

## **The Role of the Connection Book in Disciplining Students' Five-Time Prayer In MI Integral Al-Ukhuwah**

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### **Abstract:**

Prayer is the pillar of religion. Prayers must be accustomed to be carried out as early as possible. The education level of Madrasah Ibtidaiyah (MI) is the right school level to get children to pray five times a day. This study aims to determine the role of connection books in getting children to pray five times at home and school. This research is field research, which is descriptive and qualitative in nature. The methods used in collecting data are interviews, observation, and documentation. The subjects in this study were classroom teachers and parents of MI Integral Al-Ukhuwah students. While the object is the role of the connection book in disciplining students to pray five times a day at MI Integral Al-Ukhuwah. The results showed that the role of the connection book succeeded in getting students to pray five times both at home and at school. The conclusion of the connection book is a book that is used as a medium of communication between teachers and parents and is able to familiarize students with the five daily prayers.

### **Keywords:**

connection book; discipline; five-time prayer

DOI: [10.18952/aladzkapgmi.v12i1.5883](https://doi.org/10.18952/aladzkapgmi.v12i1.5883)

**Received:** 26 December 2021; **Accepted:** 28 June 2022; **Published:** 1 July 2022

### **How to cite :**

Ajizah, R. & Sutrisno. (2022). The Role of The Connection Book In Disciplining Students' Five-Time Prayer In MI Integral Al-Ukhuwah. *Al-Adzka: Jurnal Ilmiah Pendidikan Guru MI*, 12(1), 38 – 47.



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## Introduction

Education is all learning experiences that occur in various circumstances as well as in life. Education in a narrow sense is learning that is carried out in a place of study as official education (Machali & Hidayat, 2016). *Madrasah Ibtidaiyah (MI)* level is a primary school level whose under the Ministry of Religion, where at MI more religious education is taught than in elementary schools. The history of madrasah's growth in Indonesia so far shows that madrasah in terms of age of presence is already old. In addition, madrasah also has a big role in the formation of human resources in Indonesia. From madrasah, the founding fathers of Indonesia were born (Hamidi, 2015).

Every *MI* has a different way of learning in familiarizing religious values and disciplining religious orders that must be carried out on their students. In its implementation, realizing output is not an easy thing because several aspects influence it, one of those is discipline. Discipline can help students increase self-confidence as well as good self-control, who strive consciously for themselves and their lives and have good feelings about themselves and their obligation as well as feelings of caring for the environment. The long-term goal of discipline is the development of self-control so that students can control themselves without any influence (Rohman, 2018). The discipline that is the main discussion in the study is the discipline of prayer, which is about how and also the efforts to habituate prayer discipline carried out by teachers to their students. So, students are able to practice and fulfill prayer in their lives every day with a conscious feeling and also responsible sincerely without any strings attached.

Cultivating discipline is quite difficult to get used to, even more so in areas where learning is where the conditions of society are different. Students who come from heterogeneous areas, especially school is a place for learning a variety of knowledge as well as a place to play for students who may be students cannot establish regular and routine prayers unless the place of study has prepared special schedules and regulations regarding the practice of prayer. This situation is even more complicated by the wider network of students' friendships today. These days, students get various ideas from various sides and media that are not fully controlled, especially from the school. This situation is certainly so influential on the behavior of students in the application of the discipline of praying.

Discipline in everyday life requires habituation. For example, when a person wants to be disciplined in time, he must get used to being on time in his activities, including discipline in praying. Worship that teaches discipline is prayer worship. Prayer services educate various things ranging from discipline to commitment to words, attitudes, and actions (Huda, 2017). The character of the discipline that is the subject of discussion in this research is the discipline of prayer.

MI Integral Al-Ukhuwah/MI *Terpadu* Al-Ukhuwah is a *madrasah ibtidaiyah* that implements various special educational programs to get used to the discipline of worship, which is the main discipline in carrying out prayer. MI Integral Al-Ukhuwah can be a way out for children in the city of Amuntai who wish to undergo education coupled with practicing worship with discipline and regularity. MI Integral Al-Ukhuwah applies the rules for having the obligation to pray at school, namely the *dhuha* prayer as well as the noon prayer which is meant to increase students' discipline in carrying out prayer in the place of study so that it is also realized by students in their lives. To fulfill the prayer discipline habituation program, the school also provides the students a connecting book which must be filled out every day from students or parents regarding praying at home which is then required to be initialed by the student's guardian as a way of collaborating with the school department with the student's guardian in an effort get used to the discipline of worship of students in carrying out the five-time prayer either at school or at home. This situation is a

challenge for the school because the habituation of this discipline is carried out from grades 1-5.

Research related to the role of connection books in disciplining children to pray five times a day has not been found. However, the following research is considered relevant to Wea & Iswahyudi (2019), explained that to shape the disciplined character of students through the Connecting Book program, student behavior is so good and obeys school rules and has a very high level of discipline. Rantauwati (2020) concludes that the collaboration of parents and teachers in improving the character of students' discipline and responsibility is directly and indirectly well established. It is said to be well established because it is proven by the active role of parents of students in supporting school programs such as POS (Parent Association of Students) and parents' connection books. This has an impact on increasing the character of students' discipline and responsibility. Research output by Nurul Huda in 2017 concludes that the realization in shaping the prayer discipline behavior of students at SDI Raudlatul Jannah Waru Sidoarjo can be seen from the habit of performing the dhuha prayer at 09.30 WIB, then next with the noon prayer at 11.30 WIB, and the Asr prayer at 15.30 WIB. Forming the character of this discipline is carried out by accompanying, supervising, and monitoring students through connection books and ringing hello.

The situation described is the reason behind the interest of researchers to examine how the role of connecting books in the habituation of prayer discipline at MI Integral Al-Ukhuwah. So, the purpose of this research is to find out and get a detailed picture of the role of the link book in disciplining children to pray five times a day at MI Integral Al-Ukhuwah. With this research, it is hoped that it will have urgency in the world of education. Among them is increasing scientific insight for the author about how the role of the connection book in disciplining children prays five times a day.

### Research Methods

his type of research uses a qualitative approach. The analytical technique used in this research is descriptive qualitative using the Miles and Huberman model. According to Miles and Huberman, qualitative data analyses are carried out interactively and take place continuously until complete, so that the data is saturated. The measure of data saturation is indicated by no longer obtaining new data or information. The steps of analysis according to Miles and Huberman are shown in Figure 1:

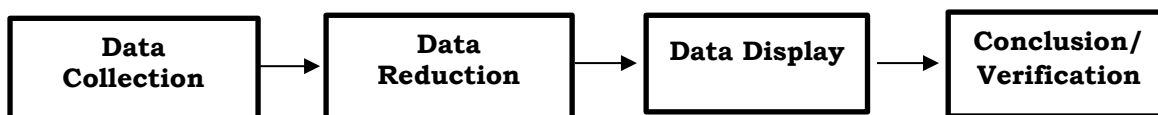


Figure 1. Analysis Data

Data collection is done by observation, interviews, and documentation or a combination of all three (triangulation). Next is data reduction, which is summarizing, selecting, and selecting the main things, focusing on the important things, and looking for themes, and patterns. Thus, the data that has been reduced will provide a clearer picture and make it easier for researchers to carry out further data collection. Then, data display is the presentation of data in the form of brief descriptions, charts, relationships between categories, flowcharts, and the like. The last is to conclude, namely new findings that have never existed before. Findings can be in the form of a description or description of an object that was previously dim or dark so that after

research it becomes clear, it can be a causal or interactive relationship, hypothesis, or theory.

An interview-based on Lincoln and Guba (1985) is a conversation that intends to gain an understanding of the latest events regarding a person, incident, activity, organization, feeling, stimulus, presence, anxiety, and others. Based on the construction, the researcher carried out a reconstruction of the situation based on the experience that had occurred, after which finally built an estimate of the desired situation at a later time. Next, the final stage is to verify the construction, reconstruction, and projections that have been obtained previously. The Interview is conducted with 3 homeroom teachers, and 7 parents at random. The reason for choosing 3 educators and 7 student guardians is because of the heterogeneous conditions of teachers and parents at MI Integral Al-Ukhuwah Banjeng. The respondents who have been selected have different backgrounds and the researcher feels that it is enough for these 10 people to be represented by all respondents. This research was first conducted by the author in an interview with the homeroom teacher of class 2B on November 13, 2021. Then followed by interviews with other homeroom teachers and parents from 8-17 December 2021, as well as the author observing and documenting matters related to the research. Interview stages by Suwendra (2018) can show in Table 1.

**Table 1. The Interview Stages**

| <b>Stage</b>  | <b>Description</b>   |
|---------------|--|
| First         | Researchers have limitations on collecting data from where and whom.   |
| Second        | Knowing the nature of the source. The more famous the respondent, the more it is necessary to know more deeply about the respondent. Next, prepare various series of questions, assignments, uniforms, and level of formality, and confirm the tempo and location. |
| Third.        | In the first stage of the interview, the researcher processes the 'warming up' which is asking questions that are 'grand tour' so that the respondents can gradually get into the problem.   |
| Fourth        | The kinds of questions asked must be more detailed.  |
| Fifth/closing | When the researcher got a lot of information from the respondents and the respondents looked tired, then ended the interview by making a final summary and checking again.   |
| Sixth         | Formulating conclusions about the role of the link book in disciplining children to pray five times a day.   |

Observation is an activity using 5 senses, including the eyes to see, nose to smell, and ears to hear, to obtain the information needed to obtain research results. The results of observations are similar to an activity, something that takes place, events, situations or special circumstances, and feelings. Observations are carried out to obtain real clues about an event or incident to respond to research results (Rahardjo, 2011). The author made observations during a visit to MI Integral Al-Ukhuwah, observing the learning activities of students there and how the use of the connection book in the school.

Documentation is a method to provide various types of documents. One way is to use accurate evidence from recorded sources of information. The documentation that the author did in this study was to collect several connection books of MI Integral Al-Ukhuwah students as material for observing and analyzing connection books in disciplining children to pray five times a day.

## Results and Discussion

The researcher interviewed Whatsapp one of the homeroom teachers at MI Integral Al-Ukhuwah, asking about the connection book. It turns out that initially, although there was a connection between book media between educators and guardians of students, still students of MI Integral Al-Ukhuwah have not been disciplined in carrying out the five daily prayers. Then, the researcher examines more deeply how the role of the connection book. The researcher arranged an interview instrument for homeroom teachers and parents of MI Integral Al-Ukhuwah students.

Even there is a connection book as a medium of communication between *ustadz* and *ustadzah* and parents of the students, the problems were still found. Children still do not get used to praying five times at home. By using the connection book, it can make the students disciplined to pray five times a day. Cause in that book checklists for habitual to do praying are provided. It must be filled in by parents in which the habit of praying five times a day is included in the realm of children's spiritual assessment, not just an assessment for the final result in report cards but also how to get children to pray that is useful for the child later until he reaches puberty and for the rest of his life.

The results of interviews with parents of students are various obstacles when getting children to pray five times a day. The obstacles are that children are busy playing, tired, and too sleepy to pray, parental negligence such as being too busy at work, rarely inviting children to pray together, and so on. If the child does not pray a full five times, the parents fill in the connection book with a sign (-), which means the child does not pray, and mark 1 if the child prays. When in school, children who do not pray five times a day, for example, do not pray Asr and Maghrib, then at school will be asked by the *ustadz* and *ustadzah* to qadha the prayer.

From the results of the interview with *ustadzah* at MI Integral Al-Ukhuwah Banjang, they imposed several rules to deal with students who were not accustomed to praying 5 times a day. The rule is, that if the student prays with holes, he will be asked to qadha the prayer in class in front of his friends how many times he doesn't pray at home. If he still prays with holes later in the day, then the *ustadz* and *ustadzah* will order him to qadha the prayer outside the classroom. If it is still holey later, the *ustadz* and *ustadzah* will order the student to qadha the prayer in the office, so that some of the *ustadz* and *ustadzah* there and the school principal can see. This is a punishment for educating children, and it is very rare for children to make up prayers in the office. When they pray in front of the class they are already ashamed of their friends and their *ustadz*, so gradually the children will get used to five times prayer.

At the end of the semester when the report cards are distributed, a special ranking is also made for the connection book, those who always collect and fill out and comply with the points in the connection book will get a good rating. On the other hand, if they rarely collect connection books, they rarely fill in, and often neglect points in the connection book that will get a bad rating. According to the researchers, this is very good for encouraging students to be diligent in worship and getting used to praying five times a day in a disciplined manner.

The existence of the connection book that functions as a medium for teachers and parents to communicate does not necessarily function properly if it is not accompanied by the cooperation of teachers and parents. Teachers have rules that must be implemented so that the objectives of the link book itself can be achieved properly. Parents must also be willing to work together if they want their children to be disciplined in praying five times a day.

Observation is conducted by the researchers directly to the MI Integral Al-Ukhuwah school and observed the class when the children were learning. Every morning after the morning reciting, the students are required to collect the

connection book, the *ustadz* and *ustadzah* in the class will check each student's connection book whether to fill out the connection book or not, whether to carry out the points listed in the connection book or not (Observation, December 15, 2021). Aspects that children or parents must fill at home in the worship section are praying five times a day, praying after prayer, reading the Quran every day, performing ablution before going to bed, and praying when entering and leaving the house. While the aspects of worship that must be filled in at school by *ustadz* and *ustadzah* are praying on time, praying in an orderly manner (not noisy), and praying after prayer. Praying at this school means praying dhuha and zuhur in the congregation if it's not a covid-19 pandemic, during this covid-19 pandemic only dhuha prayer in the congregation is judged by the teacher.

The documentation that the researchers obtained is a photo of the connection book, instructions for filling in, and examples of filling in the aspect of worship that focuses here are prayer. Figure 1 shows the cover of the connection book.



Figure 1. The Connection Book for MI Integral Al-Ukhuwah Banjeng



Figure 2. General Instructions for Filling Out Connection Books

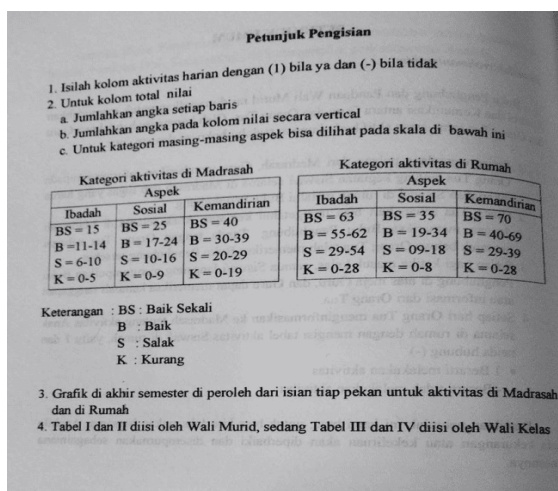


Figure 3. Instructions for Filling Out Connection Book

| CONTOH PENGISIAN           |                                    |     |     |     |     |                 |           |
|----------------------------|------------------------------------|-----|-----|-----|-----|-----------------|-----------|
| III. AKTIVITAS DI MADRASAH |                                    |     |     |     |     |                 |           |
| Kelas : 1, 2 & 3           |                                    |     |     |     |     |                 |           |
| Minggu ke :                | 1                                  | 2   | 3   | 4   | 5   | Bulan : Tahun : |           |
| No                         | Aspek                              | Sen | Sel | Rab | Kam | Jum             | Nilai     |
| <b>A. IBADAH</b>           |                                    |     |     |     |     |                 |           |
| 1                          | Sholat tepat waktu                 | 1   | 1   | 1   | 1   | 1               | 5         |
| 2                          | Sholat dengan tertib (Tidak gaduh) | 1   | 1   | 1   | 1   | 1               | 5         |
| 3                          | Berdo'a setelah Sholat             | 1   | 1   | 1   | 1   | 1               | 5         |
| <b>Total</b>               |                                    |     |     |     |     |                 | <b>15</b> |

Figure 4. The Example of Filling Out Connection Book in School

**CONTOH PENGISIAN**

I. AKTIFITAS DI RUMAH Kelas : 1, 2 & 3

Minggu ke : 1 2 3 4 5      Bulan :      Tahun :

| No               | Aspek                               | Sen | Sel | Rab | Kam | Jum | Sab | Ming | Sis |
|------------------|-------------------------------------|-----|-----|-----|-----|-----|-----|------|-----|
| <b>A. IBADAH</b> |                                     |     |     |     |     |     |     |      |     |
| 1                | Melakukan Sholat Dzuhur             | 1   | 1   | 1   | 1   | 1   | 1   | 1    | 7   |
| 2                | Melakukan Sholat Ashar              | 1   | 1   | 1   | 1   | 1   | 1   | 1    | 7   |
| 3                | Melakukan Sholat Magrib             | 1   | 1   | 1   | 1   | 1   | 1   | 1    | 7   |
| 4                | Melakukan Sholat Isya'              | 1   | 1   | 1   | 1   | 1   | 1   | 1    | 7   |
| 5                | Melakukan Sholat Subuh              | 1   | 1   | 1   | 1   | -   | 1   | 1    | 6   |
| 6                | Berdo'a setelah Sholat              | 1   | 1   | 1   | 1   | 1   | 1   | 1    | 7   |
| 7                | Mengaji setiap hari                 | 1   | -   | 1   | 1   | 1   | -   | 1    | 5   |
| 8                | Berwudhu menjelang tidur            | 1   | 1   | 1   | 1   | 1   | 1   | 1    | 7   |
| 9                | Berdo'a ketika masuk & keluar rumah | 1   | 1   | 1   | 1   | 1   | 1   | 1    | 7   |
| Total            |                                     |     |     |     |     |     |     |      | 61  |

**Figure 5. The Example of Filling Out Connection Book at Home**

The results of the documentation describe the form of the connection book and its contents. Figure 2 and 3 show general instructions for filling the connection book. Figure 4 and 5, are filling out connection book in school and home. The connection book plays an important role in children's education, especially in getting children used to the discipline of praying five times a day. The connection book serves as a bridge between teachers and parents to find out more about children's development (Documentation, 17 December 2021).

Students' character should be formed from an early age, namely through the family, then continued with the school and the environment. The family becomes the first educator for every student because through the family a child gets knowledge or education for the first time. Meanwhile, teachers in schools are role models for students in their behavior. Students will imitate the behavior of their teachers at school (Andayani & Dahlan, 2022). The character habituation made by the teacher is the preparation of the teacher's strategic planning in applying character to students and using tools in learning and the learning pattern is based on the expected goals (Andrean & Muqowim, 2020). One of the tools that can be used to familiarize the character of discipline here is the connection book. In the connection book, the teacher can find out the students' prayer habits.

Worship according to etymology is praying. As for another explanation, worship is a number of words and behavior from *takbir* to greetings, with predetermined restrictions (Sulfemi, 2018). Prayer is facing the heart to God in worship, with full of solemnity as well as sincerity in speech and behavior, beginning with *takbir* and ending with greetings and obeying the provisions determined by *syara'* (Rifa'i, 2017).

يٰۤاَيُّهَا اَبْنِيْ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوْفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاَصْبِرْ عَلٰى مَا اَصَابَكَ ۗ  
اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْر

“O my dear son! Establish prayer, encourage what is good and forbid what is evil, and endure patiently whatever befalls you. Surely this is a resolve to aspire to (by Allah).” (Ministry of Religion of the Republic of Indonesia, 2004)

Here is also a hadith about the command to pray.

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاصْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ  
وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

"Order your children to pray when they reach the age of 7, and when they reach the age of 10, beat them if they don't, and separate them in the bed." (HR. Abu Dawud: 495)(Aristiyasari, 2018).

Luqman verse 17, explains about Luqman who advised his son about orders to do righteous deeds. Among them is the command to establish prayer because prayer contains the pleasure of Allah SWT, and prevent oneself by praying from evil and evil, as well as advice to always be patient and steadfast in the face of various problems and trials that befall him (Fu'adah & Nugraheni, 2020). Our Prophet Muhammad SAW accepted the obligation to pray five times a day on the night of Isra' Mi'raj, which is 1 year before he migrated (Hadzami, 2010). The hadith also contains an order to ask children to pray from the age of 7 years.

Discipline comes from the Latin word *disciplina* which means to teach or guide. Another opinion stems from the word *disciple* which means loyal followers, supporters of the teachings of educators, and understanding of overcoming the flow of art (Poerwadarminta, 2008). Discipline is a source of strength, a source of victory, and teaching of glory. Rasulullah SAW is the most disciplined man. The discipline of the Prophet Muhammad SAW in carrying out prayer is certainly not in doubt (Gymnastiar, 2017). The application of discipline in schools is expected to contribute to the moral formation of students. This is because children's morals will be formed if they are taught the habit of always being disciplined every day (Putra, 2019)

We must get children to be disciplined in prayer following the example of the Prophet Muhammad SAW. This can be implemented through the media the connection book. The connection book is a book filled out by students, parents and teachers. The contents of this book are the results of activities, the results of grades or awards, and all kinds that must be carried out or brought to the teaching and learning process tomorrow. This connection book can foster an independent, honest, responsible, and disciplined personality (Yulian et al., 2018). In this study, the role of the connection book focuses on the disciplined attitude of getting used to the five times prayer.

This prayer habit will make it easy and light to do it. Often the reason expressed by children who have not prayed is that it is difficult to pray five times in 24 hours. This is just because they are not used to it. This is actually just because they are not used to it. If you are used to it, what you do will be easy, especially obeying all of God's commands. Especially if it has become a habit, praying will become a mandatory requirement (Yusrina, 2014).

The connection book is a tool to communicate and or inform student learning activities to get feedback, the information submitted is in the form of writing and is in the form of improvement, coaching, information, and improving the quality of student learning outcomes (Nasution & Yuniastuti, 2021). Although the connection book has many advantages, in this case, it helps parents and teachers in communicating, especially in disciplining children's prayer. However, it also has several weaknesses, including for parents the weakness is that sometimes the book is not read by the student's parents because the student forgets to convey it or the student's parent forgets to read the connection book, and often the information is not written if the student himself writes the information. For teachers, the weakness is that the time is limited when writing down announcements or homework in the student connection book, and parents' responses to teacher notes are not visible (Rahmani et al., 2017). However, at MI Integral Al-Ukhuwah the use of connection



books is in maximum use and plays an important role in getting students to pray five times a day.

### Conclusion

The results of the research that the researchers have described above conclude that there are obstacles in which students are not disciplined to pray five times a day, including students who are so busy playing that they forget the time, sleepy, tired, the lack of parents attention, parents rarely invite children to pray together, and so on. The connection book plays an important role in disciplining the students of MI Integral Al-Ukhuwah Banjang. Even though in the beginning, with the connection book, there were students who were still not disciplined to pray five times a day. However, the *ustadz* and *ustadzah* at MI Integral Al-Ukhuwah always try to keep the students disciplined in praying five times, namely by applying the rules to *qadha* prayers in class, outside the classroom, and in the office. Making up or *qadha* 'salat' is considered as a punishment to educate the students so that the students have a sense of shame towards Allah, their friends, as well as their teachers, that they will be ashamed to *qadha* 'salat in front of other people. This was effective until gradually the students of MI Integral Al-Ukhuwah were disciplined in carrying out the five times prayer.

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