

Urgency of Islamic Religious Education Teachers in Character Building for Students in Junior High Schools

Okzio Frenki Biantoro

Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang, East Java, Indonesia
 myslahung@gmail.com

ABSTRACT: *In the education system in our country, religious education is one of the subjects taught. The emphasis of learning on intellectual intelligence will create an imbalance in instilling character values in students. The most substantial development is moral, character, and moral development. Religious education in its implementation has not been maximized; there are still some problems such as the lack of spiritual teachers. This study aims to describe the state of the morality of junior high school students, the role of Islamic religion teachers in junior high schools and the supporting factors and inhibitors of PAI teachers in junior high schools in fostering student character. This study uses an interpretive paradigm through a qualitative approach, a type of case study. The results of the study (1) the state of students' character at SMPN 3 Slahung, Ponorogo, East Java, Indonesia in general is good, (2) The role of PAI teachers in fostering student character by giving an example, habituation (habituation), advice, punishment, rewards or rewards, and (3) the supporting factors of PAI teachers in fostering the character of students of SMPN 3 Slahung are family, school and community environment, while the factors that inhibit the limited supervision of the school, awareness of the students themselves, the background of students' families, the influence of television shows and mobile phones.*

Dalam sistem pendidikan di negara kita, pendidikan agama merupakan salah satu mata pelajaran yang diajarkan. Penitik-beratan pendidikan pada kecerdasan intelektual akan membuat ketidakseimbangan dalam menanamkan nilai karakter pada peserta didik. Pembangunan yang paling substansial adalah pembangunan akhlak, karakter, dan moral. Pendidikan agama dalam implementasinya belum maksimal, masih ada beberapa permasalahan seperti kurangnya tenaga guru agama. Penelitian ini bertujuan untuk mendeskripsikan keadaan akhlak siswa Sekolah Menengah Pertama (SMP), peran guru Agama Islam di SMP dan faktor pendukung serta penghambat guru PAI di SMP dalam membina karakter siswa. Penelitian ini menggunakan paradigma interpretif melalui pendekatan kualitatif, jenis studi kasus. Hasil penelitian (1) keadaan karakter siswa di SMPN 3 Slahung, Ponorogo, Jawa Timur, Indonesia secara umum baik, (2) Peran guru PAI dalam membina karakter siswa dengan memberi keteladanan, habituasi (pembiasaan), nasihat, hukuman, penghargaan atau ganjaran, dan (3) faktor pendukung guru PAI dalam membina karakter siswa SMPN 3 Slahung adalah keluarga, sekolah dan lingkungan masyarakat, sedangkan faktor yang menghambat terbatasnya pengawasan pihak sekolah, kesadaran dari para

siswa sendiri, latar belakang keluarga siswa, pengaruh tayangan televisi dan handphone.

Keywords: *Islamic Religious Education, Character Building, Junior High School.*

Received: Oct 25, 2019; Revised: Nov 12, 2019; Accepted: Dec 22, 2019

I. INTRODUCTION

Religion has a vital role in the life of humanity. Faith becomes a guide in the effort to create a meaningful, peaceful and dignified life. Realizing how important the part of religion is for the life of humanity, the internalization of religious values in the presence of every person becomes a necessity, which is pursued through education both in the family, school and community (Bang Akil, 2012).

Seeing the phenomena that occur in the life of humanity today is far from the values of religion. As a result, this form of deviation from values is easily found in the strata of society. This can be seen from various events that occur, which show differences from the value contained therein. The lack of public knowledge of religious understanding will further aggravate the condition of society in the form of moral degradation. Therefore, to define terms that are not by Islamic teachings, one effort that can be done is to return to the instructions contained therein (Che Noh, Kasan, Yusak, & Yusuf, 2019).

It is very alarming that the decline in character does not only occur in young people but also in adults, even in the elderly. The number can see moral decay in children of students who brawl, drunk, gambling, seditious to parents even to kill though. For this reason, strategic efforts are needed to restore these conditions, including by reinvesting the importance of the role of parents and educators in fostering the morals of students (Che Noh et al., 2019).

Religious education is intended to increase spiritual potential and shape students to become human beings who believe in and fear God Almighty and have good character. Good character includes ethics, manners, and morals as an embodiment of religious education. Increasing spiritual potential consists of the introduction, understanding, and inculcation of ethical values, as well as the practice of these values in individual or collective community life. The increase in spiritual potential is ultimately aimed at optimizing the various possibilities possessed by humans whose actualization reflects their dignity and status as God's creatures. (Bang Akil, 2012)

This is in line with the National Education System Law No. 20/2003, which in article 3 states that, "National education aims to develop the potential of students to become people of faith and devote to God Almighty, of good morality, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. " That is a picture of the hopes of the Indonesian people towards education. To form faithful and pious people can't be sudden, but through a reasonably long education process (long-life training).

Thus, if it is associated with national development, the role of religious education is vital for the life of the nation and state. Therefore, the mainstreaming of religious education is needed as the core of the teaching and learning process in schools. So, all

activities at school are directed to support the achievement of the proper use of a civilized nation, so that it can give birth to a morally and intellectually elegant society (Muhamad Nurdin, 2005).

A religious teacher is a person who bears the responsibility to guide. The teacher is not the same as the instructor, because the instructor is merely conveying subject matter to students. The highest achievement that can be achieved by a teacher if he succeeded in making students understand and master the subject matter taught to him. But an educator is not only responsible for delivering teaching material to students but also shapes the personality of a high-value student (Muhayat, 2019).

In educational interactions, children also encounter various difficulties. Each child grows and develops in multiple rhythms and variations according to the nature that is on him. He will learn whether or not he will succeed and also he does not think about whether his behaviour brings praise or not. He learns in his way, by the abilities and potentials as well as the skills and talents available to him, he learns by each individual's role of the teacher in helping the student's learning process is expected. Every teacher must know and try to solve their difficulties (Ridwan, 2009).

Thus the task of Islamic Religious Education teachers is to foster and educate their students through Islamic Religious Education that can promote student morals and practice in daily life (Wahyudi & Huda, 2019). Therefore, researchers want to know clearly what is being done by Islamic Education Teachers at SMP Negeri 3 Slahung Ponorogo, in fostering student morals. Because the role of Islamic Religious Education teachers is vital in the moral education of students. Islamic Religious Education teachers are very responsible in terms of religion, and one form of good faith is to have good character.

Researchers assume the role of Islamic Religious Education teachers in student moral education is very necessary to be investigated, because this is to determine the state of student morals, the role of Islamic Religious Education teachers in fostering student morals, and factors that support and inhibit Islamic Religious Education teachers in promoting student morals in Slahung Ponorogo Public Middle School 3 so that this research is able to provide an overview for Islamic Religious Education teachers in the context of fostering student morals (Muhayat, 2019).

Based on the facts above, the researcher feels interested in discussing more deeply by researching by taking the title "The Role of Islamic Religious Education teachers in fostering the morals of students in SMP Negeri 3 Slahung Ponorogo".

II. LITERATURE REVIEW

Basic Guidance of Student Morals

Religious Basis

What is meant by a religious basis, in this case, are the basics sourced from the Qur'an and Al-Hadith. In Islam, the base or measuring device that states the merits of a person's character is the Qur'an and Al-Hadith. What is right according to the Qur'an and Al-Hadith, that is good according to hold on in daily life. On the contrary, what is corrupt according to the Qur'an and Al-Hadith, that is not good and must be shunned (Rosihon Anwar, 2008).

Call on (people) your Lord's path with good wisdom and lessons and refute them in a good way. Indeed, your Lord is the one who knows more about who has strayed from His ways, and it is he who knows better those who are guided (Q.S. An-Nahl: 125) (Departemen Agama, 1993); (Ikhwan, 2013).

The importance of morality in life is clearly stated in the Qur'an. The Qur'an explains the various approaches that place the Qur'an as the clearest and clearest source of knowledge and values. Al-Qur'an approach in explaining the noble character, not a theoretical approach, but in the form of conceptual and appreciation. Good character and bad character is depicted in human character, in history, and the reality of human life during the Qur'an (Che Noh et al., 2019).

The Qur'an describes the faithful of the believers, their good behaviour, and they're orderly, just, noble and noble life. Compared with the ugliness and the hypocrisy of the disbelievers who are ugly and destructive. The description of virtuous and vile morals is evident in human behaviour throughout history. The Qur'an also describes the struggle of the apostles to uphold the noble and pure values in life and how they were opposed by ungodliness, kufr, and hypocrisy who tried to shake the upholding of the noble character as the terrace of the noble and pure life (Rosihon Anwar, 2008). This is by the word of Allah. Contained in Surah Al-Maidah: 15-16 as follows:

O People of the Book, Verily, the Apostle has come to you, explaining to you many of the contents of the Book that you hid, and many (also) he left. Surely a light has come to you from God and a Book that explains it. With that Book, God guides those who follow His salvation to the way of salvation, and (with that Book too) God takes these people out of complete darkness to a bright light with His permission and guides them to the straight path (Q.S. Al-Maidah: 15-16) (Departemen Agama, 1993).

The Personality of the Prophet. Is the most appropriate example to be exemplary in forming a morally moral person. This is by the word of Allah. Contained in Sura al-Ahzab: 21 as follows:

Verily, the Messenger of Allah has set a good role model for you (that is) for those who expect (mercy) Allah and (coming) the Day of Judgment, and he often mentions Allah (Al-Ahzab: 21) (Departemen Agama, 1993).

Also, the Messenger of Allah. Himself mentioned:

I was sent to the perfect noble character (*H.R. Malik*) (Departemen Agama, 1993).

Constitutional Basis

Constitutional is a law or basis which regulates the life of a nation or state. Regarding moral development activities, Indonesian Law number 20 of 2003 is restricted as follows:

"That the 1945 Constitution of the Republic of Indonesia mandates the government to endeavour and organize a national education system that enhances faith and devotion to God and noble character to educate the nation's life regulated by law."

Thus, if it is associated with national development, the role of religious education is vital for the life of the nation and state. Therefore, the mainstreaming of religious education is needed as the core of the teaching and learning process in schools (Partami, 2019). So, all the activities in schools are directed to support the achievement

of the proper use of the hopeful nation, to give birth to a graceful society morally and intellectually (Muhammad Nurdin, 2005).

The Purpose of Developing Student Morals

The main objective of moral development is for every Muslim to be virtuous, behave, behave, or have good customs by Islamic teachings. Besides that, every Muslim who has good character can get things as follows:

Ridho Allah Almighty

People who have morality by the teachings of Islam always carry out all actions with a sincere heart, solely because they expect the blessing of Allah. This is by the word of Allah. Contained in Sura Al-A'raf verse 21 as follows:

Say: *"My Lord has commanded justice". and (say): "Straighten your face (self) in every prayer and worship Allah by affirming your obedience to Him, as He has created you at the beginning (thus you will return to Him (Q.S. Al-A'raf: 21) (DepartemenAgama, 1993).*

Muslim personality

All Muslim behaviour, both words, deeds, thoughts and conscience reflects the attitude of Islamic teachings. This is by the word of Allah. Contained in Suratusshilat verse 33 as follows:

Who better words than those who call on Allah, do righteous deeds, and say: "Verily, I am among those who surrender themselves. (Q.S. Fushshilat: 33) (DepartemenAgama, 1993).

Noble deeds and avoiding despicable deeds

With the guidance of the heart blessed by God with sincerity, commendable acts will be realized, balanced between the interests of the world and the hereafter and avoiding reprehensible deeds (Rosihin Anwar, 2008).

Fostering Student Morals

Fostering is nurturing and educating, can be interpreted as conscious guidance by educators on the physical and spiritual development of students towards the formation of the primary personality. Students are everyone who receives influence from a person or group of people who carry out educational activities (Syaiful Bahri Djamarah, 2010). Also, students are children who are still in the process of development towards maturity. This means that students must develop into human beings who can live and adapt to society, which are full of moral rules and norms. So the purpose of the noble education goal is to guide students to be able to do everything well and leave the bad ones of their own volition in everything and at all times.

In fostering morals, students must pay attention to several aspects, namely: a). Aspects of human relations with God Almighty, b). Aspects of human relations with each other, c). Aspects of human relations with nature (Ikhwan, 2014).

Aspects of Human Relations with Allah

Human nature as and is reflected in surah az-Zariyat verse 56 and also surah al-A'raf verse 172, which explains that humans instinctively continue to acknowledge the existence of God. Unconsciously actually humans have vowed that Allah Most High. Is his god.

And I did not create jinn and men, but instead, they served Me. (Q.S. az-Zariyat: 56)

And (remember), when your Lord brought out the descendants of the children of Adam from their syllabi and Allah took testimony to their souls (while saying): "Am I not your Lord?" they answered: "That's right (You are our Tuban), we are witnesses". (We did this) so that on the Day of Judgment you would not say: "Indeed we (the Children of Adam) are those who are unaware of this (the oneness of God). (Q.S. Al-A'raf: 172)

However, that recognition and devotion done by humans as a manifestation of obedience to their Lord are only limited to human reason. For that, Allah SWT. Introduce and show humans how to do the procedure for worship, as proof of his obedience to God through the intermediaries of the scriptures brought by His Apostles. And this shows the love of Allah. To humans, so they can carry out their service by the rules desired by Allah SWT. Thus, it is clear that humans are servants. Man's actualization can only be realized entirely in the service of his creator.

Human relations with Allah. Is a vertical relationship between creature and Khalil (creator). Human relations with Allah. Occupies priority in Islamic Religious Education, because it is the central and primary basis of Islamic teachings. Thus that is what must first be instilled in students.

The scope of the teaching program, including aspects of faith, Islam, and Ihsan (Ota, 2018). Worship with the principles of the pillars of faith, Islam with the laws of the components of Islam and religion as a result of the combination of religion and Islam which are manifested in acts of virtue in carrying out relations with God Almighty.

Aspects of Human Relations with Others

Allah reveals the nature and position of humans as khalifah on earth in his words:

Remember when your Lord said to the angels: "Verily I want to make a caliph on the face of the earth." they say: "Why do you want to make (the caliph) on earth a person who will cause damage to him and shed blood, even though we always glorify by praising you and purifying you?" God says: "Verily, I know that which you do not know. (Q.S. al-Baqarah: 30)

The Caliph is a picture of the ideal image of a man that has been created by Allah. With its potential, humans can determine their destiny, both as a group of people and individuals. He can create and work according to his ability level. But on the other hand, humans have responsibilities that must be accounted for before Allah. Related to its status as caliph on the face of the earth and the elements in it.

In its mission as caliph, humans play a role in protecting and prospering the earth. They are armed with the Shari'a of Allah. Humans are expected to arrange human life properly by the will of Allah. Therefore, Islamic education, in addition to forming an Islamic personality, is also directed to equip understanding of Islamic staqafah as well as a balanced mastery of science and technology.

Human relations with each other as horizontal relationships in a social life occupies the second priority in the teachings of Islam. In this case, the role of culture is vast. Teachers must try to foster students' understanding of the necessity of following the demands of religion in carrying out social life because in this social life there will be an image and meaning of Islam regarding the behaviour of its adherents.

As for the scope of the teaching program, it revolves around regulating the rights and obligations of one human to another in social life. It includes aspects of obligations and prohibitions in human relations, issues of rights and responsibilities in the field of ownership/services, points of efficient living habits, economic, healthy and clean both physically and spiritually, and pleasant personality traits, which must be developed within oneself, family, and society.

Aspects of human relations with nature

Islam teaches us a lot about the natural surroundings. Telling humans as caliphs on earth to cultivate and utilize kind that God has bestowed according to their interests by predetermined lines of religion. The aspects of human relations with nature have three meanings for student life, which are as follows:

1. Encourage students to recognize and understand nature so that he realizes his position as a human being who has a mind and as many benefits as possible from the natural surroundings. Such awareness will motivate students to take part in the development of society and the country.
2. Recognition that will require a love of nature that gave birth to various forms of the feeling of necessity and admiration, both because of the beauty, strength and because of the diversity of life forms contained in it. It will raise awareness about how small he is compared to the almighty creator of nature so that it can increase the sense of submission and faith in Allah, which is manifested by giving thanks for His blessings.
3. The introduction, understanding, and love of nature encourage students to conduct research and experiments in exploring nature so that they are aware of the Sunntullah and the ability to create a new form of materials found in the natural surroundings (Ahmad Munjin Nasih, 2009).

Moral Coaching Method

Etymologically, the method comes from the word method, which means a systematic way of working to facilitate the implementation of activities in achieving a goal (Ahmad Munjin Nasih, 2009). The selection of the right teaching method dramatically influences the effectiveness of teaching. Therefore, in fostering student morals, the right way is needed. The processes for promoting student morals are as follows (Ikhwan, 2018):

Exemplary method

One of the success factors of the Prophet Muhammad SAW in spreading Islam was exemplary. He in his da'wah not only uses words but gives more exemplary. That is why exemplary is said to be the most effective method in education, uniquely Islamic Religious Education. This is because excellent has a very significant role in efforts to achieve success. This is by the word of Allah. In Surah Al-Ahzab verse 21 as follows:

Verily, the Messenger of Allah has set a good role model for you (that is) for those who expect (mercy) Allah and (coming) the Day of Judgment, and he often mentions Allah. (Q.S. Al-Ahzab: 21)

Habituation method

Habituation is a practical effort in the education and coaching of students. The result of habituation by an educator is the creation of a habit for students. This habituation will

provide an opportunity for students to become accustomed to practising their religious teachings, both individually and in groups in their daily lives.

Advice or advice method

The method of suggestion is to give advice or recommendations for doing good by providing tips that students expect to carry out so that they can foster student morals. This is by the word of Allah. in the Surah Al-Baqarah verse 232 as follows:

That is what is advised to those who believe among you to Allah and the days after. It's better for you and holier. God knows you don't Know. (Q.S. Al-Baqarah: 232)

Punishment method

Punishment is one method in education that is used to motivate children to be able to correct the mistakes they have made. Discipline is the latest action taken if a reprimand and warning have not been able to prevent a child from committing an offence. With the punishment given, children are expected to know the mistakes they made and not repeat them, and learn from them.

Reward method

Rewards as one of the educational tools that are given to students in return for their achievements. With the award, it is expected that children are aroused and accustomed to good behaviour. Rewards can be made by educators in various ways, including:

1. The educator nods his head in a happy sign and lets the answers given by a student.
2. Educators provide encouraging words (praise).
3. The Teacher gives objects that are fun and useful for students.

Factors in Fostering Student Morals

Learning is not a stand-alone activity; many other continuous factors are directly involved in it. The Ministry of Religion, as an institution authorized to develop a religious education system, concludes that three critical factors are critical in the learning process, namely the elements of teachers, students, and the environment.

1. Teacher Factor. This factor influences the quality of teaching, which includes: necessary abilities possessed by the Teacher, both cognitive (intellectual) areas such as mastery of material, exemplary, attitude of loving his profession, and areas of behaviour such as teaching skills, assessing learning outcomes and others.
2. Student factors. This affects the quality of religious education learning that comes from students, including student ability, learning motivation, interests, attention, attitudes, and study and worship habits.
3. Environmental factor. This factor also affects the quality of religious education learning. The environmental conditions include:
 - a. Learning atmosphere. A more democratic learning atmosphere is more conducive to achieving optimal learning outcomes compared to a rigid learning atmosphere and a strict discipline with the Teacher's authority. In an atmosphere of democratic learning, students have the freedom to learn, submit opinions, dialogue with classmates and others. Conversely, feelings of anxiety and worry often do not foster creativity in learning.
 - b. Learning facilities and resources are available. Often the Teacher is the only source of learning in the classroom. This situation does not support the quality of teaching, so the learning outcomes achieved by students are not optimal. The class must endeavour as a learning laboratory for students. This means that the

course must provide various learning resources such as textbooks, teaching aids, and others.

Also, the factors that influence in fostering student morals are internal factors, external factors, and learning approach factors.

1. Internal factors, namely the physical/spiritual state/condition of the child. The physical aspect (physiological) consists of general physical terms that mark the level of fitness of the body's organs and joints, and the sense of hearing and vision significantly affect the child in absorbing and information and knowledge. Meanwhile, from the psychological aspects, factors that influence the quantity and quality of learning outcomes that are generally seen as more essential are children's intelligence, attitudes, aptitudes, and children's interests as well as children's motivations that affect children in learning.
2. External factors, namely environmental conditions around children. This factor is divided into social and non-social factors. The social environment consists of the influence of family, teachers, and staff, the community, and friends hanging out in the city while non-social factors are the condition of school buildings, residential homes, learning tools, geographical conditions, weather and time spent learning children in the learning process.
3. Learning Approach Factor (approach to learning) is a learning effort that includes strategies and methods used to carry out learning activities effectively and efficiently (Sri Wahyuni, Nuraini Nuraini, 2018).

III. METHOD

This research was carried out at SMP Negeri 3 Slahung Ponorogo by taking the PAI Teacher's object in fostering student morals. In conducting research, researchers choose the type of qualitative research. Data collection techniques in this study were interviews, observation and documentation. With this method, it is expected to be able to obtain accurate data that is suitable to the needs of the research. After the data collected is then analyzed using data analysis techniques, according to Miles and Huberman, there are three kinds of activities, namely data reduction, data modelling, and concluding. The data validity checking technique in this study is increasing persistence and triangulation.

IV. FINDINGS AND DISCUSSION

Moral Condition of Students in SMP Negeri 3 Slahung Ponorogo

Morality is a trait that is embedded in the human psyche, so he will appear spontaneously if necessary, without requiring thought or consideration first, and does not need outside encouragement (Yuhanar Ilyas, 2011). In the meaning of the word, it is intended that human morals adjust to the purpose of its creator, that is, to have a right life attitude, to act by commendable morals, meaning that all life and life are enclosed within the framework of devotion to the creator.

There are two kinds of morals, namely praiseworthy (*mahmudah*) and despicable morals (*madzmumah*). Good morals must be followed and owned by everyone, while good morals must be avoided and shunned by everyone. Praiseworthy is a sign of the

perfection of faith. The flag is manifested in daily actions in the form of activities that are by the teachings contained in the Qur'an and Al-Hadith. (Rosihon Anwar, 2008)

All Muslim behaviour, both words, deeds, thoughts and conscience reflects the attitude of Islamic teachings. This is following the word of Allah. Contained in Suratushshilat verse 33 as follows:

Who better words than those who call on Allah, do righteous deeds, and say: "Verily, I am among those who surrender themselves (Q.S. Fushshilat: 33)

Such is the case with the SMSM Negeri 3 Slahung Ponorogo. Based on research findings, the moral condition of students in SMPN 3 Slahung Ponorogo has good character, both in worshipping God and fellow human beings such as teachers and fellow students. Also, teachers in SMP Negeri 3 Slahung Ponorogo, primarily Islamic Religious Education teachers have taught and provided moral material to students, both in the classroom and outside the classroom.

One way that can be done to foster student morals is to instil a foundation of religious values. This is what is maximized by Islamic spiritual education teachers in promoting morals. From the results of the study, the state of the morality of students in SMPN 3 Slahung Ponorogo is good, in terms of morals to God, morals to fellow human beings and morals to the environment. This is described as follows:

Moral to God

Duha prayer

In the Qur'an, it is mentioned in the Surah al-abutankabut verse 45 as follows:

Surely the prayer prevents from (cruel) deeds and evil. (Q.S. Fushshilat: 33)

What is meant by worship here is prayer done solemnly that meets the requirements and the harmony that has been determined by Islamic law. Prayer is one of the pillars of Islam that must be done and is the first charity to be reckoned in the hereafter. In addition to performing fard prayer, a Muslim is also encouraged to carry out sunnah prayers, because the prayers done can complement the shortcomings of fard prayer (Ikhwan, Oktio Frenki, & Rohmad, 2019).

Islamic education should be able to reach three critical domains, namely, cognitive, affective, and psychomotor. This can be done one of them by holding the Duha prayer activities at school. children are expected to be cognitively aware of the obligation to pray, affective students are expected to be able to understand the procedures for prayer, and psychometrically it is expected that children always carry out the prayer

Dhuha prayer at SMP Negeri 3 Slahung Ponorogo is held every day at the first hour at exactly 6:45 to 7:30 pm. Duha prayer activities at school are carried out at the school mosque. Where previously it was urged from school to have ablution and to bring prayer equipment from home such as sarong for men and make for women.

When the congregation was ready, the Duha prayer began with four Rak' ahs and two greetings. As for who is the imam of the prayer are the teachers who always take turns according to the schedule that has been made. After the Duha prayer, a prayer was led by an Imam.

This activity was initially burdensome, but thanks to the guidance of the teachers, it became a habit that brought many positive benefits. This is evidenced by the enthusiasm of students in these Dhuha prayer activities. This activity has indeed been

running for a long time, so the students are familiar with Dhuha prayer. We do this activity to educate and accustom students to pray in congregation and on time. This is also one of our ways to instil faith and loyalty from an early age.

Reciting prayers and reading the Qur'an in the morning before the first lesson begins

Reading the Koran is one practice that is loved by Allah SWT. This is by the word of Allah. in Surah Al-Isra 'verse 9 as follows:

Indeed this Qur'an gives directions to a straighter (path) and provides glad news for the believers who do righteous deeds that for them, there is a great reward. (Surat al-Isra': 9)

This is what the students at SML 3 Slahung Ponorogo did before carrying out teaching and learning activities (KBM); they first read the Koran as a routine activity. This activity is carried out with the aim that students can learn the verses of the Qur'an well, be able to understand, and understand the contents of the Koran reading and practice it in daily life.

Reading the Al-Qur'an is deliberately chosen time before the teaching and learning activities (KBM) begin so that students are more absorbed in reading the Qur'an, the events are expected to run smoothly, and gain useful knowledge. With this activity, the ability of students to understand the Qur'an can also be honed well so that the reading becomes smooth following the rules of how to read the Qur'an that is good and right (Adi, 2012).

According to Drs. Sudikan as a teacher of Islamic Education explained the benefits achieved through the Qur'an, including growing faith and loyalty, making hearts calm, clear-minded before starting the process of teaching and learning activities (KBM), students are more disciplined and foster honest attitudes student. These are some indicators of spiritual intelligence that will be achieved through reading the Qur'an.

Conduct Commemoration of Islamic Holidays (PHBI)

Commemoration of Islamic Holidays (PHBI) is an activity that is always carried out every year at SMP Negeri 3 Slahung Ponorogo. This activity is carried out so that students know the importance of commemorating Islamic holidays. For example, the Eid al-Adha holiday school held qurban events. As for the slaughter and distribution of sacrificial animals, the school is assisted by students' parents. And thanks to good cooperation between all parties, slaughtering and distribution of sacrificial animals took place smoothly.

In addition to slaughtering sacrificial animals, the school also held a Hajj ritual. Hajj rituals are a program of the school and as an introduction to the Hajj in practice. This activity is also an increase in the quality of education and inculcation of character to students. Third-grade students attended this activity. The Teacher is tasked with guarding posts in the Hajj rituals, such as the Arafat Post, Mudzalifah, Tahalul Post, and so on. The practice of Hajj rituals is carried out in the schoolyard of Slahung Ponorogo State Junior High School 3, which is guided directly by Islamic Religious Education Teachers (Sumardi, 2012). Also, this practice was governed by the school principal, Drs. Imam Mujahid, MA. And assisted by teachers who have been appointed.

Mr Drs. Sudikan, as a teacher of Islamic Education, said that this activity was aimed at implementing Hajj subject matter in Islamic Religious Education. Also, the purpose of

the Hajj rituals is to provide knowledge about early Hajj as well as to introduce right Hajj procedures. This activity is carried out every year in the second semester. So the school makes its equipment in the form of a miniature Kaaba and other stuff.

With the practice of Hajj rituals, it shows that SMP Negeri 3 Slahung Ponorogo pays close attention to the education of students, both educating inside and outside the classroom. It also indicates that SMP Negeri 3 Slahung Ponorogo not only gives a theory in teaching students but also practices it.

Carry out Istighosah or Prayer Together every time Towards the National Examination To get closer and beg for success to the Khaliq, SMP Negeri 3 Slahung Ponorogo held a prayer together. This spiritual activity aims to ask God for forgiveness, so that later in the national examination, students can run smoothly without disturbing anyone. This activity is routinely carried out every year before the national survey. The national exam is something that is frightening for students in SMP Negeri 3 Slahung Ponorogo because the national exam determines the graduation of students while they are studying at school.

According to Drs. As a teacher of Islamic Religious Education, Istighosah teaches students to surrender and ask God for help. Besides this activity can also encourage students to be able to form personalities that can unite science (intellectual) with spiritual (religious). Intellectuals, without being accompanied by religion (religion), according to him, are not enough, because the knowledge that is not based on religion will deviate and vice versa. This activity is expected to get ease in facing the national exam and hope to pass it entirely.

Morals with fellow humans

The moral to the Teacher

The Teacher is someone or those whose exclusive job is to deliver (teach) subject matter to students at school (Umar Sidiq, 2018). The success and ease in the process of studying lies in the ethical behaviour (adab) of people who review, especially adab to the Teacher. Ali bin Abi Talib said: "I am like a slave of someone who taught me even though one letter". The words of Ali ibn Abi Talib is an expression that he respects the Teacher so much.

The morals of students at SMP Negeri 3 Slahung Ponorogo are right; this is reflected in the morals of students when they arrive at school saying their greetings and shaking hands with the Teacher. This behaviour shows that students have good character towards their Teacher. Also, this behaviour is not only carried out in the school environment but also carried out outside the school environment. By saying hello, this proves students pray for safety to their Teacher. While shaking hands shows respect and obedience to the Teacher. This has become a habit of students because Islamic education teachers are always reminded by 5 S, namely polite, polite, greetings, greetings, and smiles.

Morals to fellow students

Peers are our equals. Examples of peers are classmates at school, study partners or playmates. Peers must help each other, respect each other, and care for one another. If students get along well with their peers, they will have many friends wherever they are.

Students did the same thing at SMP Negeri 3 Slahung Ponorogo to fellow students, both men and women. The students carry out the 5 S, which is polite, polite, greetings, greetings, and smiles to fellow students. With this good behaviour, it is scarce for student fights at SMP Negeri 3 Slahung Ponorogo.

Morals to the Environment

Clean Friday

As an educational institution, schools have a huge responsibility to instil good habits in terms of maintaining cleanliness. Cleanliness is an essential factor in creating a comfortable and conducive atmosphere for learning activities. Therefore, in maintaining cleanliness at Slahung Ponorogo Public Middle School, all school residents hold a program called Friday Clean. The program aims to support routine cleaning picket activities conducted by each class in turn.

Evidenced by the routine activities of this clean Friday can educate students to be more aware of the importance of cleanliness which leads to the formation of a healthy soul. The ideal place conditions for learning facilities will have a positive impact on the development of student souls.

The clean Friday activity at SMP Negeri 3 Slahung Ponorogo was carried out by cooperation. All teaching elements, students, and also administrative staff work hand in hand to participate in this activity, so it is not only cleanliness that can be taken in this activity but especially to the active kinship that is indiscriminately very thick in this activity. This activity is also a compulsory school agenda that can have a profound impact on building the soul of the nation's future character and healthy person and of course, caring for the environment.

Distribution of Zakat Fitrah

Ramadan momentum ends with a special ritual of self-cleansing in the form of zakat fitrah. Zakat teaches to be caring for fellow human beings in need. Zakat education will give birth to generations who understand each other among humans, please help, and create a robust fraternal force (*ukhuwah*).

Slahung Ponorogo Public Middle School 3 is active to take part as a zakat fitrah (*amil*) committee. Therefore, most of the students who are *amil* are guided by the teachers. This is done to train students so that later they can become *amil* in their respective neighbourhoods. Students who are considered capable of being encouraged to pay alms in school, this is a form of learning for them in the way of 2.5 kg of rice. While the distribution of zakat is given to students and the community around schools who can not afford. The students themselves distribute zakat fitrah; it is hoped that this will foster a sharing attitude towards others.

Direct learning has expectations, among others, first that students easily understand the understanding and mechanism of its implementation in a precise manner, so that the notion of zakat obtained is not just a theory, but also has touched the realm of application. Second, students understand the meaning that humans are social creatures with the essence of life is a contribution to each other in the form of mutual help. Third, foster a high attitude of social care, thereby reducing poverty and even social inequality in the community.

The distribution of zakat in schools is critical because it gives real planting to the students. Schools as educational institutions indeed emphasize the meaning and

benefits of learning tithes, because basically, zakat makes an essential contribution to human welfare.

From the explanation above, it can be concluded that both theory and practice show students of Slahung Ponorogo Public Middle School have good morals. Moral here in the form of morals to God, morals to fellow human beings and morals to the environment.

A conducive school environment is needed to achieve learning objectives. Creating a religious atmosphere in the school environment is an attempt by the school to show its existence as a school that has a concern in the development of student morals. SMP Negeri 3 Slahung Ponorogo can develop ethics and courtesy for all school members, even increasing discipline in all fields so that it has a positive impact on students both in academics and extracurricular activities.

Factors that Support and Hinder Islamic Religious Education Teachers in Fostering Student Morals

Fostering and educating students' morals at school does not always run smoothly without obstacles and obstacles, and often even problems that affect the process of building students' morals at school (Arif Wahyudi, 2019). The supporting factor is the existence of something that can encourage and support success by the expected goals. While the inhibiting factor is something that can hinder a plan to be planned. A program fostering morals will run optimally if there are supporting factors. These supporting factors can come from internal and external. Helping factors in promoting student morals come from the will of the students themselves, with the intention and interest will be achieved in fostering morals (Wildani Pingkan S.Hamzens dan Sumardjo, 2007).

Likewise, with the role of Islamic religious education teachers in SMP Negeri 3 Slahung Ponorogo in fostering student morals, there are supporting and inhibiting factors that significantly influence in promoting student morals in schools. The factors that help and hinder the very influential in fostering the morals of students in SMP Negeri 3 Slahung Ponorogo are as follows:

Factors that Support Islamic Religious Education Teachers in Fostering Student Morals

1. Family Environmental Factors

Family is a family unit is the most straightforward social unit in human life. For children, the family is the first social environment he knows. Thus family life becomes the initial stage of socialization for the formation of children's religious souls. The situation is an essential thing in fostering morals received by students, in the sense that if the family environment is right, it will also be suitable for the child's personality, where it is a supportive tool in fostering student morals.

2. School Environmental Factors

The school is a formal educational institution that contributes to helping the child's personality development. Through education that contains learning materials, attitudes and role models of teachers as educators and interaction between school friends is considered to play a role in instilling good habits. A good practice is a

part of moral formation which is closely related to the development of one's religious soul. In these elements can sustain the creation of perseverance, discipline, honesty, sympathy, sociability, tolerance, example, patience, and justice. The treatment and habituation for the formation of such traits is generally part of the school education program.

3. Community Environmental Factors (Intercourse)

In social life is limited by a variety of norms and values that are supported by citizens, both written and unwritten. Therefore, every citizen tries to adjust their attitudes and behaviour to the existing rules and values. Thus social life has a conditioned order to be obeyed together. Norms and values that exist in the community are sometimes more bindings in nature; even sometimes, the effect is more significant in the development of the child's soul in both positive and negative forms. Community environment that has an excellent religious activity will provide a positive influence on the development of the soul of the child's relativity.

The Role of Islamic Religious Education Teachers in Fostering Student Morals

The role of Islamic religious education teachers is one of the factors that determine in the formation of student morals. So the teacher's role is vital in fostering student morals so that students have good morals. Therefore the purpose of Islamic religious education teachers is to guide and encourage students to have good morals. The role of the teacher here is the role of an educator related to the tasks of providing assistance, encouragement, supervision, coaching, and disciplining student children to be compliant with school rules and norms of life in families and communities. Therefore the teacher's task can be called an educator and student maintenance. The teacher, as the person in charge of disciplining students, must control every student activity so that student behaviour does not deviate from existing norms.

The role of Islamic Religious Education teachers in Slahung Ponorogo State Junior High School 3 is vital and primary in fostering student morals because one of the goals of the school is to make students have a morality. Therefore, it is not only Islamic Religious Education teachers who play a role in fostering morals, but all teachers play a role in promoting student morals because it is the goal of Slahung Ponorogo Middle School 3. Thus the Islamic Education teacher who is in SMP Negeri 3 Slahung Ponorogo in carrying out the role as a teacher is to educate, guide, foster, and direct into positive things to make students who are obedient and have good morality.

Islamic religious education teachers in the moral development of students in SMP Negeri 3 Slahung Ponorogo not only educate and teach, but teachers as learning agents play a professional role in carrying out their duties and responsibilities in order to provide talent facilities, interests and needs of students namely as a guide, both in terms of personal difficulties, learning difficulties, problems in social relationships, and the most important is to guide students to have good character so that in the future students will have good behavior. Even though technological development is increasingly advancing, the teacher's role as a guide for various problems, especially in fostering student morals, the teacher's role is not replaced by anything — furthermore, the teacher as a guide both in terms of words, deeds. Dressing, association, and potentials that students have will not develop optimally without the help of the teacher.

The role of Islamic Religious Education teachers in Slahung Ponorogo State Junior High School 3 in fostering student morals is by giving examples, habituation, advice, stories, punishment and rewards.

1. Exemplary

The example referred to here is how an educator provides the best example in students' eyes. Excellent in a person will give effect to the surrounding environment. With the case will influence many people to realize a good goal. Likewise, the example for a teacher must not only be demonstrated when in the school environment, but must also be shown in life outside of school.

Teacher modelling is highly expected for students. A teacher must be able to put themselves in the right position. The correct position intended does not mean that a teacher must limit his communication with students or even with all teachers, but how a teacher still intensively communicates with all school members, especially students, but remains on clear lines and boundaries.

A teacher must even be able to open up to be able to be a friend to his students and where students complain about the learning problems they face. But in this portion, there is one thing that must be considered that in any condition, the student must still weigh his teacher a figure that he must follow, even though in practice like a friend. To be an example for students is not an easy matter, many indicators of behaviour must be shown in attitudes and words both in school, in the school environment, even more so in the community.

The role of a teacher in Islamic Education in SMP Negeri 3 Slahung is a teacher as an example or example for students. A student will be easier to imitate deeds than words. Therefore, in the teaching of Islamic Religious Education Teachers in Slahung 3 Middle School, besides lectures, it also provides role models in daily life, especially in the school environment. Also, the teacher often gives examples of the exemplary standards of the Prophets and their friends. Thus, students will automatically imitate the attitudes and actions of the teacher.

One of the success factors of the Prophet Muhammad SAW in spreading Islam was exemplary. He in his da'wah not only uses words but gives more exemplary. That is why exemplary is said to be the most effective method in education, uniquely Islamic Religious Education. This is because excellent has a very significant role in efforts to achieve success.

According to Drs. Sudikan, as a teacher of Islamic Religious Education moral virtue, must be realized in a good example, so that it can give effect to the soul and heart. Therefore, good role models must exist for the success of education by providing students examples of good examples, noble character, ethical behaviour, and good qualities so that they can be a light to goodness and truth. So that students from an early age already know the noble character.

2. Habituation

If humans are in proper education and environment, they will grow with kindness. It can be seen that any human who lives a long time in a sceptical and corrupted environment so that the community has felt his crime. Then suddenly a righteous person becomes his friend becomes an educator who gives influence and brings it to an environment full of glory and goodness, then he becomes someone nicely

too. Therefore educating with habituation is the strongest pillar for education and the most effective method of shaping faith and rectifying student morals. So there is no doubt that teaching and accustoming students from an early age is the most guaranteed to bring results (Afiful Ikhwan, Ju'subaidi, Ali Rohmad, 2019).

Habituation is a practical effort in education and moral development. The result of habituation by the teacher is the creation of a good habit for the students. The result of this habituation was the creation of a pattern for students in Slahung Ponorogo Public Middle School 3. A student who is accustomed to practising the values of Islamic teachings is expected to later in his life become a devout Muslim. This habituation will provide opportunities for students accustomed to exercising the teachings of Islam, both individually and in groups in everyday life.

Islamic Religious Education Teachers at SMP Negeri 3 Slahung Ponorogo made an effort to hold activities that support the formation of individuals who have noble character. The habituation carried out by Islamic religious education teachers in fostering student morals at SMP Negeri 3 Slahung Ponorogo is the Dhuha prayer in congregation, Dhuhur prayer in congregation, reading prayers before or after the lesson, reading the Qur'an before the experience begins, Friday's activity 'clean and others.

The practice was carried out at Slahung Ponorogo Public Middle School 3 not only by Islamic religious education teachers but also by the headmaster. So that Islamic spiritual education teachers do not work alone in conducting the moral development of students.

3. Advice

Advice is to give advice or suggestions for doing good. Counsel serves as a student's eye-opener on the nature of something, pushing it towards a good situation, and decorating it with noble morals. Sincere advice will give effect if you enter a quiet soul. This method of education with information is also contained in the Qur'an which is full of verses which become the method of advice as to the basis of da'wah, the path to individual improvement, and give guidance to various groups (Jaelani, 2018).

As a teacher of Islamic education in SMP Negeri 3 Slahung Ponorogo, Drs. The sender who advises noble character. This advice was delivered in various activities, for example, when learning in class, after prayer in congregation, and when students violated school rules.

This advice was not only done by Islamic religious education teachers but also by Drs. Imam Mujahid, MA as the principal of Slahung Ponorogo State Junior High School 3 also advised students, such as the month of Ramadan, all the students I could afford to pay zakat fitrah at school, fasting on Monday and Thursday and being obedient to all regulations in the school. Also, all teachers participated in advising students.

4. Punishment

The only punishment that can be received by the world of education is corrective, a sentence that can sensitize students to a conviction for the mistakes they have made. With this conviction, the child will promise in his own heart not to repeat his mistakes. Punishment is reasonable but should be educational. That is to say

with the sentence, students become aware of or understand the mistakes they have committed without taking away the limits of their humanity. In other words, the verdict from educators to students must be educational. So punishment must be related to knowledge, mental development, discipline, human nature, independence, and doubt.

Punishment is one method in education that is used to motivate children to be able to correct the mistakes they have made. With the sentence given, children are expected to know the mistakes they made and not repeat them, and learn from them. Therefore, Drs. Sudikan As a teacher of Islamic education in SMP Negeri 3 Slahung Ponorogo provides punishment to students who are educated and not because of revenge or a desire to hurt students. Limits and types of discipline are usually set with students and what penalties they will receive if they violate an agreement made. In this way, the child is expected to have a sense of responsibility for the transaction made.

5. Rewards

Rewards as one of the educational tools that are given to students in return for their achievements. With the award, it is expected that children are aroused and accustomed to good behaviour. Therefore, Drs. Sudikan As a teacher in Islamic education at SMP Negeri 3 Slahung Ponorogo rewards students who have done good things. The reward is to give a thumbs up, a smile, applause, and give praise. These things seem simple but will have a significant effect on students doing good because students feel cared for by their teacher.

From the above explanation, it can be concluded both in theory and practice the role of Islamic religious education teachers in fostering the morals of students in Slahung Ponorogo State Junior High School 3 can already be said to be good. In carrying out its role, the teacher of Islamic Education in State Junior High School 3, Slahung Ponorogo in fostering student morals is to provide an example, habituation, advice, stories, punishment and rewards. To better fulfil the role of the teacher, the part of the teacher of Islamic education requires activities that can add insight and understanding to other disciplines. This is necessary to facilitate the course of the learning process and guidance carried out to students.

Factors that inhibit Islamic Religious Education Teachers in Fostering Student Morals

In the moral development carried out by Islamic religious education teachers in SMP Negeri 3 Slahung Ponorogo, it has been going very well. However, there are still several factors that hinder Islamic spiritual education teachers in fostering morals. The factors that impede Islamic religious education teachers in promoting morals in SMP Negeri 3 Slahung Ponorogo are as follows:

1. Limited Supervision of School Parties

Particularly the school uniquely Islamic spiritual education teacher at SMP Negeri 3 Slahung Ponorogo cannot always monitor or supervise the behaviour of students outside of school. Also, Islamic religious education teachers do not know the overall state of the student's living environment.

2. Student Awareness

Sometimes students are less aware of the importance of religious activities carried out by the school. Moreover, these activities are related to the character-building of students. Not all students are aware of the importance of this activity. Still, from the school side, it continues to motivate so that students want to carry out these activities so that later students will get used to and will automatically realize how valuable moral guidance is.

3. Different student family backgrounds

Different family backgrounds can be obstacles to fostering student morals. For example, his parents scattered, his parents did not worship diligently, and the case of parents who were lacking. Because students depart from different family backgrounds, the level of religion and faith also varies. The family environment is an essential thing in the process of moral education that has been applied at school. Therefore, if students come from religious families, the character of the child will be useful, but if the background of students from a lousy family will affect the student's morals.

4. The environment of student communities is not good

The association of students outside of school also dramatically influences the morals of students, because the influence of the association is speedy, so if there is a bad influence it will bring an adverse impact on the child. The magnitude of the power of association in society can not be separated from the existing norms and habits of society. If the student community has excellent practices, this will have a good impact on students, and vice versa if the student community has bad habits, it will hurt the development of student morals. The amount of influence caused is also apart from the absence of supervision from the school.

5. Effects of Television and Mobile Shows

Television shows that are not educating are bad influences for students because they indirectly provide poor examples so that students are afraid to imitate them. Television shows that are not educative will also bring unfavourable effects on the morals of students.

Not all television shows have a terrible effect on moral development. However, less educative television shows are bad influences for students, because they indirectly provide poor examples, so they are feared to be imitated by students. Television shows that are not educative will also bring unfavourable effects on student morals. Television shows are now many less educative programs, for example, there are soap operas that tell about free teenage promiscuity, criminal shows that seem to inspire students in committing crimes, and advertisements that offer various products in a variety of ways. Therefore, the provision of knowledge is needed so that students do not fall into it.

Not to mention now rife with sophisticated mobile phones with all the facilities they have. Moreover, some mobile phones can be used to access the internet, photos and video players. Therefore a teacher must be careful in giving direction to students so that they always uphold the teachings of Islam amid technological progress so that students can use technology appropriately.

From the explanation above the factors that support Islamic Religious Education Teachers in SMP Negeri 3, Slahung Ponorogo in fostering student morals are family environmental factors, school ecological factors, community environmental factors (relationships). While the factors that inhibit Islamic Religious Education Teachers in SMP Negeri 3 Slahung Ponorogo in fostering student morals are limited supervision of the school, awareness of students, different family backgrounds of students, unfavourable student community environment, the influence of television and mobile broadcasts, therefore, from the above explanation, it can be said that between the existing theories with the symptoms that exist in the field can be said to be appropriate or relevant.

V. CONCLUSION

The state of the morality of students in SMP Negeri 3 Slahung Ponorogo in general both, in worshipping God and fellow human beings such as teachers and fellow students. All of that is inseparable from the efforts of the school and the role of Islamic religious education teachers who uphold school discipline and moralizing through existing activities in schools. The role of Islamic religious education teachers in Slahung Ponorogo State Junior High School 3 in fostering student morals is by giving examples, habits, advice, punishment, and rewards. Factors that support Islamic Religious Education Teachers in SMP Negeri 3 Slahung Ponorogo in fostering student morals are family environmental factors, school ecological factors, community environmental factors (relationships) while the factors that inhibit Islamic Religious Education Teachers in SMP Negeri 3 Slahung Ponorogo in fostering student morals are limited supervision of the school, awareness of students, different family backgrounds of students, unfavourable student community environment, the influence of television and mobile broadcasts.

VI. REFERENCES

- [1] Akil, Bang. (2012). *Makalah Ruang Lingkup Pendidikan Agama Islam*. (<http://bangakil.wordpress.com/2012/03/02/makalah-ruang-lingkup-pendidikan-agama-islam/>), diakses 18 desember.
- [2] Nurdin, Muhamad. (2005). *Pendidikan Yang Menyebalkan*. Jogjakarta: Ar-Ruzz. 60-63.
- [3] *Guru Agama dan Pembinaan Akhlak Siswa*, (<http://ridwan202.wordpress.com/2009/05/25/guru-agam-dan-pembinaan-akhlak-siswa/>), 15 Februari 2013.
- [4] Anwar, Rosihon. (2008). *Akidah Akhlak*. Bandung: CV Pustaka Setia. 208.
- [5] Departemen Agama. (1993). *Al-Qur'an dan Terjemahannya*. Surabaya: Surya CiptaAngkara.
- [6] Anwar, Rosihon. (2008). *Akidah Akhlak*. Bandung: CV PustakaSetia. 209-215.

- [7] Djamarah, Syaiful Bahri. (2010). *Guru & Anak Didik Dalam Interaksi Edukatif*. Jakarta: Rineka Cipta. 51.
- [8] Nasih, Ahmad Munjin & Kholidah, Lilik Nur. (2009). *Metode dan Teknik Pembelajaran Pendidikan Agama Islam*. Bandung: Refika Aditama. 10-13.
- [9] Ilyas, Yuhonar. (2011). *Kuliah Akhlaq*. Yogyakarta: Pustaka Pelajar Offset. 1-2.
- [10] Adi, I. R. (2012). The Quest for Reading: A Reception and Aesthetic Response Criticism on Hypertext Fiction of *Pride and Prejudice*. *Humaniora*, 23(3), 235–244. <https://doi.org/10.22146/jh.v23i3.1025>
- [11] Afiful Ikhwan, Ju'subaidi, Ali Rohmad, E. M. (2019). Development of Curriculum Keaswajaan (Nahdlatul ' Ulama) in Character Formation : In *Global Perspectives on Teaching and Learning Paths in Islamic Education* (pp. 92–117). IGI Global. <https://doi.org/10.4018/978-1-5225-8528-2.ch006>
- [12] Arif Wahyudi, M. A. C. N. (2019). Mandatory Application of Diniyah Madrasah (Basic Islamic Studies) at Formal Schools: Regional Government Policy Studies, 4(1). <https://doi.org/10.24269/ijpi.v4i1.1668>
- [13] Che Noh, M. A., Kasan, H., Yusak, Y. M., & Yusuf, S. A. M. (2019). Strategic Management of Qur'anic Recitation Teaching Among Primary School Teachers in Malaysia. *AL-HAYAT: Journal of Islamic Education*, 3(1), 1–8. <https://doi.org/10.35723/ajie.v3i1.39>
- [14] Ikhwan, A. (2013). *Pengembangan Kurikulum Pendidikan Agama Islam (PAI)*. Malang: Insan Cita Press dan STAIM Tulungagung.
- [15] Ikhwan, A. (2014). Integrasi Pendidikan Islami (Nilai-Nilai Islami dalam Pembelajaran). *Ta'allum: Jurnal Pendidikan Islam*, 2(2), 184. <https://doi.org/10.21274/taalum.2014.2.2.179-194>
- [16] Ikhwan, A. (2018). *Filsafat Pendidikan Islam: Memahami Prinsip Dasar*. Yogyakarta: Diandra Kreatif.
- [17] Ikhwan, A., Oktio Frenki, B., & Rohmad, A. (2019). The Role of the Family in Internalizing Islamic Values. *DINAMIKA ILMU*, 19(2), 323–335. <https://doi.org/10.21093/di.v19i2.1746>
- [18] Jaelani, D. I. (2018). Manajemen Public Relations (Humas) Pendidikan Islam: Kajian Tematik Al Quran dan Hadits. *Istawa: Jurnal Pendidikan Islam*, 3(2), 57–96. <https://doi.org/10.24269/ijpi.v3i2.1511>
- [19] Muhayat, I. (2019). Development of Teacher Position in Islamic Education Institutions: Teachers as Professional Educators. *Istawa: Jurnal Pendidikan Islam*, 4(1), 1–14. <https://doi.org/10.24269/ijpi.v4i1.1640>
- [20] Ota, M. (2018). Developing Communicative Learning Materials for Teaching English as a Foreign Language to Students of Elementary Teacher Study Program of Flores University of East Nusa Tenggara. *Jurnal Pendidikan Bahasa Inggris Indonesia*, 6(1), 1–12. <https://doi.org/10.23887/jpbi.v6i1.2707>
- [21] Partami, I. (2019). Differentiated Instruction In Multicultural Classroom Of Primary Years Programme In Gandhi Memorial Intercontinental School - Bali. *Jurnal Pendidikan Bahasa Inggris Indonesia*, 7(1), 1–11. <https://doi.org/10.23887/jpbi.v7i1.2717>

- [22] Sri Wahyuni, Nuraini Nuraini, N. A. (2018). Strategi Pendidikan Unggul Berbasis Organisasi di Pimpinan Daerah Ikatan Pelajar Muhammadiyah Ponorogo. *Istawa: Jurnal Pendidikan Islam*, 3(2), 97–110. <https://doi.org/10.24269/ijpi.v3i2.1511>
- [23] Sumardi, K. (2012). Adult Education through Multiple Method For Poor Rural Illiterate Women in Indonesia. *Journal of Education and Learning (EduLearn)*, 6(4), 243. <https://doi.org/10.11591/edulearn.v6i4.169>
- [24] Umar Sidiq, L. I. (2018). Inclusive Curriculum Education Modification Management (Case Study at Ponorogo National Immersion Primary School). *Al-Hayat: Journal of Islamic Education*, 02(02), 1–11.
- [25] Wahyudi, A., & Huda, M. (2019). Internalization of Islamic Values for Students with Special Needs in Special School Education Institutions (SLB). *Al-Hayat: Journal of Islamic Education*, 3(1), 90–97. <https://doi.org/https://doi.org/10.35723/ajie.v3i1.55>
- [26] Wildani Pingkan S.Hamzens dan Sumardjo. (2007). The Strategic Of Social Inovation To Development Fisherman Resources. *JURNAL PENYULUHAN*, 3(1), 1010.