



THE ROLE OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN SHAPING STUDENTS' MUSLIM PERSONALITIES

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Received : November 11, 2021 | Revised: December 03, 2021 | Accepted : January 10, 2022

Abstract

Teachers are people who educate, guide and take responsibility in forming a Muslim student personality in this case is morality. The teacher is not only someone who stands in front of the class to transfer knowledge, but the teacher is also an example in everyday life both in the community and in the family. While the role is the overall behavior that must be done by the teacher in carrying out his duties as a teacher.

This study aims to find out what the roles of Islamic religious teachers are in shaping the Muslim personality of MI Manarul Huda Sukoanyar Wajak students. This research is a field research with a qualitative approach implemented at MI Manarul Huda Sukoanyar Wajak. Aspects in this study are the role of Islamic religious teachers in shaping the Muslim personality of MI Manarul Huda Sukoanyar Wajak students and the behavior of students in the school environment both towards teachers and peers.

The findings in this study are that in educational institutions the role of Islamic religious teachers as motivators, directors, controllers, and guides. In realizing students who have good Muslim personalities, MI Manarul Huda's teacher is very good at carrying out his role. They all become motivators, directors, controllers and guides in the school environment. For example, the teacher leads students to behave respectfully and belonging good manners to the entire existing academic community. Students who violate will be subject to sanctions as a form of preventing the same thing from happening.

Keywords: *Role of Teacher, Muslim Person*

INTRODUCTION

Teachers do occupy an honorable position in society. Teachers can be respected by the community because of their authority, so the community does not doubt the figure of the teacher. People believe that with teachers, they can educate and shape the personality of their students well so that they have high intellectuality and responsible leadership. So in a simple sense, a teacher can be defined as a person who provides knowledge to students.¹

Meanwhile, teachers in the view of the community themselves are people who carry out education in certain places, not necessarily in formal educational institutions but can also be carried out in non-formal educational institutions such as in mosques, in surau or musholla, at home and so on.

A teacher has a unique personality. On the one hand, the teacher must be friendly, patient, show understanding, give trust and create a safe atmosphere. But on the other hand, the teacher must give the task of encouraging students to achieve goals, reprimand, assess, and make corrections.² Thus, a teacher's personality seems to be divided into two parts. On the one hand empathetic, on the other hand critical. One side accepts, the other rejects. So a teacher who cannot play his/her role as a teacher will side with only one of them.

Based on these things, a teacher must be able to sort and choose when to empathize with students, when to be critical, when to accept and when to reject. In other words, a teacher must be able to play a dual role. This dual role can be realized differently according to the situation and conditions faced. Therefore, teachers are very influential in shaping the character and development of their students.³

At an early age or pre-school age, which is often called the age where children sit in kindergarten, they already have a basis for personality. This is where the role of the teacher, family, and environment must support each other so that the personality of the child is developed.

¹ Hamid and Saebani, *Character Education from an Islamic Perspective*, (Bandung: CV Pustaka Setia, 2013), p. 45

² Badiningsih, *Moral Learning*, (Jakarta: PT Rineka Cipta, 2004), p. 2004

³ Gunawan, *Character Education, Concepts and Implementation*, (Bandung, Alfabeta, 2012), p. 78

a child is well formed. At this time the child learns to understand which activities are good and which are bad.

When introducing the concepts of good-bad, right-wrong or instilling discipline in children, parents or teachers should provide an explanation of the reasons. Such as (1) why Muslims are obliged to pray, (2) why before praying you must do wudlu, or (3) why doing prayers must wear holy clothes. The cultivation of discipline with this reason is expected to develop *self-control* or *self-discipline* (the ability to control oneself, or discipline oneself based on one's own awareness) in children. If this discipline is not accompanied by an explanation of the reasons, or is doctrinaire, it will usually lead to blind discipline, especially if it is accompanied by harsh treatment.⁴

Muslim personality in this context can be interpreted as a n identity that a person has as a characteristic for the overall behavior as a Muslim, both conveyed in outward behavior and inner attitudes. Outward behavior such as how to speak, walk, eat, drink, deal with parents, teachers, peers, relatives and so on. While inner attitudes such as patience, sincerity, and praiseworthy attitudes that arise from inner impulses.

Then the characteristics of these behaviors can be maintained as habits that cannot be influenced by the attitudes and behaviors of others that are contrary to the attitudes they have. This characteristic can only be maintained if it has been formed as a habit for a long time. In addition, as an individual, every Muslim has a different background. It is hoped that these individual differences will not affect the differences that will become obstacles in the formation of characteristic habits in general.⁵

This research is a field study or *field research* at MI Manarul Huda Sukoanyar Wajak Malang. This school is a madrasa-based educational institution that instills morals, morals, and manners starting from grade 1 to grade 2.

⁴ Lickona, *Character Education A Complete Guide to Educating Students to Be Smart and Good*, (Bandung: Nusa Media, 2013), p. 98

⁵ Jalaluddin and Usaman Said, *Philosophy of Islamic Education (Concept and Development of Thought)*, (Jakarta: PT Raja Grafindo Persada, 1994), pp. 92

6. For example, first grade students are required to do 5S (smile, greet, greet, salim, polite) every time they meet the teachers. In addition, students are very orderly when going to carry out dzuhur congregational prayers in the prayer room. All of this will not happen if there is no special role of a teacher, especially an Islamic Religious Education teacher considering that it is closely related to Islamic Religious subjects.

MI Manarul Huda Islamic Religious Education teachers play a big role in shaping students' Muslim personality. How students meet the teachers, how students behave with peers and in the prayer room, it will all become a routine for the development of Muslim personalities in good morals for students. Even so, there are a small number of students who have not implemented these habits properly. For example, when meeting with teachers there are some who do not shake hands and joke when they are about to perform congregational prayers in the prayer room.

We can make it a field data to be researched with the formulation of the problem of how the role of Islamic Religious Education teachers in shaping the Muslim personality of MI Manarul Huda students in terms of akhlakul karimah which has become a habit.

Thus, it is appropriate that the problem of the role of religious teachers in the formation of Muslim personalities be reviewed because as the formation of Muslim personalities of students at Mi Manarul Huda Sukoanyar Wajak Malang who have akhlakul Karimah including: morals towards parents, teachers, others and worship including: prayer, praying, fasting, and learning the Qur'an (reciting the Koran), as well as an antidote to deviant adolescent behavior can be realized, not just a slogan.

RESULT AND DISCUSSION

Concept of Islamic Religious Education Teacher

The term teacher, as explained by Roestiyah, is a person whose job is to teach or give lessons in schools or classrooms. More specifically, she says that teachers are people who work in the field of education and teaching who are responsible for helping children achieve their goals.

maturity of each.⁶ Teachers in this sense according to him are not just people who stand in front of the class to convey certain knowledge materials, but members of the community who must participate actively and have a free and creative spirit in directing the development of their students to become members of society as adults. In this sense, it seems that there is such a heavy task that must be carried by an educator, especially a teacher. The task, in addition to providing lessons in front of the class, must also help mature students.⁷

All teacher tasks will be effective with methods, therapies, and strategies that are carried out on an ongoing basis. The actions and roles carried out by teachers to shape students' morals should be carried out gradually and repeatedly so that they can become habits and become embedded in students' personalities, so that they become good morals in students.

Effective schools are also strongly supported by the quality of the teachers, both in terms of their personal characteristics and competencies.⁸

The basic definition of *competency* is ability or proficiency.⁹ In the Big Indonesian Dictionary competence means authority or power to determine (decide something).¹⁰

Teacher or educator competencies are all abilities that must be possessed by a teacher or educator (e.g. requirements, traits, personality) so that he or she can carry out his or her duties properly.¹¹

In Law No. 14 of 2005 concerning Teachers and Lecturers, it is explained that competence is a set of knowledge, skills and behaviors that must be

⁶ Roestiyah, *Problems of Teacher Science*, (Jakarta: PT Bina Aksara, 2007), p. 45

⁷ Moh. Haitami Salim and Syamsul Kurniawan, *Studies in Islamic Education*, (Yogyakarta: Ar-Ruzz Media, 2012), pp. 137

⁸ Syamsu Yusuf, *Psychology of Child and Adolescent Development*, (Bandung: Remaja Rosdakarya, 2012), pp. 156

⁹ Muhibin Syah, *Educational Psychology with a Teacher Approach*, (Bandung: Remaja Rosdakarya, 2000), pp. 229

¹⁰ Dictionary Compilation Team, *Big Indonesian Dictionary*, (Jakarta: Balai Pustaka, 2002), pp. 584

¹¹ Heri Jauhari Muchtar, *Fikih Pendidikan*, (Bandung: PT Remaja Rosdakarya, 2005), p. 151

owned, lived, and mastered by teachers in carrying out their professional duties.¹² These competencies include:

1. Pedagogical Competence

Pedagogic competence is basically the ability that teachers must have in managing learning for their students, including¹³ :

- a. Understand the characteristics of learners from various aspects, social, moral, cultural, emotional, and intellectual.
- b. Understand students' learning styles and learning difficulties.
- c. Facilitate the development of learners' potential.
- d. Mastering theories and principles of learning and educational learning.
- e. Develop a curriculum that encourages learner engagement in learning.
- f. Designing learning that educates.
- g. Implementing educational learning.
- h. Understand learners' family and community backgrounds and learning needs in the context of cultural diversity.
- i. Evaluate the learning process and outcomes.

2. Professional Competence

That is the ability to master learning material broadly and deeply which allows him to guide students to meet competency standards. It is expected that teachers master the substance of the field of study and its scientific methodology, master the structure and curriculum material of the field of study, organize the curriculum material of the field of study, master and utilize information and communication technology in learning, improve the quality of learning through evaluation and research.¹⁴ In other words, teachers must be experts in the field of study they teach, so that students are able to understand what the teacher conveys easily.

¹² Teacher and Lecturer Law No. 14 of 2005

¹³ Najiatul Amaliyah, *Analysis of Classroom Teachers' Pedagogical Competence in Implementing Learning in West Jakarta Elementary/Middle Schools*, Journal: Islamic Education, Vol. 8, No. 2, January 2018, pp. 34, accessed on January 25, 2021

¹⁴ Oemar Hamalik, *Teacher Education Based on a Competency Approach*, (Jakarta: Bumi Aksara, 2009), p. 54

So to become a teacher, someone must really have the quality of educational science and adequate desire to support the duties of his professional position, and not everyone can do the task well. If the task is delegated to people who are not experts, it will not succeed and will even fail, as said by the prophet Muhammad SAW:

إِذَا أَلَمْتُمْ إِلَىٰ شَيْءٍ فَمَنْهُ فَذَرُوهُ وَإِن كُنْتُمْ لَمْ تَعْلَمُوهُ فَسَبِّحُوا لَهُ بَلَاغُ الْعِلْمِ وَنِدَاءٌ لِّعِبَادِهِ عَلَيْهِ السَّلَامُ وَالْحَمْدُ لَهُ حَقًّا وَإِن كُنْتُمْ لَمْ تَعْلَمُوهُ فَسَبِّحُوا لَهُ بَلَاغُ الْعِلْمِ وَنِدَاءٌ لِّعِبَادِهِ عَلَيْهِ السَّلَامُ وَالْحَمْدُ لَهُ حَقًّا

"If a matter is handed over to a non-expert then wait for its destruction" (H.R Bukhori)

3. Social Competence

Teachers' ability to communicate effectively with students, fellow educators, education personnel, parents/guardians, and the community. It is expected that teachers can communicate sympathetically and empathetically with students, parents of students, fellow educators and education personnel, and the community, and have a contribution to the development of students, schools and communities, and can utilize information and communication technology (ICT) to communicate and self-development.

4. Personality Competence

M. Ngalim Purwanto in his book suggests that the requirements to become a teacher or educator can be summarized as follows:¹⁵

- a. A degree or background in teacher education
- b. Physically and mentally healthy
- c. Taqwa to God and good behavior
- d. Responsible
- e. National-minded

Meanwhile, the attitudes and characteristics that must be possessed by teachers or educators, still according to Ngalim Purwanto, are:¹⁶

¹⁵ M. Ngalim Purwanto, *Theoretical and Practical Education*, (Bandung: PT Remaja Rosdakarya, 2000), pp. 73

¹⁶ *Ibid.* p. 78

- a. Fair (no discrimination and favoritism)
- b. Believes and likes his students
- c. Patience and self-sacrifice
- d. Has authority over his/her students
- e. Entertainer (humorous, so as to keep children/students interested when teaching)
- f. Be kind to other teachers
- g. Be kind to the community
- h. Thoroughly master the subject
- i. Likes the subjects he/she teaches
- j. Knowledgeable

The moral character (educator personality) that must be possessed by a teacher or educator, is¹⁷ :

- a. Strive to set the maximum example in front of students and society in general in various fields of life.
- b. Always get closer to Allah through worship activities *Lillahi Wahdah* (because of Allah only)
- c. Maintain neatness, beauty, and cleanliness in dress or appearance in general.
- d. Always strive to improve scientific certainty
- e. Carrying out the syiar-syiar ubudiyah
- f. Spreading love and gentleness to children/students
- g. Display an attitude of maturity in dealing with children/students
- h. Displaying a strong personality, high spirits and dedicated sincerity
- i. Praying for children/learners beyond their knowledge (without their knowledge) for the good of them and their families in this world and the hereafter

¹⁷ Hamka Abdul Aziz, *Professional Teacher Character*, (Jakarta: Al Mawardi Prima, 2012), p. 67

- j. Always be ready to improve your shortcomings in various ways by providing a brief and precise description of the research findings, their interpretation and discussion with theory and/or previous research results.

The Role of Religion Teachers in MI Manarul Huda Wajak in Forming Muslim Personalities

MI Manarul Huda Sukoanyar Wajak has 3 Islamic Religious Education teachers. Each teacher has different characteristics and competencies, so they have different methods in shaping students' Muslim personalities. Competent teachers are expected to be able to mold students' Muslim personalities well.

The following is an explanation of the results of observations made by researchers at MI Manarul Huda Sukoanyar Wajak based on the competency standards that must be possessed by Islamic Religious Education teachers:

1. Pedagogical Competence

Pedagogical competence is basically the ability that teachers must have in managing learning for their students. What researchers can observe in terms of pedagogical competence is how teachers process the learning process in the classroom. The use and accuracy of method selection is one of the pedagogical competencies that must be possessed by a teacher. The methods used by Islamic Religious Education teachers at MI Manarul Huda Sukoanyar Wajak vary. This can provide a passion for learning to students. So that students do not feel bored with the lessons that are being learned.

In addition, modifications to learning methods need to be made by teachers so that learning can be packaged in a more attractive package. Of course, the new packaging does not change the learning content and is able to achieve the goals set out in the curriculum.

In the observation of Mr. Nurul Bilad S. Pd.I at that time he taught class 4 A with Respect and Obedience material. The teacher gave the material with

lecture, demonstration, and question and answer methods. The lecture method is used to explain to students what respect and obedience to parents and teachers are, so that it is expected that students understand the meaning of respect and obedience to parents and teachers. The demonstration method is used to provide an overview and illustration of how to properly respect and obey parents and teachers. After that, to test students' understanding, the teacher asked students who usually respects and obeys parents and teachers and what are the examples of respect and obedience to parents and teachers that students usually do at home and at school.

In reflection activities, teachers always remind students to always respect and obey parents and teachers by giving examples that are demonstrated directly by the teacher to students, teachers remind students to always pray for their parents after prayer as one of the attitudes of respect and obedience to parents, teachers remind students to do assignments from teachers as one of the attitudes of respect and obedience to teachers.

Every time the lesson starts, Mr. M. Nurul Bilad S. Pd.I asks the students about who did not bring the textbook. It turned out that there was one student who did not bring a book. The student was given the consequence of standing in front of the class. The purpose of giving these consequences is to give a deterrent effect and shame to the child. In addition, it can be a lesson for other friends to always bring textbooks. At the end of the lesson, students are given sock therapy in the form of affirmation to students not to repeat the action again.

In the middle of the lesson there was a student who said something bad, the teacher immediately gave a warning and told the student to read istighfar ten times. There was a student who interrupted the conversation of a friend who was being questioned by the teacher, with patience the teacher reminded the student to give his friend a chance to speak.

Unlike the other teachers, the methods used are different. This is in accordance with the material, Praiseworthy Morals. Like Mr. Abdul Rozaq who

teaching the material of Praiseworthy Behavior in class 5B. The methods used were lecture and discussion.

The lecture method is used to explain to students to understand the meaning of having a firm stance, how we have a firm stance, and the benefits of having a firm stance, as well as providing a classification description of having a firm stance. Among them are hanging out with people who have a firm stance, getting used to thinking critically before doing, and not being hasty in making a decision. Each sub is explained in detail and clarified with examples of realities in everyday life that are often encountered.

The discussion method is used to explore students' experiences in being steadfast. In one group, students are expected to share with their friends about experiences that have been experienced related to firmness and the benefits that will arise after applying firmness. After that, the results of the discussion will be presented in front of the class. In the presentation, students who really understand and apply the attitude of firmness in everyday life can be recognized. Friends who are listeners will also understand and be motivated to do a firm stance because the group that presented also mentioned the benefits obtained when implementing a firm stance in everyday life. During the presentation, there was a question and answer session, and the class became very active. Children are creative and creative when asking questions to friends who present. And the friend who presented also gave a logical answer.

The method used by Mr. Eko Prasetyo was also different. The material this time is the beauty of helping each other in class 6B. Incidentally, it was the second meeting. In the first meeting Mr. Eko Prasetyo gave the task of memorizing pieces of QS. Al-Maidah (5) verse 2 about helping which reads:

وَتَعَاوَنُوا
 عَلَى الْبِرِّ تَتَّقُونَ
 عَلَى النِّمِّ وَالْعُنُونِ
 وَوَالْعَاوَنُ

Meaning: And help each other in (doing) righteousness and piety, and do not help each other in sin and transgression.

The method used by Mr. Eko Prasetyo is group memorization so that students who are less memorized can be helped by other students. Here, Ustadz Yahya has indirectly taught the application of helping attitudes at school. Students are very enthusiastic in memorizing and helping each other to listen to their friends' memorization.

After the memorization is complete, Mr. Eko Prasetyo invites students to explore their ability to classify what attitudes include helping in goodness and what attitudes include helping in sin. This is done in groups so that students can think critically in responding to an attitude of helping. The results of the discussion are presented in front of the class and students who are listeners will ask questions related to the results of the classification of helping that has been presented by their friends.

In the reflection activity Mr. Eko Prasetyo reminded students to be diligent in helping people in terms of goodness. Outside of the material Mr. Eko Prasetyo also reminded the children to perform the five daily prayers.

2. Professional Competence

Professional competence is the ability to master learning materials broadly and deeply which allows him to guide students to meet competency standards. Teachers who are professional in their fields must be able to direct students towards learning goals, so that the expected learning outcomes will be achieved.

In terms of educational background, MI Manarul Huda Islamic Religious Education teachers are professional teachers.

Mr. M. Nurul Bilad S. Pd.I is a 4th grade Islamic Religious Education teacher. When the researchers made observations, he was teaching the material of Respect and Obedience to Parents and Teachers, he was very good at this material when he explained the material. When using the lecture method he

explained in detail about the meaning of Respect and Obedience to Parents and Teachers.

Students whose age is still early, around nine to ten years old, can understand what has been explained by Mr. M. Nurul Bilad S. Pd.I, seen when he asked students, students responded and even gave the right answers when he used the question and answer method. He also invited students to classify the class of respect and obedience to parents and the class of respect and obedience to teachers. From this it can be seen that he mastered the material so that it was packaged in the form of classification and increased students' reasoning power.

Professional competence is also possessed by Mr. Abdul Rozaq. He is a 5th grade Islamic Religious Education teacher. During the observation, he taught class 5B with the material of Praiseworthyhlak: Firm Stance. Before conducting the discussion method, he explained to students about the meaning of firm stance, the benefits of firm stance and how we behave firm stance.

He also teaches students how to be firm in their stance. Students whose reasoning skills have begun to develop are able to accept Mr. Abdul Rozaq's explanation well. It was evident during the presentation that students were able to explain correctly the material about Firm stance. Students are also able to describe the benefits of being firm.

The professional competence of Mr. Eko Prasetyo in class 6B with the material of the Beauty of Helping Each Other can be seen by researchers that Mr. Eko Prasetyo is able to build students' critical thinking. With material that is clearly explained, it is able to make students understand what mutual help is, the benefits of helping each other, and how we should help.

3. Social Competence

Teachers' ability to communicate effectively with students, fellow educators, education personnel, parents/guardians, and the community. Good communication with students will make teachers better understand the character of students. From here the teacher will be easier to teach knowledge to students. And students will not be awkward to express their feelings.

the teacher if there is something that bothers him or her. If there is a problem in learning, it will be easier for the teacher to find a solution to the problem.

Communication to fellow educators and education personnel will make it easier for teachers to achieve learning goals. Learning objectives are the responsibility of all school components, but it is more dominant than educators and education personnel. If good coordination and communication is established between educators and education personnel, the school components will be in one vision and mission, from which educational goals will be easy to achieve.

In addition to communication with all school components, there needs to be good communication with parents/guardians because considering that there is more time at home, there needs to be cooperation between school components and parents to maintain what educators have taught at school and can be applied at home.

The communication that exists in MI Manarul Huda is very good. It is evident that if there is a problematic student then the teacher will report to the homeroom teacher and the homeroom teacher directly conveys it to the parents or guardians by giving a summons to the parents of the problematic child.

Likewise, what is done by Islamic Religious Education teachers at MI Manarul Huda. The Islamic Religious Education teachers themselves form an ordinate coordinated by Mr. Eko Prasetyo. One of the results of Islamic Religious Education teacher communication is to create a Discipline Enforcement Team (TPD) which is used to discipline students in the prayer room when going to pray in congregation.

The Islamic Religious Education teacher will report to the homeroom teacher if there are students who are not orderly in the learning process, are not orderly when going to pray in congregation, and behave poorly towards their friends. After that, the homeroom teacher will build communication with parents / guardians so that the student gets guidance to become a better child.

4. Personality Competence

A teacher should have a stable personality in his daily life. Stable means being able to control yourself in any situation so that students are able to imitate and make examples in their daily lives.

A good personality is very necessary to be owned by an educator considering the educator's job is as an educator. When observations were made in class, researchers saw that the Islamic Religious Education teacher at MI Manarul Huda Sukoanyar Wajak taught with compassion, courtesy to students, and highly valued students.

Seeing from Mr. M. Nurul Bilad, he always says greetings when going to class. Reminding students in a gentle and polite tone. Giving good direction to students so that students do not feel frightened, but rather touch the hearts of students and raise awareness to students that what they do is not good and not worth repeating. Behind his gentleness, he is also still firm and authoritative, when there are students who do not bring textbooks then he swiftly provides sock therapy so that students do not repeat the action again. Researchers can see that he has a good personality in educating students.

The personality of each educator is different, but what we see is the extent to which the teacher is able to control his personality in front of his students. Like Mr. Abdul Roaq who treats his students like his own friends. But he still looks authoritative in front of his students, so that at certain times students are able to adjust, when they have to be friends and when they have to be obedient and respectful students to their teachers. Mr. Abdul Rozaq's friendliness makes students feel comfortable sharing problems that are not pleasing to their hearts.

Mr. Eko Prasetyo has a good personality, he respects his students by not getting angry when they do something bad. He will reprimand the negligent student by calling his name, when the child approaches Mr. Eko Prasetyo, with his affection

advising the student. He also provides understanding and what impact will occur if students do these bad things. So as to make students realize not to repeat the action.

CONCLUSION

From the results of research conducted by researchers, it can be concluded that the role of Islamic Religious Education teachers in shaping the Muslim personality of MI Manarul Huda Sukoanyar Wajak students is as follows:

1. Islamic Religious Education teachers in general play a role as planners, namely planning learning activities such as making lesson plans and learning media, then Islamic Religious Education teachers act as implementers of what has been planned, the next stage Islamic Religious Education teachers play a role in assessing the results of the implementation that has been carried out, then Islamic Religious Education teachers act as mentors who provide motivation so that what students have achieved can be maintained and improved.
2. Islamic Religious Education teachers play a role in shaping the morals of MI Manarul Huda Sukoanyar Wajak students. Islamic Religious Education teachers act as motivators, directors, control and guide, good role models, advisors and provide consequences, and policy makers.

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