsibility in this school went well, I support this discipline by taking my child to school early and not late, if sometimes I can’t take him to school at a time, it is his older sister who takes him to school. In any case, it is not too late to come to school. The result is if the gate is closed, lock and the child will also receive punishment later. The most important thing for us as parents is also to teach children discipline.”

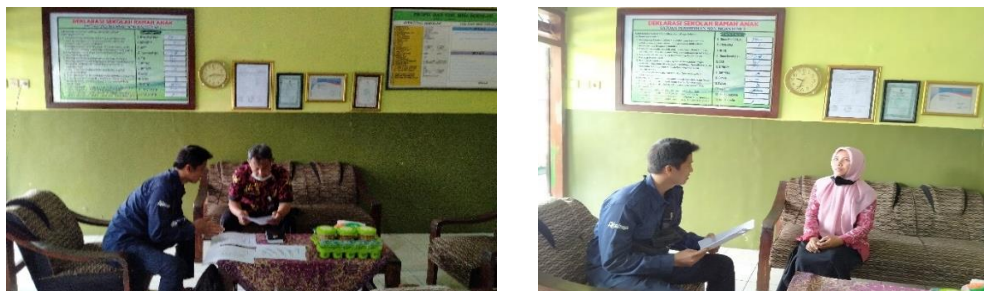


Figure 1. Interview with SDN Ngastemi 1 Mojokerto Manager (left) and interview with PAI teachers for SDN Ngastemi 1 Mojokerto (right)



Figure 2. Interview with parents of SDN Ngastemi 1 Mojokerto students



Figure 3. Student Welcome Note and Teacher Forms Coming on Time

Analysis

1. Understanding the personality of discipline and responsibility in learning Islamic religious education

Based on the results of the research, the assimilation of discipline and responsibility in SDN Ngastemi 1 Mojokerto was effective through various Islamic religious education practices. This can be analyzed using several key theories in character education:

a. Personality Education Theory (Lecuna, 1991)

Ethical knowledge → students are given an understanding of the values of discipline and responsibility through PAI learning.

Moral sentiments → teachers and school environment create an atmosphere supportive of the appreciation of these values, such as the custom of clean Friday and the morning prayer in congregation.

Ethical work → real practice is carried out under the supervision of the director, teachers provide examples, educational sanctions for students who violate.

b. Social Learning Theory (Bandura, 1977)

Bandura emphasizes that children learn through observation and modelling, imitating the behavior of adults or characters they respect. In this context, teachers who arrive on time, welcome students at the gate and participate in cleaning the school environment provide a direct example for students to imitate the values of discipline and responsibility.

c. Value assimilation theory (Kohlberg, 1984)

Kohlberg developed the theory of moral evolution from six stages divided into three levels. Students at SDN Ngastemi 1 Mojokerto seem to be at a traditional stage, where they begin to understand that discipline and responsibility are standards to follow for social harmony. Under the supervision of the school principal and the support of all school residents, students are encouraged to adhere to these values not only because of fear of punishments, but also because of moral awareness.

2. Supporting and inhibitory factors in the formation of the personality of discipline and responsibility

a. Supporting factors

The factors that support the successful assimilation of the values of discipline and responsibility in schools correspond to the ecology theory of Bronfenbrenner (1979) which shows that individual development is influenced by different layers of the environment, namely: (1) Microscopic system (immediate environment): school principals, teachers and parents directly contribute to the formation of students' personality. (2) Intermediate system (interaction between microsystems): Cooperation between schools and parents promotes personality formation. (3) Ecosystem (external environment): The surrounding community that supports positive habits in the school.

The success of SDN Ngastemi 1 Mojokerto in internalizing these values shows that the stronger the positive interaction between the components in the educational ecosystem, the more effective it is in shaping the personality of students.

b. Inhibitory agents

Emerging constraints, such as lack of control and attention from the family as well as the negative influence of peers and the environment, can be studied through the theory of social imbalance (Durkheim, 1897). According to Durkheim, when social norms within a group (such as family or environment) do not work well, individuals are more likely to suffer from moral anomalies that can lead to irresponsible or undisciplined behavior.

In schools, this problem can be overcome by strengthening the role of teachers as "moral agents" who can balance negative influences from the external environment. Therefore, a collaborative approach between schools, families and communities is essential.

3. Unique Findings: The Role of Islamic Religious Education in Public Schools

One of the amazing things about this study is that although SDN Ngastemi 1 Mojokerto is a public elementary school (not an Islamic school), character assimilation through Islamic religious education can go well. This can be attributed to: (1) The concept of inclusive education: According to John Dewey (1938), education must include academic, social and ethical aspects. The success of this school shows that PAI values are not only on Islamic institutions, but can also be assimilated into the public education system. (2) Habit formation theory (James, 1890): habits that are frequently performed will become part of a person's personality. Programs such as GEMAJUZZA, Clean Friday and Dhuha group have become part of the school culture, so that the character of discipline and responsibility can be formed naturally.

The results of the study show that the assimilation of discipline and responsibility through PAI learning in SDN Ngastemi 1 Mojokerto was working effectively, supported by the active role of the principal, teachers and all residents of the school. This success can be explained by the theory of personality education (Lickona), social learning (Bandura), assimilation of values (Kohlberg), and developmental environment (Bronfenbrenner).

However, there are challenges in the form of lack of family control and negative environmental influences. To overcome this obstacle, synergies between schools, parents and the community must continue to improve.

The findings that public schools can accommodate the values of discipline and responsibility through PAI show that personality education based on religious values can be applied globally, not limited to specific religious institutions.

CONCLUSION

Based on the results of the research results, it can be concluded that: the assimilation of discipline and responsibility through the learning of Islamic religious education in SDN Ngastemi 1 Mojokerto goes well, with direct supervision from the principal, as well as the full awareness of all residents of the school to the parents of the students and the surrounding community. Teachers first gave examples and examples to students by coming on time, taking care of students by welcoming students at the gate, inviting and accompanying the habit of cleaning the environment with clean Fridays, congregational prayers in the school prayer room, GEMAJUZZA activity programs, if there are students who violate discipline and take responsibility, the sanctions given are aimed at providing a deterrent effect to students by not violating the standards of education and religion and setting a good example.

Supporting and inhibiting factors in the formation of the character of discipline and responsibility such as: (1) Supporting factors. There is direct and active control by the school principal, the active role of teachers and all residents of the school, the active role of students' parents, and the full awareness of students. (2) Inhibitory factors. The family's lack of control, attention and unfavorable environment influenced by the behavior of peers, as well as the society surrounding their environment who do not apply discipline and responsibility.

The amazing thing the author did in the study is that SDN Ngastemi 1 Mojokerto is a public primary school that is not an Islamic educational institution but accommodating discipline and responsibility through Islamic religious education is going well, with the support and awareness of all residents of the school.

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