

## The Role of PAI Teachers in Instilling the Spiritual Attitude of Students at SMP Ikhlasiyah Palembang

**Mahfudz**

Universitas Islam Negeri Raden Fatah Palembang  
*mahfudz\_uin@radenfatah.ac.id*

### **ABSTRACT**

*One of the exciting and important aspects of implementing the 2013 curriculum is the development of students' spiritual attitudes. This curriculum is intended to prepare students with positive characteristics, such as religious character, honesty, tolerance, love for the homeland, etc. The objectives of this curriculum are to the vision of SMP Ikhlasiyah: noble character, achievement and insight into the global environment. The study aims to describe and analyze the strategies of PAI teachers in developing students' spiritual attitudes and the factors that influence PAI teachers' strategies in developing students' spiritual attitudes. The results showed that (1) The strategy of PAI teachers in developing the spiritual philosophy of students of SMP Ikhlasiyah Palembang, namely through habituation to pray after the 0th hour, habituation of the implementation of dhuha and zuhr congregational prayers, then through teacher guidance to students by providing advice or motivation, with the teacher's example, and approach through the story method*

**Keywords:** *The Role of PAI Teacher, Spiritual Attitudes*

### **ABSTRAK**

Salah satu aspek implementasi kurikulum 2013 yang menarik dan penting diteliti adalah pengembangan sikap spiritual siswa. Kurikulum ini dimaksudkan untuk menyiapkan siswa-siswi yang berkarakter positif, seperti memiliki nilai religius, jujur, toleran, cinta tanah air dan seterusnya. Tujuan kurikulum ini sesuai dengan visi SMP Ikhlasiyah yakni: berakhlak mulia, berprestasi dan wawasan lingkungan global. Penelitian bertujuan untuk mendeskripsikan dan menganalisis strategi guru PAI dalam mengembangkan sikap spiritual siswa, dan faktor-faktor yang mempengaruhi strategi guru PAI dalam mengembangkan sikap spiritual siswa. Hasil penelitian menunjukkan bahwa, (1) Strategi guru PAI dalam mengembangkan sikap spiritual siswa SMP Ikhlasiyah Palembang yaitu melalui pembiasaan berdoa setelah jam ke -0, pembiasaan pelaksanaan shalat dhuha dan Zhuhur berjama'ah, kemudian melalui bimbingan guru kepada siswa dengan memberikan nasihat atau motivasi, dengan keteladanan guru, dan pendekatan melalui metode kisah

**Kata Kunci:** Peran guru PAI, Sikap Spiritual

## 1. INTRODUCTION

Education is the principal means that must be managed regularly and by the various views developing in life (Febriyanti et al., 2022). The national education system is carried out to improve the quality of the nation's life, both in the moral-spiritual sense and in intellectual-professional quality (Fazalani et al., 2022). Islamic religious education, as one of the subjects that contain the content of Islamic teachings and the order of values of Islamic life and life, is considered necessary so that teachers can equip students with knowledge, understanding, passion, and practice of Islamic teachings. In this case, PAI learning must place Islamic education as an object of study that sees Islam as a value system and moral system that is not only known and understood but also manifested in daily behavior in society.

Nurkhalis Majid said that Islamic Religious Education failed due to PAI learning focusing more on legal and rote matters, not on its meaning. So this makes students proficient in the cognitive realm and less proficient in the affective sphere (Majid & Andayani, 2005). This can also be done to improve the quality of education. PAI must be used as a benchmark in shaping the disposition and personality of students, as well as building the nation's morale (Alim, 2006). The role of the teacher as an educator must be responsible for implementing education, with the target being students (Sadulloh, 2014).

In today's era of reform and globalization, the existence of teachers still plays an important role that cannot be replaced by even sophisticated machines, radios or computers because there are still many aspects that must be taught and educated to students, which cannot be reached by other tools, including in instilling a spiritual attitude towards students (Sudjana, 2013).

In education in schools, the teacher has a dominant role, while the teacher can perform the part before the learning process, in the process and after the learning process. Before the learning process, the teacher is an instructional designer, the teacher as guardian of the value system (example), and the substitute teacher for parents. The role in the learning process is the organizer, facilitator, motivator, innovator and mentor. In contrast, the part after the learning process is the evaluator (Kuswanto, 2015). In addition to educating and bringing out virtuous people, especially Islamic education teachers, Islamic education teachers have a vital role in spiritual intelligence (Jentoro et al., 2020). Learning motivation is a driving force or tool for building a strong willingness and desire in students to learn actively, creatively, effectively, innovatively, and fun in the context of changing behavior, both in cognitive, affective, and psychomotor aspects (Maryance et al., 2022).

Since God created humanity, humanity has religious potential, instilling moral values (Udin et al., 2022). The role of PAI teachers is expected to produce students who seek to perfect faith, piety and morals and actively build civilization and harmony in life. This includes the cultivation of the character value of spiritual attitudes toward students. Islamic Religious Education is closely related to the affective realm in instilling a spiritual attitude because it is oriented toward students' daily behavior as a practice of religious values. This affective aspect is of particular concern in Islamic Religious Education. The affective factors of Islamic Religious Education include students' manners towards teachers, parents, family, friends and elders in the school, home, or community environment (Hary priatna Sanusi, 2013).

The affective realm is a realm related to attitudes and values. Attitude is the relationship between perception and behavior in terms of a field of psychology. Attitude involves knowledge about the situation, but the essential aspect of the attitude is the presence of feelings or emotions, a tendency towards knowledge-related deeds. Attitude is the readiness to respond consistently positively or negatively to an object or situation. A social attitude means the awareness of the individual that determines the actual deed, which is repetitive towards the

social thing (Ahmadi, 2017). Attitude includes components: honesty, courtesy, confidence, mutual aid, tolerance, responsibility, and discipline (Sani, 2016).

SMP Ikhlasiah Palembang is one of the educational institutions in Palembang City that has implemented the 2013 curriculum. This curriculum is intended to prepare students with positive characteristics, such as religious values, honesty, tolerance, and love for the homeland. The objectives of this curriculum are to the vision of SMP Ikhlasiah: noble character, achievement and insight into the global environment.

The research location is chosen because Ikhlasiah Junior High School is a quality school. In addition, Ikhlasiah Junior High School also has advantages, especially in spiritual attitudes, such as: practicing Islamic religious teachings at the 0th hour, carrying out Dhuha prayers and congregational midday prayer, and extracurricular activities of Qur'an Literacy carried out after school on Monday-Wednesday, this activity aims to overcome Qur'an illiteracy in students of SMP Ikhlasiah and motivate students to learn the Qur'an which is a guide for the life of Muslims. The activities at -0 o'clock are: all students and teachers read *Asmaul husna* on Tuesdays, *Qur'an tadarus* on Wednesdays and Thursdays, read *Yasin* on Fridays, and read short letters on Saturdays. These activities are the cultivation of students' spiritual attitudes. Based on the facts above, this is the reason behind the researcher's interest in researching the strategies of Islamic Religious Education teachers in developing the spiritual attitudes of students of SMP Ikhlasiah Palembang.

## **2. METHOD**

The type of research used in this study is qualitative research. Qualitative research is field research using theories without using the statistical formula (Meolong, 2016). His book Saipul Annur, qualitative research is more concerned with aspects of the process and on result, caused by the relationship of the parts under study will be much better when observed in the process (Annur, 2013). This research was conducted at SMP Ikhlasiah Palembang.

A research informant is a person who is believed to have extensive knowledge of the problem under study. Qualitative research begins by establishing the person who is the key informant and the supporting informant who is the trusted information (Rukin, 2019). There are also critical informants in this study, namely PAI teachers, principals and students, while the supporting informants are education staff, teachers other than PAI teachers and other stakeholders. The data collection techniques used in this study were interviews, observations, and documentation. Meanwhile, data analysis techniques are data analysis, presentation, and verification.

The implementation of the examination technique is based on several specific criteria. There are four criteria used, namely the degree of trust (credibility), negativity (transferability), dependence (dependability), and certainty (confirmability) (Sugiyono, 2013). Test the validity of the data in this study using a credibility test. Test the credibility of the data or trust in the data from the research using triangulation techniques.

## **3. RESULT AND DISCUSSION**

### **The Role of PAI Teachers in Instilling a Spiritual Attitude of Praying Before and After Doing Something**

In the learning process, the method is vital in achieving learning objectives (Ghazali et al., 2022). The role of PAI teachers in instilling a spiritual attitude of praying before and after doing something is by providing advice and guidance to educators. Educators will guide students to pray before learning, pray for both parents, and end with congratulations. Teachers guide students by helping them develop good learning habits, master knowledge and skills, and

prepare them to continue their studies. This guidance activity is not only the full responsibility of PAI teachers, but all stakeholders are responsible (Yuhana & Aminy, 2019). Ahmadi expressed that education, as a system, has several essential components, including teachers, students, curriculum, methods, media and the environment (Ahmadi, 2017).

From the results of interviews with the principal, he always gives directions to educators to instill a spiritual attitude in students. He also advises and reminds students to pray before and after doing any work, including in the learning process. The goal is to foster students' conscious relationship with God through daily prayer and to give children the awareness that God will guide us if we ask.

Some students also convey that they are always advised and reminded by the teacher to pray before and after doing something, including in classroom learning activities, such as praying and after carrying out the learning process. From the observations, the documentation obtained by the author shows that PAI teachers provide advice and guidance to students. Before learning, the teacher invites the students to pray together, and then the teacher gives advice and motivation to the students about the importance of praying. When the teacher gives advice, the students are silent and listen.

Based on the explanation above, the provision of teacher advice and guidance has been carried out. It is also important to instill spiritual value in students and train them to carry out prayer activities in each activity. The role of Islamic Religious Education teachers is essential to continue to be carried out every day and must be followed by all other teachers in every lesson.

### **The Role of PAI Teachers in Instilling a Spiritual Attitude to Practice Worship on Time**

The function and role of religious teachers in educational interactions are the same as teachers in general. The teacher has an important role and function in the school. Because of his noble duties, the teacher places a dignified position in the educational process (Yuhana & Aminy, 2019). The purpose of PAI, in general, is to increase the faith, understanding, passion and experience of students in Islam so that students become Muslims who have faith in Allah and have good morals in daily life (Utari et al., 2020).

The role performed by PAI teachers in instilling a spiritual attitude of carrying out worship on time is through the teacher's example, direction and advice to develop students' understanding of the importance of worship, reminding students to follow the Dhuha prayer and Zuhr prayer congregation. Then through the activity of reading the Qur'an, every PAI learning. The Qur'an is the law of all mankind today, the eternal miracle The Qur'an is the law of all humanity today, the eternal miracle and the last divine covenant from the Lord of the worlds for all humankind (Rita Yulia Anggraini et al., 2022). As stated by the Islamic Religious Education teacher, students are given advice and education to carry out worship on time. I understand students about the importance of worshiping on time and direct students by reminding students to do dhuha and Zuhr prayers in congregations. Educators also participate in carrying out Zuhr congregational prayers, making it a habit to read the Qur'an every morning before the learning process begins.

Some students also conveyed the same thing that they, every day before the learning process is carried out, the teacher in the first hour leads the process of carrying out the reading of the Qur'an together. Also every PAI lesson, we always recite first, and the PAI teacher guides us when there is a mistake in reading the Qur'an, and he also reminds us to carry out worship on time so that Allah loves and facilitates all his affairs.

The results of observations and documentation obtained by researchers show that PAI teachers apply Qur'an reading activities to PAI learning in class and in the morning, and teachers in the first hour lead the process of reading the Qur'an together. This is done to foster children's love for the Qur'an so that it can increase the observance of worship.

Other activities are teachers and students carrying out congregational dhuha prayers on Thursday mornings regularly once a week. Also, teachers always remind students to carry out *Zuhr* prayers in congregation at the school Mushollah. The vice principal added for student affairs that the school has a program of dhuha and zuhr congregational prayers for dhuha prayers to be performed in the field. *Zuhr* prayers are carried out in Mushollah. Although the mushollah in this school is insufficient to accommodate the large number of students who want to pray, they take turns carrying out congregational prayers.

Furthermore, some of the teachers interviewed that in schools, they always perform dhuha and zuhr prayers at the beginning of time, and students are taught to always perform Dhuha and *Zuhr* prayers in the congregation so that students can perform worship on time. Dhuha prayers are performed at 07.05 am.

### **The Role of PAI Teachers in Instilling a Spiritual Attitude of Gratitude for God's Favors and Gifts**

The role of the teacher in instilling an attitude of gratitude for the favors and gifts of Allah is through the habituation of saying *Alhamdulillah* when he finishes following the lesson and when successfully doing the task, doing prostration of gratitude if he obtains favors from Allah SWT with the guidance of the teacher. Then advising students of learning activities in class, for example, making it a habit for students to always say thank you every time they get kindness from their friends, regardless of whether the kindness obtained is little or much. This also includes saying thank God every time he brings the goodness given by God, including the ease and life he offers.

Based on the results of interviews with PAI teachers, in apperception activities, always advise and invite students to reflect on the favors God has given, such as health favors and opportunities, then ask them to say thank God and thank those who have contributed to us. This is a form of instillation of religious character values in students, especially in the current era. It is essential to give to students.

In addition, teachers accustom students to express gratitude by reading "*Alhamdulillah*" when they finish attending the lesson and when successfully doing assignments, as well as doing prostration if they get favors from Allah SWT with the guidance of the teacher. Then according to the principal, the teacher develops a spiritual attitude of tolerance and concern for the surrounding environment. The teacher guides the students with the approach to the teachings of the Islamic religion, as the PAI teacher said that he always tells students about cleanliness. Before learning, he checks the cleanliness of the class first, and if there is still garbage, the student is said to clean it, then he advises about the importance of cleanliness. In addition, we apply the exemplary story method in teaching so that students can draw wisdom from the story.

From the results of observation and documentation, many students are applying good character values with teachers and students, such as mutual respect between students, by always saying hello at every meeting. When meeting with teachers, they greet, greet, smile, and are polite when meeting friends and other people.

### **The Role of PAI Teachers in Instilling a Spiritual Attitude of Praying Before and After Running Something**

In education, it is necessary to calculate the situation and conditions determined over a long period. With this calculation, the learning process will be more maturely directed. Therefore, education requires strategies to run well by looking at existing situations and conditions. This indicates that the strategy's role in achieving the predetermined goals is vital. Formulating clear plans that can be measured for success is necessary because the goal is the

spirit of implementing a strategy (M.Arifin, 1991). The purpose of learning PAI is to make students become human beings of faith and piety and become Muslims who have noble characters, obey worship, and practice the teachings of Islamic (Sanjaya & Sanjaya, 2008).

The role of PAI teachers in developing a spiritual attitude of praying before and after doing something is through the provision of advice and guidance from teachers. This is very important so that the learning process of Islamic Religious Education can be carried out smoothly to achieve the pair's goal of making students who have faith and piety in Allah. As for praying before and after carrying out something that is applied to students, namely praying before and after studying, then continuing with the prayer of both people and the prayer of congratulations.

The role of the PAI teacher in the classroom becomes vital in instilling the spiritual attitude of students, instilling a person who is obedient to Allah SWT by always carrying out his commands and staying away from his prohibitions. In addition, teachers must also motivate learning and encourage students to increase enthusiasm and development of learning activities (Manizar, 2015). In the process of learning to pray after reading the Quran, praying before eating and drinking, praying before entering and leaving the mosque, and other prayers that students must memorize and apply in daily life, both in the school environment and outside the school.

Pray is asking. Prayer is the most helpful medicine. He is the opponent of trials. He refuses, rejects, lifts, or relieves the try that plagues a person. It is a weapon for people of faith. Praying to Allah Almighty must be done with an attitude of *tawadhu'*, humbled so that the prayers offered can be granted. Refracting this prayer is one of the things that must be applied to the students of SMP Ikhlasiyah. Students are accustomed to praying when they are going to do something or when the learning process is about to begin (Akhaha, 2007). This habituation is done so that students are closer to God and become calmer in carrying out each activity (Abdullah, 2001).

PAI teachers also have activities by getting used to praying at the beginning of learning. In her journal, Mardiah Astuti shows that implementing character education in the MIN 2 Model develops character values through habituating madrasah culture and adjusting or conditioning the school environment to support these character values. One of the character values developed through madrasa culture and conditioning of the madrasah environment is religious or spiritual values as for the sacred character values instilled in MIN 2 Model, namely with zuhr and asr prayers in congregations, rawatib prayers and also Dhuha prayers, praying before and after studying, reading short verses before checking, memorize prayers, and memorizing the Quran juz 30 (Astuti et al., 2018).

Instilling a spiritual attitude in students by praying before and after doing something is essential and has been well implemented in schools. The role of PAI teachers becomes very central because PAI teachers have a responsibility to grow the character values of this spiritual attitude of prayer. In addition, other educators play a role in each class hour by carrying out prayer activities before and after the learning process. This shows that this habituation is one of the right strategies teachers can use to develop students' spiritual attitudes.

### **The Role of PAI Teachers in Instilling a Spiritual Attitude to Practice Worship on Time**

The role of PAI teachers in developing a spiritual attitude to carry out worship on time is through the teacher's example by accompanying students in carrying out Zuhr congregational prayers, through direction and advice to develop students' understanding of worship, reminding students to follow Dhuha prayers and Zuhr prayers in congregations. Then through reading the Qur'an, every PAI lesson in class increases the observance of worship and students' love for the Qur'an as the holy book of Muslims.

One of the essential obligations of a Muslim is to study the Qur'an and practice it. Allah Almighty gives instructions to Muslims through the Qur'an. Reading the Qur'an is worth worship, which means getting rewarded from His side. The Qur'an has a cure for both *zhohir* and mental medicine for man, bringing tranquility, healers from various ailments, and intercessions for his readers on the day of judgment.

The role of PAI teachers in reading the Qur'an in each of their lessons is carried out in and outside the classroom. This culture of reading the Qur'an needs to be instilled and familiarized with yourself from an early age. By reading the Qur'an frequently, there will be a sense of pleasure and love in students to constantly study the Qur'an. Even if students reading the Qur'an cannot understand all the contents of the Qur'an, PAI teachers provide guidance and teachings so that reading is by the correct tajwid knowledge.

In carrying out worship, Islamic Religious Education must provide an example. This exemplary concept has been given by the way Allah sent the Prophet SAW to be a good role model for Muslims throughout history and for all human beings in every time and place. This example must always be nurtured, maintained and guarded by the bearers of the treatise (Majid & Andayani, 2005). Teachers must be able to be mentors, role models, supervisors, and controllers of all student behaviors (Mulyasa, 2015).

The excellent form of PAI teachers is teachers with good words, a choice of standard language, and easy understanding by students. Because students tend to imitate what is said by the teacher, students memorize the words spoken by the teacher. For example, the teacher always says thank God when entering class, and reading bismillah will start learning and say "*astagfirullahalazhim*" if you forget and drop something. Teachers are friendly and caring. For example, when meeting students, teachers smile, greet and greetings. Therefore, students will imitate the teacher's behavior. The teacher also applies reprimands or advice on the learning process.

The habituation of zuhr prayers in developing students' spiritual attitudes, such as research conducted by Ayik Muayidah shows that the implementation of dhuha prayer habituation in developing students' spiritual attitudes in MI Miftahun Najah Mojogebang went smoothly even though some students were crowded in its implementation. Its performance indicates this until now. It is still continuously carried out with *istiqamah*, the habituation of dhuha prayers in developing the spiritual attitude of students can be said to be quite good. This has a positive impact on students. With the habituation of dhuha, prayers can make productive use of the time in the morning. Then it can direct students to good things through the teachings of Islamic (Muayidah, 2015).

In addition, the habituation of the Dhuha Prayer is very effectively used in developing the spiritual attitude of students, especially on the indicator of the spiritual philosophy of carrying out prayer commands by Allah. The habituation of Dhuha Prayers in schools is carried out every morning during the first hour, namely at 07.00 WIB. Dhuha prayers are performed in as many as four rakaats and are led by the teacher or one of the students appointed by the teacher. In the first hour, the teacher participates in the zuhr prayer to supervise the students implementing the dhuha prayer. If students are not severe in the prayer, they will be punished to pray alone accompanied by the teacher.

Meanwhile, Zuhr Prayer in congregation is held at 12.00 WIB, during the 7th class hour. The imam prays zuhr on the part of the teacher, but if he cannot do so, it can be replaced by the student. The strategy of applying dhuha prayers and congregational zuhr prayers is carried out so that students get used to always remembering Allah wherever and whenever and from congregational prayers can be taken wisdom that we as humans must live in harmony.

Prayer has an effective influence in healing people from suffering and anxiety. The attitude of standing at prayer time before his Lord in a state of solemnity, surrender and emptying from the busyness and problems of life can cause a feeling of calm and peace in the

human soul. It can overcome the anxiety and tension caused by the pressures of the soul or life's problems (Tri, 2009).

Spiritual attitudes are closely related to the psyche. Similarly, religious activities or worship. Both intersect closely with a person's soul or inner (emotional intelligence). When the soul or mind experiences enlightenment, it is straightforward for him to get happiness. An example is the application of dhuha prayers and congregational zuhr prayers carried out at SMP Ikhlasiah Palembang (Azzet, 2010).

### **The Role of PAI Teachers In Instilling a Spiritual Attitude Grateful for the Favors and Gifts from Allah SWT**

Then the role in developing a spiritual attitude of gratitude for God's favor, through habituation to say "*Alhamdulillah*" when finishing the lesson and when successfully doing the task, doing prostration of gratitude if obtaining blessings from Allah with the guidance of the teacher. Then the provision of advice to students is carried out by PAI teachers on learning activities in the classroom. For example, make it a habit for students to always say thank you every time they receive kindness from their friend, regardless of the kindness gained as little or as much. This also includes saying thank God every time he obtains the goodness given by Allah, including the ease and life he offers.

Then what the teacher always does is always give advice as well as motivation to students. The reason is one of the critical determinants in learning, experts find it challenging to define, but motivation is related to the direction of behavior, the strength of response (i.e., effort) after learning the student chooses to follow a specific action, and the resilience of the conduct or how long the person continuously behaves in a certain way (Yamin, 2007).

Motivation is the force that drives the activity of an individual to carry out something activity achieving a goal. The behavior of the individual does not stand alone. There is always something that drives him, and he is fixed on a plan he wants to achieve. Motivation is formed by energy sourced from within and from outside (Yamin, 2007). The individual's behavior does not stand alone, and there is always something that drives him and is fixed on a goal he wants to achieve. Motivation is formed by energy-Calma that comes from within and from outside. Motivation created from the outside is more of a development of psychic or spiritual needs (Yamin, 2007).

PAI teachers, as encouragement from outside the students, motivate learning, especially in apperception activities. On the introduction, core and also closing activities. Teachers always emphasize that students should be honest, obedient to worship, patient and grateful. By providing stimulus, students can stimulate learning activities well. Motivating students is very meaningful to start learning so that students are more excited about participating in learning. One of them provides a stimulus and is connected with everyday life.

This is very important so that the learning process of Islamic Religious Education can be carried out smoothly to achieve the pair's goal of making students who have faith and piety in Allah. The teacher guides the student to always say thank you whenever he gets kindness from his friend, regardless of whether the kindness obtained is little or much. This also includes saying Thank God every time he brings the goodness given by God, including the ease and life he offers.

With encouragement or motivation to students through the knowledge and practice of *Asmaul Husna*. The teacher teaches about *asmaul husna* and its course. Then approach through the story method. Teachers use this method during the learning process to develop indicators of a spiritual attitude of respect for others carrying out worship by God's commands.

## **4. CONCLUSION**



Based on the formulation of the research problem, it can be concluded that the role of PAI teachers in developing the spiritual attitude of students of SMP Ikhlasiah Palembang, skin through the process of habituation to pray after the 0th hour, habituation of the implementation of dhuha and zuhr congregational prayers, accustoming students to read the Qur'an and carried out regularly in the first hour before the learning process, by providing motivation both carried out by the Principal to the teacher, as well as the teacher to the students, instilling a spiritual attitude of gratitude for the favors that Allah gives, also the teacher provides an example to the students and approaches through the story method when the learning process takes place.

## **BIBLIOGRAPHY**

- Abdullah, M. M. (2001). *Do'a Sebagai Penyembuh Untuk Mengatasi Stress, Frustrasi, Krisis, dan lain-lain*. Mizan Media Utama.
- Ahmadi, A. (2017). *Peran PAI dalam Membina Para Remaja*. UIN Banten.
- Akhaha, A. Z. (2007). *Panduan Praktis Do'a dan Dzikir Sehari-hari*. Pustaka Kautsar.
- Alim, M. (2006). *Pendidikan Agama Islam; Upaya Pembentukan Pemikiran Dan Kepribadian Muslim*. Remaja Rosdakarya.
- Annur, S. (2013). *Metodologi Penelitian Pendidikan*. Noer Fikri.
- Astuti, M., Husni, M., & Tastin, T. (2018). Implementasi Pendidikan Karakter Di Min Se Kodya Palembang. *JIP Jurnal Ilmiah PGMI*. <https://doi.org/10.19109/jip.v4i1.2271>
- Azzet, A. M. (2010). *Mengembangkan Kecerdasan Spiritual Bagi Anak*. Katahati.
- Fazalani, R., Tabroni, I., Diana, E., & Alfianto, A. (2022). Implementasi Program Baca Tulis Al- Qur ' an Untuk Meningkatkan Minat Anak Dalam Membaca Al- Qur ' an Selama Pandemi Covid -19. *Indonesia Berdaya*, 3(3).
- Febriyanti, F., Alfianto, A., Zulkipli, Z., & Ayuni, B. (2022). The Implementation of the Al-Qur'an Memorization Program at the Palembang Alumnika Science Elementary School. *Indonesian Journal of Islamic Education Studies (IJIES)*, 5(1), 95–112. <https://doi.org/10.33367/ijies.v5i1.2470>
- Ghazali, M., Disniarti, Pebriana, P. H., Alfianto, A., & Hidayati, F. (2022). Implementation of the Qur'an Reading and Writing Program to Increase Children's Interest in Reading the Qur'an During the COVID-19 Pandemic. *EduLine: Journal of Education and Learning Innovation*, 2(3). <https://jurnal.ahmar.id/index.php/eduline/article/view/1281/795>
- Hary priatna Sanusi. (2013). Peran Guru Pai Dalam Pengembangan Nuansa Religius Di Sekolah. *Pendidikan Agama Islam*.
- Jentoro, J., Yusro, N., Yanuarti, E., Karolina, A., & Deriwanto, D. (2020). Peran Guru PAI dalam Menanamkan Nilai-nilai Islam Wasatiah Siswa. *Journal of Education and Instruction (JOEAI)*, 3(1), 46–58. <https://doi.org/10.31539/joeai.v3i1.1288>
- Kuswanto, E. (2015). Peranan Guru PAI dalam Pendidikan Akhlak di Sekolah. *MUDARRISA: Journal of Islamic Education*. <https://doi.org/10.18326/mdr.v6i2.764>
- M.Arifin. (1991). Ilmu Pendidikan Islam Suatu Tinjauan Teoritis dan Praktis Berdasarkan Pendekatan Interdisipliner. In *Bumi aksara*.

- Majid, A., & Andayani, D. (2005). *Pendidikan Agama Islam Berbasis Kompetensi (Konsep dan Implementasi Kurikulum 2004)*. PT. Remaja Rosdakarya.
- Manizar, E. (2015). Peran Guru sebagai Motivator dalam Belajar. *Jurnal Pendidikan Agama Islam*, 1(2), 171–188. [jurnal.radenfatah.ac.id/index.php/Tadrib/article/view/1047](http://jurnal.radenfatah.ac.id/index.php/Tadrib/article/view/1047)
- Maryance, Guntur, M., Andrias, Hayati, Z., & Alfiyanto, A. (2022). Penerapan Metode Demonstrasi dalam Meningkatkan Motivasi Belajar Anak Terhadap Pelajaran PAI di Kelurahan 12 Ulu Palembang. *Pendidikan Dan Konseling*, 4(3), 26–29. <https://journal.universitaspahlawan.ac.id/index.php/jpdk/article/view/4227>
- Meolong, L. (2016). Metodologi Penelitian Kualitatif. In *PT.Remaja Rosdakarya*.
- Muayidah, A. (2015). *pembiasaan shalat dhuha dalam mengembangkan Sikap spiritual siswa (study kasus di madrasah ibtidaiyah miftahun najah, mojogebang kemlagi Mojokerto)*. UIN Sunan Ampel Surabaya.
- Mulyasa, E. (2015). *Revolusi Mental Dalam Pendidikan*. Remaja Rosdakarya.
- Rita Yulia Anggraini, Ida Bagus Benny Surya Adi Pramana, Lusi Endang Sri Darmawati, Wulan Indah Fatimatul Djamilah, Afif Alfiyanto, Durotut Takiyah, & Fitri Hidayati. (2022). Implementation of Simak Takrir Bil Ghoib. *EDUKASI : Jurnal Pendidikan Islam (e-Journal)*, 10(1), 131–142. <https://doi.org/10.54956/edukasi.v10i1.298>
- Rukin. (2019). *Metodologi Penelitian Kualitatif*. Yayasan Ahmar Cendikia Indonesia.
- Sadulloh, U. (2014). *Peidagogik (Ilmu Mendidik)*. Alfabeta.
- Sani, R. A. (2016). *Penilaian Autentik*. Bumi Aksara.
- Sanjaya, W., & Sanjaya, W. (2008). Strategi pembelajaran berorientasi standar proses pendidikan / Wina Sanjaya. In 1. *MODEL PEMBELAJARAN* <BR>2. *BELAJAR DAN MENGAJAR*, Strategi pembelajaran berorientasi standar proses pendidikan / Wina Sanjaya (Vol. 2008, Issue 2008).
- Sudjana, N. (2013). *Dasar-Dasar Proses Belajar Mengajar*. Sinar Baru.
- Sugiyono. (2013). Metode penelitian pendidikan:(pendekatan kuantitatif, kualitatif dan R & D). In *Bandung: Alfabeta*.
- Tri, L. (2009). *Psikoterapi Perspektif Islam*. UIN Malang Press.
- Udin, T., Alfiyanto, A., Hastuti, A., & ... (2022). Improving Children's Moral Values Through Al-Barokah Madrasah in Kota Daro 1 Village, Rantau Panjang District, Ogan Ilir Regency. ... *Dan* *Konseling* .... <http://journal.universitaspahlawan.ac.id/index.php/jpdk/article/view/6873%0Ahttp://journal.universitaspahlawan.ac.id/index.php/jpdk/article/download/6873/5184>
- Utari, L., Kurniawan, & Fathurrochman, I. (2020). PERAN GURU PENDIDIKAN AGAMA ISLAM DALAM MEMBINA AKHLAK PESERTA DIDIK AUTIS. *JOEAI(Journal of Education and Instruction)*, 3(1). <https://journal.ipm2kpe.or.id/index.php/JOEAI/article/view/1304/875>
- Yamin, M. (2007). *Kiat Membelajarkan Siswa*. Gaung Perdana Press.
- Yuhana, A. N., & Aminy, F. A. (2019). Optimalisasi Peran Guru Pendidikan Agama Islam Sebagai Konselor dalam Mengatasi Masalah Belajar Siswa. *Jurnal Penelitian Pendidikan*

*Islam*. <https://doi.org/10.36667/jppi.v7i1.357>

