

**CHARACTER EDUCATION**  
**(Study on *Sukan Jaya* Activities for Strengthening Discipline  
in Thamavitya Mulniti School Yala Southern Thailand)**



**UNDERGRADUATE THESIS**

**Presented to Faculty of Tarbiya and Teacher Training, State Intitute on Islamic Studies  
Purwokerto as Partial Fulfilment of the Requirement for Obtaining  
the Scholar Degree of Education (S.Pd)**

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PURWOKERTO  
2018**

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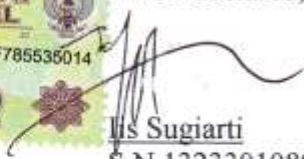
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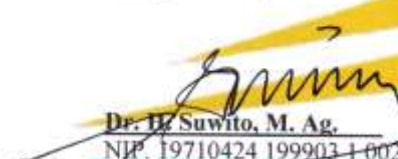
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(Study on *Sukan Jaya* Activities for Strengthening Discipline  
in Thamavitya Mulniti School Yala Southern Thailand)

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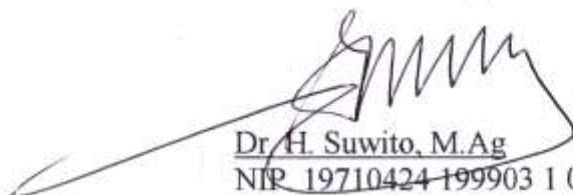
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*Assalamu'alaikum Warahmatullahi Wabarakatuh*

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*Wassalamu'alaikum Warahmatullahi Wabarakatuh*

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## **MOTTO**

“Manners of Someone is more Precious than his Gold”  
(‘Umar Bin ‘Abdul Jabbar)



## **DEDICATION**

I dedicate this little work to

My beloved Mom Suharti

My beloved Dad Sumarno Andriyanto

My Elder Brother Erwin Supriyanto and his little family

My Almamater IAIN Purwokerto

My Readers of my thesis

and for “Life” to prove that I ever lived in this world



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Purwokerto, December, 20<sup>th</sup> 2017  
Researcher,

A handwritten signature in black ink, appearing to read "Iis Sugiarti".

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**CHARACTER EDUCATION**  
**(Study on *Sukan Jaya* Activities for Strengthening Discipline**  
**in Thamavitya Mulniti School Yala Southern Thailand)**

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**ABSTRACT**

Indiscipline attitude can often be found recently. For example, students come late to school, disobey regulation, disobey traffic signals, truancy, etc. These cases will not happen if each individual has positive character, especially character of discipline. Embodiment of discipline character is very important, because it will bear individual with positive personality and identity. They will not easily get into negative behavior. School should manage to do some effort to strengthen the discipline of the student. This research was aimed to describe and analyze the process of strengthening discipline character of student on *Sukan Jaya* activities in Thamavitya Mulniti School Yala Southern Thailand.

The type of research is field research, belong to descriptive-qualitative method by using case study approach to obtain more data about strengthening discipline character on *Sukan Jaya* activities. The data of this research were gained through observation, interview and documentation.

This research found that, the process of strengthening discipline character on *Sukan Jaya* activities in Thamavitya Mulniti School Yala Southern Thailand are as follows: motivation enhancement, training and education, leadership, rule establishment, reward and punishment application. The types of discipline character on *Sukan Jaya* activities is discipline of time, discipline enforce the rules, discipline of learning, discipline of attitude, and discipline of worship. So, the process of strengthening discipline on *Sukan Jaya* activities have done well in accordance with the theory.

**Keyword:** Character Education, Discipline, *Sukan Jaya* Activities.

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# CHAPTER I

## INTRODUCTION

### A. Background of The Problem

The social cultural situation of our society was getting serious recently. There are various event that lower the human dignity. Destruction of moral values, injustices, less sense of solidarity, etc. Brooks and Goble indicates that crime and other forms of the irresponsible activities have pierced to various aspects in daily life and has become a process of reproduction social. Our society is under threat violence, vandalism, crime in the way, truancy, pregnancy without married, business fraud, corruption politicians, destruction home life, loss of respect each others, and profession ethic that have dashed.<sup>1</sup>

According to the Western scholars, the decadences of moral value does not occur in youth community only. Decadence of moral situation is actually has become such a typical culture in the 20<sup>th</sup> century. Therefore, the West scholars warned that human brutality during this should trigger our curiosity about human nature of ourself.<sup>2</sup>

Besides, globalization also takes a part of moral decadence. As we know, the globalization is a phenomenon of life that implicates on the positive side, but the misusages of technology during globalization that done by few people will cause destruction in society such as moral decadence.

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<sup>1</sup>Doni Koesoema A, *Pendidikan Karakter: Strategi Mendidik Anak di Zaman Global*, (Jakarta: Grasindo, 2015), p. 117.

<sup>2</sup>Doni Koesoema A, *Pendidikan Karakter...*, p. 117.

So the issues to be important and should not be seen only with the eyes. Seeing how urgent the moral issues are there should have been an effort to handle it. Therefore, all levels of society, religious leaders, parents, and educators should take a part on struggling it.<sup>3</sup>

These case will not happen if each individual embedded moral values and positive character. Embodiment of moral and positive character will build a strong foundation of children, so they don't get easily into negative thing. This is the importance of education character which is expected to create individual who has a good attitude.

We need good character to be fully human. We need strengths of mind, heart, and will qualities like good judgement, honesty, empathy, caring, perseverance, and self discipline to be capable of love and work, two of the hallmarks of human maturity. As Aristotle pointed out, we can't be happy unless we're good. When we lie, cheat, steal, break our commitments, or have sex with whomever we desire, we create problems for ourselves and for others.<sup>4</sup>

Here the role of education will be crucial to transform the character of students. In the same manner as stated by Ki Hajar Dewantara, education become an effort to advance the manners, intellect, and physical children, nature harmonious and its society.<sup>5</sup> One of approachs to embodiment values

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<sup>3</sup>Moh. Roqib dan Nurfuadi, *Kepribadian Guru: Upaya Mengembangkan Kepribadian Guru yang Sehat di Masa Depan* (Purwokerto: STAIN Press, 2011), p. 2.

<sup>4</sup>Thomas Lickona, The Case for Character Education, *Tikkun Journal*, Vol. 12, No. 1, Jan/Feb 1997, p. 24.

<sup>5</sup>Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III* (Jakarta: Kencana Prenadamedia Group, 2014), p. 5.

and reasoning moral known as character education, which insists on good character development of students.

The presence of character education will help students in understanding the values of life, which will have implications to the attitudes, thoughts, feelings and actions of students.

Through implementation of integrated character education explicitly into school curricula, educators can help children to be good people and understand different people and culture, which in turn will cultivate cultural competency and global citizenship.<sup>6</sup>

Now, indiscipline attitude can often be found recently. For example, students come late to school, disobey regulation, disobey traffic signals, truancy, come late to work, and so on. It can be seen that our nation character is very fragile. We need to improve on the establishment of nation character to be a civilized nation.

Self-discipline of the student is not formed instantly, because discipline is the result of guidance and education which involves a number of supervisors by the use of a particular method and implemented within the place and any given period of time. Daryanto suggested, discipline as of an act that shows behavior orderly and submissively in a range of provisions and regulations.<sup>7</sup>

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<sup>6</sup>Guang Lea and M. Lee Manning, *Character Education for Peace and the Well Being of All Mankind*, Article, Poxel Creative, 2013.

<sup>7</sup>Daryanto dan Aris, *Pengembangan Perangkat Pembelajaran* (Yogyakarta: Grava Media, 2014), p. 41.

Islam also teaches discipline through its doctrines, for example is worship in five times a day. Discipline is very important, because it will bear personality and identity someone positively. Someone who is discipline have a high work ethic, high responsibility and strong commitment of the truth, which will bring him as good quality human resource later.<sup>8</sup> Indicators of discipline are accustom present on time, accustom obey the rules, using in accordance with the schedule.

If discipline values have implemented early as habits, it would be character that embodied in individuals. Embodiment character since early will support the realizing of generation who owned good manners.

Thomas Lickona said, practice of moral discipline is using the creation and enforcement of rules as opportunities to foster moral reasoning voluntary compliance with rules and respect for other.<sup>9</sup>

Based on the study of the introduction that had been conducted by writer in secondary Islamic school in Thamavitva Mulniti School Yala Southern Thailand, where the writer did the internship and community service program from State Institute on Islamic Studies Purwokerto, which is the student exchange program between Indonesia and Thailand. Writer knew that the school was trying to strengthen the character discipline toward

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<sup>8</sup>Zubaedi, *Transformasi Nilai-Nilai Pendidikan Islam* (Yogyakarta: Pustaka Pelajar, 2008), p. 7.

<sup>9</sup>Thomas Lickona, *The Return of Character Education, Educational Leadership*, Article (Research Library, 1993), p.10.

their students. This is in accordance with one of the mission of the school i.e students have good discipline, morality and ethic.<sup>10</sup>

According to the interview result with Coordinator of *Sukan Jaya* activity and also as teacher, Miss. Rukoyah Ismail said that, one of the character building of discipline are through activities that unique and fun. One of activities is *Sukan Jaya*. *Sukan Jaya* is generally called as *Sukan Warna*. This activity is called as *Sukan Jaya* in Thamavitya Mulniti School Yala Southern Thailand. *Sukan* is the Malay language which means a “game” or “sport”. The form of their activities is the activities sports and creativity of islamic art on stage. The concept of the formation of his group namely by divides into several color. There are yellow, pink, red, green and blue. So that the compact, creativity and spirit discipline which includes discipline to obey the rules of the game, discipline time, discipline implement a race and discipline wearing uniforms developed through these activities.<sup>11</sup>

Embodiment of students discipline at the event also requires hard work and maximum development, with the condition of students who have amount of about seven thousand students. Because Thamavitya Mulniti School is an secondary islamic school largest in Southern Thailand. Based on the background, the writer is interested in researching the process of strengthening discipline characters on *Sukan Jaya* activities at the school.

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<sup>10</sup> Documentations result of Thamavitya Mulniti School Yala Southern, taken on July 27<sup>th</sup>, 2016.

<sup>11</sup>Interview result with one of teacher and as the Coordinator of *Sukan Jaya* Activities (Miss. Rukoyah Ismail) on Wednesday, 27<sup>th</sup> of July, 2016 at 08.30-09.00 a.m. in Teachers Office Thamavitya Mulniti School Yala Southern Thailand.

## B. Definition of Terms

In this study, researcher defined operationally in order to avoid misunderstanding of term contained in the title was taken, the operational definition are as fellows.

### 1. Character Education

Character education is a struggle for every individual to involve his freedom in other relatives with others and its environment, which he was able to strengthen himself as personal unique and distinctive and having moral integrity that can be accounted for.<sup>12</sup>

In his book, Thomas Lickona said that, character education is an effort deliberate to help someone so that they could understand, see, and implemented the main of ethical values. Moreover he said character education is conscious effort to embody good, namely the quality of the man good objectively, not only good for individual only, but neither also to society as a whole.<sup>13</sup>

For strengthening the proses of character education in the school have been identificated amount 18 characters<sup>14</sup>, there are religious, honest, tollerance, discipline, corporate, creative, be autonomous, democratic, wonder, spirit of nationality, love the nation,

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<sup>12</sup>Doni Koesoema A, *Pendidikan Karakter...*, p. 162.

<sup>13</sup>Thomas Lickona, *Character Matters; Persoalan Karakter, Bagaimana Membantu Anak Mengembangkan Penilaian yang Baik, Integritas dan Kebajikan yang Lainnya* (Jakarta: PT. BumiAksara, 2015), p. 6.

<sup>14</sup>Tutuk Ningsih, *Implementasi Pendidikan Karakter* (Purwokerto: STAIN Press, 2015), p. 65.

honour of the achievement, communicative, peace love, delight in reading, respect to environment, social respect, and responsibility.

So it can be concluded that character education is conscious effort with the purpose of forming individual by the quality of good moral.

## 2. Discipline

Value is quality of a thing which included liked, wanted, useful, and as a kind of object certain interest. Value is also something that gets the meaning in life, who gives in this life turning point, the content and the purpose.<sup>15</sup>

The correlation between education values with character education, M. Sastrapratedja stated that character education inevitably involving an education project value. In this process educator is having responsibility that students able to see ethical implications various changes in people who begin of technological progress and science, able to develop values in him, capable of taking decision based on understanding straight about those values are (value clarification).<sup>16</sup>

One of values that is found in character education is the value of discipline. Value discipline is a behavior that show adherence to provisions and regulations.

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<sup>15</sup>Doni Koesoema A, *Pendidikan Karakter: Strategi...*, p. 198-199.

<sup>16</sup>Doni Koesoema A, *Pendidikan Karakter: Strategi...*, p. 199.

Novan Ardy divided discipline into three aspects as follows the discipline good governance, obedience and field of study. Novan Ardy also mentioned discipline is how we train of thought and character a child gradually to ensure that children could be a man who has self control and finally sociable and accepted by the community.<sup>17</sup>

### 3. *Sukan Jaya* Activities

*Sukan* is Malay language which means a game or sport. The activities is the form of a range of sports activities. The concept of the formation of the group is by classifying into several colors, so this activity is common known called as *Sukan Warna*, but in Thamavitya Mulniti School is called as *Sukan Jaya*.

*Sukan Warna* activities carried out in almost schools in Thailand. In Thai, it is called “*Kila Sii*”. The game was not among the class but among color. Specifically, in the region of Southern Thailand that majority education institutions based islamic, not just the match a sport which is played the game but creativity of islamic culture also, as speech, drama, news presenting, an nasyid, and poetry reading. The activities of *Sukan Jaya* is annual activity in every school especially after final test.<sup>18</sup>

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<sup>17</sup>Novan Ardy, *Manajemen Kelas: Teori dan Aplikasi untuk Menciptakan Kelas yang Kondusif* (Yogyakarta: Ar Ruzz Media, 2013), p. 159.

<sup>18</sup>Interview result with one of teacher and as the Coordinator of *Sukan Jaya* Activities (Drs. Rukoyah Ismail) on Wednesday, 27<sup>th</sup> of July, 2016 at 08.30-09.00 a.m. in Teachers Office Thamavitya Mulniti School Yala Southern Thailand.



### **C. Problem Statement**

Based the description in the background above, the researcher proposed the following issue: How does *Sukan Jaya* activities for strengthening discipline character in Thamavitya Mulniti School Yala Southern Thailand?

### **D. Objective and Significance of the Research**

#### 1. Objective of the Research

The aim of this research is to describe and analyze the process of strengthening character discipline of student on *Sukan Jaya* activities in Thamavitya Mulniti School Yala Southern Thailand.

#### 2. Significance of the Research

The study which the researcher does hopefully can be useful for the researcher, and for the readers or the parties which concerned. It can be broken down into the benefit of theoretical and practical benefits such as follows.

##### a. Theoretical Benefit

This study is expected to enrichment scientific about the character education on *Sukan Jaya* activities for strengthening discipline in Thamavitya Mulniti School Yala Southern Thailand. So that it can be aware of the importance of character education for learners, in order they have good moral attitude.

b. Practical Benefit

- 1) For the researcher, this study can give purpose in deep about strengthening discipline character on *Sukan Jaya* activities that done by Thamavitya Mulniti School Yala Southern Thailand.
- 2) For schools, as a reference in strengthening character education discipline an effective and creative.
- 3) For further research, this study can be used as a reference in the literature review.

**E. Literature Review**

The finding of literature review is based on the ability of the researcher to reach out study related to this research. So that research can learn some related research and can be able to help the researcher as an additional reference in the arrangement of the study. Researcher which analyzes about character education and implementation of character discipline are the researches that researcher used as material in literature review.

Thesis by Arining Tias Saputri, *Penanaman Nilai Kemandirian dan Kedisiplinan Bagi Anak Usia Dini Siswa TK B di Kelompok Bermain Mutiara Hati Purwokerto*. In thesis discussed about activities that support in planting value independence and discipline for early childhood and methods used. The activities is independent and discipline when go to school, come

into the classroom, reading *Iqra*, follow teaching and learning activities, break, and go home.<sup>19</sup>

Thesis by Muhammad Azis, *Metode Pendidikan Karakter Disiplin di SMKN 1 Bulukumba Brebes*. The result of this research showed that character education model of discipline in the school used joint model and models as a subject of its own. While methods used the habituation method as the major method, supported by other methods.<sup>20</sup>

Thesis by Akhmad Saebani, *Implementasi Pendidikan Karakter di MTs Miftahul Huda Pesawahan Kecamatan Rawalo Kabupaten Banyumas Tahun Pelajaran 2014/2015*. The result of research showed that the one conducted by MTs Miftahul Huda Pesawahan, in the internalization value of a character is through three rounds i.e: planning stage, implementation stage, and evaluation stage. At the implementation, character education done through the inclusion value, exemplary, facilitating, development of academic and social skills. While at the evaluation, character education executed is evaluating the character of students, teachers, and program manager. For supporting factors of a character was in common vision and mission all teachers, there are various fasilitas, the exemplary teachers, and

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<sup>19</sup>Arining Tias Saputri, *Penanaman Nilai Kemandirian dan Kedisiplinan Bagi Anak Usia Dini Siswa TK B di Kelompok Bermain Mutiara Hati Purwokerto*, Undergraduated Thesis, IAIN Purwokerto, 2016.

<sup>20</sup>Muhammad Azis, *Metode Pendidikan Karakter Disiplin di SMKN 1 Bulukumba Brebes*, Undergraduated Thesis, 2016.

the habituation that makes the school be conducive for internalizing character values.<sup>21</sup>

Thesis by Yuyun Fitahapsari, *Penanaman Karakter Disiplin dan Tanggungjawab (Studi Kasus Pada Kegiatan Ekstrakurikuler Paskibra di SMA Negeri 1 Sragen)*. The result of this research showed, character discipline that is implanted in extracurricular PASKIBRA i.e, by right time following exercise to completion every Friday, always wear uniform exercise complete with their attributes, a member of always present routine training every Friday, and members of always following instructions marching in response. Character responsibilities which implanted namely by means of a member of they do warm-up without were made to, as if running away and push up, follow exercise without compulsion than anyone, and always honest implement warming, exercise of marching, and flag ceremony.<sup>22</sup>



IAIN PURWOKERTO

Research by Tuba Cangelci Kose, Character Education of Adoloscet: A case study of Research Center. The result of this research point out that character education can be organized proprely to track the developmental features of the student and their development can be supported with real life experiences. All school curriculum, the school environment, taechers, parent and also the community should be contribute to this process. Student need to

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<sup>21</sup>Akhmad Saebani, *Implementasi Pendidikan Karakter di MTs Miftahul Huda Pesawahan Kecamatan Rawalo Kabupaten Banyumas Tahun Pelajaran 2014/2015*, Undergraduated Thesis, IAIN Purwokerto, 2016.

<sup>22</sup>Yuyun Fitahapsari, *Penanaman Karakter Disiplin dan Tanggungjawab (Studi Kasus Pada Kegiatan Ekstrakurikuler Paskibra di SMA Negeri 1 Sragen)*, Undergraduated Thesis, Universitas Muhammadiyah Surakarta, 2015.

understand to purpose for character education, and participate actively in this process.<sup>23</sup>

Based some of literature review above, the difference with this study lies in the focus of the research. Researcher more concentrated focus of research in character education on *Sukan Jaya* activities for strengthening discipline in Thamavitya Mulniti School Yala Southern Thailand.

#### **F. Structure of The Study**

Writing in the study the researcher did is divided into three parts namely the beginning part, content part, and the final part. The beginning part is consisted of the title page, page statement of authenticity, supervisor department memorandum page, endorsement page, dedication, motto, foreword, table of content, list of tables, list of picture and abstract.

The second part is the part of the contents; this part is the content of the study the researcher did. In the second part of this research is divided into several chapters. The first chapter contain the introduction. This chapter is a methodological introduction to systematically understand the material in subsequent chapters. In first chapter will explain about the background of the problem, operational definitions, problem statement, objectives and significance of research, literature review, and structure of the study.

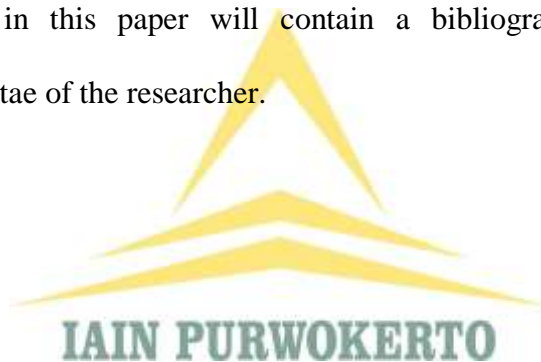
Next is second chapter, which will discuss the theoretical basis of the character education, character discipline, strategy for strengthening the

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<sup>23</sup>Tuba Cangelci Kose, *Character Education of Adolescent: A Case Study of the Research Center*, Journal of Education and Science Volume 40, Number 179 295 – 306 (Turkey: Aadolu University, 2015), Pg. 304.

character discipline. Writing then proceeds with third chapter which discusses about the research method.

After making description efforts in third chapter, then it continued with fourth chapter which is about data display in the general description of Thamavitya Mulniti School Yala Southern Thailand and the result of the research and also the analysis of the research data that research get on the field. Furthermore, the writing will end with fifth chapter contains conclusions, suggestions and closing remarks. Conclusion is contained about what researcher describe is and analysis of the previous chapter. In the last section in this paper will contain a bibliography, appendix and curriculum vitae of the researcher.



## CHAPTER II

### CHARACTER EDUCATION AND STRENGTHENING DISCIPLINE

#### A. Character Education

##### 1. The Definition of Character Education

Before discussing about the meaning of character education, it will be explained about the meaning of education. The word of education itself comes from the Greek term “*paidagogia*”, from the word “*paedos*” meaning “child”, and “*agogos*” which means “to guide or lead”.<sup>1</sup>

John Dewey pointed out, “education is the work of supplying the conditions which will enable the psychological function to mature in the freest and fullest manners”.<sup>2</sup> Among these conditions are intellectual development and concurrent social and educational climates, environments that provide opportunities for group participation, shared decision making, and the assumption of responsibility for consequences of action.<sup>3</sup>

Niccolo Machiavelli, as cited by Doni Koesuma A,<sup>4</sup> understood that education is within the framework of the process of human self-

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<sup>1</sup>Ara Hidayat, Imam Machali, *Pengelolaan Pendidikan*, (Bandung: PustakaAeduca, 2010), p. 29.

<sup>2</sup>Maya Bialik, *Character Education for the 21th Century: What Should Student Learn?*, (Boston: Center for Curriculum Redesign, 2015), p. 19.

<sup>3</sup>Kohlberg L, Molar Stages, *Moralization: the Cognitive Developmental Approach*, In *Moral Development and Behavior*, (New York: Holt, Rinehart, Winston, 1976), p. 54.

<sup>4</sup>Doni Koesuma A, *Pendidikan Karakter: Strategi Mendidik Anak di Zaman Global*, (Jakarta: PT Grasindo, 2007), p. 52.

perfection on an ongoing basis. It is because the human nature has a deficiency and incompleteness. According to him, human intervention through education is one way for man to complete what is less than his nature. Education can complement imperfections in our natural nature.

The word “character” comes from the Greek "*charassein*", in Webster's World Dictionary of the American Language, "character" is defined as the pattern of individual behavior.<sup>5</sup> We can also understand the character from a behavioral point of view that emphasizes the somatopsychic element that the individual possesses from birth. Here, the term character is considered the same as the personality. Personality is regarded as a "characteristic" or style or characteristic self of a person derived from the formations received from the environment, such as a family in childhood, and also innate of a person.<sup>6</sup>

Henri Gunawan explained, character is the original state that exists in the individual of someone which distinguishes between him and others.<sup>7</sup> Masnur Muslich stated that character is the value of human behavior relating to God Almighty, self, fellow human, environment, and citizenship contained in thoughts, attitudes, feelings,

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<sup>5</sup>Agustinus Hermino, *Kepemimpinan Pendidikan di Era Globalisasi*, (Yogyakarta: PustakaPelajar, 2014), p. 171.

<sup>6</sup>Sjarkawi, *Pembentukan Kepribadian Anak. Peran moral, Intelektual, Emosional, dan Sosial sebagai Wujud Integritas Membangun Jati Diri* (Jakarta: PT. BumiAksara, 2006), p. 11.

<sup>7</sup>Henri Gunawan, *Pendidikan Karakter: Konsep dan Implementasi*, (Bandung: Alfabeta, 2012), p. 4.



words and deeds based on religious norms, laws, manners, culture, and habits.<sup>8</sup>

A Greek philosopher, Aristotle as cited by Thomas Lickona,<sup>9</sup> defined good character as life by doing the right actions with respect to the person and the other person. Aristotle reminded us of what we tend to forget today, i.e: a virtuous life including self-oriented goodness (such as self-control and modernization) as well as other thing which oriented to goodness (such as generosity and mercy), and both types of goodness are related. We need to control ourselves such as our desires.

Psychologically, individual characters are interpreted as a result of mixing in four parts, namely<sup>10</sup>:

- a. Heart management, that is related to attitude and belief (faith).
- b. Thinking, that is related to the process of reasoning to seek and use knowledge critically, creatively and innovatively.
- c. Sports, which is related to the process of perception, readiness, imitation, manipulation, and the creation of new activities along with sportsmanship.
- d. Imagery and intention, which is related to the will and creativity that is reflected in caring, imagining, creating something new.

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<sup>8</sup>Masnur Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*, (Jakarta: Bumi Aksara, 2011), p. 84.

<sup>9</sup>Thomas Lickona, *Educating for Character: How Our School Teach Respect and Responsibility*, (Jakarta: Bumi Aksara, 2015), p. 81.

<sup>10</sup>Anwar Hafid dkk, *Konsep Dasar Ilmu Pendidikan*, (Bandung: Alfabeta, 2013), p. 112.

So, Education<sup>11</sup> is about active character development, not an exclusive process about the acquisition of academic and social skills. It is ultimately about the kind of person a student becomes and wants to become and this includes the moral, spiritual and religious dimensions of life. Next we need to define the nature of character education, Maya Bialik pointed out:

Since ancient times, the goal of education has been to cultivate confident and compassionate student who become successful students, contribute to their communities, and serve society as ethical citizens. Character education is about the acquisition and strengthening of virtues (qualities), values (ideals and concepts), and the capacity to make wise choices for a well-rounded life and a thriving society.<sup>12</sup>

Thomas Lickona mentioned, “character education is a deliberate effort to cultivate virtue that is objectively good human that are good for individual person and good for the whole society”.<sup>13</sup> Zubaedi argued, character education is interpreted as an education which develops character values in students so that they have values and character as a character of themselves, as members of society and citizens who are religious, productive, and creative.<sup>14</sup>

In the past, character educators have argued that by helping to create a safe, caring, and orderly school environment, character

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<sup>11</sup>Arthur James , Harding, R & Godfre, *Citizens of Character - The Values and Character Dispositions of 14-16 Year-olds in the Hodge Hill Constituency*, (Brimingham: University of Birmingham, Canterbury Christ Church University, 2009), p. 13.

<sup>12</sup>Maya Bialik, *Character Education for the 21th Century: What Should Student Learn?*, (Boston: Center for Curriculum Redesign, 2015), p. 1.

<sup>13</sup>Thomas Lickona, *Character Matters: Persoalan Karakter*, Trans. Juma Wadu Wamaungu and Jean Antunes Rudolf Zien, (Jakarta: Bumi Aksara, 2012), p. 5.

<sup>14</sup>Zubaedi, *Desain Pendidikan Karakter*, (Jakarta: Kencana,2011), p. 17-18.

education creates the conditions conducive to teaching and learning and in that indirect way fosters academic achievement.

Furthermore, according to Saptono character education is a deliberate effort to develop good character based on core virtues that are objectively good for individuals and society.<sup>15</sup> Developing good character offers the hope of striking at the root of anti-social or self-destructive behaviors and thereby helping to correct and prevent them. This line of argument has been referred to as the “instrumental” case for character education because it is being offered as a means of ameliorating social ills. But we view this as a legitimate and eminently practical purpose of character education at all developmental levels and especially in high schools, when problematic behaviors such as a lack of responsibility toward school work, academic dishonesty, bullying, substance abuse, and sexual activity typically reach higher levels.<sup>16</sup>

Character education<sup>17</sup> is about helping students grasp what is ethically important in situations and to act for the right reasons, such that they become more autonomous and reflective. Students need to decide wisely the kind of person they wish to become and to learn to choose between already existing alternatives or to find new ones. In

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<sup>15</sup>Saptono, *Dimensi-dimensi Pendidikan Karakter: wawasan, Strategi, dan Langkah Praktis*. Jakarta: Erlangga. 2011), p. 23.

<sup>16</sup>Matthew Davidson, Thomas Lickona, Vladamir Khmelkov, *Smart & Good School...*, p. 372.

<sup>17</sup> [University-of-Birmingham-Framework-for-Character-Education.pdf](#), accessed on 25<sup>th</sup> October, 2017.

this process, the ultimate aim of character education is the development of good sense or practical wisdom: the capacity to choose intelligently between alternatives. This capacity involves knowing how to choose the right course of action in difficult situations and it arises gradually out of the experience of making choices and the growth of ethical insight.

Through character education explicitly integrated into school curricula, educators can help children to be good people and understand different people and cultures, which in turn will cultivate cultural competency and global citizenship.<sup>18</sup> These children can cooperate with and care for one another to promote mutual happiness in the home, school, community, nation, and the world. We urge all stakeholders in today's global community parents, educators, other profession of education and help children develop the character traits necessary to become caring members of their own communities, as well as the global community.<sup>19</sup>

Then it can be concluded that character education is an effort designed to form the character of a virtuous individual. So that the behavior or decisions chosen by individuals based on the prevailing value conception, religion, law, culture, customs and manners.

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<sup>18</sup> Han, H.S., and Thomas, M. S, No child misunderstood: Enhancing early childhood teachers' multicultural responsiveness to the social competence of diverse children, *Early Childhood Education Journal*, 37 (6), 2010, p.469-476.

<sup>19</sup> Guang-Lea and M.Lee Manning, Character Education for World Peace and the Well-Being of All Mankiind, *Childhood Education Journal*, November-December, 2013, p. 348.

## 2. The Goal of Character Education

One imperative goal of education in today's global society, therefore, is promoting good character traits,<sup>20</sup> and helping children develop the ability to make decisions that will protect and promote justice, fairness, and prosperity for all people and cultures in the world. For ideal character education, Narvaez<sup>21</sup> recommends using the integrative ethical education (IEE) model, which teaches the specific character traits valued in a particular society, as well as rational moral education, which focuses on building children's thinking skills for making sound moral judgments.

Humans naturally has the potential in him to grow and develop over his limitations and cultural limitations. On the other hand, humans also can not ignore the environment around himself. The goal of character education should be placed within the framework of dynamic dialectical movement, in the form of individual responses to the natural impulse (physical and psychic), social, cultural encompassing it, to be able to forge itself to be perfect so that the potentials within it develop fully become humane. The more human it means, the more it becomes a being that is able to relate healthily to the environment outside of itself without losing its autonomy and freedom so that it becomes a responsible human being. To understand

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<sup>20</sup> Gilead, T, Countering the vices: On the neglected side of character education. *Studies in Philosophy & Education*, 30 (3), 2011, p. 271-283.

<sup>21</sup> Narvaez, D, Integrative ethical education, In M. Killen & J.G Smetana (Eds), *Handbook of moral education*, (Mahwah: NJ, Erlbaum, 2006), p. 703-733.

the values that are relevant to the growth and appreciation of human dignity reflected in his efforts to characterize the drama of the individual historical singularity.<sup>22</sup>

By placing character education within the framework of the dynamics and dialectics of the process of individual formation, educators, such as teachers, parents, staff, society and others, are expected to be more aware of the importance of character education as a means of formulating behavioral guidelines, enriching individual values by providing space for exemplary characters for students and create a conducive environment for growth processes in the form of comfort, security that helps the atmosphere of self-development of each other in its dimensions (technical, intellectual, psychological, moral, social, aesthetic and religious).<sup>23</sup>

Abdul Majid and Dian Andayani said that the purpose of character education is to change human beings better in knowledge, attitude and skills. Education serves to create intelligent people in intellectual aspects and affective aspects. Thus, intellectually intelligent people in the application of intellectual can be done intelligently and ethically for all intellectuals owned can be used for good for both yourself and others.<sup>24</sup>

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<sup>22</sup> Doni Koesuma A, *Pendidikan Karakter...*, p. 134.

<sup>23</sup> Doni Koesuma A, *Pendidikan Karakter...*, p. 135.

<sup>24</sup> Tutuk Ningsih, *Implementasi Pendidikan ...*, p. 67.

While character education in school settings according to Dharma Kesuma, has the following objectives:<sup>25</sup>

- a. Strengthening and developing the values of life that are important and necessary so that the unique personality or ownership of learners as the values developed;
- b. Correct student behavior that is inconsistent with the values developed by the school;
- c. Establish harmonious connections with family and community in playing the role of character education together.

From the discussion above, it can be concluded that the purpose of character education is to form individuals who not only excellent in intellectual aspect but the individual has a soul with high morality also. So if both are owned by individuals then it will form a perfect human.

### 3. Function of Character Education

According to Zuchdi as cited by Tutuk Ningsih<sup>26</sup>, character education has three main function.

- a. Establishment and Development of Potential

Character education functions to form and develop human potential for good minded, good heart, and good behavior.

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<sup>25</sup> Dharma Kesuma, et. all., *Pendidikan Karakter “Kajian Teori dan Praktik di Sekolah”* (Bandung: PT Remaja Rosdakarya, 2011), hal. 9

<sup>26</sup> Tutuk Ningsih, *Implementasi Pendidikan Karakter*, (Purwokerto: STAIN Press, 2015), p. 66.

b. Improvement and Strengthening

Character education serves to improve the negative character of human beings and strengthen the role of families, educational units, communities, and governments to participate and responsible in the development of human potential or citizens towards a nation of character, advanced, independent, and prosperous.

c. Filter

Character education serves to choose the cultural values of the nation itself and filter the other positive cultural values of the nation to become human characters to be dignified.

In many ways, character education has become an umbrella term for many unrelated programs, such as service learning programs, morals education, and civic education.<sup>27</sup>

4. Component of Character Education

According to Lickona<sup>28</sup>, there are three components of character education, including:

a. Moral Knowing

There are many different kinds of moral knowledge we need to take which are related to the moral of life. The following six aspects are a prominent aspect of the desired character

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<sup>27</sup> Robinson, E. H., Jones, K. D., & Hayes, B. G, Humanistic education to character education: An ideological journey. *Journal of Humanistic Counseling, Education and Development*, 39 (1), 2006, p. 21-25.

<sup>28</sup> Thomas Lickona, *Educating for Character: How Our School Teach Respect and Responsibility*, (Jakarta: Bumi Aksara, 2015), p. 85-98.



education goal. Moral knowing consists of moral awareness, knowing moral values, perspective taking, moral reasoning, decision making and self knowledge.

b. Moral Feeling

The emotional side of character has been greatly neglected in moral education, but this side is very important. Just knowing what is right is not a guarantee in the case of doing good deeds. There are aspects of the emotions that must be felt by a person to be a human who have good character, namely: feeling, self esteem, empathy, self control, and humility.

c. Moral Action

Moral action is the outcome of the two characters above. If people have the moral qualities of intelligence and emotion that have been described, they tend to do what they know and feel is true. Nevertheless, there are times when we may know what we should do, feel what we have to do but still fail to translate our thoughts and feelings into action. To really understand what drives a person to moral action or to prevent someone from doing. So, we need to pay attention to three other aspects of character: competence, desire, and habit.

## B. Discipline

### 1. Definition of Discipline

Character education is as old as education itself. Down through history, education has had two great goals: to help people become smart and to help them become good. Acting on that belief, school in the earliest days of our republic tackled character education head on through discipline, the teacher's example, and the daily school curriculum.<sup>29</sup>

The main problem that is often discussed about character education framework is the question of discipline within the school. We know that discipline is necessary for the school to become a reliable institution of self-organization. Without the value of discipline, the school will only be a place where various conflicts arise so that chaos becomes inevitable from such indiscipline.<sup>30</sup>

Etymologically, the word discipline comes from Latin "*discipulus*" (disciple). Therefore the term discipline refers primarily to the learning process. Discipline is always associated with the context of the relationship between pupils and teachers and the accompanying environment, such as the rules, the learning objectives, and the development of the ability of the pupil through the guidance of the teacher. However, discipline can also be seen as the results of a

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<sup>29</sup> Thomas Lickona, Berreth & Diane, The Return of Character Education, *Educational Leadership Journal*, Nov 1993, 51,3, p. 6.

<sup>30</sup> Doni Koesuma A, *Pendidikan Karakter...*, p. 233.

learning process. These are all aimed at maintaining outside order and the formation of an inward attitude through discipline is applied.<sup>31</sup>

According to Husdarta, discipline means self-control of unwanted implants or the process of directing impulses on a particular goal to achieve a big impact.<sup>32</sup> Similarly, Maman Rachman as cited by Tulus Tu'u, explained that discipline is concerned with the control of a person against the rules.<sup>33</sup> According to Aritonang, discipline is essentially the ability to control oneself in the form of not doing something that is inconsistent with or contrary to something already established.<sup>34</sup>

So it can be concluded that discipline is a conscious effort in self-control to carry out obligations and responsibilities in accordance with the rules, ideals and goals.

In the realm of the institution, disciplinary rules are made so as not to bring one party's profits or incur losses on the other. So if discipline is applied in an educational institution or other institution well, it will bring a great impact on the quality of the agency.

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<sup>31</sup>Doni Koesuma A, *Pendidikan Karakter...*, p. 237.

<sup>32</sup>Husdarta, H. J. S, *Manajemen Pendidikan Jasmani*, Bandung: Alfabeta, 2010), p. 110

<sup>33</sup>Tu'u Tulus, *Peran Disiplin pada Perilakudan Prestasi Siswa*, (Jakarta: Grasindo, 2004), p. 35.

<sup>34</sup> Barnawi & Mohammad Arifin, *Kinerja Guru Profesional: Instrumen, Pembinaan, Peningkatan & Penilaian*, (Yogyakarta: Ar Ruzz Media, 2012), p. 110.

Students who are disciplined have regularity based on religious values, cultural values, societal rules, life views, and meaningful lifestyle for themselves, society, nation, and country.<sup>35</sup>

## 2. Elements of Discipline

According Hurlock, as cited by Tofik Hidayat<sup>36</sup> in his thesis, mentioned that the elements of discipline character there are four i.e:

### a. Regulations

Rules are patterns applied to manage behavior. The pattern can be applied by parents, teachers, or playmates. The purpose of the regulation is to equip a student with an approved behavioral guideline in a particular situation. With the existing rules encourage students to always apply discipline, so it will provide a habit to students have a disciplined attitude.

### b. Punishments

Ali Imron in his book mentioned that punishment is a sanction received by a person as a result of a violation or established rules.<sup>37</sup>

### c. Appreciations

The term "reward" means every form of reward for a good outcome. The prize is not only material, but many forms such as

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<sup>35</sup> H.A. Tabrani Rusyan, *Membangun Disiplin Karakter Anak Bangsa*, (Jakarta: PT Pustaka Dinamika, 2012), p. 69.

<sup>36</sup> Tofik Hidayat, *Pendidikan Karakter Disiplin dalam Organisasi Rohani Islam (Rohis) di SMA Negeri 1 Purwareja Klampok Banjarnegara Tahun Pelajaran 2016/2017*, Thesis, IAIN Purwokerto, 2017, p. 41.

<sup>37</sup> Ali Imron, *Manajemen Peserta Didik Berbasis Sekolah*, (Jakarta: Bumi Aksara, 2012), p. 169.

congratulations, words of praise, a smile, or a pat on the back. The main purpose of giving awards is to increase the awards of students for their work which they have done well or their achievements. With the award given, will make a person has a high spirit to improve what he has to get better.

d. Consistency

Consistency is the level of uniformity or stability.

3. The Goal of Discipline

The goal is something that wants to achieve. The purpose of the discipline itself basically teaches about obedience. Morality is a discipline, all forms of discipline have a dual purpose, namely to develop a certain order in the actions of human beings and give him a certain target which also limits the horizon.<sup>38</sup>

In line with Bernhard as quoted by Tabrani Rusyan stated that the purpose of self-discipline is to promote the development of children's interests and develop children into good human beings, who will be good friends, neighbors, and citizens.<sup>39</sup>

Maman Rachman as quoted by Ngainun Naim<sup>40</sup> in his book entitled *Character Building*, that the discipline goal is:

- a. Provide support for the creation of behavior that does not deviate.

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<sup>38</sup> Emile Durkheim, *Pendidikan Moral*, (Jakarta: Erlangga, 1961), p. 114.

<sup>39</sup> H.A. Tabrani Rusyan, *Membangun Disiplin...*, p. 70.

<sup>40</sup> Ngainun Naim, *Character Building*, (Yogyakarta: Ar Ruzz Media, 2012), p. 147.

- b. Encourage students to do good and right.
- c. Help students understand and adapt to the demands of their environment and stay away from things that are prohibited by schools.
- d. Students learn to live with good habits.

#### 4. Types of Discipline

According to Jamal Ma'mur Asmani<sup>41</sup> stated that there are some the types of discipline character, i.e:

##### a. Discipline of Time

Discipline of time in school that students are always present on time in accordance with applicable provisions. It's never late or ditching. Discipline of time becomes the main focus for a teacher. School entry time is usually the main parameter of teacher discipline.

##### b. Discipline Enforce The Rules

Rules prepared by schools aim to discipline students. However, the regulation has no meaning if the regulation is not obeyed or executed. So that between the rules and the arranged must go hand in hand. If the student does not want to run the rules then the student is said not to enforce the rules. So the discipline of enforcing the rules is the student who consciously carries out the prevailing rules.

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<sup>41</sup> Jamal Ma'mur Asmani, *Tips Menjadi Guru Inspiratif, Kreatif, dan Inovatif*, (Yogyakarta: Diva Press, 2012), p. 94-96.

c. Discipline of Learning

Discipline of learning is very important for students to achieve better results. Taking into account the effective times in learning is also an important thing. Therefore we need to create a schedule of learning when at school and at home. When the schedule has been made then the student must run as planned in the schedule. So if the students implement a schedule that has been planned then the student will achieve better results.

d. Discipline of Attitude

Self-control discipline is the first step in managing the behavior of others. For example, the discipline to not be angry, hasty, and rash in action. Discipline in this attitude requires practice and struggle, because at any time many things are tempting for us to break. In exercising the discipline of this attitude, we should not be easily offended and quick to judge a person just a simple matter. In addition, we must have confidence that nothing can fall on us except us. If we discipline hold principles and behaviors in this life, surely success will come to us.

e. Discipline of Worship

Running the teachings of religion becomes the main parameter in this life. As a teacher, exercising worship is crucial. If teachers underestimate religious matters, their students will

imitate, even more so, not to regard religion as important. Therefore, the discipline of teachers in running the religion will affect the student's understanding and experience of their religion. The importance of teacher discipline in carrying out his religious teachings as human beings who have responsibility to God in life and life in the world until the hereafter.

Educational character of discipline is an important thing to note in order to build one's character. Armed with the value of the character of discipline will encourage the growth of other good character values, such as responsibility, honesty, cooperation, and so forth.

#### 4. Indicator of Discipline

A number of indicators of the success of the discipline character education program by learners, including<sup>42</sup>:

- a. Always come on time
- b. Wear uniform neatly accordance the rules
- c. Have attendancing note
- d. Obey the school rules

### C. Strategy for Strengthening Discipline

M. Furqon Hidayatullah<sup>43</sup>, in his book explained, there are several ways in enforcing discipline such as motivation enhancement, training and

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<sup>42</sup> Imas Kurnasih and Berlin Sani, *Pendidikan Karakter: Internalisasi dan Metode Pembelajaran di Sekolah* (Yogyakarta: Kata Pena, 2017), p. 145.

<sup>43</sup> M. Furqon Hidayatullah, *Pendidikan Karakter: Membangun Peradaban Bangsa*, (Surakarta: Yuma Persindo, 2010), p. 51-54.



education, leadership, rule establishment, reward and punishment application.

#### 1. Motivation Enhancement

Motivation is a background that hastens or encourages people to do something. In other words, motivation is a very important psychological foundation for everyone in carrying out an activity. There are two types of motivation, namely intrinsic and extrinsic motivation. Intrinsic motivation is the motivation which comes from within ourselves, while extrinsic motivation is in the form of motivation that comes from outside ourselves.

In improving the discipline, we need to cultivate the form of intrinsic motivation or coming from within ourselves. With good motivation, it will be easy to achieve a goal. This can be done by a teacher to instill discipline to the learners especially to themselves.

#### 2. Training and Education

Education and training is one of the factors in shaping and disciplining. From education and training it will gain certain skills and skills that will ultimately make a person become confident with his ability. Education and training is a process in which there are several rules that must be followed by the participants. For example exercise movements, following the ways or techniques and so forth. Compliance and obedience, loyal friends, cooperation and so forth is an important factor in the success of achieving certain goals.

### 3. Leadership

According Carl I. Fretman<sup>44</sup>, leaders are individuals (both adults and adolescents) who think for themselves, communicate their thought and feelings to others, and help others understand and act on their own beliefs. They influence others in an ethical and socially responsible way. For many, leadership is best described as a physical sensation: a need to share ideas, energy, and creativity, and not to let personal insecurities be an obstacle. Being a leader means trusting one's instincts, when doing leadership tasks and when acting as a leader.

M. Furqon Hidayatullah<sup>45</sup> mentioned, the leadership qualities of a leader, teacher, or parent to the member, student, or child participate in determining whether or not successful in disciplinary coaching. Because a leader is a role model, the exemplary factor is also very influential in the guidance of discipline for the lead. The core of the leadership factor itself lies in the personality itself that is visible in everyday life.

Carl I. Fretman<sup>46</sup> pointed out that in adolescence, leadership is manifested in more ways than standing up in front of a group to speak, planning an event, or leading a meeting. It's an energy, an ability, that

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<sup>44</sup> Carl I. Fertman and Josephine A. van Linden, Character Education: An Essential Ingredient for Youth Leadership Development, *Leadership for Student Activities Journal*, Vol. 28, No. 4, December 1999, p. 21.

<sup>45</sup> M. Furqon Hidayatullah, *Pendidikan*, ...p. 51-54.

<sup>46</sup> Carl I. Fertman and Josephine A. van Linden,,...p. 21.

reveals itself in a variety of ways. Its many manifestations should be recognized, celebrated, and encouraged.

#### 4. Rule Establishment

The establishment of discipline is usually associated with rule enforcement. Ideally in enforcing the rules should be directed to "fear of rules rather than fear of people". If people already have such thoughts then this will grow into an awareness. So it will create a safe and comfortable conditions. Basically discipline is to discipline to educate someone to obey the rules and would not to do violate the prohibition which is based on an awareness. Besides that Thomas Lickona<sup>47</sup> said, in using the creation and enforcement of rules as opportunities to foster moral reasoning, voluntary compliance with rules, and respect for others.

#### 5. Reward and Punishment Application

Reward and punishment are two inseparable entities. If the application is separate then it will not run effectively in enforcing discipline.

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<sup>47</sup> Thomas Lickona, Berreth & Diane, The Return of Character Education, *Educational Leadership Journal*, Nov 1993, 51,3, p. 10.

## CHAPTER III

### RESEARCH METHOD

#### A. Types of Research

Research method is a way to systematically solve the research problem. It means a science of studying how research is done scientifically. Thus, Research method it means as all those or techniques that used for conduction of research. Research methods or technique refer to the methods the researches use in performing research operations.<sup>1</sup>

The type of research is field research, where the researcher is involved into the research's location to get the data. In the field research, the researcher was studying something, but that study doesn't necessarily mean intervening in any way.<sup>2</sup>

The research approach is the qualitative descriptive approach. It aims to explore and understand the meaning individuals or groups ascribe to a social or human problem. The process of research involves emerging questions and procedures, where data is typically collected in the participant's setting, and analyzed data is inductively building from particulars to general themes and the researcher interprets the meaning of data. The final written report has a flexible structure. Those who engage in this form of inquiry support a way of looking at research that honors an

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<sup>1</sup>C.R. Khotari, *Research Methodology: Method and Technique Second Revised Edition*, (New Delhi: New Age Publisher, 1990), p. 7.

<sup>2</sup> Gordon Rugg & Marian Petre, *A Gentle Guide to Research Methods*, (New York: Open University Press, 2007), p. 71.

inductive style, a focus on individual meaning and the importance of rendering the complexity of a situation.<sup>3</sup>

This study result is a data about the character education study on *Sukan Jaya* activities for strengthening discipline in Thamavitya Mulniti School Yala Southern Thailand. The obtained data will be paraphrased as descriptive text in order to make easier in explanation and analysis.

## **B. Sources of Data**

### 1. Location of Research

This research was taken place in Thamavitya Mulniti School Yala, Thailand which located at St. Siroros Sateng 762, Yala, South Thailand 95000. The writer is interested in choosing this location with consideration:

- a. Thamavitya Mulniti School Yala Southern Thailand, where the researcher did the internship and community service program from State Institute on Islamic Studies Purwokerto for five months (from June until the end of October 2016), which is the student exchange program between Indonesia and Thailand.
- b. Thamavitya Mulniti School Yala Southern Thailand is secondary Islamic school largest in Southern Thailand which implemented character education in their school environment.

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<sup>3</sup>John W. Cresswel, *Reseach Design: Qualitative, Quantitative, and Mixed Methods Approach Third Edition*, (California: SAGE Publication, 2009), p.22.

Where students not only prioritize the intelligence of intellectual but prioritize the results of behavior of students (good ethic).

- c. Thamavitya Mulniti School Yala Southern Thailand implemented character education. One of them implemented the character of discipline to students through various sports activities. One of the sports programs at the school is *Sukan Jaya* activities.

## 2. Object of the Research

Research object is what to be focus of research.<sup>4</sup> The purpose of research is to discover to questions through the application of scientific procedures. The aim of research is to find out the truth which is hidden and which has not been discovered as yet.<sup>5</sup> The object of the research is the character education study on *Sukan Jaya* activities for strengthening discipline in Thamavitya Mulniti School, Yala, Southern Thailand.

## 3. Subject Research

The subject of the research is the main of research data on the variable studied.<sup>6</sup> The subject of the research on research by the researcher, here they are:

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<sup>4</sup>Suharsini Arikunto, *Prosedur Penelitian suatu Pendekatan Praktik*, (Jakarta: PT RinekaCipta, 2002), p. 96.

<sup>5</sup> C.R Khotari, *Research Methodology: Method and Technique*, (New Delhi: New Age International, 2004), p. 2.

<sup>6</sup>SaifudinAzwar, *Metode Penelitian*, (Yogyakarta: PustakaPelajar, 2003).

a. Coordinator of *Sukan Jaya* Activities

This study aimed to the Coordinator of *Sukan Jaya* activities for a person who is fully responsible for the implementation of the activities participants *Sukan Jaya* and development their discipline through sport activities.

Through the Coordinator of *Sukan Jaya* activities will know the process of strengthening character discipline on *Sukan Jaya* activities in Thamavitya Mulniti School Yala Southern Thailand.

b. Teachers

Teachers as personal directly involved in *Sukan Jaya* activities also, because they were guide of group in *Sukan Jaya* activities. So the teachers as guide of the group directly controlled the student activities during *Sukan Jaya* program be held.

c. Students

Student as personal directly involved in *Sukan Jaya* activities. So, through student will know the process of strengthening character discipline and feel their discipline during sport activities implemented.

### C. Technique of Collecting Data

The technique of data collection is the most important step in the research because the main goal of the research is to get data. Without knowing the technique of data collection, the writer will not get a suitable

data.<sup>7</sup> The task of data collection begins after a research problem has been defined and research plan chalked out.<sup>8</sup>

The analysis was begun when data was collected. It was used to guide decision related to further data collection. In communicating or generating data, a research must make the process of study that is accessible and then write descriptively in order to be communicated by using rich and thick description. Therefore, a researcher should carefully select the techniques of data collection which were suit best with aim of the research.<sup>9</sup>

The techniques that are used to obtain data in this research are as follows:

1. Observation

According to Sutrisno Hadi, observation is a complex process, this process arranged from varieties of biological and psychological. The most important from both of them are observations and memories.<sup>10</sup> The observation method is the most commonly used method especially in studies related to behavioral sciences.<sup>11</sup> Observation is an activity where the researcher directly gets into the field to observe the behavior and activities of individuals in research's

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<sup>7</sup>Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta, 2012), p. 308.

<sup>8</sup>C.R Khotari, *Research Methodology: Method...*, p. 95.

<sup>9</sup> Sari Wahyuni, *Qualitative Research Method: Theory and Practice*, (Jakarta: Salemba Empat, 2012), p. 19-21.

<sup>10</sup>Sugiyono, *Metode Penelitian...*, p. 203.

<sup>11</sup>C.R Khotari, *Research Methodology: Method...*, p. 96.



place. In this observation, the researcher can also engage in a variety of role, ranging from a non-participant to participant intact.<sup>12</sup>

This method the writer use to collect data about how student through *Sukan Jaya* activities can strengthen the discipline of the student. This type of observation by the writer is the direct observations, the researchers directly observed the character education study on *Sukan Jaya* activities for strengthening discipline in Thamavitya Mulniti School Yala Southern Thailand.

## 2. Interview

Interview method is data collecting techniques that used by the researcher to conduct a preliminary study to find problems that should be investigated and if researchers want to know the things of the respondents deeper and the total of respondents or a little bit.<sup>13</sup> The interview method of collecting data involves presentation of oral-verbal stimuli and reply in terms of oral-verbal responses. This method can be used through personal interviews and, if possible, through telephone interviews.<sup>14</sup>

Interview method is a collecting data technique if the researcher wants to do preface observation to find the problems should be researched and also if the researcher want to know some information

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<sup>12</sup> John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Approach, Third Edition*, trans. Achmad Fawaid, (Yogyakarta: PustakaPelajar, 2010), p. 267.

<sup>13</sup> Sugiyono, *Metode Penelitian...*, p. 194.

<sup>14</sup> C.R Khotari, *Research Methodology: Method...*, p. 97.

deeply from the respondent.<sup>15</sup> This research used freely guided interview or semi-structured interview. Namely, the research did not use the interview guideline that had been arranged systematically and completes, but the interview guideline was just big lines about something will be asked.<sup>16</sup>

In this study the writer use the method of semi-structured interviews to obtain information directly, principal of the school, coordinator of *Sukan Jaya* activities, teachers who become guide the activities, and students of the school.

The researcher did interviews with some people in Thamavitya Mulniti School, i.e:

- a. Miss. Rukoyah Ishmaeel, as Coordinator of *Sukan Jaya* activities in Thamavitya Mulniti School Yala Southern Thailand.
- b. Mr. Abdulghoni Chehae as religion teacher in Thamavitya Mulniti School Yala Southern Thailand who is involved on *Sukan Jaya* activities.
- c. Miss. Nasuha as academic teacher in Thamavitya Mulniti School Yala Southern Thailand who is involved on *Sukan Jaya* activities.
- d. Mr. Ismaeel, the Staff Curriculum of Religion Class in Thamavitya Mulniti School Yala Southern Thailand.

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<sup>15</sup>Sugiyono, *Memahami Penelitian Kualitatif*, (Badung: CV. Alfabeta, 2013), p. 317.

<sup>16</sup>Sugiyono, *Metode Penelitian...*, p. 197.

- e. Rais Sodikin, the student in Thamavitya Mulniti School Yala Southern Thailand as Coordinator all of Leader of Color Group on *Sukan Jaya* activities.
- f. Fahmee, the student in Thamavitya Mulniti School Yala Southern Thailand.

Method I use to obtain data on the situation relating to the cases studied were how strengthening discipline character on *Sukan Jaya* activities in Thamavitya Mulniti School Yala Southern Thailand. Besides the interview method serves to strengthen the data of observation.

### 3. Documentation

Method of documentation is seeking data on things or variables such as notes, transcripts, books, newspaper, magazine, inscriptions, minutes meetings, leggieer, agendas, diaries, etc.<sup>17</sup> Document is a record of event that has passed. This document is written in the form of images, or the monumental works of a person.<sup>18</sup>

In this research, documentation methods used to obtain information or data relating to *Sukan Jaya* activities at Thamavitya Mulniti School Yala Southern Thailand.

The method of the documentation required by the researchers as a complement to research results is:

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<sup>17</sup>Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*, (Jakarta: PT RinekaCipta, 2006), p. 231.

<sup>18</sup>Sugiyono, *Memahami Penelitian...*, p. 82.

- a. Photographs or drawings *Sukan Jaya* activities and current activities in the school that serves as evidence that strongly supports education related to how strengthening discipline at the time of observation.
- b. This method was used to obtain the data in the form of documents or records of the strengthening discipline character on *Sukan Jaya* activities in Thamavitya Mulniti School Yala Southern Thailand. The obtained documentation were the brief history of the school establishment, the condition of teachers, students, and officials, the school organization, the direction and the rules of *Sukan Jaya* activities, the types of sport on *Sukan Jaya* activities, schedule of activities, presence table of student, some pictures and the others school's archives which had correlation with the research.

#### **D. Technique of Analyzing Data**

After data collection is completed, the next stage should be done is phases of data processing by using data analysis. According to Bogdan, “data analysis is the process of systematically searching and arranging the interview transcript, field notes, and other materials that you accumulate to increase your own understanding of them and to enable you to present what you have discovered to others”.<sup>19</sup>

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<sup>19</sup>Sugiyono, *Metode Penelitian...*, p. 334.

In this study, researchers will use the Miles and Huberman data analysis method.<sup>20</sup> This model has three steps, namely Data Reduction, Data Display (Data Presentation), and Conclusion Drawing.

#### 1. Data Reduction

The reduction of data means that the data obtained from the field summarized, selected basic things, focused on important data, find the themes and the patterns, and disposing of unnecessary data. Thus, the reduced data will provide a clearer reflection, and make easier the researcher to conduct further data collection.

In this research, after researcher got the data which was very complex, the researcher selected and sorted the data which was important and related to the research focus, namely character education on *Sukan Jaya* activities for strengthening discipline in Thamavitya Mulniti School Yala Southern Thailand.

#### 2. Data Display

After the data is reduced, the next step is displaying data. Displaying data is presenting data through tables, graphs, charts pie, pictogram, and the like.<sup>21</sup> By the presentation of data, it will be easier to understand what is happening and plan further work based on what has understood. In this research, the data was presented in the form of the strengthening of discipline characters on *Sukan Jaya* activities.

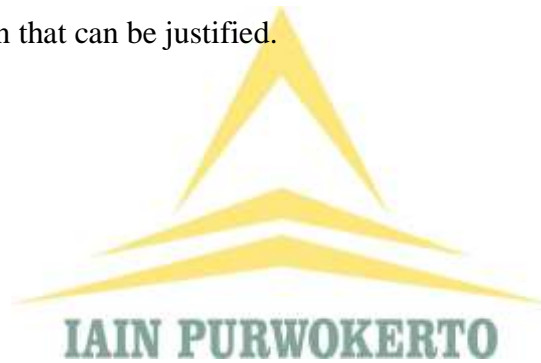
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<sup>20</sup>Sugiyono, *Metode Penelitian...*, p. 337-345.

<sup>21</sup>Sugiyono, *Metode Penelitian...*, p. 341.

### 3. Conclusion Drawing or Verification

The third step in the data qualitative analysis according to Miles and Huberman<sup>22</sup> is Conclusion Drawing that conclusion and verification. The first conclusion put forward is still tentative and it will changes if it is not found strong evidence that support the next stage of data collection. But if the conclusions put forward in the early stage, supported by valid and consistent evidence when researcher returned to the field to collect data, the conclusions presented are conclusion that can be justified.



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<sup>22</sup>Sugiyono, *Metode Penelitian...*, p. 345.

## CHAPTER IV

### RESEARCH FINDINGS AND DATA ANALYSIS

#### A. General Description of Thamavitya Mulniti School Yala Southern Thailand<sup>1</sup>

##### 1. Profile and Location of Geography Thamavitya Mulniti School Yala Southern Thailand

Thamavitya Mulniti School Yala Southern Thailand, also known as “Ma’had al-Bithat ad-Diniah”, is located 762, Siroros Sateng Street, Yala, S. Thailand. Postal Code 95000, Phone Number 073-222825-6, Fax: 073-240167 belowed Yala Educational Private Office.

##### 2. Brief History of Thamavitya Mulniti School, Yala, Southern Thailand

Islamic education in Southern Thailand was evolved since 200 years ago as the entry of Islam into Malay lands. The islamic education introduced since Islam spread in Patani<sup>2</sup> was a cottage (*pondok*) system. It was led by a Master Teacher (*Baba*) and assisted

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<sup>1</sup> Thamavitya Mulniti School Manager's Staff, *Fifty Years in Memories of Ma’had al-Bithat ad-Diniah*, 2004, p. 12-18.

<sup>2</sup> Patani is the name for the whole area in Southern Thailand which was before the 9<sup>th</sup> century was ruled by the Kingdom of Thailand, Patani was an independent kingdom in that area. Now the Kingdom of Thailand divided Patani territory into three provinces ie: Yala, Pattani, and Narathiwat. The Patani name was administratively delineated, only made into provinces in Southern Thailand namely Pattani (double "t"), but people in the Southern Thailand Region still call it “Patani” for the whole region in Southern Thailand. In fact they also prefer to call “Selatan Thailand” is not “Thailand Selatan”. Look at: M. B. Hooker and Virginia Matheson, ‘Jawi Literature in Patani: The Maintenance of an Islamic Tradition’, *Journal of the Royal Branch of the Malaysian Asiatic Society*, Vol.61, No.1 (1988), p. 1–90.

by the chief *thalaah*. The science taught in the *cottage (pondok)* include: Arabic, Fiqh, Science Tasawuf, Kalam, ect.

At the end of 1940, a son of Haji Muhd Thahir i.e Haji Harun came to homeland (Patani) with brought knowledge and experience from Malay and Saudi Arabia. With strong attention and determination to change the situation of the society be better, then Haji Harun with some of his companions formed an Islamic Religious Teaching Institution by riding a sap house (rubber) from a philanthropist. The place was located in Kampung Baru (hallway five) which had 30 students only, for one year.

In 1951 M, Haji Muhd Thahir father's spent a piece of land on the edge of the Yala Fathani road to develop the institute suposse be wider. With good reception from the local community and surrounding communities in helping and establishing a place of study and student residence (*pondok*).

The current educational system used a teaching system applied by Tuan Guru Haji Harun from his knowledge and experience while studied at Madrasah al-Huda ad-Diniah, Pulau Pinang, Malaysia. The teachers who were grateful at that time included Tuan Guru Haji Harun, Harun Taufiq, Abd Latif Songpadi, Admad Irsyad, and followed by the second generation: Ibrahim Fikri, Ismail Syuqi Kelantan, and Syahabuddin.



In 1963 M, Haji Muhd. Thahir father's and Tuan Guru Haji Harun had represented to the brothers Harun Taufiq, Ni'wat Jajita and Haji Ibrahim Thaha appealed to the Kingdom of Thailand for establishing a foundation to deal with the affairs of Ma'had al-Irsyad Lilbanat which was established earlier to accommodate female students. In the same year the petition was granted by the Kingdom of Thailand on behalf of "Badan Kebajikan Islam Yala". Tuan Guru Haji Harun was believed to be the first chairman of the foundation.

Tuan Guru Haji Harun was appointed as *mudzir* and director of *ma'had* then he devised all the activities of *ma'had* under the responsibility of the foundation. Islamic education and Arabic education spread to every corner of the country and gained trust and loyalty from society. *Ma'had* began to develop academic sections so that the future of the younger generation can survive compete over time.

In 1965 M, for the first time in the region, implemented an educational system which integrated religious education and academic education. It was assisted by the Yala Region Education Center, led by Jeng Suk Khanga, the Asian Foundation, the Academic Education Center and the Ministry of Education. Therefore, *ma'had* started to open Basic Education.

In 1967 M, the fifth grade continued with seventh grade and continued to Junior High School to Senior High School. In 1986 M,

demands and beliefs of the community was increasing. So *ma'had* forced to open Senior High School again. In the same year the private office of the Ministry of Education provided assistance to schools amounting to 2,000,000 Baht to complete three-story building. The building was on the first floor for office space, second and third floors as a place for learning.

In 1993 M, *ma'had* changed the status of the law article (2) subsection 15 to the status of the article (1) of subsection 15. That was starting from May 2536 B until now. In 1996 M, built a permanent four-story building, consisting of 24 rooms. The ground floor was used for 2 library rooms and a Musyawarat Room containing 400 person. Since 1996 M, *ma'had* expanded its location with bought land behind *ma'had* by 2 *rai*. In 1998 M also bought land and a permanent 5-storey building.

Currently the success of the Thamavitya Mulniti School founded by Tuan Guru Haji Harun, Muhd Thahir and his staff members had wandered all over Patani. Thousands of qualified quarters have been spread evenly by the clerical and priestly posts and leaders of the people. This success adds to the beliefs, *tsiqah* and the spirit of parents to send their children to *ma'had*. From year to year, the number of students added and space to accommodate students was not enough.

Ma'had al-Bithat ad-Diniah developed unstoppably because the majority of the religion held by people of Patani was Islam. Every

person must take care and maintain a perfect direction, so that excellence in the field of education was acquired by the students. Now *ma'had* opened academic education from 1<sup>st</sup> to 6<sup>th</sup> grade. By teaching religion and academic in accordance with the philosophy of “*fi ad-dunya hasanah wa fi al-akhirati hasanah wa qina adzaban annar*”.

The name of Ma’had al Bithat ad-Diniah was spread and received throughout well by the Islamic State, through acceptance of students to Universities or *Jamiah*, ie: Malaysia, Indonesia, Brunai, Singapore, and a large part of the Arab States.

Developing and expanding it never ceases. Ma’had al-Bithat ad-Diniah began to open branches outside Yala ie: Ma’had al-Bithat ad-Diniah Songkhla, Ma’had al-Bithat ad-Diniah Betong Yala region, and Ma’had al-Bithat ad-Diniah Benang Setar Yala region.

### **3. Philosophy, Vision and Mission Thamavitva Mulniti School Yala Southern Thailand**

#### **a. Philosophy**

Believers, knowledgeable, charitable.

#### **b. Objectives**

Institutional Objectives:

- 1) To form a generation of believers, knowledgeable, and charitable and responsible to the nation and the country.

- 2) To spread the knowledge of Islam and Arabic Languages abandoned it.
- 3) To achieve the ideal of "al-Bithat ad-Diniah" i.e the resurrection as has been achieved in its glory days.

Instructional Objectives:

- 1) To be a *muslim-muslimah* who devoted, live and practice the teachings of Islam perfectly.
- 2) To be a good citizen and responsible for religion, nation, and country.
- 3) To be a person who have personality of *kamil* and *syamil* , self-confident, healthy spiritual and physical.
- 4) To have extensive experience and skills in the field of religion, academic and ready to take part in the community, in addition to develop yourself to achieve happiness in the world (*duniawi*) and hereafter (*ukhrawi*).
- 5) To have a wide and profound, experienced, skilled, and capable academic knowledge and skills that will be required to continue to university.
- 6) Able to carry out the task of living in society as a servant of God and at the same time as a *khalifah* on earth, in order to achieve happiness in the world (*duniawi*) and hereafter (*ukhrawi*).

c. Vision and Mission

Vision:

Upholding of religion teaching, having excellence academic, balancing against technological developments, having a complete health, knowing the environment and ready for going international.

Mission:

- 1) Cultivate and encourage students to discipline, have morality and good ethics, adhering to Islamic Principles and practice to promote and develop students toward academic excellence.
- 2) Service of technology media to provide students with skills and ability to browse data in the field of learning.
- 3) Body health services and improve behavior, individually and collectively.
- 4) Encourage students to practice themselves to have the nature of affection, and have skills in sports.
- 5) Cultivate and build awareness about environmental conservation and local knowledge.
- 6) The teaching process to provide students with skills and knowledge in a universal language.
- 7) Encourage and develop staff who can work with full potential.

- 8) Support community recitals in the society and dedicate to peace and make use of oneself towards the goals of society.
- 9) Students hold fast in *aqidah* over Islamic Principles.
- 10) Students have good discipline, morality and ethics.
- 11) Students learn, think analytically, synthesize and solve problems rationally.
- 12) Students can communicate in several languages widely, expert in technology and can use it wisely.
- 13) Students have strong health and integrity.
- 14) Encourage students to participate in sports, recreational activities and expressions of artistic talent (*sukan*).
- 15) Encourage and inculcate good morals and ethics, their existence in the guidelines and principles of Islam can serve as role models for others to emulate.

#### **4. Organizational Structure Thamavitya Mulniti School Yala Southern Thailand**

To make teaching and learning activities easier especially on organization and working system, Thamavitya Mulniti School has an organizational structure and working system that connect to each other and make the coordination and implementation of the tasked easier so that learning activities can be run well. The organizational structure of Thamavitya Mulniti School is attached.

## 5. Teachers and Students at Thamavitya Mulniti School Yala Southern Thailand

### a. Circumstance of Teachers and Staff

**Table 1. The Total Teacher and Staff in Thamavitya Mulniti School Yala Southern Thailand Academic Year 2015/2016**

No	Division	Total
1	Manager	2
2	Executive Director	11
3	Religion Teachers	245
4	Academic Teachers	228
5	General Officer	15
6	Equipment Division	12
7	Driver	13
8	Security	4
9	Boarding house	2
10	Employees	1
<i>Total</i>		<b>532</b>

Religion teachers are teachers who teach religious subjects (religious teachings), the process of religious learning is done at the time after the afternoon break, after praying Duhur at 13.00 local time until the afternoon at 15.30 local time. Academic teachers<sup>3</sup> are teachers who teach general subjects other than religion (Islam).

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<sup>3</sup>Government schools teach the Thai national curriculum which is comprised of eight core subjects: Thai language, mathematics, science, social science, health and physical education, arts and music, technology, and foreign languages. Look at: Melanie C. Brooks and Ekkarin Sungtong, *Leading in Conflict Zones: Principal Perceptions of Armed Military Guards in Southern Thai Schools*, Planning and Changing, Vol. 45, No. 3/4, 2014, pp. 356–380.

b. Circumstance Students of Academic Class, Academic Year 2557 B/2016 M

Most of the students in Thamavitya Mulniti School are from areas around Yala. There are some students come from the other regions too. The students go to school and back from school with school's cars and several use by their vehicle, and several stayed in Boarding School. There are 6073 students of Religion Class and there are 6626 students of Academic Class in Thamavitya Mulniti School. Details of the amount of the students as follows:<sup>4</sup>

**Table 2. The Total of Student in Academic Class, Academic Year 2557 B/2016 M**

<b>Academic Class</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Junior High School 1 (u.1)	429	660	1152
Junior High School 2 (u.2)	403	657	1060
Junior High School 2 (u.3)	361	594	955
<b><i>Total of the Student for Junior High School</i></b>	<b><i>1256</i></b>	<b><i>1911</i></b>	<b><i>3167</i></b>
Senior High School 1 (u.4)	261	745	1006
Senior High School 2 (u.5)	250	709	959
Senior High School 2 (u.6)	244	697	951
<b><i>Total of the Student for Senior High School</i></b>	<b><i>755</i></b>	<b><i>2151</i></b>	<b><i>2906</i></b>
<b><i>Total for all of student</i></b>	<b><i>2011</i></b>	<b><i>4062</i></b>	<b><i>6073</i></b>

Total of student in academic class at Thamavitya Mulniti School is 6073. Consisting of 2011 male students and 4062 female students.

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<sup>4</sup> School Documentation during on August, 2016.



- c. Circumstance Students of Religion Class, Academic Year 2557 B/2016 M

**Table 4. The Total of Students in Religion Class, Academic Year 2557 B/2016 M**

<b>Religion Class</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
1 Ibtid'iyah	113	66	179
2 Ibtida'iyah	309	440	749
3 Ibtida'iyah	454	542	996
4 Ibtida'iyah	399	595	994
1 Mutawasith	263	621	884
2 Mutawasith	201	544	745
3 Mutawasith	62	241	303
1 Tsanawiyah	168	477	645
2 Tsanawiyah	96	349	445
3 Tsanawiyah	62	241	303
<b>Total</b>	<b>2236</b>	<b>4390</b>	<b>6626</b>

Total of student in religion class at Thamavitva Mulniti School is 6626. Consisting of 2236 male students and 4390 female students.

**IAIN PURWOKERTO**

## **B. *Sukan* Activities**

### **1. The Definition of *Sukan***

*Sukan* is Malay Language, while in English it is called "sport". *Sukan* is an activity involving physical exertion and skill in which an individual or team competes against another or others for entertainment. The objectives are for matches, synergy, development, finesse, brilliance, and so on. This is the difference in goals that distinguishes the nature of the *sukan*. For example, swimming competitively in front of thousands of spectators will be considered a

*sukan* but swimming alone in the pool or the sea is seen as a recreational activity.<sup>5</sup>

According to Cholik Mutohir,<sup>6</sup> *sukan* are all systematic activities to encourage, foster and develop physical, spiritual and social potential. Cholik Mutohir also explained that the exercise is done systematically, regularly and directed will greatly help our efforts to create a healthy lifestyle and quality.

## 2. *Sukan Warna (Kila Sii)*

In Southern Thailand there is a similar activity, commonly called *Sukan Warna* or in Thai “กีฬาสี” (*Kila Sii*) which be held by school there.

*Sukan Warna* is a sport between teams which divided by color. *Sukan Warna* has become the culture of Malay society in Southern Thailand. Each school held the event once a year or twice a year. The colors are red, blue, yellow, green and purple, but the colors are not absolute in number and type of color. It depends on the policy of the school.

The match of *Sukan Warna* is a sporting and cultural arts match. Sports competitions include soccer, volley ball, hand ball, *sepak takraw*, run, chess, and others. While the arts of Islamic culture include: *nasyid*, speech, poetry reading, choral speaking, drama

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<sup>5</sup> <http://en.oxforddictionaries.com>, accessed on Nopember, 9<sup>th</sup> 2017, at 10.37. AM.

<sup>6</sup> [http://a-research.upi.edu/operator/.../s\\_ikor\\_0704978\\_chapter2\(1\).pdf](http://a-research.upi.edu/operator/.../s_ikor_0704978_chapter2(1).pdf), accessed on Nopember, 9<sup>th</sup> 2017, at 10.40. AM.

playing, and news presenting. Games in *Sukan Warna* between schools also vary, according to established school policies.

### **3. *Sukan Jaya* Activities in Thamavitya Mulniti School Yala Southern Thailand**

#### a. The Brief of *Sukan Jaya* Activities in Thamavitya Mulniti School Yala Southern Thailand<sup>7</sup>

*Sukan Warna* activities at Thamavitya Mulniti School Yala Southern Thailand is called *Sukan Jaya*. The difference between the *Sukan Warna* activities in Thamavitya Mulniti school with other schools ie: first, the school is the largest secondary high school in Patani and the number of students is also almost 7000. So participants who participated in the *Sukan Warna* according to the number of students in the school. So it becomes a challenge for organizers in disciplining students. Second, judging by the variation of the race and the design of the activity.

*Sukan Jaya* is a sports event, which first held in 2544 in Thai Calendar or in the 2001 M. At the moment there were not stadium for the match yet. While the number of students almost 7000 assessed not sufficient student needs. *Sukan* activities are as extracurricular activities that can build cooperation with others, train self-discipline, make students health and encourage

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<sup>7</sup> Documentation of the *Sukan Jaya's* in Thamavitya Mulniti School Yala, Southern Thailand, taken on Wednesday, September, 6<sup>th</sup> 2017.

students to always maintain health, and learn to solve problems wisely. Besides, it will stimulate the cohesiveness among classes and build a good emotional relationship. Finally, it is expected to reap the benefits when plunging in the community later.

In 2001 M was the first time held the *sukan* activities, now called *Sukan Jaya*. *Sukan Warna* is a sporting event that divides each group by color i.e: red, yellow, green, and blue. Sports competed at that time were volleyball, *sepak takraw*, hand ball, tennis, soccer, folk games and recreation. Because, the arena limited and inadequate, there were several types of sports that could not be done. In addition there were carnivals held around the city of Yala.

In 2002 M, it was the second time the school held *Sukan Jaya*. The school had considered that the event was appropriate, if it was held as an annual program. Color options in that year ie red, yellow, green, blue, purple and pink. The event was also to commemorate the 50<sup>th</sup> anniversary of the establishment of the school. At that time there was a temporary building that was in front of building 8 (building 4 floors) that had been demolished, for a wider area but not yet finished. The athletic activities at the stadium and added many sports.

In 2003 M was the third time the *Sukan Jaya* event was held. If the previous year was just a sports game, then in 2003

for the first time added competition on stage. The competition was part of the student's religious skills. It aimed to explore student's talents.

In 2004 M was the fourth time *Sukan Jaya* was held. In that year there was a new innovation of the Folk Games Competition for the students, and gave every color group the opportunity to participate in the competition. Especially the mini marathon runs by the staff.

In 2005 M the school was first affected by turbulence in three provinces i.e, Yala, Pattani, and Narathiwat (a province on the Southern Border). As a result the school changed the sports activities to other activities. The school did not allow the execution of any parade on the first day of *Sukan Jaya* as before. In addition, the Mini Marathon race was not held. There were school activities only. In the same year, for the first time the school changed the logo of *Sukan Jaya*, become like a man who raised his hand. The logo was printed on *sukan*'s uniform. The previous years were only in the sports flag. The logo was printed on the shirts of teachers and students and will continue to be held until 2009 M.

In 2010 M for the tenth time the school held the activities of *Sukan Jaya*. In that year, the school decided to change some colors, i.e: from purple to orange and dark blue to light blue.

The remaining four colors were red, yellow, green and pink. Schools also involved students in the design of shirts. Hence, there was a sports t-shirt design competition followed by interested students. For the best shirt design, then it will be used as a shirt sports that year.

In 2012 M, the school decided to hold a parade. But the parade held in Kedai Lama area only. It aimed to reduce traffic problems in Yala City and limited the number of participants for participating in the parade. Each color must represented some students to participate in the parade.

In 2013 M, Thammasat Foundation with Islamic Women's School Foundation want the same color t-shirts of the year. The winners of the contest were from the students then used as the design of the second shirt of the foundation.

In 2014 M, there was additional categories of sports, namely the Choir Competition and Choral Speaking. Students were actively encouraged to participate in forum activities. In 2015 M, that was the fifteenth time Thamavitya Mulniti School organized the *Sukan Jaya* activities.

*Sukan Jaya* was the most anticipated activity by students, fun, creating unity, and work experience, as well as student discipline. In this case, most students were involved, but still within the limits established by schools until 2016.

b. Type of Games in *Sukan Jaya* Activities

Sports category i.e : futsal, volley ball, hand ball, *sepak takraw*, basket ball, table tennis, high jump, mini marathon, sports chess. While the islamic art category ie: *nasyid*, speech, drama playing, choral speaking, choir, poetry reading, news presenting.

**C. Discussion**

Based on the research result that have been accomplished by writer through observation, interview, and documentation, the writer presents the following descriptive data and analyze of the character education on *Sukan Jaya* activities for strengthening discipline in Thamavitya Mulniti School Yala Southern Thailand.

**1. Character Education on *Sukan Jaya* Activities for Strengthening Discipline in Thamavitya Mulniti School Yala Southern Thailand**

*Sukan Warna* is an activity of various sports which divide the group by color, i.e yellow, red, green, blue, orange, and pink (depend of regulation of the school). *Sukan Warna* has become a culture of Malay community, especially in Patani which is applied also in educational institutions, as extracurricular activities or additional activities outside the classroom. Inside there were various types of sports activities and activities of Islamic art. One of the objectives of the activity is to train students to self-discipline.

Especially in Thamavitya Mulniti School Yala Southern Thailand, *Sukan Warna* is called “*Sukan Jaya*”. Based on the interview conducted by the researcher with Coordinator of *Sukan Jaya* activities at Thamavitya Mulniti School Yala Southern Thailand, Miss. Rukoyah Ishmaeel,<sup>8</sup> said that the *Sukan Jaya* activities at Thamavitya Mulniti School was already a common goal to be implemented and preserved in this Malay land. The activities were diverse. Many sports games have been done. Not only sports, but also Islamic art and Malay cultural arts. It was one of the strategies to maintain the Malay culture, in order it will not lose by siamization<sup>9</sup>.

Furthermore, she said before the *Sukan Jaya* activities took place, teachers and staff prepared all the *Sukan Jaya* rules. Includes the division of job assignments in each section. They were required to be disciplined and neat in preparing everything because arranging nearly seven thousand students need work hard, especially for the orderly execution of the *sukan*.<sup>10</sup>

Then she added, while the students arranged strictly in discipline following the sporting event. Five-day students ahead of sports events

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<sup>8</sup> Interview with Miss. Rukoyah Ishmaeel, on August 10, 2016.

<sup>9</sup> History noted that Patani was a country that has been captured by the Thailand Kingdom. Now the Siamese government in Bangkok is trying to mask the Malay Muslim Patani. The reaction to this constant and persistent pressure is an opposition to the rule of Thailand's long-standing government with various events that killed the lives. The Patani Malays had no choice but to fight against this movement. Look at: Sohaimi Abdul Aziz, Malay Pattani Conflicts with Thailand Authority: A Rhetoric Strategic Review of Web Sites, *Melayu: Jurnal Antara Bangsa Dunia Melayu*, Jilid 8 Bil. 2, 2015, p. 260.

<sup>10</sup> Interview with Miss. Rukoyah Ishmaeel, on August 10, 2016.



were required to prepare and train with a color companion. That activities include division in each match.<sup>11</sup>

Furthermore, the process for strengthening the character of discipline on *Sukan Jaya* activities to students in Thamavitya Mulniti School done in the following way:

a. Motivation Enhancement

Motivation is a supporting factor that encourages a person to do a job or undertake an effort to achieve a targeted goal. In the implementation of *Sukan Jaya* activities which is the main subject of activity is students. So when the Principle of the School announced the sporting events on the Sunday morning while daily ceremony took place on August 14<sup>th</sup>, 2016, he gave a motivation for the student to make *Sukan Jaya* activities successful and obey all of the rules and regulations in *sukan* with high fighting and ready to compete with healthy between groups color.<sup>12</sup>

Meanwhile, in the daily ceremony, the strategy for increasing motivation of the student to strengthen the discipline was done. Through the short lecture by the teacher who have duty in leading the student guard. The teacher will give some advices and motivation to do the good deeds, include for strengthening self-discipline of student.

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<sup>11</sup> Interview with Miss. Rukoyah Ishmaeel, on August 10, 2016.

<sup>12</sup> Observasi Result at Thamavitya Mulniti School Yala Southern Thailand, on August 14, 2016.

In addition, in the implementation of *Sukan Jaya* every color group had teachers who guided them. To improve student discipline, teachers provided verbalistic motivation. As did Mr. Abdulghani Cheahae, he provided direct motivation to the color group that was accompanied in order to increase the spirit in the fight to get “*johan*” (got champion) in the sport game. So indirectly all members of the group must follow the rules that applied consciously and unencumbered, with a common goal to be achieved by each color group. It will encourage all members of the group to be disciplined, so that goals to be achieved together can be realized.

Based on interview with Miss. Nasuha,<sup>13</sup> she said that every *Sukan Jaya* activities of the students was very happy, as activities were done out of class, so it was not making student bored. They were competing to showcase and perform the best by preparing everything related to *Sukan Jaya* activities. Based on a short interview conducted by researchers to some students also showed the same thing. For example Fahmee<sup>14</sup> who stated that she was very happy during the activity of *Sukan Jaya*. All of them were competing in creativity, showing color group cohesiveness and solid teamwork in sporting events.

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<sup>13</sup> Interview with Miss. Nasuha, on August 20, 2016.

<sup>14</sup> Interview and observation result on August 20, 2016.

Thus, the student's intrinsic motivation has been established. It will have an impact on how much effort encourages students to be disciplined with full awareness and responsibility for reaching the goals which have been built together.

b. Training and Education

*Sukan* training was held one week before the game takes place. The training was divided into two part i.e for the entire color group member and for each field of activity to be obtained.

In the training there were some scheduled training. Based on interview result with Mr. Ismael<sup>15</sup> for sports categories such as football, hand ball, volley ball, basketball ball, have been experienced when extracurricular. Based on the observation and interview<sup>16</sup> by the researcher when the student was carrying out the training ie: *Made Line-Up*, each group of color leaders led the line and made the line formation for the opening of the *Sukan Jaya* event. One student led and gave direction to the other students and they must obey what the leader commanded. *Made yells*. Each color group created group yells. The yells was led by the color leader and guided or accompanied by mother or

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<sup>15</sup> Interview with Mr. Ismael, on August 14, 2016.

<sup>16</sup> Observasi Result on *Sukan Jaya* Activities in Thamavitya Mulniti School Yala Southern Thailand, on August 15, 2016.

father of color (*Ibu Warna dan Bapak Warna*<sup>17</sup>). At the time of the activity the leader of the yellow color practiced yells that have been made then imitated by members repeatedly. *Choral Speaking and Choir Practice*. Training of choral speaking and choir practices are held regularly every day before the *sukan* activities be held. The training was carried out by the students who have been appointed in that section. Each color delegated some members to be displayed at the opening of a *Sukan Jaya* activities. The training was guided by one of the teachers. In addition, in the appearance of choral speaking was not only required to compact in voicing sentences but also combined with the movements. Namely the movement: applause, hands up and down, and changes in body position to the right and to the left, and pounding feet. Such things must be obeyed by the students in order good looking. This also applied when in choir training. They were guided by choirmaster, singing the Mars Ma'had al-Bithat ad-Diniah another name from Thamavitya Mulniti School Yala Southern Thailand and Mars *Sukan Jaya. Nasyyid*. Nasyyid training was conducted at a conditional time, in accordance with the agreement of the group. Fitri<sup>18</sup> one of the students who got part of the stage *nasyid* said that her group practiced alone in

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<sup>17</sup> *Ibu Warna dan Bapak Warna* are the name for the companion of each color group. The color companion is a teacher in Thamavitya Mulniti School Yala Southern Thailand.

<sup>18</sup> Interview result with Fitriawati, on August, 17th 2016.

their spare time. Fitri admitted that he was appointed in the nasyid because he has often followed the match nasyid.

c. Leadership

One's leadership in organizing the members under it or in organizing activities will determine the discipline of its members as well. The core of the leadership factor itself lies in the personality itself that is visible in everyday life.

In activity of *Sukan Jaya* students were asked to actively engage in relation in terms of leadership. Among them there was the coordinator of all the leader of the color, ie Rais Sodikin. Rais controlled all of the color group leaders in *Sukan Jaya* activities on the part of male.<sup>19</sup>

Rais Sodikin said, the leaders of the color were selected from Dewan Masyarakat Pelajar Ma'had (Ma'had Student Council Staff), who were accustomed to coordinate and manage student discipline. So that, their leadership has been formed and can be trusted to organize and coordinate their group in the implementation of *Sukan Jaya*. So that, *sukan* activities can run orderly manner.

Then it can be concluded that with leadership teaching it will form the character of discipline. Because one of the tasks of leaders is able to coordinate his members to achieve the goals.

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<sup>19</sup> Interview result with Rais Sodikin, on August, 14<sup>th</sup> 2017.

When it is well embedded, his members will emulate the leader, and obey the rules that have been made.

d. Rule Establishment

Based on an interview result with Mr. Abdulghani Chehae,<sup>20</sup> he said that the activities in *Sukan Jaya* with enforce the rules can be a medium of strengthening the character of discipline. He thought, these rules were designed to discipline and discipline the students, because if there were no rules and directives, the activity will not run smoothly. With the regulation will develop self-discipline awareness for students.

In the activities of *Sukan Jaya* there were rules also that must be obeyed by students. As for regulation there were two types of regulations in general and special rules in every session of the game (the rules in the sport game).

Regulations generally are rules that must be obeyed by all students in *Sukan Jaya* activities, i.e: students must wear uniforms in accordance with the color of the group, female students are prohibited from wearing trouser outside the school, students come on time, students are prohibited out of the school area during the sporting activities, students are prohibited from entering the dormitory except in the halls of the dormitory, students are prohibited from destructive activities, students are

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<sup>20</sup> Interview result with Abdulghani Chehae, on August, 11<sup>th</sup> 2017.

required to participate in sporting activities in accordance with established rules and directives. The game rules divided into two, namely the rules of the game in general and the rules of the game for each sport category.<sup>21</sup>

Based on data documentations which is gotten by researcher, there are direction and rules in *Sukan Jaya* activities, i.e.:<sup>22</sup>

- 1) Participants are students in Thamavitya Mulniti School of Yala.
- 2) The competing athlete must register and fill the Registration Form.
- 3) Every athlete representing each color must go to the field before the game begins and the match will be held in accordance with a predetermined schedule. This match is based on the consideration of the organizing committee of each stadium.
- 4) The athlete must stick the photo on the panel. Then send the list of athletes to the tournament organizer on a predetermined date.
- 5) The level of competition is divided into the following categories:

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<sup>21</sup> Interview result with Rais Sodikin, on August, 14<sup>th</sup> 2017.

<sup>22</sup> Documentation result of the *Sukan Jaya*'s rules in Thamavitya Mulniti School Yala, Southern Thailand, taken on Wednesday, September, 6<sup>th</sup> 2017.

- a) Matayomsuska Version 1
  - Age not more than 14 years (year of birth in 2003)
  - Age not more than 16 years (year of birth in 2001)
- b) Unlimited version of age
- 6) Protest and Punishment
  - a) Protesters keep the color trainer writing notes. 500 Baht insurance. The competitor who competes in the competition after the competition ends within one hour of the competitor.
  - b) If the protest is a result, the tournament organizing committee will refund the deposit.
  - c) If the protest is not successful, the tournament committee will not refund the deposit.
- 7) Each color can send up to 10 players (7 players and 3 players).
- 8) Athletes who will compete must be present in the arena 10 minutes before the tournament begins.
- 9) Each team reports before the match. Any team that is over 10 minutes late will be disqualify.
- 10) Transitional Provisions.

As for the rule data of each match category as attached.



e. Rewards and Punishments Application

Sports match on *Sukan Jaya*, in addition to fitness there was also competition. In the competition, there must be a win and a loser. The winner will get the reward. Patani people called it "*johan*". The prize is a trophy and a medal. As a reward of achievement, work hard, passion, and group discipline in playing. Furthermore, Rais Sodikin<sup>23</sup> said that, the prize was also obtained by the color group that was considered the most orderly, compact and have a high spirit.

In addition to rewards, there were also penalties for breaking the rules. For example: if late arriving in the arena then it will disqualify. So their group are not allowed to play. In addition, there was a 500 Bath deposit guaranteed by the arena responsible as the color group guarantee will not infringe. If proven to be a violation then the money was not returned to the color group, if the color group managed to follow the sport with discipline then the security deposit will be returned.<sup>24</sup> In addition to the punishment there was also a penalty that was directly reprimanded.

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<sup>23</sup> Interview result with Rais Sodikin, on 14 August, 2017.

<sup>24</sup> Documentation result of the *Sukan Jaya's* rules in Thamvitya Mulniti School Yala, Southern Thailand, taken on Wednesday, September, 6<sup>th</sup> 2017.

## 2. The Types of Discipline Character on *Sukan Jaya* Activities in Thamavitya Mulniti School Yala Southern Thailand

### a. Discipline of Time

The timing of the *Sukan Jaya* activities was divided into two parts, i.e the female's section and the male's section and held at separate times. *Sukan Jaya* for female's scheduled part on August 20<sup>th</sup> to August 22<sup>nd</sup>, 2016. As for the scheduled male's section on August 23<sup>rd</sup> to August 25<sup>th</sup>, 2016.

*Sukan Jaya* activities began just like the usual school hours, started 08.00 local time and end at 15.30 local time. On the first day of the female's sessions on Saturday, August 20<sup>th</sup>, 2016. The students must already be in the field to carry out the opening ceremony of *Sukan Jaya* activities. Visible students come on time to the field. But there were some students came late. Because of the number of students around 4390 female. So the guarding was done strictly, by the Mahad Student Council (Dewan Masyarakat Pelajar Ma'had).

For students who were in the Dormitory in terms of disciplining students more stringent. In terms of time discipline, exactly at 06.00 local time until 07.00 local time was the breakfast schedule. All students were required to go to the dining room for breakfast. At eight o'clock the student must

have left the room. More than it, the main door of the dorm room will be locked by the boardingers.<sup>25</sup>

In the implementation of *sukan* was set with the schedule that had been made by the school. So students were required for discipline. Otherwise it will get sanctioned, or be disqualified if the athletes were come late in the match that followed.

Each color group in the *sukan* have teacher who guided them, called "*Ibu Warna*" and "*Bapak Warna*". They were controlling their students in terms of disciplining and determining the division of students in the types of matches to be followed. They were assisted by the Leader of the Color responsible for the color group accompanied, including noting the attendance of the students.

When the game started, the students came to the arena 10 minutes before the game start. Such a thing has become a rule that has been established by the school in the direction of exercise implementation. If it was too late, the responsible committee in the arena should be entitled to disqualify the group concerned. At that time Fahmee who participated in the Hand Ball game stated that her group must be ready on the field before the game start.<sup>26</sup>

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<sup>25</sup> Observation Result in Islamic Boarding School Maha Al Bithat Ad Diniah, on August, 20<sup>th</sup> 2016.

<sup>26</sup> Observation and interview result when *Sukan Jaya* activities in Thamavitya Mulniti School Yala Southern Thailand be held, on August, 20<sup>th</sup> 2016.

According to Mr. Abdulghoni, one of the teachers who also became the "*Bapak Warna*", said that although a little constrained by the number of students who quite a lot but through the *Sukan Jaya* can train students to order, on time in carrying out activities in accordance with the time specified. In addition to train students in maintaining good morals.<sup>27</sup>

So it can be concluded that the form of student time discipline when the activity of *Sukan Jaya* ie: arrival and return on time, eat on time, attendance records, carry out activities on time.

b. Discipline Enforce the Rules

There are four indicators related to discipline to follow the rules that students follow all the sports activities well, teachers wear uniform sports neatly, teachers wear uniform sports neatly and students follow the rules of the game that has been determined.

The first indicator of the students to carry out all the sport activities well. Based on an interview with Miss. Nasuha, one of the academic teachers at Thamavitya Mulniti School, said that the activity of *Sukan Jaya* was much awaited by the students, because the students were very happy and enthusiastic when the

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<sup>27</sup> Interview result with Abdulghani Chehae, on 11 August, 2017.

*sukan* took place.<sup>28</sup> Therefore it was certain that all students participated in *Sukan Jaya* activities because the activity was a mandatory activity that must be followed by all students including teachers and staff who were also actively involved. Furthermore, she said that only a small minority asked permission because it was impossible to follow the whole series of sporting activities.<sup>29</sup>

For the second and third indicators that students and teachers wear uniform sports neatly. The uniforms of *Sukan Jaya* activities were already determined by the school. Even the school has made a design specifically for the uniform of the *Sukan Jaya* activities. For teachers that wore sportswear color adjusted color group that accompanied. While students worn uniforms in accordance with the color of the group.

If the yellow group then wear yellow uniform, if the group was green then wear the green uniform, and so on. In one group was prohibited wear clothes from other groups. Must match with the color group. The uniform was worn during the sporting event.<sup>30</sup>

Based on observations result by the researcher during the activity took place, each students was wearing a uniform in

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<sup>28</sup> Interview result with Miss. Nasuha, on August 20<sup>th</sup>, 2016.

<sup>29</sup> Interview result with Miss. Nasuha, on August 20<sup>th</sup>, 2016.

<sup>30</sup> Observation result on *Sukan Jaya* activities in Thamavitya Mulniti School Yala Southern Thailand, on August, 21<sup>th</sup> 2016.

accordance with the color group. In fact, because it was divided by the color seen each color group vying to show their compacted. For example, they used additional accessories for each color, such as slayer, hat, and other accessories that showed the uniqueness of the color group.

As also said by Mr. Abdulghoni that all students were orderly in terms of clothing. They wore uniforms in accordance with the established provisions, namely the sports shirts and trousers. However for female students, sports trousers were only allowed when in school. When students left the school area they should wear a skirt or school uniform. In essence female students is prohibited of wearing trousers on the outside of school.<sup>31</sup>

The last indicator that students follow the rules of the game that has been determined. In *Sukan Jaya* activities there were guidelines for implementating the activity. Everything related to the *sukan* along with the rules of the game has been determined all by the school. As Rais Sodikin, the head of male students, co-ordinated all the color leaders, said that there was a schedule on *sukan* implementation. This made it easier to coordinate the leader of the color.

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<sup>31</sup> Interview result with Abdulghani Chehae, on 11 August, 2017.

There were also special provisions for each type of match. Among them footsal, hand ball, *sepak takraw*, volley ball, running, table tennis, basket ball, jump rope, speech, poetry reading, nasyid, *pantun* readings, news readings.

Furthermore, Rais Sodikin said that all students in general have followed the rules of the game well. but there was students escaped from the group eventually, because of lazy heat and exhaustion. In this case Rais said that he always stressed to the whole leader of color to be able to control its members well. The results of interviews with students also showed the same thing. Students thought they can follow the rules.<sup>32</sup>

Rais Sodikin also said that the sport had not been implemented every year. The first *sukan* in 2001 was the first *Sukan Jaya* in the school. At that time a bet, if it were ran successfully it would be an annual programe. Finally it was became annual program of the school. Rais Sodikin said that if there were students who protested in groups related to *sukan* activities then it can be next year was not held *sukan*. So, from the beginning have been warned that forbidden to do somethings that harm yourself and the school. So most students feel reluctant, and obey the rules.<sup>33</sup>

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<sup>32</sup> Interview result with Rais Sodikin, on 14 August, 2017.

<sup>33</sup> Interview result with Rais Sodikin, on 14 August, 2017.

Based on these data, it can be concluded that the majority of students have been able to follow the activities of *Sukan Jaya* well, unless there were things that did not allow students actively involved, such as illness. Teachers and students when participating in sporting activities have been dressed neatly also and accordance with applicable regulations. In the case of game execution the students also have performed well in accordance with the rules. Because all the rules that have been set, considered and adjusted to the condition of students in general.

c. Discipline of Learning

Discipline of learning in the context of *Sukan Jaya* activities is when students carry out sports training that will be competed during the activity. Based on an interview with Mr. Ismael<sup>34</sup>, said that five days before the implementation of *Sukan Jaya* was used for the preparation of activities and as a time for students to practice. Most sports games in the sport were theoretically delivered at the time of the Sport Subjects, and deepened when extracurricular. So learning in *sukan* is learning by doing, so when prepared ahead of the sport the exercises are to solidify.

Discipline of learning can be seen from the indicator of planning in learning. Based on observations made by the author,

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<sup>34</sup> Interview result with Mr. Ismael, on August 14, 2016.



the first day of training. Students spill over the school in groups. They were practice making yells, and some were practicing making line-up, and some were practicing a 100 meter run repeatedly.<sup>35</sup>

In the evenings, at 21.00 local time the dormitory students were practicing Choral Speaking. The training was held every night, guided by the students from State Institute on Islamic Studies Purwokerto who were practice teaching in that school. At the same time there were also students who practicing drama and reading poetry. While in the school yard at night, male students were practicing making lineups and shouting yells with some moves at yard. The training was led by Rais Sodikin as the coordinator of the chairmen of all colors in the *sukan*.<sup>36</sup>

According to Mr. Ismaeel, training was scheduled by the school on August 14<sup>th</sup> until August, 18<sup>th</sup> 2017, in accordance with the teaching and learning hours that was from 08.00 local time to 15.30 local time. The rest was the agreement of each group.

So based on the data above can be concluded that the students in the implementation of learning has discipline,

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<sup>35</sup> Observation Result on *Sukan Jaya* activities in Thamavitya Mulniti School Yala Southern Thailand, on August, 18<sup>th</sup> 2016.

<sup>36</sup> Observasi Result at Thamavitya Mulniti School Yala Southern Thailand, on August 14, 2016.

although still must be guided by the teacher, or who guide the training.

d. Discipline of Attitude

There are five indicators related to behavioral discipline: students do not imitate friends who break the rules, students are not easily irritated or offended, teachers admonish students who are not disciplined, teachers sanction students who are not disciplined, students do not make trouble when the activity of *Sukan Jaya* takes place.

The first indicator is that students do not imitate friends who break the rules. Based on the observations made by the researcher there were students who followed the students who just sat when the game took place. But most participate actively when the activity took place.

Based on interview result with Rais Sodikin, he said that there were still some who fled to the canteen or to the shaded places during the event, but most have been actively participating in the field.<sup>37</sup>

The next indicator is the students are not easily angry or offended. Based on observations<sup>38</sup> made by the researcher during the training of Choral Speaking, there were students who disagree, which was then mediated by the third student. Then

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<sup>37</sup> Interview result with Rais Sodikin, on 14 August, 2017.

<sup>38</sup> Interview result with Rais Sodikin, on 14 August, 2017.

they made a deal together. At first the two students were stubborn to their respective opinions, finally accepted the agreement and without any anger.

Then the teacher indicator reprimands the indisciplined student. Teachers always admonish if there were students who indisciplined. Based on the observations result that have been done, the researcher seen two female students who were asked skot jump by one of the teachers. When the teacher was asked according to him, he said that the student went to the canteen when it was not yet time for rest. Besides that, Mr. Hafidz reprimanded students who were sitting in the shade to get close to the field.<sup>39</sup>

Based on interviews with Rais Sodikin, when there were students who break the rule, the first action was reprimand him. However, when the violation was done in groups and heavy it can be followed up by the school. If the violation has been clearly redacted in the *sukan* regulation, the person in charge in the field shall be entitled to sanction the violation.

Based on the data above, behavioral discipline can be concluded that students sometimes still imitate their friends who break the rules. For example the time should not be for rest, it was used for rest. If there were students who were less

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<sup>39</sup> Observasi result on *Sukan Jaya* Activities in Thamavitya Mulniti School Yala Southern Thailand, on August, 21 2016.

conditioned then the teacher rebukes and provides the right example. In addition, if exposed to the article it will get sanctions in accordance with applicable provisions.

e. Discipline of Worship

Thamavitya Mulniti School Yala Southern Thailand is islamic school under islamic fondation. There is Islamic Boarding School also. It is certain that worship-related activities are heeded by schools. Based on observations made by the researcher when entering the time *dzuhur* i.e at 13:00 local time the students went to the mosque contained in the school to perform congregational prayers.

Based on an interview result with Mr. Abdulghani Chehae<sup>40</sup>, he said that when entering the prayer time all activities were stopped. All students must follow the prayers of the congregation in the mosque with escorted by the teacher. Even Rais Sodikin when interviewed, he said when he was going to congregational prayers, there were also arranged the *shaf* based on color groups. Prayer activities in congregation during *Sukan Jaya* activities there were assessment also.

When the researcher made an observation to the Dormitory, precisely in the hall which is usually used as a place of congregation and the chamber of special study of students

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<sup>40</sup> Interview result with Mr. Abdulghani Chehae, on 11 August, 2017

who live in the dorm there were some students who turned out to pray in that place. whereas all students were required to follow the congregation in the mosque during *Sukan Jaya* activities took place. This is what Mr.Abdulghani Chehae said, although it has been trying hard to discipline the students but there were also violators. This happened because of limited supervision of teachers, in addition to the large number of students.<sup>41</sup>

Not only in the activities of *Sukan Jaya*, but based on the observation done by the writer that praying in congregation have been programmed by the school. So they were accustomed to the congregation in the mosque. The mosques used are located in the school area, and large enough to accommodate many students.

#### **D. Data Analysis**

##### **1. Character Education on *Sukan Jaya* Activities for Strengthening Discipline in Thamavitya Mulniti School Yala Southern Thailand**

From the results of the research that the researcher did in Thamavitya Mulniti School Yala Southern Thailand about the process of strengthening the character of discipline in *Sukan Jaya* activities, it can be analyzed that in strengthening character education can be done

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<sup>41</sup> Interview result wiht Mr. Adulghani Chehae on August, 11 2017.

by *motivation enhancement, training and education, leadership, rule establishment, reward and punishment application* as according to M Furqon Hidayatullo<sup>42</sup> in chapter 2. Strengthen and develop values of life that are considered important and necessary so that the personality or ownership of students are typical as the values developed, including the value of discipline.

As Thomas Lickona pointed out in chapter 2, that by helping to create a safe, caring, and orderly school environment, character education creates conditions conducive to teaching and learning and indirectly fosters academic achievement.<sup>43</sup> Similarly, in the implementation of *Sukan Jaya* activities.

*Sukan Jaya* activities is a match of various types of sports, of course to help the implementation of activities conducive, regular and safe need a special design that has implications for student behavior. One of them is student discipline. When there are behavioral restrictions, for example by the existence of rules designed to arrange the student to act discipline, such a thing must be obeyed by the student concerned. Such things will implications for the character of the student also. When all students are disciplined it will create a conducive environment.

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<sup>42</sup> M. Firqon Hidayatullo, *Pendidikan Karakter: Membangun Peradaban Bangsa*, (Surakarta: Yuma Persindo, 2010), p. 51-54.

<sup>43</sup> Matthew Davidson, Thomas Lickona, Vladamir Khmelkov, *Smart & Good School: A New Paradigm for High School Character Education*, Handbook of Moral and Character Education, 2008, p. 371.

Moreover, in accordance with Doni Koesuma in chapter 2 with school discipline not only to develop students intellectual abilities, but also to provide a basic contribution to the moral preparation of students in life. As Maya Bialik said that character education is about the acquisition and strengthening of virtues (qualities), values (ideals and concepts), and the capacity to make wise choices for a well-rounded life and a thriving society.<sup>44</sup> So strengthening character education is necessary to be considered by us in the educational institutions to form students who have high morality, one of them for strengthening the character of discipline.

Based on the data, can be analyzed related to the strategy for strengthening the character of discipline on *Sukan Jaya* activities in Thamavitya Mulniti School Yala Southern Thailand i.e:

a. Motivation Enhancement

At Thamavitya Mulniti School Yala Southern Thailand, every morning at 08.00 local time, a roll call (daily ceremony) was held. When the morning roll call there was a session giving advice to students by Head Master or the teachers that have duty to guide the daily ceremony.

In the session the Head Master or the representative always gives advice to students, to constantly improve their discipline in learning, come to school on time and in keeping all

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<sup>44</sup> Maya Bialik, *Character Education for the 21th Century: What Should Student Learn?*, (Boston: Center for Curriculum Redesign, 2015), p. 1.

school rules. To be a brilliant generation and gain glory and benefit the society in the future. This is accordance with one of Thamavitya Mulniti School Yala Southern Thailand's mission<sup>45</sup> that students have good discipline, morality and ethics. In addition, if there is an announcement for students associated with the school agenda is also usually delivered at the time of daily ceremony.

In relation to the activity of *Sukan Jaya* also the Principle of the School provided motivation to the students. In order to follow the sport activities in earnest and obey the rules in sports, for physical health and for pleasure also. Because in *Sukan Jaya* is not only sport but there are art activities on stage, such as *nasyid*, choral speaking, drama, poetry readings and news presenting. So that, the students will be motivated to do something according to the advice they got.

Of course, students will reflect on the advice also. In accordance with the theory of Thomas Lickona in chapter 2 that is first, the *moral knowing*<sup>46</sup> that students were given the direction of knowledge in the form of motivation to students. Second, the *moral feelling*<sup>47</sup> that after students receive knowledge, students will do subjectification to the knowledge or

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<sup>45</sup> Thamavitya Mulniti School Manager's Staff, *Fifty Years in Memories of Ma'had al-Bithat ad-Diniyyah*, 2004, p. 12-18.

<sup>46</sup> Thomas Lickona, *Educating for Character: How Our School Teach Respect and Responsibility*, (Jakarta: BumiAksara, 2015), p. 85-98.

<sup>47</sup> Thomas Lickona, *Educating...*, p. 85-98.



object that they have captured. In this case the student can reflect on the advice and eventually arise the awareness that such a thing should be done. The third is *moral action*,<sup>48</sup> when students were aware of the importance of such advice, students will eventually do what is directed. So that the process of strengthening the value of discipline through motivation has implications for actions in accordance with the norms, customs and rules that apply to the school.

b. Education and Training

Education and training is done by someone to acquire certain skills that will ultimately make a person become confident with his ability. Similarly, in the activities of *Sukan Jaya* in Thamavitya Mulniti School Yala Southern Thailand. Before the implementation of the *sukan*, students were required to participate in either sports or art performances on stage, which later will be competed.

The training was conducted ahead of the *sukan* activities. The activity was led by the leader of color and accompanied by Mother Color and Dad Color. In the training there were instructions that should be followed by the students, such as when creating line formations. In addition to training choral speaking and choir, making yells, reading poetry, news

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<sup>48</sup> Thomas Lickona, *Educating...*, p. 85-98.

presenting, and *nasyid*. They practice repeatedly with the group until it can be judged to show the best.

This is in accordance with Husdarta's opinion<sup>49</sup> in chapter 2 that discipline means control of self-control of unwanted implants or the process of directing impulses on a particular goal or goal to achieve greater impact. In this case, students who have been training in sports or arts skills, will grow self-confidence and the goal in itself is achieved that has the skills in a particular field included in *Sukan Jaya* activities at Thamavitva Mulniti School Yala Southern Thailand.

Repeated training, will strengthen student discipline. It indirectly implies an individual's attitude in responding to other impulses.

c. Leadership

The most highlighted by its members is the leader figure. He will determine the success of a plan. Surely how he can move the members below him to make an effort in achieving the goal.

In activity of *Sukan Jaya* students are required to be actively involved in leading the students of color. Among them there were coordinator of all the Color Leader i.e Rais Sodikin. Rais Sodikin controlled all color groups in terms of

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<sup>49</sup> Tu'u Tulus, *Peran Disiplin pada Perilaku dan Prestasi Siswa*, (Jakarta: Grasindo, 2004), p. 35.

implementation of *Sukan Jaya*, and who became leader of the each color took from some Mah'ad Student Council (*Dewan Masyarakat Pelajar Ma'had*) who has been trained leadership. So when their activities were considered to be able to provide a good example and can move other students to do the same.

So the exemplary leader also influential for the lead, in accordance with that disclosed by M Furqon Hidayatullo<sup>50</sup> in chapter 2.

d. Rule Establishment

In the institution, disciplinary rules are made so as not to bring one party's profits or incur losses on the other. In the implementation of *Sukan Jaya* to arrange students to be discipline and directed in following the *sukan* is by the direction and regulations in the activities of *Sukan Jaya* in Thamavitaya Mulniti School Yala Southern Thailand, there was a guide book. So in the implementation of the *sukan* will run smoothly and orderly. It is a shared ideal held by all the elements involved.

According to Mr. Abdulghani Chehae<sup>51</sup> activities in *Sukan Jaya* that can be a medium for strengthening the character of discipline is enforce the rules. So with the existing rules encourage students to always apply discipline. So it will provide

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<sup>50</sup> M. Firqon Hidayatullah, *Pendidikan ...*, p. 51-54.

<sup>51</sup> Interview result with Abdulghani Chehae, on 11 August, 2017.

a habit to students have a disciplined attitude, based on the theory put forward by M. Furqon Hidayatulloh<sup>52</sup> in chapter 2.

In addition, it is also driven by factors or habituation activities undertaken by schools associated with the formation of student discipline. So that students at Thamavitya Mulniti School when in the *Sukan Jaya* activities will tend to comply with existing regulations. It thus strengthens the formation of student discipline character.

e. Reward and Punishment Application

Reward and punishment are two things that support each other. If there is a reward without penalty or there is no reward penalty then it will not be aligned or balanced. It is also related to the right of justice that must be obtained by students.

In the implementation of *Sukan Jaya* in Thamavitya Mulniti School Yala Southern Thailand, applied penalties and rewards to strengthen the character of student discipline. If the student disobey the rules then get punishment. *Sukan* is a game in sports. So the rules in the game in every sport or arts activities on the stage set up strictly also. Each has its own rules, such as the results of documentation exposed in the presentation of data or contained in the appendix. All are made to be obeyed by the students. If it is disobeyed, so there are consequences either in

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<sup>52</sup> M. Firqon Hidayatullah, *Pendidikan ...*, p. 51-54.

the form of strict sanctions, or that is a warning. With the punishment will control students in running an activity and can sort out what is and what is not. It is also related to moral values that are about right and wrong or good and bad.

To give appreciation to the student's success in performing the *sukan* and in an orderly manner there was a prize to be gained by each color group that gets *johan* (champion) in every game. Not only the *johan* gets the prize, but for the color group that was considered the most orderly, compact and spirit in following the activities of *Sukan Jaya* in Thamavitya Mulniti School Yala Southern Thailand.

With the reward will encourage students to run something in accordance with the rules, and even make the maximum effort to achieve the desired goals. So that student discipline indirectly formed in him. This is accordance with what Saptono<sup>53</sup> said in chapter 2, that character education is a deliberate effort to develop good character based on core virtues that are objectively good for the individual and society.

Thus the purpose of discipline by enforcing regulations can be achieved. As Emile Durkheim<sup>54</sup> argued the purpose of self-discipline basically teaches about obedience. Morality is a discipline, all forms of discipline have a dual purpose, namely to

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<sup>53</sup> Saptono, *Dimensi-dimensi Pendidikan Karakter: wawasan, Strategi, dan Langkah Praktis*. Jakarta: Erlangga. 2011), p. 23.

<sup>54</sup> Emile Durkheim, *Pendidikan Moral*, (Jakarta: Erlangga, 1961), p. 114.

develop a certain order in the actions of human beings and give him a certain target which also limits his behavior.

## **2. The Types of Discipline Character on *Sukan Jaya* Activities in Thamavitya Mulniti School Yala Southern Thailand**

### **a. Discipline of Time**

Related discipline of time, based on the results of observation, interviews and documentation can be seen that the teacher has arrived on time. While the students in outline has arrived on time, although sometimes there were some who come late when the implementation of *Sukan Jaya* activities.

Students who are in the dorm also have breakfast and go to school on time. Meanwhile, when the implementation of the sport has been lined up in the field on time and perform the game on time. The teacher who guided the group of color also did the presence when the color groups line up in the field before the game is played. This is in accordance with the opinion of Jamal Ma'mur Asmani<sup>55</sup> in chapter 2 about the discipline of time.

### **b. Discipline Enforce the Rules**

Based on observations, interviews, and documentation in discipline following the rules, most students have complied with

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<sup>55</sup> Jamal Ma'mur Asmani, *Tips Menjadi Guru Inspiratif, Kreatif, dan Inovatif*, (Yogyakarta: Diva Press, 2012), p. 94-96.

the rules in *Sukan Jaya*. Students have followed the implementation of *Sukan Jaya* well, with the cooperation of various elements that support each other. So if all those involved in the discipline will be supporting each other. In addition, based on the data, the activity is also driven by the spirit that has internalized within the students and teachers that the activities of *Sukan Jaya* is a very awaited activity, so it implies the discipline of students and teachers in carrying out these activities as well as possible.

In terms of dressing students have been wearing uniforms according to the color of the group. Instead, each color group competed to show its compactness, including in terms of dress. For example, based on the data of each group of colors there are additional accessories for each color, such as slayer, hat, and other accessories that show the uniqueness of the color group.

Student discipline of the game rules in *Sukan Jaya*, most of them have been implemented in accordance with the rules that apply even though there were still violating. When there was a violation, then the teacher sanctions either in the form of reprimands or sanctions that have been determined. So it is concluded that the majority of students have been able to follow the activities of *Sukan Jaya* well unless there were things that did not allow students actively involved, such as illness.

Teachers and students when participating in sporting activities have been dressed neatly also and in accordance with applicable regulations. In the case of game execution the students also have performed well in accordance with the rules. Because all the rules that have been set considered and adjusted to the condition of students in general.

c. Discipline of Learning

Discipline of learning in the context of *Sukan Jaya* is when students carry out *sukan* (sport) training that will be competed during the sporting activities. The school has set five specific days to prepare and conduct training for the *Sukan Jaya* activities. In addition, each group also determines the time of practice outside the hours set by the school, for example during the night, based on observations there were some groups who practice in school. Then it can be concluded that student discipline in learning is good. In accordance with disciplinary theory according to Jamal Ma'mur<sup>56</sup> in chapter 2.

d. Discipline of Attitude

According to Ja'mal Ma'mur in chapter 2 said that, in exercising the discipline of this attitude, we should not be easily offended and quick to judge a person just a simple matter.<sup>57</sup>

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<sup>56</sup> Jamal Ma'mur Asmani, *Tips...*, p. 94-96.

<sup>57</sup> Jamal Ma'mur Asmani, *Tips...*, p. 94-96.



*Sukan Jaya* activities is a joint activity conducted in groups. Then students are required to interact well with the group. Work together to achieve the goals.

Based on documentation data, observation, and interviews in the implementation of *Sukan Jaya* related to the attitude discipline is in accordance with the indicators, that is most students did not imitated their friends who disobeyed the rules, even though there were teachers who meet directly give reprimands, or gave sanctions.

When there were students who disagree, they did not make them angry or hostile, because the problem of difference can be overcome by making a collective agreement. So it is not easy to get angry or offended. In activity of *Sukan Jaya* already orderly and conducive. It is visible when the drill commands in the field and while doing the game. So that no students do mischief, or provoke other groups, and trigger an argument. Students at Thamavitya Mulniti School Yala Southern Thailand are required to have good ethics, in accordance with one of the school's mission that students are required to have good discipline, morality and ethics.

e. Discipline of Worship

Thamavitya Mulniti School Southern Thailand or Ma'had Al Bithat Ad Diniah is a school under the Islamic Religion

Foundation. In addition to running an academic curriculum, the school based on Islamic Religion also. Moreover, Thamavitya Mulniti School is a school that departs from *pondok* (cottage) system (read the history of the founding of Thamavitya Mulniti School). So in the practice of worship to Allah SWT, very emphasized in the school.

In the implementation of *Sukan Jaya*, the activities of worship were arranged. So it is done in unison and demands discipline of students. Based on the results of observation and interview, when the time of prayer then all activities were stopped. All students must hurry up go to the mosque to perform congregational prayers. In fact, when *Sukan Jaya*, the *shaf* in the prayer was arranged according to the color. Moreover, teachers also conducted assessments of students when in congregation. Although there are some students who did not prayed in the mosque, it was a lack of teachers in providing assistance because of the large number of students.

In matters of worship students have been accustomed to praying in congregations in the mosque because of the program implemented by the school. This is in line with school's vision<sup>58</sup> of "upholding religious teachings, academic excellence, compensating for technological developments, having a

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<sup>58</sup> Thamavitya Mulniti School Manager's Staff, *Fifty Years in Memories of Ma'had al-Bithat ad-Diniyyah*, 2004, p. 12-18.

complete health, knowing the environment and being ready for going International”. The emphasis is to defend the teachings of religion. The importance of discipline in carrying out his religious teachings as human beings who have responsibility to God, and life in the world (*duniawi*) until the hereafter (*ukhrawi*).



## CHAPTER V

### CLOSING

#### A. Conclusions

Based on analysis of found data that is related to the character education study on *Sukan Jaya* activities for strengthening discipline in Thamavitya Mulniti School Yala Southern Thailand by collecting data from many sources, then presenting and discussing on the reliable data, the researcher concludes:

For strengthening discipline character of student on *Sukan Jaya* activities i.e: firstly, *motivation enhancement*, i.e the Principle of the School and teachers provided motivation to the students to follow the activities of *Sukan Jaya* with order and discipline. Secondly, *training and education*, in this case the school gave special time to exercise various types of sports (footsal, volley ball, hand ball, *sepak takraw*, basket ball, tennis, high jump, run) and performances on stage (*nasyid*, speech, drama playing, choral speaking, choir, poetry reading, news presenting) which will be contested during the *Sukan Jaya* activities. The training was a stabilization of extracurricular activities that have been implemented by students. In addition, marching-line training, and yells making by each color group in *Sukan Jaya* activities. Thirdly, *leadership*, in the implementation of the *sukan* the school selected the coordinator of all the color leaders i.e red, yellow, green, orange, blue, and pink based on their involvement as *Dewan Masyarakat Pelajar Ma'had* (Student Council of Ma'had) who have been

trained their leadership. So that they can be trusted to lead their group members and be a role model. Fourthly, *rule establishment*. With the rule, it will encourage students to discipline because there are limits which are allowed and which should not be, which one is good and which is bad. So it will strengthen self-discipline of students. Fifthly, *reward and punishment application*. Reward is given as a form of appreciation of the achievements achieved by students or groups in the activities of *Sukan Jaya*. The Patanis called it "*johan*" (got the champion). Meanwhile, the punishment is given to students or groups of color who have disobeyed the rules on *Sukan Jaya* activities.

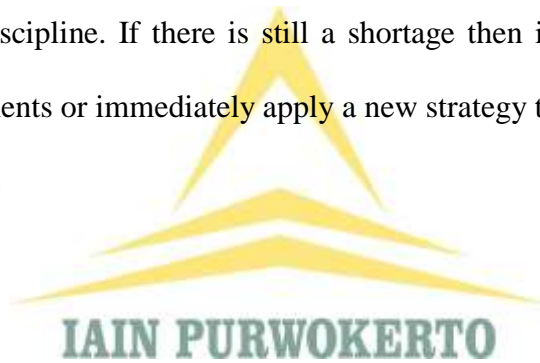
The types of discipline characteristic in *Sukan Jaya* activities i.e: *discipline of time, discipline enforce the rules, discipline of learning, discipline of attitude, and discipline of worship*. Then the whole process of strengthening of discipline character on *Sukan Jaya* activities in Thamavitya Mulniti School Yala Southern Thailand have done well in accordance with the theory.

## **B. Suggestions**

Due to increase and strengthen of character discipline on *Sukan Jaya* activities in Thamavitya Mulniti School Yala Southern Thailand, the researcher has a few of suggestions that are addressed to several side in Thamavitya Mulniti School Yala Southern Thailand, as follows:

1. Leader should give control, supervise, and provide motivation to the school citizen so that they will increase their discipline.
2. Teachers constantly improve their discipline, thus becoming an example for their students.
3. *Sukan Jaya* activities has become an annual program in Thamavitya Mulniti School Yala Southern Thailand, so as much as possible in every year there is a new innovation. So, it does not seem stagnant.
4. Schools regularly evaluate habituation programs that can improve student discipline. If there is still a shortage then immediately make improvements or immediately apply a new strategy to improve student discipline.

**C. Closing Words**



*Alhamdulillah*, there is no the most beautiful word to say except thanks to Allah Swt, because His mercies and blessing everything can be perform without any trouble and obstacles. So, the researcher can finish this thesis entitled “Character Education Study on *Sukan Jaya* Activities for Strengthening Discipline in Thamavitya Mulniti School Yala Southern Thailand”. Furthermore, the researcher appologizes for the limite ability on arranging this thesis. So that why the researcher will accept some advise and constructure criticism to improve this thesis. The researcher hopes this is useful for the writer and the readers.

Furthermore, the writer would like to thank to all those who have helped the writer on conducting this thesis. This thesis is finished on the right time because of them. The writer does not think about how fast this thesis done but how the writer understand and respect the process that sometimes made the writer frustrated. Above all, may God gives His mercy to us. *Aamin*



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