

Personality Competence of Islamic Religion Subject Teachers in the Development of the Al-karimah Character

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ABSTRACT

This study departs from the researchers' anxiety over the importance of teacher personality competence in fostering student morals. The purpose of this study was to describe the Personality Competence of Islamic Religion Subject Teachers in the development of al-karimah morality in students. This study uses a qualitative approach, with procedures for observation, interviews, and documentation. The results of this study indicate that, broadly speaking, the personality competence of Islamic religious teachers at Madrasah Tsanawiyah is outstanding. This can be seen from the example teachers of Islamic religious subjects played in their school and community activities. For example, teachers of Islamic religious subjects often show personalities in accordance with religious norms, legal norms, and social norms. However, some teachers of Islamic religious subjects still are not optimal in controlling emotions and speaking words. The contribution of the personality competence of teachers of Islamic religious subjects in fostering the morals of students, through several forms, namely authority, teacher speaking morals, teacher socialising morals, teacher dress morals, and teacher respect for all the rules that apply in schools All of this is done by building internal awareness a strong self that is reflected in attitudes, actions and deeds.

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1. INTRODUCTION

The biggest problem that learning outcomes are not as desired is due to teachers who do not have adequate teaching competencies. However, various ways can be done to improve teacher competence, including; teachers and school management need to encourage students to openly convey the problems they face to counselling teachers, both personal, learning and other social problems. So that good cooperation can be built and problem-solving is immediately resolved (Khofifah et al., 2017).

Teacher competence in teaching is an essential thing to be supervised. This ability is closely related to the ability of teachers to teach in the classroom. This includes the ability to manage classes and the ability of teachers to interact with students (Rosni, 2021). Of course, this will be closely related to the expected results of the teacher's efforts in teaching in the classroom. In Islamic education, a teacher is prioritised to have good morals because teachers do not just transfer their knowledge but are required to accompany and educate their students in the hope of giving birth to students who are not only intelligent in their brains but also have good character.

Government Regulation (PP) of the Republic of Indonesia No. 19 years 2005 concerning National Education Standards Chapter VI Article 28 paragraph (1), states that "educators must have academic qualifications and competencies as learning agents, be physically and mentally healthy, and have the ability to realise national education goals (Direktorat PAIS, 2011)." Referring to the Government Regulation (PP), it is not yet known how the competence of Islamic Religious Education Teachers as learning agents is in terms of pedagogic competence, personality competence, professional competence and social competence (Ms., 2014).

The Law of the Republic of Indonesia Number 14 of 2005 about teachers and lecturers explains that teachers are professional educators with the main task of educating, teaching, guiding, training, assessing, and evaluating students. According to Tomas Lickona in Retno Listyarti's book, education character is about being a character school, where the school is the best place to instil character. Character cultivation is based on a psychological totality that includes all individual human potentials (cognitive, affective, and psychomotor) and the function of the sociocultural totality in the context of interactions within the family, educational unit and society. Meanwhile, according to Koesoema in the research journal Marzuki and Lyza Hapsari, the character is identical to personality or morals. Personality is a characteristic of a person who comes from the formations received from his environment (Muhaemin & Ihwah, 2019)

Islamic education is a process of educating people to fear God Almighty (Jaya, 2022). Islamic education is an activity that proceeds through stages and levels. The more comprehensive goals of Islamic education are to achieve the growth of the whole human personality in a balanced way through the training of the human soul, intellect, rational self, feelings, and senses (Djamil, 2017). The purpose of education must be in accordance with the stages, and dynamic level classifications, because the purpose of Islamic education is not something that is fixed and static, but the goals of Islamic education must develop dynamically according to the situation and conditions of students and the development of the times (Sutikno, 2014).. Islamic religious education emphasises cognitive and, more importantly, affective and psychomotor aspects. The concept of Islamic religious education is not just taking the cognitive (intelligence) of students by emphasising the mere mastery of the material. But more than that, how to provide an approach to the affective (attitude) and psychomotor (skills) of students (Rohmah, 2018). Therefore, it is essential to ensure teachers' competence, especially the ability to foster students' morals wherever education is held.

2. METHODS

This research is field research for the theoretical framework using a literature review (library research). The pattern of determining the truth departs from intuitive reasoning and factual arguments obtained in the field. From the method and way it works, this qualitative study is used to obtain in-depth data, definite data which is a value behind the visible data (Sugiyono, 2007).

This type of research is included in the category of descriptive qualitative research, namely research that seeks to provide an overview of the phenomena and circumstances that occur at the research location based on the natural setting of the research object. Research may only reach a descriptive level by explaining an object's state without intending to draw general conclusions. However, it can also come to an inferential level, i.e. after the researcher explains the phenomenon and then draws a general conclusion from the materials about a particular object (Sutrisno, 1995). With descriptive qualitative research, researchers want to know as well as describe the personality

competencies of teachers of Islamic religious subjects at State Madrasah Tsanawiyah in Maluku Province.

3. FINDINGS AND DISCUSSION

Improving the quality of education is one of the essential factors in educating the nation's children, which, among other things, depends on the quality and professionalism of teaching teachers, because the position and role of the teacher as a driving force in education (learning process) has a strong influence on student success (Purwanti & Nashori, 2013). Students' learning process and learning outcomes are not only determined by the school, pattern, structure, and curriculum content but are largely determined by the competence of the teachers who teach and guide them. Competent teachers will be better able to create an effective, fun learning environment and better manage their classes so that students' learning is optimal. Some points of competence of Islamic Subject Teachers' Personality in fostering the character of al-karimah students based on the findings of this study include:

a. Believe and fear Allah SWT

In carrying out their duties, teachers of Islamic religious subjects not only have pedagogical and professional competence but are also required to have a maturity of personality competence. In order to participate in educating the life of the nation, the role of the teacher is significant to form quality human resources and noble character (Dalyono, 2019). Working as a teacher, especially in Islamic religious subjects, is always required to display a good personality. A good personality includes all the attitudes and actions he displays daily. Both in the context of life in the family, community, and school environment. In the school environment, teachers of Islamic religious subjects are required to show a good personality. Teachers showing a good personality will have an impact on their students. One form of a good personality such as faith and fear of Allah SWT, This personality competence is one of the personal abilities that must be possessed by the teacher (Sugiyarta SL et al., 2020).

Teachers of Islamic subjects are expected to be role models for their students in the aspect of faith and piety to Allah SWT. Teachers who do not believe and fear Allah SWT will harm students' development. Moreover, the age of students who are still very vulnerable is at the stage of development. They like to imitate by seeing something that appears before their eyes. Something he saw, sometimes immediately put into practice. Children at junior high school age are eager to start showing imitation or acting. If what they see is good, then students will imitate it, which in the end, they become good. On the other hand, if what is imitated is bad, it will also impact his personality development. Relevant to the statement above, the following are the results of an interview with an informant as follows:

As a teacher of Islamic religious subjects, I need to emphasise carrying out Allah SWT's commands. It is necessary. And this is non-negotiable. That is, every Muslim is required to carry out all his obligations to Allah SWT. in the form of prayer, fasting, zakat, pilgrimage for those who can afford it, as well as other ghairu mahdah worship.

Based on the results of the interviews above show that every teacher of Islamic religious subjects is absolutely submissive and obedient to Allah SWT by carrying out all the commands and avoiding all prohibitions. Carry out the commands of Allah SWT. with regard to worship that is obligatory in the form of prayer, fasting, zakat, and performing the pilgrimage for those who can afford it. In addition to mahdah worship, teachers of Islamic religious subjects should also carry out ghairu mahdah worship, namely sunnah worship and other social worship, including teachers of Islamic religious subjects.

b. Present yourself as an honest person, have a noble character, and be a role model for students and the community

The teacher has a role and a strategic position in national development, especially in education (Hanafi & Rappang, 2017). As a teacher of Islamic religious subjects whose daily activities carry out

learning and various other activities related to the development of students, strategic steps are continuously taken to achieve the goals that have been set to be achieved. However, as a teacher of Islamic religious subjects, carrying out these duties cannot be separated from the wider social environment. That is why before carrying out various educational tasks, teachers of Islamic religious subjects must show a good personality as a reflection of their own students. The teacher's personality includes always being honest, having noble character and being an example for students and the community.

Good moral behaviour is a good deed that exists in a person (Illahi, 2020). A good personality is shown by teachers of Islamic religious subjects in all aspects of life in the school environment. Starting from the speech, attitude, behaviour, and appearance. With regard to good personalities, this can be seen from their speech when interacting with fellow teachers and with students at school. Based on the observations of researchers at Madrasah Tsanawiyah shows that teachers of Islamic religious subjects show good speech in communicating with fellow teachers, as well as with their students. They have never shown an attitude and speech that does not contain kindness, let alone offend fellow teachers. Likewise, with students at school, researchers have never met a teacher of Islamic subjects showing bad speech. Relevant to the observation data, the following are the results of interviews with informants as follows:

When I talk to other teachers and students at school, I always use simple language, especially when talking to students. I always try to avoid words that could upset my colleagues and students. Teachers don't just teach their students things; they also know how to look good so that their students can copy them in everyday life.

In addition to the above data regarding good speech, the following data are also presented, namely:

As teachers at this school, we are always required to show good behaviour. As far as possible, all actions, deeds, and attitudes shown or that we do as teachers must contain goodness. When we as teachers show bad behaviour, it may have a bad impact on students at school. In terms of speaking, for example, we must always say good words. We always advise students who contain good values. These expectations will have an impact on the formation of students' morals. Because in every interaction that is built in this school is kindness (Jusita Namakule: 2012).

Teachers of Islamic subjects at Madrasah Tsanawiyah showed good speech. This can be seen from their daily interactions in school life. Polite and gentle attitudes and speech show the interactions that are built in school life.

c. Present yourself as a person who is steady, stable, mature, wise, and authoritative

Teachers are required to show a good attitude and personality in all aspects of life. That is why teachers of Islamic religious subjects who have such a heavy role and task are required to always present themselves as individuals who are steady, stable, mature, wise and authoritative individuals. The radiance of personality as a teacher in the context of psychology reflects on his daily attitudes and actions in the school environment so that students can reflect on the personality of a good teacher. Teachers of Islamic subjects who present themselves well will become role models for their students. The teacher's steps in school life are shown by a personal appearance that is steady, stable, mature, wise, and authoritative. With regard to the appearance of a solid teacher, as stated by one of the informants, follows:

As a teacher of Islamic religious subjects, in particular, I always carry out my assignments on time and am always responsible for the tasks assigned by anyone, especially the principal. Carry out tasks on time, such as teaching on time and completing the assigned tasks I try to complete on time. Likewise, when I go to school, I try to always be on time so that I am not late. Likewise, when checking the work of students when evaluating learning, I try to finish it on time.

The reflection of this steady, stable, mature, wise and authoritative attitude was also stated by the informant as follows:

I always try to solve problems wisely and wisely. Likewise, I always act fairly and wisely in making decisions. Even though this justice is hard to realise. However, as teachers of Islamic religious subjects we are required to act and be fair to students and to everyone within the scope of education in schools, not least in the wider environment related to humans. Likewise in terms of objectivity towards all humans, also to students at school.

Teachers of Islamic subjects at Madrasah Tsanawiyah, in everyday life at school as an educated community, always show good behaviour and personality. The attitude shown is even though it is realised that between one another is different. However, the personality that appears from their social life at school reflects their real personality. The observations of researchers in the field show that there are teachers of Islamic religious subjects with different characteristics and characteristics. These differences can be seen from the personal background of each. There are teachers of Islamic subjects who easily show a smile to all their students, teacher friends, and people in the school environment. In addition, there are also Islamic subject teachers who rarely show a smile. Even though he rarely smiles, that doesn't mean he's fierce and unkind. Because there is a teacher like that who rarely smiles, but only speaks occasionally. This kind of teacher prototype rarely tells stories and is more silent than speaking.

d. Demonstrate work ethic, high responsibility, pride in being a teacher, and self-confidence

Islamic Religious Education is very important in human life (Utomo, 2018). Teachers of Islamic religious subjects have duties and roles that are no less important than teachers in general in participating in educating the nation's children. His role cannot be ignored because he is at the forefront of shaping and guiding his students to have cognitive, affective, and intellectual abilities. Apart from these three things, the teacher of Islamic religious subjects has a very heavy role because he presents himself as a parent in a school who directs his students to have moral excellence. The weight of the task in realising this noble goal, teachers of Islamic religious subjects absolutely have a high work ethic. A high work ethic is accompanied by real work in carrying out the tasks of service, guidance, direction and learning. This is as stated by one of the informants as follows:

As a teacher of Islamic subjects at this school, I always show hard work based on sincere intentions for the sake of Allah. In my opinion, teaching is a calling from the soul. Therefore, for every learning activity that I do, I do it sincerely for the sake of Allah. Although I also realised that through this teaching, I was making a living to support my family, wife, and children. I live my profession as a teacher with sincerity. When I do this sincerely, in addition to the material I get, I also get a reward for my work in the form of rewards and goodness.

Sincere devotion will give birth to an attitude of responsibility, independence and sportsmanship. Appreciating any profession that everyone undertakes will have an impact on the high work motivation undertaken. That's why the Islamic religion teacher at the Madrasah Tsanawiyah shows a good work ethic. It is characterised by high discipline, such as punctuality in entering the classroom to teach. In addition, they prepare lesson plans and syllabus to implement learning, likewise with the division of tasks given by the principal through the vice principal in the curriculum field, such as making syllabus, learning program plans, learning media, and so on. Likewise, the division of tasks for the picket teachers seems to have been carried out well by them. Not only the completeness of learning tools and picket assignments are fulfilled by the teachers, but also the tasks of leading congregational prayers in the school prayer room and various scouting activities and other extra-curricular activities.

e. Uphold the code of ethics of the teaching profession

As a profession, teachers also have a code of ethics as a foothold and legal umbrella that regulates various provisions and values so that all members of the professional collection must obey and comply with applicable norms. Therefore, as a teacher of the Republic of Indonesia, anyone must obey and submit and must, uphold the professional code of ethics and must not violate the applicable provisions. As a teacher of Islamic religious subjects, such as teachers, it is absolutely necessary to uphold the code

of ethics of the teaching profession because the teacher's code of ethics is a rule relating to binding norms that deserve to be obeyed and upheld by every teacher, including teachers of Islamic religious subjects. With regard to upholding this code of ethics as stated by one of the informants as follows:

In carrying out my profession as a teacher, I always uphold a good attitude of professionalism. Good in carrying out daily tasks, obeying the rules that have been set, and maintaining a good name as a teacher. Likewise, I always maintain my dignity as a teacher. That is, I always try to maintain the prevailing norms, whether religious, social, legal, or so on. This is important because it relates to our work as teachers (HL).

Relevant to the data above, the following data are presented from interviews with other informants as follows:

As teachers of Islamic religious subjects in our daily profession, we are always required to act and behave in accordance with applicable norms and rules. That is, every act and act of education that is carried out must not conflict with existing rules or norms, both religious norms, social norms, ethical norms and moral norms. In speaking, for example, it must be in accordance with ethics (ND).

Obedience to various rules related to norms that apply in the scope of school life by teachers of Islamic religious subjects is shown by teachers of Islamic subjects at Madrasah Tsanawiyah seen from the interaction of school life. Both from the aspect of their behaviour, personality, and performance. This shows how much they respect the code of ethics of Indonesian teachers. In their daily attitude, they interact very well, both with fellow teachers, with students, as well as with the wider school environment and the social environment in which they are located.

f. Be a role model for students and society

Quality learning really depends on the creative motivation of teachers. Learning that has a high motivation, high motivation supported by teaching that is able to facilitate it will lead to the success of achieving learning targets. (Hermiyanty, Wandira Ayu Bertin, 2017) Teachers of Islamic subjects, as a community of the Indonesian republican teacher union, are required to always display a good personality and have character as Indonesians. This means that his behaviour always reflects positive actions constructed in his daily attitudes and actions. This will strongly affect students in the school and the community in the school environment. Based on the observations that the authors made at Madrasah Tsanawiyah, it showed that they showed good behaviour. For example, when talking to colleagues (fellow teachers), school principals, education staff, school guards, and their own students. The use of polite language is clearly seen when they converse with one another. Likewise, when the teacher gives directions during the morning apple, the apple goes home in the schoolyard to the students. However, it is realised that from time to time, the teacher gives direction or advice to students with a tone of voice that sounds loud and a booming beat as if to make the heart of those who hear it beat fast. This was experienced by the author himself when watching the atmosphere of the morning apple and going home. The teacher gave directions through the loudspeaker with a high tone of voice as if it broke the ear and made the heart beat loudly. However, this atmosphere did not last long due to this condition at the time of apple only.

However, this does not mean that teachers of Islamic religious subjects and teachers in general at Madrasah Tsanawiyah do not show personal and good speech, politeness and modesty, but only for a moment during the morning and after school activities. Relevant to the observation data mentioned above, the following interview data with one of the informants is presented:

In terms of speaking, speaking or conversing, it is realised that this *katong* does sometimes sound loud. However, this is related to the *katong* habit as an Ambonese. But that does not mean that this bag is good zinc. It is more about the atmosphere or circumstances surrounding the *katong*. Therefore, in various situations and circumstances, as a teacher of Islamic religious subjects, *katong* always tries to speak, act and behave well. Moreover, in a broader context, *katong* is also part of the wider community when *katong* returns to the midst of society.

Relevant to the data above, the following interview data are presented:

In various activities of daily life, including in the school environment, we fellow teachers must take care of each other's feelings when speaking, as well as when we interact with students. As a teacher, you must motivate those who always lead to goodness (AL).

In addition to the explanation of the data above, related to being a role model for students and the community, teachers of Islamic religious subjects in all educational and learning activities as well as those related to social relations, also show good attitudes and behaviour. The attitude shown is a natural reflex action and is not artificial. This shows that the actions carried out are not artificial or engineered but natural. The atmosphere of interaction that is built is a form of harmonious life in the school environment, as well as in the community

g. Objectively evaluate own performance.

Teachers are one of the main factors for the success of education (Hamid, 2015). A teacher of Islamic religious subjects, like teachers in general, always tries to develop their competence well. On various occasions, they conduct evaluations through supervision activities carried out by internal schools under the guidance of the principal. When the researchers made observations, it seemed that they were preparing all the learning instruments well, such as the syllabus, lesson plan plans, and textbooks related to the subject matter taught by each teacher of Islamic religious subjects.

Teachers of Islamic subjects at Madrasah Tsanawiyah showed good performance. This is because they show their competence well too. This view was expressed by one of the informants as follows:

At the end of every learning activity, I evaluate the activities that I do. This evaluation aims to determine whether the learning objectives that have been made have been achieved or not. Likewise other activities that I do, I always try to evaluate it. The weaknesses that I encountered in that activity, I tried to improve again when carrying out the next similar activity (ND).

Relevant to the exposure to the data above, the following are the results of interviews with other informants, namely:

Assessing or evaluating one's own performance objectively requires courage as well as honesty in it. Because, this is about whether we are honest or not. For that, I try to convince myself that what I do is seen, monitored and known by Allah SWT. This effort is related to one's own conscience (JN).

In addition to the explanation of the data above, the following data are presented from interviews with other informants, namely:

Assessing your own work is hard. However, if we are honest and dare to evaluate it, then the positive impact will come back to us. For example, when I do good for example, then I must believe with certainty that what I do will have good implications for me. On the other hand, when I do bad deeds in my daily life, I am also sure that what I have done will have a bad impact on me (ND).

The explanation of the interview data above shows that teachers of Islamic religious subjects at Madrasah Tsanawiyah are well aware that self-assessment is part of the personality competencies that are imprinted in their daily tasks as teachers. The courage to evaluate or evaluate oneself objectively is a reflection of an honest and consistent person in carrying out his duties as a teacher. Not only do they evaluate themselves, they are also assessed or evaluated by other people, such as supervisors or school principals, when teaching in the classroom. The results of the supervision carried out by the principal on the performance assessment or learning activities carried out are accepted by them with pleasure for further remedial action.

h. Develop yourself independently and sustainably

Teachers are professional educators and reflective practitioners (Sukmawati, 2016). As a person, the teacher of Islamic subjects at Madrasah Tsanawiyah made various efforts in order to develop his personality as a teacher. The personality in question is the intensity of their holding various religious

activities at school. For example, for every major religious holiday, they are always involved and commemorate it as part of the school community and community. This is as stated by the informant as follows:

As teachers of Islamic religious subjects, it is our obligation to always try to develop ourselves by developing ourselves as teachers. For example, we always participate in the implementation of Islamic holidays. Like the warning of *Isra 'Mi'raj*, the birthday of the Prophet Muhammad. *halal bi halal* and other religious activities. The same is true for national holidays. Teachers of Islamic subjects are always directly involved in these activities (HL).

In terms of developing oneself independently and sustainably, the results of interviews with the following informants are also presented:

Of Islamic religious subjects at this madrasa, I always try to develop myself well to achieve the goals that have been set. Therefore, in various activities, both religious and national day activities, I am always involved in developing my competence as a teacher. Developing yourself as a teacher is a demand that needs to be continued. Therefore, as a teacher (JN).

As a teacher of Islamic religious subjects in self-development at Madrasah Tsanawiyah, he shows an almost evenly distributed level of seriousness among teachers, including Islamic religion teachers. Based on the author's observations shows that Islamic religious teachers develop themselves through various means of learning, both internal and external. Internal in nature such as the provision of learning services, the process of learning activities, and the intensity of activities from the beginning to the end of learning. The provision of learning services is carried out by Islamic religious teachers, starting from the provision of learning instruments, implementation of learning and evaluation of learning. The process of learning activities is based on a high awareness, even though in principle, it has been scheduled. Evaluation of learning carried out by Islamic religious teachers is the end of the process carried out, followed by evaluation. The aim is to determine the level of achievement of the indicators that have been set to be achieved. These stages are carried out by Islamic religious teachers themselves. However, it cannot be denied that the involvement of the principal in conducting evaluations through fire teaching in the classroom cannot be ignored. However, all stages of the process were carried out by Islamic religious teachers.

4. CONCLUSION

The competence of Islamic religious education teachers at Madrasah Tsanawiyah describes a good personality, and this can be seen from the example played by teachers of Islamic religious subjects in life at school and in the community. For example, teachers of Islamic religious subjects often show personalities that are in accordance with religious norms, legal norms, and social norms. The personality of the teacher of Islamic religious subjects in fostering the morals of students through several forms, namely authority, teacher speaking morals, teacher socialising morals, teacher dress morals, and teacher respect for all the rules that apply in schools. All of this is done by building internal self-awareness that is reflected in attitudes, actions and deeds. Furthermore, the researcher is aware of the shortcomings and weaknesses in this study, thus suggesting to the next researcher to go deeper in examining the issue of the competence of Islamic religious education teachers.

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