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**ASPECTS OF THE CONSISENCY OF ISLAMIC BOORDING SCHOOL
EDUCATION IN IMPROVING STUDENT DICIPLINE**

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ABSTRACT

Nowadays, pesantren as an educational and da'wah entity is faced with various challenges, one of which is the challenge of fostering and educating students to have a disciplined attitude. A pesantren that has a lot of santri must know very well about the methods and ways to shape their character. One of them is educating characters so that they are able to be disciplined in everything, both in terms of worship, school, muamalah and their daily lives in the dormitory. So that this method can be accepted by every student, the role of Islamic boarding school education in improving the disciplined character education of the students is an obligation. In applying the character of the santri, appropriate steps are needed to match the educational goals of the pesantren. One of the most basic characters that must be instilled in the student's personality is the character of discipline. The character of discipline affects all aspects of santri behavior in everyday life. By having a disciplined character, students will show other traits such as responsibility, punctuality and good time management in memorizing the Qur'an.

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PRELIMINARY

The education of trainees has always attracted public attention. It's because training is multidimensional. The Pondok Pesantren is not only an educational institution that studies the sciences of Islam and the cultivation of morality to the mother-in-law but also an education institution about life. According to Zulfa, (2020: 110) stated that at least there was a chess educational center in the gymnasium. (sekolah, rumah tangga, komunitas, dan masjid). Pesantren is a rather old education that has grown in Indonesia especially on the island of Java since the 17th century. (Halil, 2015: 147). His presence in the chain of historical events in Indonesia has provided many hypotheses that may be tested against the various forms of social change in society, the party served as a place and space of spread and socialization of the spread of Islam. The cottage has given birth to many fighters who hold the values of religious and national life, are responsible for the trust given and are able to give birth to a generation responsible to Allah Subhanahu Wata'ala, the people, the society, and the nation of Indonesia. (Yusuf, 2020:78-19). The gymnasium is also involved in various efforts to improve the standard of living of citizens. Not only in terms of morality, but also has made a significant contribution to education in our country, Indonesia.

As a place of Islamic education, the gymnasium has also given birth to many scholars, kyai, public figures, as well as ustadz that are still in great need of the society. To this day, the gymnasium has consistently performed various functions and purposes well, even to this day some have developed its function and role as a container to provide education in the middle of society's life. Life in the gym can't escape the control of the gym managers to distinguish between halal-harm, obligatory-sunnah, good-bad and so on. Under Islamic law all activities are seen and carried out as part of religious worship. That is, all activities and activities of life are always viewed in accordance with the Islamic Shariah. The gymnasium is one of the educational institutions that will be able to shape the character of the pupils, who not only through intellectual intelligence but also expect emotional and spiritual intelligence to realize a high moral character. Completing the category of trainers together will present the trainers as a religious guidance body that does not invite trainers to retreat from life, but makes them strong in living life. One character that can be realized in the gym is the character of discipline. This disciplinary nature can be realized through custom, good habits are implemented in a structured and systematic way in the training so that the centers live with discipline.

Discipline is part of the teaching or educational process. It tends to succeed when teachers use effective disciplinary procedures to help students change unwanted behavior. When a person has sufficient self-discipline and is experiencing a lot of problems, then it can be solved quickly. On the contrary, if you have low self discipline, the evidence of small problems will increase. Therefore, the objective to be achieved of the formation of disciplinary character in the child is to form students with personality and good behavior in accordance with the applicable norms. The trainer from an early age must form a central discipline in all aspects of his life, such as the discipline of time, the disciplines of learning, the regulatory discipline, the behavioral discipline and the resting discipline. The formation of a disciplinary attitude should be done in every training or training, because discipline is character education that can become a habit that affects learning performance. (Musbikin, 2021: 2). The discipline of character education is very important, so all parties must synergize to play a role in implementing and implementing character education of the family, the community, educational institutions, and the government. The formation of character or character that is disciplined must of course start from the personality, in the family (as a core cell of the nation) especially the parents as educators. Building a character is a mega project that isn't easy, it takes a lot of energy and energy. It takes commitment, perseverance, persistence, process, method, time, and most importantly, example. The issue of equity is a rare commodity today and is in great demand in a country that is experiencing a multidimensional confidence crisis. Afiati (Faiz dkk., 2021: 311) stated that the formation of a centralized disciplinary attitude in training requires various strategies, among others sanctions, the application of strict rules, and group counseling to improve discipline by providing discipline training in increasing learning motivation.

RESEARCH METHODS

The type of research in this paper is descriptive qualitative research. In this study, the authors conduct the research process directly and actively through interviews and observations. In this article, observations are carried out through a collection of various sources and materials related to how aspects of the consistency of the education of the trainees in the improvement of the discipline of the centric. The indicators of the writing of this article are translated into the interviews, focusing on the efforts of the consistency aspects of the education of the interns at the Southern Kuala Kalimantan Barito Science Institute in the improvement of the discipline of the centre. The data collected for this study is raw data, which is data taken directly from interviews with four informants. Explanation and

presentation of data, in this writing article the author is looking for a logical explanation to explain the correlation between the results of the data. Library studies and related theories.

RESEARCH RESULTS AND DISCUSSION

1. Pesantren

The term Pesantren etimologically comes from the word santri which has a beginning and an end -an so that it becomes a pesantren which means the word shastrī which means santri. According to the Great Dictionary of Indonesian Language (KBBI), a banquet is a dormitory where a sanctuary is studying the Qur'an. The term cottage can be derived from the meaning of a student dormitory or a house made of bamboo, or it can also come from the word funduq which means a hotel or a dormitorium. From the origin of the word santri, many scholars say that the pesantren is the basis of the Indonesian religious educational institutions in the Hindu-Budha era called "mandala" practised by the kyai. However, it is clear that the institution is an Islamic educational institution that is the original product of indigenous Indonesians who are now the legacy of the wealth of the Indonesian nation. According to Dhofier, (1982: 44) states that in the training there are five elements, namely (1) kyai, (2) santri, (3) mosque, (4) cottage, (5) teaching of classical Islamic books.

a. Kyai

According to its origin, as described by Dhofier (1982: 55), the word kyai in the Java language is used for three types of designations. First, as an honor to things considered sacred and sacred, for example, Kyai Garuda Kencana was used as the name of the Golden Train in the Kingdom of Yogyakarta. Second, it's a degree of honor for parents in general. Third, the title given by the community to an ustadz who owns or becomes the leader of the party. Kyai is a tauladan suri for every centurion and at the same time an example and a figure for the centurions. The Kyai title is now also given as a form of honor to scholars who are dedicated to the field of religion, even though they do not have a reception house. Kyai is regarded as a central figure who has great power and authority over the life of the practitioner, besides Kyai has full right over the authority that exists even though there is a manager or teacher who teaches but his position as a teacher. Kyai remained on the highest layers, generally spread in the community. The Kyai community is the owner and founder or grandson of the founder.

b. Santri

Santri is a santri who learns or demands science in training. (Soebahar, 2013: 39). Santri can also be referred to as the person who lives in the neighborhood of the host and serves the

host. According to the understanding used in the training environment, a pious person can only be called a kyai if he has a training teacher and a teacher who lives in a training room to study the classical Islamic books. Therefore, centres are an important element in training. Ziemek (Soebahar, 2013: 39) divided the centers who studied at the training in two parts, namely the mukim centers and the village centers.

c. Masjid

According to Nasution (2019:131) in the ceremony, the mosque is the main element. The mosque with its primary function is a place of five-time prayer plus Friday prayer. The mosque can be played as an educational space for both adults and children. In the mosque there is communication between the centurion and the kiai while discussing the religious books that are being discussed. The position of the mosque as a centre of education in the tradition of the practitioner is a form of universalism in the Islamic education system which was occupied by the Prophet Muhammad Shallallahu 'alaihi wasallam. (Soebahar, 2013: 40).

d. Pondok Pesantren

According to Nasution (2019:131) in the ceremony, the mosque is the main element. The mosque with its primary function is a place of five-time prayer plus Friday prayer. The mosque can be played as an educational space for both adults and children. In the mosque there is communication between the centurion and the kiai while discussing the religious books that are being discussed. The position of the mosque as a centre of education in the tradition of the practitioner is a form of universalism in the Islamic education system which was occupied by the Prophet Muhammad Shallallahu 'alaihi wasallam. (Soebahar, 2013: 40).

e. Teaching of the Classical Islamic Scriptures

The classic book or other name of the yellow book has been widely known. According to Malik dkk (2007:209) it is mentioned that classical books are also called yellow books. The understanding of the yellow book or classics is not widely agreed. Some restrict the yellow book on the year it is written, some restricts theology, fiqh, tafsir and so on. The yellow/classic books in the training are called "The Book of Evil" because they are not cheated and they are called ancient books. Masdat F. Mas'udi (Nasution, 2019:132) further affirms that the yellow book is an Arabic script composed by medieval Islamic scholars so often called the Ancient Book. According to Soebahar (2013: 43) all classical Islamic books taught in the course can be divided into six, namely: (a) language, (b) Al-Quran, (c) hadits, (d) tauhid, (e) fiqh, and (f) tasawuf.

2. Discipline Character Education

According to Yusmarlina (2020: 17) character is the values of good (understanding the value of goodness, fragrance, good life is real, and has a good influence on the environment) that are written in the personal self and realized in behavior. According to Prijodarminto (1994:23), discipline is defined as a state created and realized through a process of a series of behaviors that demonstrate obedience, obedience, order and or order. Behavior is created through processes built through family, education and experience. Wyckof (Musbikin, 2021:9) states that discipline is the process of teaching that leads to order and self-control. Honestly (Musbitkin, 2021:9): Discipline is a state that is created and realized through a process of a series of behaviors that demonstrate the values of obedience, loyalty, order, or order. These values have become part of his behavior in his life. Discipline is a way of teaching people to act morally approved by the group. (Hurlock: 1978: 37). Being a disciplined character is a character, a habit that shows a series of attitudes, behaviors, and adherence to various rules. Disciplinary character education is an attempt by the teacher to cultivate the character of students who are obedient to the rules and order of the school that can then be applied in everyday life.

2. Consistency aspects of training training in improving the discipline of training

According to Hurlock (Sirojjudin, 2020:16) describing discipline is very closely related to aspects (1) regulation, (2) punishment, (3) reward and (4) consistency. Consistency means a degree of uniformity or stability. The functions of consistency are: (1) consistencies have a greater educational value, (2) consistences have stronger motivational values, and (3) consistence enhances respect for rules and rulers. All aspects of discipline, once designed and approved, must be implemented in accordance with existing rules, as it is an educational tool and serves as a means of motivating learning. If you are consistent in your discipline, there will be no change to meet the needs of other developments and consistency is characteristic of all aspects of the discipline that must have.

From the results of interviews with four informants (2 ustaz and 2 centri), they told related aspects of the consistency of the education of the trainees in an effort to improve the discipline of the centri is by the method of customization. Ustaz A (28 years old) as Chief of the Hospitals and Nursing of Santri who told that the consistency done in the education of the post-training to improve the behavior of the discipline of the clergy is by the way of cultivation, example and example, awareness, supervision. The practice is to apply all the

rules, punishments and rewards to the centurion. Likewise, one of the ministers, the 16-year-old AM, told me that education in training is all discipline-based education. It makes the centers always accustomed to managing the available time so that everyday life becomes orderly. Then S (16 years old) also told me that all the rules, punishments and reward systems implemented in the Training are in line with all kinds of circumstances. Rules are applied to discipline, punishment is applied for discipline not to break the rules, rewards are implemented so that discipline is always motivated. All this is done consistently to improve discipline.

Consistency has a strong motivational value. The disciplinary motivation of the student is heavily influenced by the student's self-control, where the student's ability to control himself is strongly affected by his or her religious level. Students who have a high religious attitude will always feel watched not to dare to break the rules. This attitude represents a very high level of discipline in the application of disciplinary character education in the Intan Science Training House. In addition, the existence of a clear goal and a high motivation is one aspect of the student's self-control attitude to always be disciplined in order to develop. Based on the definition above by associating situations in the field that the aspect of consistency in the discipline is the highest aspect because this consistency shows the similarity of content and application in a rule, punishment and reward. The punishment in the Intan Science Training House is based on finding out the truth whether the maid actually committed a crime. Awards are given according to student achievements. However, the application of an orderly system in the Intan Science Training House is sometimes inappropriate, because the orderly systems can be loosened and tightened according to the conditions and conditions of the center, especially during this pandemic. According to Sulastri (2018:13) there are several ways teachers instill discipline in children to suit the character of discipline, namely with (a) customization, (b) compatibility and compatibility, (c) awareness, (d) supervision. In this sense, if attached to the field, the centrions in the Intan Science Training House are already accustomed to doing good, orderly and orderly, for example by dressing up to school, according to the rules in the guidelines, respecting the teacher. With this habit the student becomes more and more attached to his character.

The cultivation of discipline with uniformity and uniformity is also carried out in the Intan Science Training House. The teachers and disciples give a good example of how to act,

act and do everything. According to the Islamic sharia, it is known as the *uswatun hasanah*. (teladan yang baik). In the proverbs we often hear that the teacher is pissing while standing and the pupil is pissing running, then if something is suggested or even ordered, teachers and disciples should first act and do their own good, because otherwise, there will be some kind of protest among the students about the situation. In the end it will appear, it will cause hatred, envy, and imperfection.

The cultivation of disciplinary character with awareness and supervision is also enforced. It is the duty of the teacher to give an explanation, a reason that is well accepted by the student's mind, so that the student knows which orders to follow and which prohibitions to abandon. Moreover, with supervision or control, any kind of application of rules, sanctions and rewards will always be awake and evaluable in the future. Whether in the future need to make a decision to add rules or rewards or punishments. Surveillance also serves to ensure that the sentences imposed are arbitrary and are in the educational corridors. In addition, with the presence of supervision will make the educational process of disciplinary character of the centers better and run in accordance with the purposes of the Instruction Institute of Science. Implementation of the education Institute of Sciences in improving the character of discipline of centers in the aspect of visible consistency of the rules, punishment and reward that exists in the instruction center of Science has been carried out consistently. It means showing similarity in content and application in a punishment and appreciation. It is evident from the results in the field that the rules have become a habit for the life of the clergy, so it improves their disciplinary character. The results of the Implementation of the education of the Clergy Intan Science in improving the discipline character of their clergymen, they are able to be independent in all their actions, are accustomed to behaving well in the school, in the hostel and in the mosque, keep the customs and morals and deeds.

CONCLUSION

The aspect of consistency in improving the education of disciplinary character is enforced with the presence of instruction, mastery, awareness and supervision. In practice it is imposed with continuous rules so that the centurion is accustomed to the rules of discipline that exist. In the *Suri Tauladan*, then it is best that teachers and disciples should always give a good example for disciples to practice discipline. Do not let the disciples judge the cultivation of discipline attitude only applied for themselves while for teachers or disciples does not apply. In terms of awareness also must always be there. It is the duty of teachers to give

explanations, justifications that are acceptable to the central mind, so that there is a central awareness of the command to be done and the prohibition to be abandoned. Besides, there is also supervision or control, then all kinds of application of rules, punishment and reward will always be awake and evaluable in the future. Whether the future needs to be decided for the addition of rules or reward or punishment. Surveillance also works so that the punishment is carried out not on purpose and in educational corridors.

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