

The Role of Islamic Religious Education Teachers in Fostering the Habit of Congregational Prayer for Students

Aisah¹, Hasyim Asy'ari² Muhammad Husnur Rofiq³

¹ Universitas KH. Abdul Chalim Mojokerto

² Universitas KH. Abdul Chalim Mojokerto

³ Universitas KH. Abdul Chalim Mojokerto

Abstract

Keywords:

Role of PAI Teachers;
Congregational
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Habit Formation in
Worship;
Religious Character.

This study aims to obtain objective data regarding the role of Islamic Religious Education (PAI) teachers in instilling the habit of congregational prayer at MIN 11 Banda Aceh. The main focus of this research is to examine how Islamic religious education is implemented at the school and to what extent teachers contribute to developing the habit of congregational prayer among students. The research employs an inductive qualitative method, with data collected through observations, interviews, document analysis, and questionnaires. The findings indicate that Islamic religious education at MIN 11 Banda Aceh has been implemented under the established curriculum. Its implementation includes the foundations of Islamic religious education, learning objectives, and teaching strategies designed to foster students' religious character. In efforts to instill the habit of congregational prayer, PAI teachers play three main roles: as trainers, role models, and disciplinarians. Among these roles, only two have been effective – serving as trainers and role models. Meanwhile, the disciplinarian role has been less successful, as students are not subjected to sanctions for failing to perform congregational prayers. Nevertheless, the school has established a rule that when the zuhr adhan is called, all teaching and learning activities must be paused to allow students to perform congregational prayers.

Abstrak

Kata kunci:
Peran Guru PAI;
Shalat Berjamaah,
Pembiasaan Ibadah ;
Karakter Religius.

Penelitian ini bertujuan untuk memperoleh data objektif mengenai peran guru Pendidikan Agama Islam (PAI) dalam menanamkan kebiasaan shalat berjamaah di MIN 11 Banda Aceh. Fokus utama penelitian ini adalah bagaimana pelaksanaan pendidikan agama Islam di sekolah tersebut serta sejauh mana peran guru dalam membentuk kebiasaan shalat berjamaah pada peserta didik. Metode yang digunakan dalam penelitian ini adalah kualitatif induktif, dengan teknik pengumpulan data melalui observasi, wawancara, analisis dokumen, dan kuesioner. Hasil penelitian menunjukkan bahwa pendidikan agama Islam di MIN 11 Banda Aceh telah dilaksanakan sesuai dengan kurikulum yang berlaku. Pelaksanaannya mencakup asas-asas pendidikan agama Islam, tujuan pembelajaran, serta strategi pengajaran yang dirancang untuk membangun karakter religius peserta didik. Dalam upaya menanamkan kebiasaan shalat berjamaah, guru PAI menjalankan tiga peran utama, yaitu sebagai pelatih, panutan, dan pemberi disiplin. Dari ketiga peran tersebut, hanya dua yang berjalan efektif, yakni sebagai pelatih dan panutan. Sementara itu, peran sebagai pemberi disiplin kurang berhasil, karena peserta didik tidak pernah diberikan sanksi ketika tidak melaksanakan shalat berjamaah. Meskipun demikian, pihak sekolah telah menetapkan aturan bahwa setiap kali azan zuhur berkumandang, seluruh kegiatan belajar mengajar dihentikan agar peserta didik dapat melaksanakan shalat berjamaah.

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Corresponding Author:

Aisah

INTRODUCTION

Teachers have an important role in the learning process. No matter how well a curriculum is designed, without the support of teachers' ability to implement it, the curriculum will not be effective as an educational tool (Rahman Getteng: 2011) Therefore, in the educational process, professional teachers are needed and have broad teaching insights to develop the content of the curriculum that is applied (Astra, Hafid, & Suban, 2024; Muhammad, Abitolkha, & Dodi, 2024). In addition, in the learning process, teachers also need to pay attention to three aspects that students have to improve their learning achievement, namely psychomotor, cognitive, and affective aspects (Adimsyah, Fauzi, & Rofiq, 2023; Arifin, Desrani, Ritonga, & Ibrahim, 2023).

Equal distribution of education provides equal opportunities for every individual to obtain education at school. Along with the times, schools as educational institutions face various challenges, especially in terms of the quality of education (Alwi & Mumtahana, 2023; Enes, Asha, & Wanto, 2024; Hariadi, Sumardjoko, & Maryadi, 2024). Schools have a very important role in preparing students for community life. Not only as a place to learn, schools also function as institutions that educate students to be able to face social challenges and play an active role in ongoing development.

The problem of low quality of education at various levels, especially at the primary and secondary levels, encourages the spirit to make improvements. Improving the quality of education requires a multidimensional approach that involves various parties. Islamic religious education, as one of the tools of cultivation, plays an important role in shaping the social and personal life of students (Haq, Wasliman, Sauri, Fatkhullah, & Khorri, 2022; Huda, Selamat, & Salem, 2024). Through religious education, students are expected to be able to develop the values of faith and piety which are the foundation for achieving prosperity in this world and the hereafter.

Educators play a key role in determining the success of education, both Islamic religious education and other education. They are required to meet theoretical and practical requirements in carrying out their duties (Adiyono, Fadhilatunnisa, Rahmat, & Munawarroh, 2022; Appleyard & Appleyard, 2014). In addition to internal factors such as students' talents and character, external factors such as the environment also affect the quality of education. Therefore, the role of educators is crucial in changing the quality of education for the better, because they are at the forefront as a driving force and model in learning.

Because teachers have an important role in shaping students' religious behavior, teachers need to understand their duties in the learning process. Teachers who are responsible for improving the quality of education are professional teachers. Abdullah Majid stated that teachers are one of the professions that are needed in human life. Teacher professionalism standards are no longer something that can be negotiated, but become a basic need (Majid, 2004).

This is reflected in Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, Article 35 paragraph 1, which states that national standards include standards for content, processes, competencies of graduates,

education personnel, facilities and infrastructure, management, financing, and educational assessment, which must be improved in a planned and sustainable manner.

In school, the role of teachers is very important in terms of worship for every student. The teaching profession is a responsibility that is not easy, because it involves professionalism and a persistent spirit in educating students. As a teacher, his job is not only as a facilitator who is obliged to provide information on various matters related to science, but also must have the responsibility to guide students' behavior in order to achieve learning goals, as well as in carrying out prayer (Nata, 2000, 2016).

Based on research conducted by the author through interviews with Islamic Religious Education teachers at MIN 11 Banda Aceh City, Aceh Province, information was obtained that the implementation of congregational prayer is currently still faced with a lack of awareness from some students and a lack of attention from parents. Therefore, Islamic Religious Education teachers try to invite students to continue to participate in congregational prayers, so that they continue to instill the values of worship that are the basis and fortress, as well as a handle for them in facing an increasingly advanced life like today.

Islamic religious education in educational institutions will have a great influence on the formation of children's religious soul. Islamic Religious Education is usually defined as education whose discussion material is related to faith, piety, morals, and worship of God. In this case, the role of Islamic Religious Education teachers is very necessary to guide students so that they become obedient students. Therefore, the author is very interested in studying and researching the role of Islamic Religious Education teachers in fostering the habit of congregational prayer in students of MIN 11 Banda Aceh City, Aceh Province.

RESEARCH METHODS

The research used by the author is field research with a qualitative approach, which aims to intensively study the background of the current situation and social interactions between individuals, groups, institutions, and society, as well as to understand the phenomena experienced by the research subjects, such as behavior, perception, motivation, action, and others (Moleong: 2009)

Qualitative research is research that is used to describe a complex social situation or event by analyzing and presenting facts systematically, without involving statistical calculations, to provide a clearer understanding of the existing social situation, based on the views of the respondents and studies on the current situation (Noor: 2011)

The qualitative approach was chosen because it provides opportunities for researchers to uncover and understand the hidden aspects behind a phenomenon that are often difficult to understand directly. This method allows for an in-depth exploration of the various dimensions of phenomena, making it a good choice for understanding meanings that cannot be reached through a quantitative approach. (Creswell: 2016)

This research was carried out at the Madrasah Ibtidaiyah level Educational Institution, namely Madrasah Ibtidaiyah Negeri 11 Banda Aceh, located on Jln. Lingkar Campus IAIN Ar-Raniry, Darsussalam, Syiah Kuala District, Banda Aceh City, Aceh.

This study collected data on the habit of congregational prayer through observations conducted by researchers, with data collection methods in the form of observations, interviews, and documentation. Data is obtained directly from the principal or related stakeholders. The main data source of this study involves individuals involved in the habit of congregational prayer at MIN 11 Banda Aceh, namely the principal, curriculum, student affairs, Islamic Religious Education teachers, and students at the school.

The data collection techniques used in this study include observation, interviews, and documentation. Observation (Amir Hamzah: 2020) was carried out by observing the phenomenon being studied, with a direct observation model (no role), where the researcher was not involved in the activities of the congregational prayer habituation program at school, but only observed the process. Interviews, which are one of the main sources of information in case studies, are conducted with a structured interview type, in which the researcher composes certain questions to obtain answers that fit into a predetermined category. In addition, documentation techniques are used to collect indirect data in the form of written documents related to the space and time of the research.

In analyzing the data, this study uses descriptive analysis, namely by describing or describing the data that has been collected as it is without aiming to make generalized conclusions or generalizations. The data analysis process is carried out through four stages according to Miles and Huberman's theory, namely: first, data collection; second, data reduction (selection and focusing of relevant data); third, the presentation of data (to facilitate the understanding of what is happening); and fourth, verification and drawing conclusions. Data collection involves continuous data mining techniques with sources and types of data that are in accordance with research needs (Husni Abadi: 2020). Data reduction is the process of selecting important data, looking for themes and patterns, which is carried out during the research (Rijal Fadli: 2021) The presentation of data aims to facilitate understanding of situations found in the field, which are then tested inductively. After the data is briefly presented, the researcher draws conclusions that will also be verified during the study.

RESEARCH RESULTS AND DISCUSSION

Result

Implementation of Islamic Religious Education in MIN 11 Banda Aceh City, Aceh Province

Since the beginning of Islamic religious education in schools, teaching methods in this field have received serious attention. One of the important aspects in the implementation and development of Islamic religious education is the selection of the right method. Methods have an important role because they function as a tool or means

used to achieve the desired teaching goals. In the context of teaching, the method is used to convey the subject matter so that students can understand, master, and develop the material being taught. Therefore, to achieve the teaching goals that have been set, various efforts and supporting tools are needed.

As a teacher, especially in the field of Islamic religious education, it is very important to master various methods and tools that can be used to achieve learning goals. The method chosen will affect the effectiveness of learning, so teachers must be selective in choosing a method that suits the material and the condition of the students. In Islamic religious education, the methods used are also influenced by the characteristics of the lesson itself, which requires a certain approach that is different from other subjects.

At MIN 11 Banda Aceh City, Islamic religious education teachers apply lectures, discussions, and practice methods in the teaching and learning process. The results of interviews with teachers at the school showed that these three methods were always used in teaching and no other method was applied. The observation results also support this finding, where the teachers consistently use lecture methods, assignments, and practices in learning activities.

The results of this study are supported by survey data given to students in MIN 11 Banda Aceh City, which shows that most students identify lectures as the main method used in teaching Islamic religious education. In the survey, 57.2% of students chose lectures, while 28.5% chose assignments, and 14.3% chose practice. None of the students mentioned the discussion method as part of their teaching.

The implementation of Islamic religious education teaching at MIN 11 Banda Aceh City is carried out with two main approaches, namely theoretical teaching and practical teaching. Theory teaching includes the provision of material based on manuals relevant to the field of study of Islamic religious education. This material covers various important topics, such as faith education, muamalah, worship, and morals. Each of these topics is taught in depth, providing students with a solid understanding of the teachings of Islam.

After the material is taught, the teacher continues with practical teaching, which involves hands-on worship activities, such as the practice of ablution and prayer. Students are given the opportunity to implement the knowledge they have learned through practice, which is held regularly, such as the implementation of the five-time prayer and the practice of ablution. This is done on a scheduled basis, and students are expected to be able to carry out worship correctly and regularly.

This worship practice is carried out with the aim of familiarizing students with congregational prayers, which is one of the important aspects of Islamic religious education. Islamic religious education teachers play an important role in guiding students to understand the obligation of congregational prayer and ensuring that students not only understand the theory, but also carry out the practice well. As time goes by, students begin to feel positive changes in their habits of worship.

Through the method applied by Islamic religious education teachers, students at MIN 11 Banda Aceh City began to show significant changes in their worship habits. Although there are challenges in implementing congregational prayers, the experience gained through practice in schools forms positive habits in students. This change can be seen in the improvement of the quality of their worship, where congregational prayer has become an increasingly good routine. Teachers play a role in motivating students and providing a deep understanding of the importance of worship done together, as well as its impact on their spiritual lives.

The Role of Islamic Religious Education Teachers in Forming the Habit of Congregational Prayer in MIN 11 Students of Banda Aceh City, Aceh Province

MIN 11 Banda Aceh City, Aceh Province, through observation, interview, and documentation methods, the main focus of this discussion is about the role of Islamic Religious Education (PAI) teachers in fostering the habit of congregational prayer among students. The learning process at MIN 11 Banda Aceh City expects all students to achieve good and satisfactory results, with PAI teachers having a very important role in realizing these expectations, especially in fostering the habit of congregational prayer among students.

PAI teachers at MIN 11 Banda Aceh City have a very significant role as a coach in efforts to implement congregational prayer for students. Some of the important tasks carried out by PAI teachers as coaches are to assist students in preventing the emergence of problems related to congregational prayers, guiding students to understand the essence of congregational prayers, and providing an understanding of the factors that affect the implementation of congregational prayers. In addition, PAI teachers also play a role in helping students to carry out congregational prayers well and understand their virtues.

As a coach, PAI teachers at MIN 11 Banda Aceh City also carry out their roles both directly and indirectly. This is proven through the results of interviews with several teachers, who revealed that PAI teachers always nurture students, both through teaching in the classroom and activities outside the classroom, such as in mosques. PAI teachers provide explanations about congregational prayers to students, provide motivation, and actively invite students to carry out congregational prayers, both at school and outside of school.

Another very important role of PAI teachers is as an example for students. Role models in education have a great influence on the moral, spiritual, and social formation of students. As educators, teachers must show good behavior, including in terms of worship, such as congregational prayers. This example can be done either intentionally, namely by providing a direct example in carrying out congregational prayers, or inadvertently, by showing an example in the aspects of science, leadership, and sincerity.

PAI teachers at MIN 11 Banda Aceh City motivate students to get used to carrying out congregational prayers. They also help students to be encouraged to carry out congregational prayers by setting a real example through their actions. However, the

results of interviews with several students showed that PAI teachers did not play a role in providing direct examples, especially in terms of carrying out zuhur prayers in congregation in mosques. Even so, PAI teachers often remind and give appeals to students to carry out congregational prayers in mosques.

The results of the survey show that most students support if a regulation is enacted that requires them to carry out congregational prayers in mosques. As many as 85.7% of students strongly agree that they are required to carry out congregational prayers, while another 14.3% also agree with the regulation. However, although many students agree with the obligation to pray in congregation, some students still find it difficult to carry it out regularly.

In addition, PAI teachers also play a role as punishment givers in order to discipline students who do not carry out congregational prayers. This punishment aims to help students get used to carrying out congregational prayers and realize the importance of this worship in daily life. Interviews with some students showed that they felt the need for binding regulations, such as punishment, to encourage them to perform congregational prayers more consistently.

Overall, although many efforts have been made by PAI teachers to foster the habit of congregational prayer in MIN 11 Banda Aceh City, there are still challenges related to the lack of binding regulations and the provision of punishment to encourage the implementation of congregational prayers. However, with the strict and consistent implementation of regulations, it is hoped that students will be more aware and accustomed to carrying out congregational prayers, so that they become part of their spiritual life.

DISCUSSION

Implementation of Islamic Religious Education in MIN 11 Banda Aceh City, Aceh Province

The conclusion of the above narrative illustrates the importance of the role of Islamic religious education teachers in creating effective learning in MIN 11 Banda Aceh City. The teaching methods applied by the teachers in the school, namely lectures, assignments, and practices, have been proven to have a significant impact on the understanding and practice of Islamic religious teachings by students. These three methods were chosen with the aim of providing a balance between theory and practice, so that students can understand the material well and implement it in daily life.

The lecture method is used as the main means of conveying Islamic religious teaching material, while the assignment aims to deepen students' understanding of the material that has been studied. Practice, especially those related to worship such as ablution and prayer, is an important aspect of learning Islamic religious education, as it provides opportunities for students to directly apply the knowledge they have acquired. Teaching that combines these three methods has proven to be effective in helping students understand religious teachings and improve the quality of their worship.

From the results of observations and interviews with teachers and students, it can be concluded that the use of various methods according to learning needs is very important. Although the lecture method dominates in the teaching of Islamic religious education in MIN 11 Banda Aceh City, students are also given the opportunity to learn through in-depth practice. This method allows students not only to understand religious theories, but also to be able to implement them in daily life.

In addition, the implementation of teaching at MIN 11 Banda Aceh City prioritizes theoretical and practical teaching. Theoretical teaching provides an understanding of religious values, such as faith, muamalah, worship, and morals. Meanwhile, practical teaching, especially related to worship, is a means for students to get used to doing congregational prayers and other worship regularly. This balanced learning between theory and practice provides a more well-rounded experience for students.

This teaching method focuses not only on the cognitive aspects of students, but also on the development of their spiritual and moral aspects. Through the practice of worship carried out at school, students are expected to develop good worship habits and understand the importance of congregational prayer. Although students may find it difficult at first, as time goes by they begin to get used to it and feel the benefits of the implementation of the worship (M. Azizah, Jariah, & Aprilianto, 2023; Fauzi & Masrupah, 2024).

Overall, the role of Islamic religious education teachers is very important in guiding students to practice religious teachings in their lives (H. N. Azizah, Muchtar, & Putra, 2023; Cheng, Chang, Quilantan-Garza, & Gutierrez, n.d.). Through the application of appropriate methods and the implementation of balanced learning between theory and practice, teachers can help students form good worship habits, as well as improve their understanding of Islam. Thus, Islamic religious education in MIN 11 Banda Aceh City can contribute greatly to the formation of religious and moral character of students.

The Role of Islamic Religious Education Teachers in Forming the Habit of Congregational Prayer in MIN 11 Students of Banda Aceh City, Aceh Province

The conclusion of the study on the role of Islamic Religious Education (PAI) teachers in fostering the habit of congregational prayer in MIN 11 Banda Aceh City shows that PAI teachers play a very important role in fostering the habit of congregational prayer among students. This study explores the role of teachers through observation, interviews, and documentation, and it is found that PAI teachers have several main tasks in forming these habits.

First, PAI teachers play the role of coaches who help students in various aspects, ranging from preventing problems related to congregational prayer to helping students understand the essence and virtues of congregational prayer. Teachers also provide guidance related to factors that affect the implementation of congregational prayers, as well as accompanying students in carrying out congregational prayers themselves.

In addition, PAI teachers also play the role of role models. In this case, exemplary is a very important aspect in the process of religious education. Teachers who set a good example in action, such as performing prayers correctly, will have a great positive influence on students. Research shows that although teachers often provide motivation to students, the role of direct example in the practice of congregational prayer still needs to be strengthened, given the lack of congregational prayer by teachers in mosques.

Third, PAI teachers also play the role of punishers, namely providing reprimands or sanctions for students who do not carry out congregational prayers. This is expected to encourage students to get used to carrying out congregational prayers and instill discipline. However, based on interviews with students, it was found that the punishment or rules related to the implementation of congregational prayers have not been applied consistently.

Even so, the majority of students in MIN 11 Banda Aceh City showed support for the obligation to carry out congregational prayers in mosques. The results of the survey showed that most students agreed that they were required to perform congregational prayers in mosques, even if punishment was given for those who did not perform them. This shows that despite the challenges in habituation, there is a strong desire from students to carry out congregational prayers (Apologia, Mas'od, Masykuri, Hidayati, & Putra, 2024; Liizzah, Priyono, & Masitah, 2023).

From the results of interviews and surveys, it can be concluded that although the role of PAI teachers in fostering congregational prayer habits has been well implemented, there is still room for improvement (Arianto et al., 2024; Mainuddin, Tobroni, & Nurhakim, 2023; Syahrani & Basuki, 2023). This is included in the aspect of teacher exemplary who needs to show direct examples more often in the implementation of congregational prayers in mosques. In addition, the implementation of stricter rules regarding the obligation to pray in congregation will further encourage students to carry out this worship with discipline.

Overall, although there are several challenges faced in fostering the habit of congregational prayer in MIN 11 Banda Aceh City, the results of this study show that PAI teachers play a vital role in this process. The role of teachers as coaches, role models, and punishers must continue to be improved so that the habit of congregational prayer can be optimally realized among students.

CONCLUSION

Based on the results of the research and data collection that has been carried out, it can be concluded that the implementation of Islamic Religious Education in MIN 11 Banda Aceh City is divided into three parts, namely the aspects of the implementation of PAI which we summarize in six sub-sections. Furthermore, the learning objectives of our PAI are divided into three sub-sections, and the last is the implementation of PAI teaching which we divide into two sub-sections. From these three parts, we have obtained research results that show that this process has been running well in the field.

The role of Islamic Religious Education teachers in fostering the habit of congregational prayer in MIN 11 Banda Aceh City is divided into three parts, namely as a coach, an example-giver, and as a giver of discipline or punishment. Of the three roles, only two went well, while the role of punishing did not run because students at MIN 11 Banda Aceh City revealed that they were never given rules or punishments if they did not carry out congregational prayers. Meanwhile, the principal of MIN 11 Banda Aceh City said that the regulation had been implemented, namely after the dzuhur call to prayer was pronounced, the entire teaching and learning process was stopped.

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