



THE EFFECTIVENESS OF “METODE 7 PENJERNIH HATI” TRAINING TO SENIOR HIGH SCHOOL STUDENT’S DISCIPLINE

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Abstract: This research aims to find out the effectiveness of “metode tujuh penjernih hati” to senior high school student’s discipline. “Metode 7 penjernih hati” was founded by Mr. Antono from Ridha Allah Foundation Depok West Java. This research was done by quasi experiment approach with treatment by subject or one group pre test-post test only. 20 respondents of this research are voluntary student senior high school. This research was used the discipline scale in collecting the data. The discipline scale that being used is a modification from discipline scale by Widiastuti (2008). The result analyzed by SPSS 20.0, it can be concluded that :” metode tujuh penjernih hati” training is effective to improve student’s discipline ($t = -8.869$; $p < 0.001$)

Key words: Metode 7 penjernih hati, Discipline, Senior High School Student’s

INTRODUCTION

Corruptions among stakeholders, brawl among students and society, cheating during the test, and teacher divulgence the answer of national test to the students indicated the concerned situation of recent Indonesia. The detrimental of nation personality not only occur to corrupt old generation but also to younger generation. Recently, numerous numbers of parents repine of juvenile delinquency. Excessive teenager have no respect to the elder, unwell mannered, moreover student courageous to hit the teacher. Another case is the great number of students which violated the law/rule.

7 penjernih hati (literally means seven knowledge to purify the heart) is a method to modify ways of thinking and behavior which introduced by Antono Basuki (head of Ridho Alloh Foundation, Jakarta). 7 knowledge “ penjernih hati” had been practiced by Antono Basuki to develop the member of Ridho Alloh Foundation in term of the improvement to religiosity, moral and manner. The result found that the method was success and effective. Named as “7 penjernih hati” because this method consist of seven knowledge as mentioned: the knowledge to sincere, patience, prayer, dhikr, tawakal (surrender), be thankful, be positive thinking and wary to others. The seven knowledges end with the purification of heart.

The main problem to be solved through this research was: Are 7 knowledge “penjernih hati” training effectively improve the discipline of senior high school students? In this regard, the researchers would like to examine the effectiveness of “7 penjernih hati” as method to improve the discipline of senior high school students.

THEORY BASIS

A. Discipline

Discipline is a subservience to respect and perform to the system which requires people to be obedienced to valid command, order and rule. In other words, discipline is a selfless attitude to obey the valid rule and regulations (Naim, 2012). This definition in-line with Mulyasa (2008) and The Liang Gie (in Imron, 2011), which stated discipline is an orderly situation where society be bent in submission to valid regulation without forced.

In this regard, the discipline of students may concluded as the implementation and fidelity of students to every regulation applied in the school. Due to Abu (in Widiastuti, 2008), discipline possessed of several

aspects such as: a. Law-biding, both written and unwritten order. b. Responsibility. Responsibility overcomes discipline which related to integrity and responsible of the actions and courage to take risk.

Emil Durkheim (in Nurul, 2012) stated the characteristic of discipline are: a. Obey the school regulation; b. Completed the task as students (learning); c. Well-ordered get in to the class; d. In-time; e. Obedient; f. Doing homework at home. According to Evira (in Safitri et al, 2011) the caused of indisciplinary are: a. Awareness Factors; b. Personal Factors; c. Habbit Factors; d. Environment pressure; e. External influences; f. Infirmid sanction; g. Chance to do violation of law.

B. 7 Knowledge “Penjernih Hati”

7 knowledge penjernih hati is a learning method to easier the application of Islamic value. Named as 7 penjernih hati because the method consist of seven tenet/method, as follow: 1. Method to sincere, 2. Method to be patience, 3. Method to devotedly praying, 4. Method to dikir, 5. Method to be thankful, 6. Method to tawakal (surrender), 7. Method to fair minded and be alert.

This method was founded by Antono Basuki, head of Ridho Allah Foundation, Jakarta. The basic of Metode tujuh penjernih hati is changing the way of thinking based on belief that Allah is The Most Beneficent, The Determiner, The Omniscient, The utterly Just, The Almighty, The Magnificent, The Arbritor, The Rich, The Bountiful, The Self-Sufficient, the Most of all. Those beliefs will influence way of thinking and way of action. This method was formulated in regard to postulate that: a. Koran is the perfect life-guideance for humankind; b. People who follow The Koran will be happy; c. those who able to follow/apply The Koran are those with pure heart.

The aim to formulated tujuh penjernih hati is to easier the application of Islamic values (based on koran and hadith) to reach the life satisfaction. The metod of tujuh penjernih hati in this research follow below steps: a. The explanation of tujuh penjernih hati, included: definition, method, and success standard. This method applied at the first meeting with speech method, discussion and Q and A session, b. Practice by applicating the tenet into daily life, c. Evaluation and feed back, were held once a week starting from the second meeting with discussion and Q and A session.

Intention is the act of heart, therefore unnecessary to be told. However is not prohibited to loud the intention. Sincere is the act with all of heart and soul only for Allah. And sincere intention is the act of heart with all of heart and soul to act only for Allah. The basic thought due to the understanding that the whole world included humankind exist because of Allah, created by Allah, belong to Allah and in the dominance of Allah. In this regards, it is proper for humankind to act only for Allah (sincere).

Patience is the sincere condition to accept everything happen wheter happiness or sadness. The formulation to be patience is the consciousness of: 1) Everything in this world belong to Allah, 2) Everything happen in this world because of Allah command, 3) When Allah, the King of Universe, decided something to be happen then humandkind is not proper to disobey.

Prayer is an action to communicate with Allah used Arabic language with certain conditions and principles. The needed abilities to perform prayer: 1) Ability to face Allah, 2) Ability to convey, 3) Ability to perform prayer with Arabic Language; 4) Ability to comply the conditions and principles of prayer. The success standard of devoted prayer is the happy feeling performing prayer.

Dikir means remembering Allah. There are three method to do dikir as follow: dzikir bilqolbu (remembering Allah with heart), dzikir bilisan (remembering Allah by saying/oral), and dzikir bil hal (remembering Allah with action). Dikir is very important as its function to lead the action. Those who remember of Allah will act properly due to the anxiety of sin, beside in Quran 13:28 said that dikir will reassure the heart. Peaceful heart will lead to the optimazition of thinking; hence the action will be full of consciousness. The success standards of dikir are: peaceful heart, composedly to overcome the challenge, free from anxiety of the fate.

Tawakal or surrender is a total devolving of the result of maximum effort to Allah. The manual to be unconditionally surrender are: 1) Humankind obligated to maximize the effort and have no power to decide the result (**la haula wa kuwata**), 2) Allah and only him decided, 3) Due to the power of conclusive is in Allah's hand the humandkind should do the best and Allah do the rest.

Be thankful is a grateful to Allah and accepted all of decision He made with the sincere heart. Allah has given countless grace and blessing, also satisfies the needs to continue life. Allah always provides bliss

therefore be thankful otherwise humankind will go astray (Koran :15:56). Allah is the Most Kind, in such a way He will provide all best for the ummah. Allah is also the best decision maker ever.

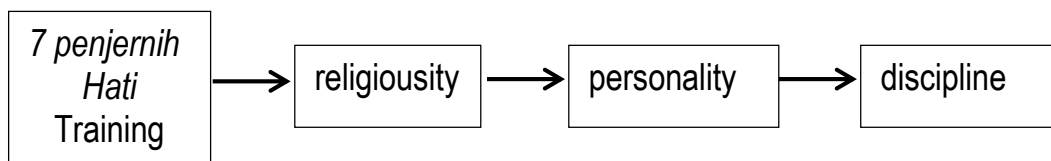
Fair minded or positive thinking means to be considered all humankind are good. Wary means discreetly to behave to others. The reason to be fair minded or positive thinking is because humankind were created by Allah, The Most Kind (Koran 16:72), were created in best condition (Koran 95:4) and were created candidly. In this regard the basic of humankind are good. The reason to be careful and wary to humankind is because of the existence of the the third part among human relation, that is evil. The evil always trying to persuade humankind to do bad things (Koran 2:168) and humankind who follow the evil will considered directed (Koran 7:30). This means when human follow the evil path they wil never think wrong, moreover consider they were right.

C. TERM OF THINKING

Due to above explanations, it concluded that tujuh ilmu penjernih hati training was able to improve religiosity. This is inline with the result of Sulistiyono's research in 2013. The characteristic of individual with higher religiosity:

- a. Have tranquility and less frustration because believe to the help of Allah.
- b. Independent, only depend to Allah not humankind.
- c. Able to control the emotion, so that the action always respectfull and carefull.
- d. Higher morality, therefore fear to break the law.
- e. Respect the time and always in-time.
- f. Always trying to do good and afraid to do wrong.

Thus, it could be concluded that religiosity is predicted influenced the personality and personality influenced the discipline.



D. Hypothesis

Based on above explanantion and frame of thinking, the hipotesis was formulated as : “Tujuh ilmu penjernih hati training is effective to improve the discipline of senior high school students”.

E. RESEARCH METHODOLOGY

This research was used quasi eksperiment method with threatmen pattern by subject or one group pre test-post test only. The free-variable was: tujuh penjernih hati method, a learning method to easier the application of Islamic values which consist of seven tenet/method : sincere, patience, devotedly praying, dikir, thankful, tawakal (surrender), fair minded/positive thinking and be alert. Whereas the bound variables were: discipline, the implementation of tujuh penjernih hati and the fidelity of students to regulations applied at school.

Subject to this research were senior high school students at East Jakarta. The determination of subject was held based on voluntary basis. The head master was informed the coming of Ridho Allah Foundation that addressed in Sukatani, Tapos, Cimanggis, Depok, to be held **Penjernihan Hati Training**. The schedule of training adjusted to the students/school. In the beginning the agreed students about 34 persons and only 20 persons comply with the requirement.

The data was collected used discipline scala which order with scala likert model. This scala was ordered due to discipline aspects in Abu (in Widiastuti, 2008) and modified from Widiastuti (2008), as follow:

- a. Law-biding, both written and unwritten order.
- b. Responsibility. Responsibility overcomes discipline which related to integrity and responsible of the actions and courage to take risk.

RESULT

The training was held in Yayasan Ridho Alloh Foundation, Cimanggis - Depok. The subject was selected non-randomly due to religion/belief matter which is very sensitive. Recently there was numerous deviate teaching that spread fear among students to the new approach of religion. In this regard, to achieve the respondents, the researcher explains to the head master the point of *tujuh penjernih hati* and offer to the students to join the training based on voluntary basis.

To easier the subject accumulation, the researcher allow the students to choose the schedule of training (once a week about 1-3 hours/session). Based on the selection from the students the training was held on: Friday afternoon, Sunday morning and Sunday afternoon/noon. The training could be applied to group or individual, which better to individual basis. Thus, the different of training schedules will not affect the result because the training was given based on individual problem and solution as lesson learned to others. Before the training, the pre-test on subject of discipline was held and the same test also conducted after the training (post-test). The materials of training were actually the result of research to *tasawuf*. To experience the benefit of this training was not enough by knowing and understanding the materials only but should be supported by implementation in the daily life. The obstacles of this training were the inconsistency of the respondent to join every session or the delays to come due to various reasons. Those obstacles in regard to reality observation, substantively, were the challenge for the respondent to closer to Allah.

Among 34 subjects who were willing to follow the training only 20 subjects meet the requirement, because other 14 subjects often came late. From 12 planned weeks (12 meetings), these 20 subjects attended 8-11 meetings and other 14 subjects attended less than 5 meetings.

The data of pre-test and post-test that described the score of discipline of 20 subject available on table 4.2. The table showed that subjects who had high score of discipline were quite huge whether at pre-test or post-test (average score > average expected score).

Data analyse used t sample incollaboration with SPSS version 20 for window acquired the result of $t = -8.869$ and $p = 0,0000$, shown that there were significant differentiation between pre-test score with post-test score. The average score of post-test were higher than pre-test score. Beside that, the correlation between pre-test score with post-test score amount of $r = 0.877$ and $p = 0,00$ shown that higher pre-test score created higher post-test score. It means the variation of the fluctuation of pre-test and post-test score were parallel. Thereby the hypothesis “*Tujuh Penjernih Hati Training effectively improve the discipline of senior high school students*” was right (accepted).

Table 1 : Description of Expected Score and Acquisition Score of Discipline Scale

Statistic	Expected Score	Acquisition Score	
		Pre test	Post test
Highest Score	180	145	167
Lowest Score	36	97	111
Avarage	108	121,15	138,6
Standard Deviation	24	16,142	18,334

CONCLUSION, DISCUSSION AND SUGGESTION

The result of this research stated that *tujuh penjernih hati* traning effectively improve the discipline of senior high school students, in line with the result of Sulistiyono's research (2013) who emphasized *tujuh penjernih hati* was able to improve religiosity. The characteristics of people with higher religiosity:

1. Having high moral values, therefore fear to break the law.
2. Respect and value times and always in-time.
3. Do the best and afraid to wrong doing.

Because of that, students with higher religiosity will law-abiding and obedient to applied regulation which related to school uniform, schedule, attitude in the class and be responsible as student and individual. Thereby it is natural when the religiosity improve the discipline will improve too.

Due to the result of data analysed and discussion, it could be concluded that tujuh penjernih hati training was effectively improve the discipline of senior high school students. Based on above discussion and conclusion, the next researcher is suggested to conduct true experiment with wider sample and various backgrounds of subjects. Therefore the generalization of the result will be more expanded. It also suggested to school management to pay attention to the religiosity of the students so that the discipline will be improved. The religiosity improvement not only applied to students but also to every individual at school institution as an exertion to incarnate peaceful and comfortable school environment.

The limitation of this research was the method to decided subject with non-random sampling and the design used quasi experiment one group pretest-posttest or threatmen by subject design. Beside of that, before the treatment (training) the subject of training are well-mannered students (be possessed of high disciplined). Sampling based one voluntary basis collected the students which were indeed would like to improve the knowledge of religion. Therefore the post-test score are automatically higher than normal condition.

One group pretest-posttest design caused the less observation to the impact and effectiveness of the treatment (training). The influences of maturity of soul functions as the impact of time function were unable to be explained. Pretest-posttest control group design or pretest-posttest matched group design was suggested to anticipate these limitations for further research.

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