

## Al-Fatihah-based discipline actualisation to shape the students' character: Case study at Madrasah Aliyah Negeri 1 Model Bojonegoro, Indonesia

Roli Abdul Rokhman<sup>1,\*</sup>, Akhsanul In'am<sup>2</sup>, and Ibnu Habibi<sup>3</sup>

<sup>1</sup>Madrasah Aliyah Negeri 1 Model Bojonegoro

<sup>2</sup>University of Muhammadiyah Malang

<sup>3</sup>College of Tarbiyah Muhammadiyah Bojonegoro, Indonesia

\*Corresponding author: [ahmadsalim0305@almaata.ac.id](mailto:ahmadsalim0305@almaata.ac.id)

### KEYWORDS

Discipline  
Al-Fatihah  
Madrasah  
Characters  
Students

**ABSTRACT** This study aims to describe the formulation, application, and meaning of discipline based on Al-Fatihah to shape the students' character. This research is qualitative research with constructivism paradigm, adapting to the thinking of Thomas Kuhn, using the type of case study research. This type of case study research aims to obtain research results objectively and in-depth description and explanation. Collecting data about the understanding of research subjects on the actualisation of disciplines was done through interviews, document analysis, and participatory observations. Furthermore, the results of the observations were analysed together with the data obtained through interviews and document analysis to answer the research problems. Discipline as self-awareness is to comply with all applicable rules to achieve goals effectively and efficiently. Discipline will foster enthusiasm and sincerity to do the duties and obligations. Discipline has great benefits to shape personality. Therefore, discipline must be applied in education to form personality. The main personality is reflected in one's awareness to understand the rules and obey them seriously. Maintaining a disciplined attitude to do tasks effectively, efficiently, and run a predetermined schedule, always greet and say hello to friends, relatives, and other people. This is clear evidence of the development of the values in Al-Fatihah. All students, educators, or education staff has a duty to try and apply discipline seriously in daily life, so that they have strong and firmed characters that will colour the whole activity to build madrasa culture.

© The Author(s) 2022. CC BY-NC 4.0 International license

### 1. INTRODUCTION

Madrasa can be a place to develop every student's potential according to the guidelines of the Qur'an. Madrasa is essential time in a child's life, to be the most potential object to grow the values of a progressive life (Sukardi, 2020). The process of developing potential and personal adjustment will be formed in this institution, especially the issue of noble character as evidence of piety to God Almighty.

Islamic education is a conscious and planned effort to prepare students to believe, understand, appreciate, and practice Islamic teachings through guidance, teaching, and/or training activities. Islamic Religious Education basically is a process, in its development, it is also referred to as a group of subjects taught in madrasas and universities. Islamic education is also an Islamic education system (Wulandari, 2015). So, Islamic Religious Education is an education whose theories are built on the basis of the Qur'an and Hadith. Al-Ghozali, as written at The Al-Fatihah Character, said that the purpose of education is to provide moral guidance and clean the soul with the intention to form individuals who have the main characteristics and piety. One

indicator of educational success lies in students' character (Rokhman et al., 2020).

The process of developing the potential and character building of each student requires binding rules for every madrasa, both written rules with their sanctions and unwritten rules related to morality. The goal is to run the madrasa as it should be. Discipline is an action that shows orderly behaviour and obeys various rules and regulations. Discipline at madrasa is not to make limitations or to abstract; nevertheless, it is to create a conducive and effective learning atmosphere. The extensive globalisation also has the effect of decreasing the level of discipline. The lack of awareness about the importance of discipline is an ongoing issue to be discussed (Khairudin, 2013).

Al-Fatihah is the opening sura in the Qur'an. Every day, Muslims always read it in the process of worship, both in the worship of mahdoh and ghohir mahdoh. Without realising it, Muslim's practice Surah al-Fatihah only as ritual worship, without understanding and internalising their values. Quoted from the book The Al-Fatihah Character, reveals the position of Al-Fatihah in the life of Muslims; most of them prioritise their beliefs in practising Surah Al-Fatihah, while understanding the meaning of the values

of Al-Fatihah is not the main priority scale. As a result, many Muslims ignore the meaning of Al - Fatihah's values as guidance to have successful, happy, and noble life. In fact, Al- Fatihah is only positioned as a routine reading that does not touch human logic and nature. If Al-Fatihah is only positioned as ritual reading, it can bring up contradictory attitudes with Al-Fatihah values, both cognitively, affectively, and psychometrically (Zein et al., 2020). This is to be the basic role of madrasa to shape the students' character, especially the value of discipline through the internalisation of Al -Fatihah during the teaching and learning process at madrasa environment. Therefore, it can be understood that one factor that influences the students' success in learning is: a factor related to the madrasa. Madrasa generally has rules and regulations which is adapted to the situation and condition of the madrasa itself which is called madrasa discipline (Ahmed, 2018).

The main point that the author wants to emphasise is; how to explore the values of Al-Fatihah, especially the values of discipline that can be internalised in education. Based on this framework, this discussion focuses on three things; how is the concept of discipline based on Al-Fatihah to shape the students' character? How does the internalisation of discipline based on Al-Fatihah shape the students' character? How are the benefits of discipline based on Al-Fatihah to shape the students' character?

## 2. METHOD

This research is qualitative research that uses the constructivism paradigm with the type of case study research. The research was conducted at Madrasah Aliyah Negeri 1 Model Bojonegoro, Indonesia. The subjects in this study were representatives of madrasa vice-principals, Islamic religious teachers, academic supervisors, student representatives, representatives' management of intra-madrasah student organisations, representatives of alumni for the last 3 years, and representatives of student's parents/guardians. Data collection methods used are participatory observation, structured interviews, and *focus group discussions* (Elly, 2016; Gafur, 2018). Researcher analyzes the data using a case study analysis of Robert K. Yin's flow model through five stages (Khairudin, 2013; Khumairo et al., 2020). *First*, collect the data into a formal database, carefully organising the original data. *Second*, unload the data in the database, which involves data coding procedures. *Third*, data installation which based on the researcher's insight in seeing emerging patterns. *Fourth*, is the interpretation of the installed data for re-collection. *Fifth*, conclusion from all case studies that have been carried out, then proceed to report arrangement.

## 3. RESULT AND DISCUSSION

### 3.1 Conception of discipline based on Al-Fatihah

Nowadays, the word discipline has changed, following the development of science. As a result, there are many definitions of discipline based on the view of many experts. The essence of discipline is obedience to all rules or regulations that have been set as a statement of the mental attitude of individuals and communities that reflect a sense of obedience, as well as one's obedience which is supported by awareness to do duties and obligations as an effort to achieve the goals that have been set. Discipline behaviour is

a behaviour that concerns at the education field, especially on time discipline behaviour. It is intended to make the learning period in the classroom to be effective and does not waste too much time due to missing the discussion of the material that has been delivered earlier [11].

The character of discipline based on Al-Fatihah is a special character that is extracted from the meaning of the letter Al-Fatihah, especially in verse *iybaka na'budu waiyyaka nasta'in*. Every Muslim must do worship with discipline and follow standard rules in its implementation. Examples and implementation rules must be followed well since in the worship, it is the command. Al-Fatihah-based discipline is a total discipline form and complete discipline to obey and adhere to the standard rules that become an agreement. This obedience must be accompanied by understanding and willingness to accept and obey it in the totality of life (Mubarak, 2017).

The success of the learning process can be created through discipline in learning. Referring to the opinion of personality expert Thomas Gardon, discipline is a noun that means behaviour or order in accordance with rules or regulations or behaviour obtained from the process of intensive education and training (Muntaha, 2017; Muqoyyidin, 2014). Discipline is not only obeying the rules (norms), but also awareness in obeying the applicable norms. Discipline is generally associated with regulations that must be obeyed, but such discipline is external due to external pressure. Good discipline is a discipline with internal characteristics, that is, discipline accompanied by responsibility and awareness. Discipline becomes self-control (self-control) or self-discipline (self-discipline). Self-discipline is a conscious and responsible effort of a person to regulate and control his behaviour and attitude in life so that his entire existence does not harm others and himself.

Nowadays, issues related to discipline enforcement have become a common problem in the education field. Actually, in the learning process, discipline can be used as a preventive tool to prevent and maintain what can interfere with or hinder the learning process (Masuna, 2016; Rahmat et al., 2017). Therefore, various regulations that have been enforced in madrasahs aim to enforce the level of discipline with the hope that students can learn well, especially discipline in doing the learning schedule, overcoming the temptation of study time, self-discipline, or discipline in maintaining physical condition to be healthy and fit.

Based on the results of observations in the field, it reveals that students who have a disciplined attitude in learning are able to show optimal achievements in the whole learning process. The students who are disciplined in their studies always show characteristics as follows a) straight their energy, so that they can focus on learning continuously, b) utilise their time to study seriously, c) accept and follow the advice or direction of their supervisor, d) obedient to the rules of the madrasa, e) show enthusiastic and responsive attitude at the learning process, f) do learning activities enthusiastically and participative, g) complete the assignments well, h) avoid doing forbidden thing by educators, especially in a formal institution environment.

In formal madrasa institutions, learning activities are done effectively and efficiently. Science is taught in the process to form students' personalities. Thus, madrasahs can be interpreted as the most strategic educational institution to teach and develop the discipline to generation. Discipline must be developed earlier through habituation in the appli-

cation of rules, increasing recommendations or orders explicitly, in order to improve the students' good habits and have harmless characteristics [16].

Regarding discipline based on al-Fatihah values, Wulandari in the book *Conception of Islamic Education Goals in the perspective of Al-Fatihah* (2015), states that Al-Fatihah as an ummul book has universal values that can be used as a guide for human in life to be safe and successful. Al-Fatihah is a surah with extensive content since it is a summary of the Qur'an. This letter contains the concept to manage human character. They are through the thought, heart, exercise, and intention. When someone learns and practice its contents, he/she is expected to be able to build characters of intelligent, critical, creative, has a spiritual, mental attitude that is always grateful, sincere, humble, disciplined, sharing, futuristic, and a learner. Moreover, other characters that are also expected to be developed are religious, honest, and willing to care and create a better and dignified life (Robert K, 2011).

### 3.2 Actualisation of Al-Fatihah-based discipline character

Madrasas, as religious-based educational institutions, has a function to correct mistakes and weaknesses of students in terms of belief, understanding, experience, practising an attitude of love, responsibility, gratitude, discipline and learning in daily life. Madrasas can prevent negative things from their environment or foreign culture that might harm students and can interfere with their development towards fully human beings. Madrasas can guide students to adapt to their environment, both physical and social environments, and can direct them to be able to change their environment according to Islamic teachings (Mubarak, 2017).

An educator should be able to be a role model of loving behaviour (prosocial) to overcome the problems faced by their students or the difficulties that occur in their surrounding. For this reason, a teacher should own and develop high interpersonal sensitivity, as well as care about responding to problems arise effectively, both in the madrasa environment or community. The value of discipline to carry out tasks can strengthen a dynamic, effective, and efficient attitude in all activities so that it can provide greater benefits for personal, family, or social life. Discipline is an operative management function of the entire organisation, including madrasa organisations. Discipline enforcement in madrasas aims to help students understand and adapt to the demands of their environment, avoid the forbidden things by madrasas, and provide experience for students to learn and live with good and useful habits. Without good discipline, it is difficult for students to achieve the goals of implementing a system that requires people to obey decisions, orders, or regulations (Rokhman et al., 2021, 2020).

Discipline is a process towards the formation of a good character and becomes very important since it will make someone has good learning skills. Discipline as an educational tool applied is in the context of forming, fostering, and developing good attitudes and behaviour (Muqoyyidin, 2014). These good attitudes and behaviour can be in the form of noble character, obedience, respect, tolerance, and discipline. Discipline aims to direct students to learn about good things as preparations for their future, as an adult's life will depend on self-discipline that has been accustomed in his life.

Discipline requires consistent adherence to the applicable rules. Based on the results of interviews with educators and students, discipline is understood as an essential value extracted from the meaning of the verse *Iyyaka Na'budu Waiyyaka Nasta'in*. In its application, the values of obedience are part of life's behaviour, which includes three important aspects. First, obedient and orderly attitude. Second, a good understanding of the system to foster awareness of obedience to the rules (norms, criteria or standards). Third, an attitude that shows sincerity to obey everything carefully and orderly. Therefore, the attitude of discipline must be built on mutual agreement.

Based on the results of interviews and observations in the field, students who are disciplined in learning can show optimal achievements. The characteristics of students who are disciplined in learning are a) straight on their energy to focus on continuous learning, b) utilise their time to study seriously, c) accept and follow the advice or direction of their supervisor, d) obedient to the rules of the madrasa, e) show enthusiastic and responsive attitude at the learning process, f) do learning activities enthusiastically and participative, g) complete the assignments well, h) avoid doing forbidden thing by educators, especially in a formal institution environment.

Discipline is a process of internalising the values of Al-Fatihah is integrally and systematically actualised in order to make a person produce productive and creative actions to shape the character of pious people. Through the actualisation of discipline, a person has realised that he will get a belief, comfort, and happiness, which in turn requires actions in the form of attention, responsibility, patience, and struggle to realise the desire to shape the character of pious people (Rozak, 2020; Setiyawan, 2018).

In general, the process of developing discipline can be done through example in the family or by exploring the talents and hobbies of each individual. Technically, value can be developed by transferring information, field orientation, habituation, feedback, and follow-up. Through this process, it is hoped that what is initially understood as knowledge can be an attitude, then turn into real behaviour in daily life; finally, it can shape the students' character.

The actualisation of discipline to shape the students' character is very important and urgent since it can be an effective solution and anticipation to prepare a world of superior quality education. It is believed that Al-Fatihah values can be used as operational guidelines that have a function to recognise and find the best solutions to various problems of life in the new normal era. At the same time, the actualisation of discipline is an alternative solution to the various heterogeneous and complex situations and conditions experienced by humans in modern life. If you can actualise discipline in life seriously and thoroughly, then your life will be regularly and consistently systematic (Sirait et al., 2017; Soleh et al., 2020). It can lead humans to walk the straight and safe path of life to get happiness in this world or hereafter and always be in the protection and pleasure of Allah Ta'ala.

Discipline values as the values of Al-Fatihah will be useful for oneself and others who make the heart calm and will arise affection for anyone. The value of discipline will be useful for life so that all problems can be completed with convincing quality. When someone holds tight on a disciplined attitude, he/she will definitely try not to be negligent so that honesty and high responsibility arises. The

benefits of applying discipline values as Al-Fatihah values have been felt by students. Discipline values affect attitudes perform in daily life to understand better how to respond to everything that happens. Through the values of the discipline of Al-Fatihah values, someone can feel their benefits for him/herself and when dealing with others. Someone tends to feel more comfortable doing the activity because in applying the values of Al-Fatihah, someone can do it independently and creatively according to the understanding or experience he/she had (Subaidi, 2017)].

If discipline can be applied with good intentions and sincerity, it can provide many direct benefits for those who apply it and indirectly benefit those around them. All of these benefits will naturally be felt by everyone who practices it and will positively impact everyone around them. The benefits of applying discipline based on Al-Fatihah are 1) give inspiration at learning activities, or in relation to do worship to expect the pleasure from Allah Ta'ala, someone who learn will be able to open their minds ( open mind ), open intentions or desire ( open will ) and will be able to open his heart ( open heart ) to receive guidance, so that the learning process can run effectively and efficiently; 2) practice the values of Al-Fatihah can foster spirit to always try seriously, has a high awareness to behave wisely, has an awareness to keep trying and be creative in order to produce useful works, and has the awareness to always get along well with good morals; 3) individually, the practice Al-Fatihah values can foster compliance with applicable rules, be responsible for the assigned tasks, has a willingness to share benefits with others, to respect others and be able to adapt to actual developments, 4 As a group, the practice of Al-Fatihah values can create togetherness, develop awareness to help in goodness, so that they can establish harmonious relationships to realise the dream of a happy life.

Discipline must be interpreted as awareness to obey all applicable rules to ensure activities run optimally. Discipline is evidence of someone's sincerity to do good activities to have an impact on performance achievement that fulfils the quality standard. The results of this study strengthen Agustin's opinion (2013), based on his/her special characteristic. Discipline can be divided into two parts. First, positive discipline, an attitude and organisational climate in which each member obeys the organisation's rules of their own will. They obey the order because they understand, believe, and support it. Second, negative discipline is a state of discipline that uses punishment or threats to make students obey orders or follow applicable regulations. The negative discipline approach uses punishment for every violation of the rules to create fear in other students so that they will not make the same mistakes in the future. Most of the madrasa community have understood discipline well, so there is an atmosphere of an orderly life. The understanding of discipline has provided an orderly lifestyle to guarantee the continuity of life with various activities that are carried out continuously (Augustine, 2013).

Awareness of obeying the rules is an awareness of human nature that will ensure the creation of orderliness to realise dreams and hopes. The main personality is reflected in the awareness to understand the rules and the willingness to obey them as a common need to build a dignified life. According to the results of an interview with one of the respondents, discipline is a measurement of awareness of the process. It will determine the quality of personality

owned by each person. Therefore, discipline needs to be developed thoroughly as a basic need to realise the vision of the madrasa. Discipline application model to build students' character;

Discipline is an attitude of obedience to the applicable rules, will foster awareness to do obedience well. In the learning environment, it is necessary to develop discipline in order to foster a convincing personality for all madrasa community. According to the results of an interview with one of the respondents, discipline is important to be applied in the madrasa environment so that learning can be done well and get the results that are in accordance with the vision or mission of the madrasa. In relation to Al-Fatihah, discipline is interpreted as awareness to obey the applicable rules without hesitation and being able to free oneself from materialistic orientations or pretence.

The results of this study strengthen the opinion of Azis (2012) that a disciplined attitude must be built on the mutual agreement based on operational standards to foster a disciplined attitude. Discipline can be built in three stages. First, a discipline built on authoritarian concepts. The view in this concept states that a child is said to have a high level of discipline when the child is willing to obey the orders and recommendations of an educator without having a contribution about his/her thoughts or ideas. Second, the discipline built on the concept of permissiveness is the antithesis of the authoritarian view. However, these two views are both in extreme positions. According to the permissive concept, a child should be given the most expansive freedom in the learning process. Then, the rules of madrasa must be loose and do not bind the students. Third, discipline is built with controlled freedom, well known as responsible freedom. The application of this discipline model gives students the most comprehensive freedom to do whatever they want. However, students should not abuse the freedom given so that it will harm themselves or others. This is because there is no absolute freedom in this world. Controlled freedom is often known as guided freedom which is accentuated in constructive ways. If the direction of the behaviour turns to destructive things, then they are guided intensively to return to the constructive direction.

The success of the learning process can be created through discipline in learning. Referring to the opinion of personality expert Thomas Garton that discipline is a noun which means behaviour or order in accordance with rules or regulations or behaviour obtained from the process of intensive education and training. Discipline is not just obeying the rules (norms), but the awareness of obeying the applicable norms. Discipline is generally associated with regulations that must be obeyed, but such discipline is external due to external pressure (Muntaha, 2017).

### 3.3 The virtue of the character of Al-Fatihah-based discipline

Discipline is the self-awareness to comply with all applicable rules to achieve goals effectively and efficiently. Discipline will foster enthusiasm and sincerity to do the duties and obligations. Most madrasa communities understand well the value of discipline as awareness to obey all applicable rules well to obtain goodness. Discipline behaviour will be evidence of one's obedience and piety to carry out activities to get better life intentions and expectations, so that discipline will be able to create an orderly life atmosphere



Indicator	Daily Routine Activities	Incidental Spontaneity
Using standard attributes	Ready to wear uniforms and complete attributes according to the rules	Wear complete attributes according to the schedule and rules of institutions
Traffic discipline	Using standard vehicles and obeying traffic signs according to the rules	Educate themselves when entering the madrasa gate, the two-wheeler turns off the engine and must walk with their motorbike.
Obey the rules	Obey the mutually agreed-upon rules and enforce them according to the provisions.	Responsible for what he has done as a consequence of his readiness to do his duties
Filling attendance records	Check the activity on the attendance record according to the rules	Tighten the application of standard operating procedures for madrasa communities that disobey the rules of attendance
Arrive on time	Always present on time based on the schedule and according to the rules	Capable of doing duties properly, orderly, and regularly to foster disciplined and responsible character.
6. Avoid being late	If they come late, they must be ready to follow standard procedures that are applied according to the provisions of the institution.	Lateness is handled directly by reading the Qur'an or cleaning the environment as alternative education
Optimally carry out activities	Join extracurricular activities actively according to the interests and talents to get achievements.	Obey the provisions of extracurricular activities and try to participate in cross-madrasah events and competitions.

in accordance with sunatullah.(Muqoyyidin, 2014; Soleh et al., 2020) . Based on the results of document analysis, discipline can provide a fair and prosperous lifestyle that will ensure the continuity of life together. Discipline is the determining factor in upholding justice and fostering piety to carry out useful activities in the madrasa environment.

The value of discipline implies self-awareness to be on time, neat, and orderly to carry out tasks. It is not because they are afraid of being punished, but they really feel the importance of discipline. Discipline behaviour is a behaviour that is a concern in the field of education, especially in terms of discipline behaviour on time, so that the learning period in the classroom becomes effective and not too much time wasted due to missing the discussion of the material that was delivered at the beginning (Setiawan 2018; Wati 2013). The values of obedience become part of his life behaviour. The discipline has three aspects (1) mental attitude, an obedient and orderly attitude as a result of development of training, mind control, and character control; (2) A good understanding behavioural rules system, norms, criteria, and standards to develop deep understanding, or awareness that obedience is an absolute condition to achieve success (success); (3) An attitude of behaviour that naturally shows sincerity, to obey everything carefully and in an orderly manner. The combination of attitudes with the cultural value system is able to guide and create a mental attitude in the form of actions or behaviour. Basically, it is referred to as a discipline.

The main purpose of discipline is to direct children to be able to control themselves. In addition, it is expected that children are able to do activities as ordered, according to applicable regulations. From this opinion, it can be seen that the purpose of discipline is to direct children to control themselves, do activities with direction, and learn to live with good, positive, and beneficial habits for themselves and their environment. Suppose at any time there is no supervision from others. In that case, they will consciously always act according to the applicable norms and rules, both written (such as laws, madrasa rules, etc.) or un-

written (such as customary norms), norms of decency, etc.) that exist in society.

Based on its specific characteristic, discipline can be divided into two parts a)positive discipline, an attitude and organisational climate in which each member obeys the organisation's rules of their own will, they obey the order because they understand, believe, and support it; b)negative discipline, as a state of discipline that uses punishment or threats to make people obey orders and follow the rules of punishment. The approach of negative discipline uses punishment for violators of the rules to move and frighten other people or students so that they will not make the same mistakes.

Based on how to build discipline, Ali Imron(2011) divides discipline into 3 types 1)discipline built on authoritarian concepts. The view in this concept states that a child is said to have a high level of discipline when he/she wants to obey a teacher's orders and suggestions without contributing to his/her thoughts or ideas; 2)discipline built on the concept of permissiveness. The view in this second concept is the opposite or antithesis of the authoritarian concept. However, these two concepts are both on the extreme side. According to this concept, a child should be given the widest freedom in the classroom and madrasa. Thus, the rules in madrasas are loose and do not need to bind the children; 3) discipline that is built on the concept of controlled freedom or responsible freedom. A student is indeed given the widest freedom to do anything. However, a child concerned must not abuse the freedom given, because in this world there is no absolute freedom. This controlled freedom is well known as guided freedom which is accentuated in a constructive way. If the direction of the behaviour turns to destructive things, then it is guided back in a constructive direction (Khumairo et al., 2020).

Discipline must refer to the values of obedience to be an important part of life behaviour. The discipline has three aspects (1) mental attitude, an obedient and orderly attitude as a result or development of training, mind control, and character control; (2) a good understanding of the sys-

tem of behavioural rules, norms, criteria, and standards to develop awareness that obedience is an absolute requirement to achieve success (success); (3) behaviour that naturally shows sincerity to obey everything carefully and in an orderly manner. The combination of attitudes with the cultural value system that becomes the guide creates a mental attitude in the form of real behaviour. This is referred to as a discipline aims of directing so that you can control yourself to do activities directed according to the goals (Gafur, 2018).

By the times, the values of discipline as Al-Fatihah values have been implemented in daily life at madrasa environment to shape students' character. Madrasas are the right place to develop the main values and their application so that they become strong characters for students, educators, or education staff. The meaning of the values in Al-Fatihah can be used as best practices that must be applied together in the environment to improve the quality of life in the madrasa community.

Appreciation of the meaning of discipline is an affection of experience in applying discipline in real life. Instinctively, respect to the values of Al-Fatihah will arise when someone practices discipline willingly and seriously. The madrasa community appreciation to discipline done based on their self-awareness cheerfully.

According to the document analysis results, it was emphasised that the madrasa community realised that what they had practised would be useful for themselves. If a person is committed to practicing discipline, he/she will get additional value, satisfaction, or happiness to do their daily activities. When performing routine activities in daily life, the madrasa community has personal responsibilities or appreciate values together. This responsibility develops as a concern for students, educators, or education staff to ensure the madrasa activities run well.

The madrasa community independently can actualise their ideas or desires to realise their ideas and expectations as the targets or goals agreed among their group by respecting the discipline. Students, educators, or education staff believe that all good intentions manifested in real activities will be beneficial to improve welfare, both for themselves and for others. According to the field of the observations, students, educators, or education staff are committed to practising discipline. By practising discipline, someone will get good luck, either financial or in the form of happiness that will bring blessings to life.

Every process that is run will generate value and appreciation based on the process had done. As an appreciation of the meaning of discipline values, madrasa community can internalise discipline in all co-curricular or extracurricular activities within the madrasa environment. The educators or education staff must appreciate every formulation of discipline values by providing opportunities to the students to be more active in comprehending discipline values in various forms. The appreciation to the application of the discipline value can really develop the character of the Qur'an to someone's personality. It is proven with an extraordinary spirit of worship compared to the previous one. Through worship, someone's relationship with Allah will be closer, the faith will be firmed and blessings (Mubarak, 2017).

Maintain a discipline attitude to do tasks effectively and efficiently, do a predetermined schedule, always greet friends, relatives, and other people, are tangible evidence

of the development Al-Fatihah values. Every student, educator, or education staff is interested in applying discipline in daily life so that they have a strong and firm character that will colour activities done to build a madrasa culture.

Good discipline has strong internal character, discipline followed by responsibility and awareness. Discipline becomes self-control (self-control) or self-discipline (self-discipline). Self-discipline is a conscious and responsible effort of someone to regulate and control his behaviour and attitude in life so that his/her existence does not harm others and himself (Utami 2021).

The character of discipline based on Al-Fatihah values is trusted to have competitive and comparative advantages to face the dynamics of life today. The discipline based on Al-Fatihah is expected to be an inspiration and a new method for every Muslim to reread and interpret the actual meaning of Al-Fatihah, so that it can provide new, original and pure nuances to interpret Al-Fatihah in actuality and in the totality of Muslim's life. In this level, Al-Fatihah is actually positioned as a guide for successful life guidance to perform live in this world and hereafter. The right understanding and attitude towards the substance of Al-Fatihah's teaching actually position a Muslim on the straight path that ensures safety and success in life (Rokhman et al., 2020).

If discipline is an important part of Al-Fatihah interpretation, in practice, discipline demands to understand correctly how discipline means self-improvement in order to live a better and dignified life. Discipline has enormous benefits to shape personality; therefore, discipline must be applied. The main personality reflected in someone's awareness is understanding the rules and obeying them seriously. This is because the rules are made to ensure the smooth flow of desires or activities done by humans to effectively achieve their goals. Without regulations, there will be a conflict of interest, resulting in the failure of the aims and objectives (Augustine, 2013).

Discipline is the key to the success of the great people. Discipline is also a sign that someone has practised the arguments of the Qur'an in the letter Al-Asr. A person who wants to achieve success should have developed it earlier. Madrasas that have applied discipline maximumly have prepared successful generations in the future. All levels of the madrasa community must support the application of the value of discipline; this value is very important to produce quality graduated students who are universally competitive. In daily life, especially in madrasas activities, the value of discipline must be prioritised. If it has been implemented properly, it will create a conducive educational environment. In addition, the orderliness at the madrasa, especially during admission and teaching hours, will be well conditioned so that all activities in the madrasa run effectively and efficiently (Robert K, 2009).

If discipline is applied with good intentions and sincerity, it can provide many direct benefits for people who do it and provide indirect benefits for those around them. The benefits of applying discipline values are (Rokhman et al., 2021) :

1. Give inspiration at learning activities, or in relation to carry out worship to expect the pleasure of Allah Ta'ala, someone who learns will be able to open their minds ( open mind ), open intentions or desire ( open will ) and will be able to open his heart ( open heart )

to receive guidance, so that the learning process can run effectively and efficiently.

2. Practicing the values of Al-Fatihah can foster spirit to always try seriously, has a high awareness to behave wisely, has an awareness to keep trying and be creative in order to produce useful works, and has the awareness to always get along well with good morals.
3. Individually, the practice Al-Fatihah values can foster compliance with applicable rules, be responsible for the assigned tasks, has a willingness to share benefits with others, respect others and be able to adapt to actual developments.
4. As a group, the practice of Al-Fatihah values can create togetherness develop awareness to help in goodness so that they can establish harmonious relationships to realise the dream of a happy life

#### 4. CONCLUSION

Discipline is the self-awareness to comply with all applicable rules in order to achieve goals effectively and efficiently. Discipline will foster enthusiasm and sincerity to do the duties and obligations. The main purpose of discipline is to direct children to be able to control themselves, to do activities that are directed at learning to live well, positive, and beneficial habits for themselves and their environment. If there is no supervision from outsiders at one time, the child will consciously always act according to the norms and rules applied, both written and unwritten, that exist in society.

The discipline has three aspects, (1) mental attitude which is an obedient and orderly attitude as a result or development of training, mind control and character control; (2) A good understanding of the system of behavioral rules, norms, criteria, and standards, so that the understanding fosters a deep understanding or awareness that obedience to the rules: norms, criteria, and standards which are absolute requirement to achieve success. (success); (3) An attitude of behaviour that naturally shows sincerity, to obey everything carefully and in an orderly manner.

Al-Fatihah-based discipline is expected to be an inspiration and a new method for every Muslim to reread and interpret the actual meaning of Al-Fatihah, so that it can provide new and original nuances to interpret Al-Fatihah in actuality in the totality of Muslim life to build a civilised independent life.

#### References

- Salleh, M. A. 2012. "Role of Sociology of Islamic Education in Formation of Values of Pious and Faithful People." *IPG Journal of Islamic Education Campus*. doi: /Internet Access: 28 September2018.
- Husen, A., Hadiyanto, A., Rivelino, A., Arifin. S. 2014. "Character Education Based on Islamic Spiritualism (Sufism)." *Journal of the Study of the Qur'an*. doi: /Internet Access: 13 February 2019.
- Augustine, N. 2013. "Dominant Factors Affecting Child Discipline at an Early Age." *Research FKIP UNTAN Pontianak* 3:1-16. doi: /Internet Access: 20 February 2019.
- Ahmed, J. 2018. "Islamic Education Paradigm: Efforts to Make Islamic Religious Education Effective in Schools." *Postgraduate of UIN Syarif Hidayatullah* 3 (August): 320. doi: /Internet Access: 25 February 2019.
- Setyorini, A. A. J. 2011. "Intervention With Reeducative Approach And Power Strategy To Improve Discipline Behavior On Time." *Psychology of Bina Nusantara University* 2(1):558-65. doi: /Internet Access: 19 February 2019
- Creswell, J. W. 2012. *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*. FOURTH EDI. edited by PA Smith. PEARSON.
- Elly, R. 2016. "The Relationship of Discipline to Student Learning Outcomes at State Elementary School 10 Banda Aceh." *The Basic Enchantment of Syah Kuala University* 3(4):43-53. doi: /Internet Access: 19 February 2019.
- Gafur, A. 2018. "Strategies for Formation of Disciplined Attitudes of Young Citizens Through Schools." *Education Publications - Yogyakarta State University* 8(2):46-54. doi: <http://ojs.unm.ac.id/index.php/pubpend/Internet>
- Khairudin, S. M. 2013. "Character Education Through the Development of School Culture at the Salman Al Farisi Integrated Islamic School, Yogyakarta." *Journal of Character Education* 6(2):26-38. doi: /Internet Access: 26 September2018.
- Khumairo, Dewi, and Anam, N. 2017. "Integration of Character Values in Learning at Islamic Boarding Schools." *Al Qodiri: Journal of Education, Social and Religion*. doi: /Internet Access: 28 September2018.
- Masuna. 2016. "Implementation of Understanding Surah Al-Ikhlas in Instilling the Value of Tawhid in Early Childhood." *Didactic Study* 10(2):104-17. doi: /Internet Access: 20 February 2019
- Mubarak, S. M. 2017. "Contextualization of the Values of Surah Al-Fatihah in Tafsir At-Tanwir Muhammadiyah." *Postgraduate-UIN Sunan Kalijogo Yogyakarta* 11(3):287-301. doi: /Internet Access: 02 December 2018.
- Muntaha, Zawahir, P. and Wekke, S. I. 2017. "Multicultural Islamic Education Paradigm: Indonesian Diversity in Diversity." *Intizar*. doi: <https://doi.org/10.19109/intizar.v23i1.1279>/Internet Access: September 29,2018.
- Muqoyyidin, W. A. 2014. "Integration and Interconnection of Religious and Science Sciences Towards Islamic Higher Education Center of Excellence." *Educentric, Journal of Education and Teaching, Darul Ulum University Jombang* 4(2):30-46. doi: /Internet Access:07 February 2019.
- Rahmat, Nur, Sepriadi, and Daliana, R. 2017. "Student Discipline Character Building Through Class Teachers at Sd Negeri 3 Rejosari, East Oku Regency." *JMKSP (Journal of Management, Leadership, and Education Supervision)* 2(2). doi: <https://doi.org/10.31851/jmksp.v2i2.1471>.
- Robert K, Y. 2009. *Case Study Research Design and Methods Fourth Edition*. Vol. 5. 9th ed. edited by K. Wilcy. Sage Publications.
- Robert K, Y. 2011. *Qualitative Research from Star to Finish*. Vol. III. 3rd ed. edited by C. Miranda. The Guilford Press.

- Rokhman, Abdul, R., Nurhakim, M., and In'am, A. 2021. "The Development Model Character Education of Godly Person Based on Al-Fatihah Values: A Case Study in Public Madrasah Aliyah 1 Bojonegoro, Indonesia." *American Institute of Science* 7(3):162–67.
- Rokhman, A. R., Tobroni, Nur Hakim, and In'am. A. 2020. THE AL-FATIAH CHARACTER; Actualization of Al-Fatihah Values as Best Practice Education, Study Case at MAN 1 Bojonegoro . 1st ed. edited by U. Rahmawati. Bildung\_Yogyakarta.
- Rozak, P. 2017. "Indicators of Tawadhuk in Daily Life-Study on the Implementation of Al-Quran Values in Character Habituation." *Madaniyah-UIN- Walisongo* 1(1):174–87. doi: /Internet Access: February 22, 2019.
- Setiawan, J. 2018. *Humility opens the door to success because you know your potential*. 1st ed. edited by M. Juri. Jakarta.
- Sirait, Ibrahim, Dja Siddik, and Zubaidah, S. 2017. "Model of Religious Character Development in Madrasah Aliyah Negeri 1 Medan." *EDU RILIGIA: Journal of Islamic and Religious Education*. doi: /Internet Access: 02 December 2018.
- Soleh, K. A. 2018. "Observing the Islamization of Science According to Ismail Al-Faruqi." *El-HARAKAH (Accredited)*. doi: <https://doi.org/10.18860/el.v4i2.4630>/Internet Access: February 19, 2019.
- Subaidi, S. 2017. "The Concept of Islamic Education With a Humanist Paradigm." *Nadwa*. doi: <https://doi.org/10.21580/nw.2016.10.1.900>/Internet Access: 23 February 2019.
- Sukardi, I. 2016. "Character Education Based on Religious Values: An Islamic Perspective." *Ta'dib Ournal of Islamic Education-Raden Patah State Islamic University of Palembang-Indonesia* 21(1):41–58. doi: /Internet Access: October 24, 2019.
- Tisngati, U. 2016. "Objective Empirical Rational Paradigm: A Philosophical And Theoretical Review of Qualitative Research Methodology Second Paradigm." *Yogyakarta State University Research* V(1):27. doi: /Internet Access: 24 February 2019.
- Uno, H., Hamzah, B., Lamatenggo, Nina, Satria, and Koni. 2010. "Learning Design in Religious-Based Modern Schools." *Inspirational Post-Jakarta State University* 1:64. doi://Internet Access: 25 February 2018.
- Utami, F. D. 2017. "The Values of Tawhid Education in the Samudra Al-Fatihah Book by Bey Arifin." *Islamic Religious Education IAIN Salatiga* 9:36. doi: /Internet Access: 02 December 2018.
- Utami, F. 2021. "Family Parenting on Character Development of Early Childhood Discipline." *Journal of Obsession: Journal of Early Childhood Education* 5(2):1777–86. doi: <https://doi.org/10.31004/obsesi.v5i2.985>.
- Wati, S. 2013. "The Urgency of Islamic Religious Education in Developing Cultural Values." *AL-Ta Lim* 3:34. doi: <https://doi.org/10.15548/jt.v20i1.29>/Internet Access: September 29, 2018.
- Wulandari, A. S. 2015. "Conception of Islamic Education Goals in the Perspective of Surah Al-Fatihah." *STAINPonorogoResearch* 3(1):1–29. doi: /Internet Access: February 22, 2019.
- Yuliyanto, Aan, Fadriyah, A., Yeli, P. K., and Wulandari, H. 2018. "Scientific Approach To Develop Discipline Character And Responsibility Of Elementary School Students." *Methodical Didactic* 13(2):87–98. doi:10.17509/md.v13i2.9307.
- Zein, Achyar, Nahar, S. and Hasan, I. 2017. "The Values of Islamic Education in the Al-Quran (Study of Surah Al-Fatihah)." *At-Tazkia-Post- Graduate UIN North Sumatra* 03(al-Fatihah):56–76. doi: /Internet Access: 15 February 2019.