

## **DISCIPLINE CHARACTER OF STUDENTS IN THE MODERN ERA SYNERGY OF PARENTS AND TEACHERS IN STATE ISLAMIC JUNIOR HIGH SCHOOL IN KLATEN REGENCY**

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**Abstract:** *Character education is currently being intensely promoted in the formal education specifically. At this time various moral crises and problems arise in society. Corruption is everywhere, crime is rampant, and thuggery becomes the solution. In the government bureaucracy, most of the state institutions are not clean from the cases of corruption, violence against students, sexual abuse of students, fraudulent acts, lying, brawls between students, western love culture, free sex, and the use of drug. So, that is the background that character education is needed to be carried out. This study aims to describe the values of embedded character education and describe the disciplinary character education of students in the modern era why it takes a synergy between parents and teachers in the State Islamic Junior High School in Klaten Regency. The findings of this study indicate that the character values embedded in State Islamic Junior High School in Klaten Regency have some similarities and differences, the implementation of character education is carried out through four dimensions, namely learning activities, religious activities, extracurricular and co-curricular and the building of madrasa culture. Discipline character education of students of the modern era need a synergy between parents and teachers, because of lots of parents' activities, the parents no longer*

*have time for children. Cooperation between parents and teachers to achieve the goals in the education process is very important.*

**Keywords:** Character, Discipline, Modern Era, synergy of parents and teacher.

## **INTRODUCTION**

Character education is currently being intensely promoted specifically in the formal education. At this time various moral crises and problems arise in society. Corruption is everywhere, crime is rampant, and thuggery becomes the solution. In the government bureaucracy, most of the state institutions are not clean from the cases of corruption, violence against students, sexual abuse of students, fraudulent acts, lying, dishonesty (mass cheating on national exams),<sup>1</sup> brawls between students, western love culture, free sex, the use of drug.<sup>2</sup> So, that is the background that character education is needed to be carried out.

The emergence of various moral problems and crises is related to the problem of the character of education in the past. That is the result of a long process that carried out in the past, especially in the field of education.<sup>3</sup>

Based on the phenomena of community moral and characters crisis above, there are ten characteristics that illustrate the decline of a nation's moral values, namely: 1) high juvenile delinquency, 2) ineffective sayings, 3) social influences, 4) lack of character's understanding 5) lack of understanding of morals, 6) decreasing the struggling power and hard

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<sup>1</sup> Fatchul Muin, *Pendidikan Karakter Konstursi Teoritik dan Praktik*, (yogyakarta: Ar Ruzz Media, 2017), hlm, 11.

<sup>2</sup> *Ibid.*, hlm. 28.

<sup>3</sup> Ali Muttaqin, *Pendidikan Karakter Di Pondok Pesantren Langitan Tuban dan Bahrul Ulum Jombang*, (disertasi Program Doktor Uin Sunan Kaljaga Yogyakarta: 2015), hlm. 2.

work, 7) lack of respect for older people, 8) low personal and social responsibility, 9) increasing of dishonesty, 10) lack of trust in other people. According to Likona, if the signs of moral deterioration have occurred, there will also be destruction.<sup>4</sup> There are ten signs that illustrate the decline of moral values of a nation. It has occurred in Indonesia, even it tends to increase at this time.

In terms of education, parents have the main rights and obligations to be able to educate their children. Parents need to participate actively in the education process in the school. On the other hand, the school cannot provide education and learning to students in one hand.

Between teachers, school and parents must always unite to establish togetherness to build the hope that is the achievement of educational goals in the school. Lickona explained that a child's performance will increase if his/her parents are at home, getting good care, security, there is a stimulus for his/her intellectual development. Based on this, Lickona explained that children's intellectual and moral development is the foundation of education in families.<sup>5</sup>

In the context of time, character education in the modern era in this research is the character education in the period of time in the early 21st century that is began in 2001.<sup>6</sup> The character education has undergone many changes in the modern era. If character education before the modern era emphasizes on the spirit of nationality, justice, and leadership issues and has not entered the world of education, character education in the

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<sup>4</sup> Masnur Muslich, *Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional* (Jakarta: PT Bumi Aksara 2015), hlm. 35.

<sup>5</sup>Thomas Lickona, *Character matters: Persoalan karakter, bagaimana membantu anak mengembangkan penilaian yang baik, integritas dan kebijakan penting lainnya* (Terjemahan). (Jakarta: Bumi Aksara, 2012), hlm. 48

<sup>6</sup><https://brainly.co.id> diakses Rabu, 11 Januari 2017. Jam 20.00 Wib.

modern era is character education that exists in the world of formal education and the emphasis is on the formation of students who have personality, attitudes, behaviors and actions. It can be manifested into character education.

Making Islamic School (Madrasah) education as a character education model in a formal institutions is a right choice because it has been found in the lives of Indonesian people. It is empirically proven that the education not only develop the students who are capable in academic and intellectuals but also have knowledge that builds the student who has religious character who is emotional, socially and intellectually intelligent. So that Islamic schools are born out with the good character and personality.

In addition to the religious values which are the advantages possessed by students in Islamic school, the creation of a person who is good at heart, as well as polite personal character and respect with parents but the values of morality and character education for students in school, in recent times this is really very concerning. In Islamic school, there are behaviors and actions of deviant students that still have been carried out. It is deviating from the values of morality and religion. Starting from irregularities in the behavior of Islamic school students who have escaped from school, do not go to school without permission, smoking, asking for friends' money, lying, join a motorbike gang, stealing, dating that is out of control, even fighting and bullying among friends still happen in Islamic Junior High School in Klaten Regency.

Lack of discipline towards students of State State Islamic Junior High School in Klaten Regency and the existence of several problems that occur in Islamic school students indirectly has reduced the sense of trust,

especially parents who have been deceived. Students ask the permission to their parents to go to school but some of the beliefs of the parents have been misused, the students do not go to school but they stuck at the street post, hang out in the parking lot, play at the cafe, play the playStation, stay in the tourist objects and certain places that can make escaped student feeling comfort.

This lack of student discipline can be caused by various factors. Whether it is a factor within the student itself, the background of life, lack of parental supervision to students, social environmental influences, and social factors that lead to a moral crisis in students. (Internal and external factors). The existence of students' delinquency as mentioned above makes academic anxiety and educators in islamic school environment feel apprehensive. There are eight State Islamic Junior High School/MTs Negeri in Klaten Regency, namely: 1) MTs Negeri Jatinom is in Jatinom District 2) MTs Negeri Klaten is in North Klaten District 3) MTs Negeri Mlinjon Klaten is in Central Klaten District 4) MTs Negeri Pedan Klaten is in Pedan District 5) MTs Negeri Cawas Klaten is in Cawas District 6) MTs Negeri Gantiwarno Klaten is in Gantiwarno subdistrict 7) MTs Negeri Prambanan Klaten is in Prambanan District 8) MTs Negeri Karangdowo Klaten is in Karangdowo District. This research was carried out in the State Islamic Junior High School in Klaten Regency, but the authors only conducted the research in four Islamic School. The researcher conducted the research on those school because the places and locations are affordable for researchers both in terms of transportation, funds, and labor. Moreover, the school has its own characteristics.

From this study, the researcher found the character values in Islamic School, as well as the model of implementing education without

denying the existence of differences and weaknesses in other Islamic School. Then, it can be used as an input for the government, for improving education in Indonesia, specifically the Ministry of Religion and especially formal education namely the State Islamic Junior High School in Klaten Regency.

## **DISCUSSION**

### **A. Values of Character Education in MTs Negeri Klaten Regency**

#### **1. Character Education Values at MTs Negeri Prambanan**

MTs Negeri Prambanan tries to prepare students to have a strong faith in Allah and His Shari'ah, united in monotheism, has a noble character, knowledgeable and a lot of skills, so that they are able to be ready and able to live dynamically in the nation and inter-community nation with full prosperity and worldly and ukhrawi happiness.

MTs Negeri Prambanan has seven points of character values that are always upheld and instilled in their students, namely religious values, discipline, responsibility, honesty, self-tolerance, and mutual cooperation. These character values become the spirit of Islamic school education and animate all activities of all school residents, both the headmaster, teachers, employees, and students. Character values developed in MTs Negeri Prambanan are the basis for realizing their educational goals. That is the realization of a skilled Islamic generation qiro'ah, diligent worship, noble and superior in achievement.

In line with this matter, MTs Negeri Prambanan as a distinctive Islamic basic education institution in developing character values in Islamic School considers students' expectations,

parents, the institution that use the Islamic school graduates, and community in responding to future developments and challenges. So, they will not miss the development of the science and technology in the information and globalization that grow rapidly.

If we look at the character values that are developed and instilled in the children and young people in Indonesian that has been formulated by the Ministry of National Education in the Academic Text of the Development of Culture and Character Education of the Nation of 2010, in the form of 18 items of character values namely religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the homeland, respect for achievement, friendship / communicative, love of peace, love of reading, care for the environment, social care and responsibility.<sup>7</sup> The character values developed at MTs Negeri Prambanan can be understood and carried out in line with the character values developed by the Ministry of National Education, besides the character values developed in MTs Negeri Prambanan are also included in the character values that have been formulated by the Ministry of National Education.

Character values in MTs Negeri Prambanan are also relevant to Ginanjar's view who has formulated seven items of noble character values that must be taught in school. Ginanjar states that every positive character will actually refer to the noble qualities of God, namely al-asma al-husna that can be exemplified, and it can be summarized into seven basic characters namely honest,

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<sup>7</sup>Kementrian Pendidikan Nasional, *Naskah Akademik Pengembangan Pendidikan Budaya dan Karakter Bangsa 2010*, hlm.10-11.

responsible, disciplined, visionary, fair, caring and cooperative. Nevertheless, the character of the Great Prophet Muhammad SAW only covers four things, namely sidiq (honest), tabligh (deliverable), amanah (trusting) and fathonah (smart). However, all four of these things have covered all behavior, so that He is called as *al-amin*, the person who can be trusted.<sup>8</sup>

The character values in MTs Negeri Prambanan are not only being relevant to Ginanjar's views but also relevant to values that are derived from religion, Pancasila, culture and national education goals. These values are religious, honest, tolerant, disciplined, hard-working, creative, independent, democratic, curiosity, the spirit of nationality, love of the homeland, peace, love of reading, caring for the environment, social care and responsibility.<sup>9</sup>

Character values developed in the MTs Negeri Prambanan, can be linked to the Thomas Lickona's view who stated that respect and responsibility are two basic moral values that must be taught in school. In addition Thomas Lickona also explained that there are other forms of moral values that should be taught in schools, namely honesty, fairness, tolerance, self-discipline, mutual help, caring for others, cooperation, courage, and democratic attitude. These specific values are the form of the basic values of respect and responsibility.<sup>10</sup> Thus, the values of character education developed in MTs Negeri Prambanan have relevance when associated with

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<sup>8</sup> E. Mulyasa, *Manajemen Pendidikan Karakter* (Jakarta: Bumi Aksara, 2016), hlm 16-17

<sup>9</sup> Muchlas Samani dan Haryanto, *Konsep dan Model Pendidikan Karakter*, (Bandung: Remaja Rosdakarya, 2013) , hlm.52.

<sup>10</sup> Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (New York> Bantam Books, 1991) , hlm. 75



character education values in Thomas Lickona's view, even MTs Negeri Prambanan has three values that were not developed by Lickona, namely religious, self-confidence and mutual cooperation.

To realize character education in Islamic School as explained above, it cannot be carried out without teaching the values. The seven values of character education in Islamic School are taught systematically in a holistic model using the method of *knowing the good, feeling the good, and acting the good*. Because it is cognitive and easy to teach, in this case using the *Knowing the good* method after *knowing the good* must be built *feeling loving the good*, namely how to feel and love the virtue to be an *engine* that can make people always want to do something good.

## 2. Character Education Values at MTs Negeri Gantiwarno

MTs Negeri Gantiwarno has three items of character value that are developed, namely religious, disciplined, and intelligent. These character values are the basis for realizing the goals of MTs Negeri Gantiwarno which is a description of the vision and mission that the school wants to achieve in order to be communicative and measurable. Hopefully, all students consciously carry out the five daily obligatory prayers and sunnah prayers, memorize prayers, be able to read juz 'amma and daily prayers, can read the Qur'an with tartil, accustomed to acting and being pious, accustomed to doing 5 S (smile, greetings, greetings, polite, and polite), get an average minimum score of 6, 00 and the average UM score is 8.00, doing tests honesty and get the achievement, winning various regency

competitions, practicing discipline, obeying the rules of the school, being on time and 90% of students do not violate the school rules.<sup>11</sup>

There are similarities in the two points of value between MTs Negeri Prambanan and MTs Negeri Gantiwarno, they are religious and disciplined. While the difference in one value item is intelligence which is only found in MTs Negeri Gantiwarno.

### 3. Character Education Values at MTs Negeri Klaten

As mentioned earlier that in MTs Negeri Klaten there are four items of character value that are developed, namely religious, discipline, responsibility and social care. There are three similarities in the points of value between MTs Negeri Prambanan, MTs Negeri Gantiwarno, and MTs Negeri Klaten, that is religious, discipline and responsibility. While the difference in one value item is social care which is only found in MTs Negeri Klaten.

Social care is an attitude in treating other people politely, acting politely, tolerant of differences, not hurting others, willing to offer what is conveyed by others, willing to share, not demeaning of others, not taking advantage of others, able to cooperate, want to be involved in social activities, love humans and other creatures, be loyal, facing the problems peacefully.<sup>12</sup>

In carrying out character education of social care at MTs Negeri Klaten, it uses the indicators of success of Islamic School and classes that are contained in the National Character Education Implementation Guidelines published by the Ministry of National Education. The success of Islamic School and classes contained in

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<sup>11</sup>*Dokumen KTSP/Profil MTs Negeri Gantiwarno tahun pelajaran 2016/2017*, hlm.8.

<sup>12</sup> Muchlas Samani, *Konsep dan Model...*, hlm.51.

the National Character Education Implementation Guide published by the Ministry of National Education in relation to the character of social care in the State Islamic Junior High School in Klaten Regency is 1) facilitating social activities, 2) conducting social action, 3) providing facilities to held the donation, 4) empathize with fellow classmates, 5) building the classroom harmony, 6) sharing food with friends, 7) saying thank to school cleaning staff, 8) lending tools to friends who do not bring or do not have the tools, 9) collecting money and goods for victims of natural disasters, 10) visiting orphanages and the elderly, 11) respecting school officials, 12) helping friends who need a help.<sup>13</sup> The implementation of social care character education includes self-development in the form of routine activities and spontaneous activities. Routine activities that are usually done are by giving *infaq* (donation) every Friday. The teacher gives examples in the form of direct examples by participating in implementing *infaq* to help underprivileged students or orphan, the teacher also provides examples to help students who get difficulties such as the students who do not have a bicycle as a means of transportation to go to the school, the teachers give the *infaq* to buy a bicycle to students who need it.

The teacher also carries out spontaneous activities by taking the theme of the caring movement, which is for the students who are not present in the school because they are sick for more than three days, the teacher and the students in their class together to

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<sup>13</sup> Kementerian Pendidikan Nasional. *Pengembangan Pendidikan Budaya dan Karakter Bangsa Pedoman Sekolah*. (Jakarta: Kementrian Pendidikan Nasional, 2010), hlm. 30-31.

make a visit to their house. In addition to carrying out spontaneous activities visiting the sick people, offering condolences, or admonishing and advising ignorant students, as well as through conditioning by putting the written rule, a code of ethics related to social care. Teachers also condition the class with group work, such as making the work of students' skills, skipping and drawing batik, so that students can work together and help each other.

In addition, the development of Islamic school culture with the development of the values of the character of social care is expected to be implemented properly. Islamic School also facilitates social activities and social actions such as social services, distributing basic needs to the local community, underprivileged students at the time of new student admissions, even madrassas also shared animal and *qurban* meat during Eid al-Adha to the underprivileged people around the school. In order to support the formation of students' social attitude competencies, primarily social care in Islamic School has been internalized into extra-curricular activities such as scouts (especially), school health units, Junior Red Cross Youth, and others.<sup>14</sup>

Self-development programs that include routine activities, spontaneous activities, exemplary, and conditioning are always effective. If the implementation of character education through social care in Islamic School culture runs well, it will be able to facilitate educators in building the character of social care in students. This is in accordance with Thomas Lickona's opinion,

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<sup>14</sup>*Dokumen Kurikulum Satuan Pendidikan MTs Negeri Prambaban Tahun Pelajaran 2016/2017* hlm 14

which states that the school itself must realize the good character. Character education is about making schools character.<sup>15</sup>

The integration of social care character education activities in this Islamic School is carried out by teachers by linking the social caring characters given by Islamic School by integrating the value of social care through mutual cooperation material as a form of collaboration in the student's daily environment through learning social studies, Indonesian language and Civics. Based on the results of the study showed that MTs Negeri Klaten has implemented social care character education in accordance with these indicators, although not all of the indicators of the value of social care character can be implemented optimally.

#### 4. Character Education Values at MTs Negeri Mlinjon Klaten

In MTs Negeri Mlinjon Klaten, there are four items of character value that are developed, namely religious, discipline, honesty, confidence. There are four similarities in value points between MTs Negeri Prambanan and MTs Negeri Mlinjon, namely religious, discipline, honesty, and confidence. The points of character values that exist in MTs Negeri Mlinjon are religious, discipline, honesty, and confidence that have been explained clearly in the character value items developed in MTs Negeri Prambanan.

However, MTs Negeri Mlinjon which has a vision: Excellent in Achievement, Noble Characteristic, Faithful and Takwa Based, has a goal to be achieved by Islamic School so that they are communicative and measurable, that is all students to be active,

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<sup>15</sup> Thomas Lickona, *Character Matter* (Jakarta:Bumi Aksara, 2012), hlm. 271

mastering science, possessing skills (Life Skills), having *akhlakul karimah*, *istiqomah* in carrying out worship, able to read and write the Qur'an and memorize short *surah* (juz 'amma).

Based on the description above, that in fact, although specifically there are pillars of character values that get special emphasis, all the pillars of character must be developed holistically through the national education system. And actually, the number and type of character pillars that can be developed in Islamic School is quite a lot, but the emphasis, the number and type of character pillars that can be developed in Islamic School as a subject of the research is adjusted to the conditions of each school and everything is very different. MTs Negeri Prambanan which became the emphasis, the number and types of character pillars that can be developed are seven pillars, namely religious, discipline, responsibility, honesty, confidence, tolerance and mutual cooperation.

MTs Negeri Gantiwarno which becomes the emphasis, the number and types of character pillars that can be developed are three pillars, namely religious, disciplined, and intelligent. MTs Negeri Klaten which becomes the emphasis, the number and types of character pillars that can be developed are four pillars, namely religious, discipline, responsibility and social care. While MTs Negeri Mlinjon which becomes the emphasis, the number and types of character pillars that can be developed are four pillars, namely religious, discipline, honesty and confidence. Thus, it is understood that the definition of character education will be different, the

emphasis of number and type of character pillars that will be developed on each school is also different.

From the description above, it can be understood that MTs Negeri Prambanan, MTs Negeri Gantiwarno, MTs Negeri Klaten and MTs Negeri Mlinjon of Klaten Regency have developed a number of character values to form students' personal, moral/character. These character values are a control for students in behaving in carrying out their daily lives, both in their relationship with Allah SWT and in relation to the surrounding or environment and their relationships with human beings. Thus the character values developed in MTs Negeri Prambanan, MTs Negeri Gantiwarno, MTs Negeri Klaten and MTs Negeri Mlinjon of Klaten Regency are truly imbued and embedded in students.

5. Implementation of character education in the MTs Negeri Klaten
6. Learning Activities

The implementation of character education through learning activities in MTs Negeri Prambanan, MTs Negeri Gantiwarno, MTs Negeri Klaten and MTs Negeri Mlinjon is done through two types of learning activities namely learning values through the religious material in Islamic School and learning values through varied methods in each subject in learning and teaching classical models.

Values learning activities through religious material in Islamic School are forms of learning relating to religious material to be taught to all students. The emphasis on Islamic religion is to equip students, so that the students who has a religious knowledge will increase the degree of faith and devotion to God, students know the laws of religion and their rules, so that students will have

noble character. Learning values through varied methods in each subject in learning and teaching activities of classical models in Islamic School are learning character values carried out in Islamic School with material in general knowledge as well as schools in general, which contains the content of the learning based on the reference curriculum in the national education unit (Ministry of Religion).

#### 7. Religious Ritual Activities

Religious ritual activities in MTs Negeri Prambanan, MTs Negeri Gantiwarno, MTs Negeri Klaten and MTs Negeri Mlinjon in Klaten Regency include dhuha prayer, *Tafidzul Qur'an*, dhuhur prayer in congregation, infaq on Friday, religious speech, *adzan*, *iqamah* and *woman fiqh*. The aim of the religious ritual activities is to develop the students' skills in the art of reading the *Qur'an* and foster religious values, discipline and honesty, can develop students' personality and confidence. Then, the aim of congregational prayers is familiarizing students to always be disciplined, orderly in performing obligatory prayers five times both in the school and homes thus it will be expected to grow religious value, and discipline in students. In addition, the aim of these religious ritual activities is to continue the development of Islamic da'wah, which able to foster students having religious values, discipline, honesty and confidence.

Religious ritual activities at MTs Negeri Prambanan, MTs Negeri Gantiwarno, MTs Negeri Klaten and MTs Negeri Mlinjon in Klaten Regency intend to develop the religious values of students. By getting used to worship, prayer, dhikr, congregational prayers



and other religious ritual activities, the student's spiritual spirit, character values such as religion, honest and confident discipline that is built in the students will be attached and imbued in their attitudes and behaviour.

#### 8. Co-curricular and Extracurricular Activities

Extracurricular activities are divided into three. They are skills training, Islamic art development, organization and leadership training. The skills taught to students include sewing and calligraphy. In the field of sports, students are taught futsal, volleyball, and martial arts. In the development in the field of art, the skills taught to students in MTs Negeri Prambanan, MTs Negeri Gantiwarno, MTs Negeri Klaten and MTs Negeri Mlinjon are the Islamic music of tambourine and qiro'ah and drum bands. In organizational activities and leadership training, there are various activities such as intra-school student organizations or commonly called OSIS, basic LDK/leadership, scouts and PMR (Junior Red Cross Youth) are activities to instill values of discipline, honesty and confidence.

#### 9. Islamic School Culture

Culture is a cultural of thoughts that eventually become a habit. Customary habits or traditions carried out in Islamic School are the creation of Islamic school culture that supports the formation of character values towards students and the character values are internalized to students through the habitual, exemplary and disciplined approaches practiced everyday in a real life.

The purpose of the Islamic School is building *akhlakul kharimah* character of the student. The building of the character

values is really done and practiced that takes place every day. The implementation of character education in MTs Negeri Prambanan, MTs Negeri Gantiwarno, MTs Negeri Klaten and MTs Negeri Mlinjon through Islamic School culture has been internalized to students in the daily life practices. Islamic School cultural activities are carried out through habitual, exemplary and disciplinary approaches.

The value of the religious character of the students is accustomed diligently in worshiping, students are always active and accomplished, students master science, students master good life skills and students have good morals. The character value of the discipline that is accustomed to students is that students arrive at the school on time, obey the rules of the school, work on/collect tasks according to the time specified.

Honest character values are accustomed to students so that students in their daily life habits including words, speaking, behavior and learning activities, students do the truth, do not lie, do not cheat, do not steal and do not give up. While the value of students' self-confidence is accustomed to feeling confident in their independence, confident in themselves so that they do not overly concern themselves with pride, being tolerant and optimistic, and there is no need for them to compensate for their limitations.

#### 10. The Synergy of Parents and Teachers in Student Discipline Character Education at MTs Negeri Mlinjon Klaten.

The following is presented the synergy of parents and teachers that has been implemented in MTs Negeri Prambanan, MTs Negeri Gantiwarno, MTs Negeri Klaten and MTs Negeri Mlinjon Klaten, of

course, they have advantages and disadvantages and have a number of similarities and differences. In MTs Negeri Prambanan, the synergy between parents and teachers is quite good, even though there are parents of students who are absent but most parents are present. If parents do not meet the invitation specifically for students who have problems, the teacher actively visits students' home. In MTs Negeri Gantiwarno, the synergy of parents and teachers is still lacking. If there is an invitation or a parent's call, they do not respond and present. If parents do not meet the invitation specifically for students who have problems, the teacher actively visits students' home.

In MTs Negeri Klaten, the synergy of parents and teachers is good. Basically, if there are invitations from teachers or the School to the parents, they always present on time. If parents do not meet the invitation specifically for students who have problems the teacher actively visits students' home. While in MTs Negeri Mlinjon Klaten, the synergy of parents and teachers is quite good. If there is an invitation or a parent's call even though there are some parents who do not fulfill the invitation, but most parents are present. If parents do not fulfill the invitation, it is especially for students who are having problems, the teacher actively visits the student's house.

Theoretically, a synergy is a relationship that is built to ensure the existence of productive internal cooperation and a harmonious partnership between parents of the student and teachers in Islamic School, to produce a useful and qualified cooperation to build the character education about student discipline. By building good synergy, cooperation and communication between parents and teachers in Islamic School, it is expected to achieve the goal of influencing student

behavior especially in character education for students' discipline in Islamic School. The pattern of student relations with the teacher, students with students and students with parents is arranged and taught in such a way so that it can create students 'characters who are humble towards teachers, parents, and others. Moreover, the existence of a collaboration between parents and teachers in Islamic School, all violations, delinquency and problems that exist in students will be found soon to be carried out as a preventive measure so that the educational objectives will be achieved as expected.

In the State Junior High School in Klaten regency, it is relevant to Thomas Lickona's perspective, that parental involvement is a key indicator of school success. The level of family income and educational background is not too important for student success compared to parental interests and support.<sup>16</sup> Schools in some cases often destroy the partnership relationships between homes and schools. When schools fail to set high standards for learning, they let children do a bad activity and misbehave, these damages relationships. When students become victims of peer cruelty and the schools do not respond to parents' complaints, this is also damaging the relationships. When attending school and failing to deal with material that violates moral and religious beliefs, this also damages religion. So that, the school need to make a commitment in dealing with the character education, building a partnership and school relationships between parents and teachers.<sup>17</sup>

According to Likona, schools and families support by sharing expectations about children's learning and behavior, a complementary

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<sup>16</sup> Lickona, *Charakter Matters...*, hlm. 79.

<sup>17</sup> *Ibid.*, hlm. 80.

responsibility between home and school in character development by: Developing a statement of responsibility that the family is the first and the most important factor in influencing child character. School work is to strengthen the value of positive character (work ethic, respect, responsibility, honesty, etc.) that is taught at home, because in reality many parents do not fulfill the rules of their important role in character formation. However the school must do the things that have been determined and work towards school and home relationships. The family puts the foundation as a base, and the school builds on that foundation.<sup>18</sup>

From the explanation and description of the values, and the synergy of parents and teachers in the State Islamic Junior High School in Klaten Regency above, it can be understood that at a broader level, character education will be expected to become an Islamic School culture. According to Masnur Muslich, that the success of character education programs can be known through the achievement of indicators by students which include several things, namely:<sup>19</sup> 1) Practicing religious teachings adhered to in accordance with the stage of adolescent development; (2) Understanding the weaknesses and advantages of themselves; 3) Demonstrating a confident attitude; 4) Comply with social rules in a wider environment. 5) Appreciate the diversity of religions, cultures, ethnicities, races and socio-economic groups in the national environment; 8) Demonstrate the ability to think logically, critically, creatively, and innovatively; 9) Demonstrate independent learning abilities in accordance with their potential ability;

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<sup>18</sup> *Ibid.*, hlm. 80-81

<sup>19</sup> Masnur Muslich, *Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional* (Jakarta: PT Bumi Aksara 2015), hlm, 88.

10) Demonstrate the ability to analyze and solve problems in everyday life; 11) Implementing the values of togetherness in the society life, nation and state for the realization of the unity of Republic of Indonesia; 12) Understand the rights and obligations of oneself and others in the community, and respect differences of opinion.

## **CONCLUSION**

Based on the description that has been described, it can be concluded as follows.

1. Character education values embedded in MTs Negeri Prambanan have seven characters, there are three characters in MTs Negeri Gantiwarno, MTs Negeri Klaten has four characters, and MTs Negeri Mlinjon has four characters. Character values embedded in the four Islamic School in Klaten Regency have several similarities and differences. The character values are derived not only from the teachings of Islam that is the Qur'an and al-Hadith. The character values also derived from the vision, mission, goals of the school, Pancasila, the 1945 Constitution and the Republic of Indonesia Law No. 20/2003 (National Education System). The character values instilled by students of the State Islamic Junior High School in Klaten Regency are the basis of values developed in Islamic School. It is also used as a guide to know/measure the goodness of a person (students) in terms of taking the attitude, acting and behaving in relation to the other, the environment, society, themselves, or in relation to Allah SWT.
2. The character education of MTs Negeri Prambanan, MTs Negeri Gantiwarno, MTs Negeri Klaten, and MTs Negeri Mlinjon is carried out through four dimensions, namely learning activities,

religious activities, extracurricular, co-curricular, and the creation of Islamic school culture.

3. Discipline character education for students in the modern era requires the synergy of parents and teachers, MTs Negeri Prambanan, MTs Negeri Gantiwarno, MTs Negeri Klaten, and MTs Negeri Mlinjon, because of lots of parents' activities, parents seem having no time for their children. Cooperation between parents of students and teachers in Islamic School to achieve goals in the education process is very important. By the synergy, parents' collaboration with the teachers can find out how to handle the problems of the student, develop the students' discipline in the Islamic School, know the students' involvement in the learning process, know the patterns of interaction and communication during in the school and know the problems found in the school. Then, the school can monitor the development of students specifically on learning activities, playing time, relationships with family members, and problems that exist while at home.

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