

## **Teacher's Role In Managing Character Education In Educational Institutions State Madrasah Aliyah In Banyumas**

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### **ABSTRACT**

*The purpose of this study is to discuss character education in improving the quality of implementation and educational outcomes that lead to the achievement of the formation of character and noble character of students as a whole, integrated and balanced. Research Methods with a qualitative descriptive approach, in the formulation of the problem to explore and photograph social phenomena that will be thoroughly and in-depth examined that occur in schools. Data collection techniques were obtained through interviews with PAI teachers, PKN teachers and vice principals in the field of curriculum. Observations at the madrasa observe the social environment that occurs. Documentation studies in the form of literacy and archives as well as official meeting notes. Conclusion. Madrasah Aliyah Islamic Religious Education Teachers have a very important role in managing character education. An intelligent teacher figure will be able to carry out the mandate in educating students. Teachers are competent, professional and responsible. Teacher competencies are inherent and have trustworthy and exemplary values so that they are able to act decisively and systematically. Student character education can increase knowledge independently examine and personalize character values and noble character so that they are manifested in daily behavior.*

**Keywords:** *Teacher Existence, Islamic Religious Education, Education, Character*

## A. INTRODUCTION

Teachers of the Islamic Religious Education family at Aliyah Schools/Madrasahs have a very important role in managing (organizing) character education. A teacher with character and intelligence will be able to carry out the mandate in educating students competently, professionally and responsibly. Ali, Muhammad. (2020). The main competencies that should be attached to the figure of a teacher are those who have trustworthy and exemplary values so that they are able to act decisively and systematically. In the midst of the development of the digital era which continues to grow rapidly without being balanced by ethical values, it will have an impact on moral degradation which continues to be a cause for concern for students' delinquency.

More and more cases of juvenile delinquency are found. In fact, this has been happening for a long time, juvenile delinquency is like an iceberg phenomenon that continues, the more you look at it, the more complex the problem becomes. Sutarman., Aceng, L. Nulhakim., (2020). So many experts in various fields highlight this problem, but there is never an end, it is like a wild fireball that continues to move aimlessly, taking victims from time to time, from time to time, from year to year and even from day to day it is getting worse. complicated. In line with the flow of globalization and technology that is increasingly developing, the flow of information that is increasingly accessible and the modernization lifestyle, besides making it easier to find various information in various media, on the other hand it also has a quite widespread negative impact on various levels of society. We cannot deny that, the development of a nation that continues to grow has also contributed to the increase in the number of juvenile delinquents in Indonesia, because the more vigorously a country carries out development, the higher the level of juvenile delinquency that occurs. It is proven, with the increasing number of cases of juvenile delinquency that we can meet.

The numbers above are quite astonishing, how is it possible that young, energetic, potential teenagers who are the hope of their parents, society and nation can fall into the waste of contempt, by looking at the fantastic number of predictions of juvenile delinquency in 2020, this will be a very frightening specter if it is not addressed immediately to find a solution, lest this problem becomes a protracted problem and backfires in the future. We both know that today's youth will become future leaders who will continue the nation's struggle. Ali, Muhammad. (2020). In addition, according to the Central Statistics Agency (BPS) of the 233 million Indonesian population, 26.8% or 63 million people are adolescents aged 10 to 24 years. From these data,

Indonesia is predicted to receive a Demographic Bonus, where the population with productive age is very large while the younger age is getting smaller and the elderly are not many, in 2020 – 2030.

The total age of the workforce (15 – 64 years) in 2020 – 2030 will reached 70 percent, while the remaining 30 percent were unproductive residents (under 15 years and over 65 years). If coaching for youth or people of productive age is not carried out immediately, it is certain that Indonesia will not be able to produce good and quality human resources. Rahmawati, Fitri Puji, et al. (2014). We must prepare for this so that the prediction of the number of juvenile delinquents in 2020 actually occurs, we must equally be able to prepare quality Indonesian youth, taking advantage of the demographic bonus that will occur in 2020 – 2030.

Therefore, teachers have a very strategic role, because their existence is closely related to the success and quality of education. The responsibility of an educator is quite heavy, that's why the title can only be held by adults. To become an educator requires various preparations such as marriage preparation, education of prospective educators in schools, leadership education and so on. Thus, it is expected that their natural and social status is capable of educating others, meaning that they have the ability (competence) to carry out educational tasks.

According to Wens Tanlain, the characteristics that must be possessed by educators in carrying out their duties in educating are: a. stable self-maturity, self-understanding, self-love naturally and having human values and acting in accordance with those values, so that he is responsible for his own life, Farrohman, Oman. (2017). Does not depend on himself or become a burden on others. b. stable social maturity, in this case an educator is required to have sufficient knowledge about society, and have the skills to foster cooperation with others. c. professional maturity (educational ability), namely paying attention and loving attitude towards students and having sufficient knowledge about background of students and development, have skills in using educational methods. In using educational methods, there are many unscrupulous teachers who commit immoral acts ranging from violence against students, sexual harassment and so on.

This indicates that the role of the teacher in educating and shaping the character of the nation's successor is so opaque that a teacher should be able to shape the character of students who are knowledgeable, knowledgeable, have good morals with the expected noble values. Mansour, Umar. (2016). However, the fact is that it is ironic that the figure of a teacher who should be able to set an example instead performs actions that are far from the values of the dignity of a nation.

Therefore the teacher's role is very important in organizing or shaping the character of students. Nugraha, Muldiyana. (2018). So that in the future our students will be able to become a young generation that can be proud of, namely being a young generation who has the character of being responsible, honest, caring, social towards the environment, independent, creative, democratic and others. Departing from the phenomena mentioned above, based on initial observations Madrasah Aliyah educational institutions in Banyumas Regency have partnered with several Islamic Boarding Schools, namely: Madrasah Aliyah Negeri 1 and 2 Banyumas.

## **B. RESEARCH METHODS**

The method that the researchers used in this study included fact collection and data analysis methods. Sugiyono. (2018). However, before describing the research method, the researcher needs to determine the research object first, namely:

### 1.1. Research Object

The object of this research is the Role of Islamic Religious Education Cluster Teachers in Organizing Character Education at MA Al-Ikhsan Beji Kedungbanteng Banyumas, MAN 1 Banyumas, and MAN 2 Banyumas).

### 1.2. Research Subjects

Key informants in research are several people who have competence with the research that researchers are doing. The subjects of this research included teachers of educational institutions, both at the foundation level and the developed madrasahs. In the data mining process, the researcher enters naturally and tries to find key informants for further information search by snowballing. The main research subjects in this research setting are: Head of Madrasah Aliyah, Deputy Curriculum, Teachers of Islamic Religious Education (Aqidah Akhlak, Al-Qur'an-Hadith, Fiqh, and SKI) in three Madrasah Aliyah Banyumas

### 1.3. Types of Research

According to the type of this research is field research, while what is meant by field research is research that aims to conduct an in-depth study of a social unit in such a way as to produce a well-organized and complete picture of that social unit. This research is a qualitative

descriptive study. This study will only describe the role of Islamic Religious Education teachers in organizing character education.

#### 1.4. Research Setting

The research setting is Islamic educational institutions, namely madrasas and Islamic schools. The study focused on teachers who teach in schools or madrasas which are the research settings. This research is focused on the Banyumas area. In general, this area is an agrarian base for santri and still relatively maintains the authenticity of Islamic culture and traditions. In this study, the focus was more on educational institutions. The educational institutions selected as research settings were Islamic Education Institutions.

#### 1.5. Method of collecting data

- a. **Observational Method** In this study, the participant-inactive observation method was used. Observation means recording and systematically coding events, behaviors and artifacts or objects in a social setting under study. Inactive-participant observation means that the researcher is involved in some of the activities of the research subjects, especially the practice of learning by the teacher, by observing and asking behavior that appears within the limits of being a researcher. In observation, all phenomena related to the context and focus of the research were recorded and documented.
- b. **Method Documentation** Documentation documentation means how to collect data by recording existing data. This method is easier than other data collection. This method is used by the authors to obtain more complete data in research at schools and madrasas at Islamic Education Institutions in the Banyumas area. This is what the writer does because the information that the writer will get does not only come from people, but from data in the form of documents. The documents used can be in the form of diaries, letters, reports, meeting minutes, as well as special notes and documents
- c. **The interview method** is a method of collecting data by way of communication, namely through contact or relationship between data collectors and data sources or respondents. In this way the researcher wants to get information to answer or prove hypotheses that cannot be obtained by other data collection methods. In this process, the researcher

initially selects key figures, among them or simply enters freely and then seeks further information through the snowball mechanism.

## **C. RESULTS AND DISCUSSION OF RESULTS**

### **1.1. Description of the role of the PAI family teacher in organizing character education implemented at Madrasah Aliyah Al-Ikhsan Beji Kedungbanteng Banyumas.**

In organizing character education that is implemented at Madrasah Aliyah Al-Ikhsan Beji Kedungbanteng Banyumas, they include understanding one by one students starting from the habits or behavior of students everyday both in class and outside the classroom. In the classroom, for example, the teacher finds a class that is not conducive. Krissandi., et al. (2017). So here the Islamic Religious Education teacher must really be able to control the learning conditions in the class so that they are stable. understanding or understanding related to the responsibilities and roles of the teacher in delivering learning material wisely and wisely in accordance with the values of character education.

Both direct communication and communication through social media, then also providing motivation to students to maintain the institution's alma mater while maintaining the values of character education both inside the classroom and outside the classroom and through congregational prayer activities at midday prayers, prayers before studying , through discipline in dressing modestly according to the rules. Anggito, Albi ., (2018). Namely uniform clothing, for men wearing black caps and for women wearing Muslim clothes that are common in general, meaning not tight and not wearing jeans.

Furthermore, according to the deputy head of the madrasah curriculum field, he added that the role of the Islamic Religious Education teacher in organizing Character Education was through the morning program before class activities with Asmaul Husna and Al-Qur'an tadarus activities up to one bow. Rukin. (2019). Starting from Surah Al-Baqarah. juz 1 to juz 30 which takes approximately one year to complete simultaneously in each class and Asmaul Husna activities which are guided directly by the OSIS picket officers through loudspeakers or speakers in congregation which are attended by all students starting from the Science class , IPS, grade 10, grade 11 and grade 12, and for students who are late are given a penalty in the form of reading

asmaul husna at the entrance gate accompanied by the picket teacher and also accompanied by the picket osis, to educate the discipline that must be possessed by students, apart from that there is also the duty of the student council in cleaning the madrasah environment by sweeping the floors of the classroom terraces and the madrasah courtyard as a form of implementing Anadhofatu minal faith and then maintaining/caring for environmental sustainability, namely watering plants as a concrete form of caring for the environment or natural preservation.

## **1.2. Description of the supporting and inhibiting factors for the role of PAI teachers in organizing character education at Madrasah Aliyah Al-Ikhsan Beji Kedungbanteng Banyumas**

According to the head of the madrasa who is also a teacher of Al-Qur'an Hadith, he added that the supporting factors for the teacher's role in organizing character education include good cooperation between the madrasah institutions. Sutarman., (2020). In this case Madrasah Aliyah Al-Ikhsan Beji Kedungbanteng and Al-Ikhsan Islamic Boarding School. Beji Kedungbanteng, in fact, around 80% of the students live in the Islamic boarding school, so it is very helpful/supportive for the role of Islamic religious education teachers in organizing character education. Another supporting factor is that all teachers, both Islamic Religious Education teachers and general subject teachers, always provide reinforcements related to character education, for example related to geography material about Nature which is always associated with the powers that be, namely Allah SWT.

While the inhibiting factor is the factor of teachers who have different backgrounds, for example there are teachers who come from general education backgrounds and have never attended Islamic boarding schools and there are also those who have religious education backgrounds and have attended Islamic boarding schools so that their ability to educate related to character education varies according to the competencies they have and of course will have implications for students who produce different outputs, as well as the backgrounds of different students, especially those from public junior high schools and some from Islamic junior high schools or MTs. Krissandi, Apri Damai Sagita. et al. (2017). This will also be a challenge in itself when you first enter the tenth grade in understanding and responding to students, especially in

mastering Islamic Religious Education material and in character education students must be wiser and wiser in responding to it.

Furthermore, according to the deputy head of the curriculum, what is a supporting factor in character education is the commitment that all teachers of the Islamic Religious Education family have in very high character education for the benefit of the entire academic community of Madrasah Aliyah Al-Ikhsan Beji institutions which is manifested in various forms of program activities activities that support character education, and there is good cooperation between the teacher and student council, Khair, Ummul. (2018), and the infrastructure and facilities support and complement each other, while the inhibiting factor is that students are often late to class so they cannot participate comprehensively or thoroughly both in terms of subject matter and in planting character education values.

### **1.3. Description of the role of the PAI family teacher in organizing character education implemented at Madrasah Aliyah Negeri 1 Banyumas.**

According to the waka curriculum at Madrasah Aliyah Negeri 1 Banyumas, he added that the role of Islamic Religious Education teachers in organizing character education is that teachers are not only educators and teachers but have a role as mentors, as mentors. Fitrah, Muh. & Luthfiyah. (2017). For example in extracurricular activities always providing guidance or coaching to participants. students so that they can have strong academic and mental-spiritual abilities so that they will not be easily carried away by those who violate moral values that are contrary to the values of aqidah or religious norms, then through assistance on the activities of Islamic religious holidays or often known as the term PHBI, for example, the Prophet's birthday activity and the Prophet Muhammad's Isra Miraj activity, then through the tadarus activity going together before the first lesson starts in each class and through picket activities to become an imam in congregational prayers at noon time, namely for men who are in mosque and for women praying in congregation in the hall.

According to the head of Madrasah Aliyah Negeri 1 Banyumas, the role of Islamic Religious Education teachers is in line with the implementation of the thirteenth curriculum, especially in the assessment of KI.1 (Spiritual intelligence) and KI.2 (social intelligence), so of course the teacher has an important role in organizing character education, especially Islamic



Religious Education teachers and Civics teachers so that Islamic Religious Education teachers automatically have a very important role in coordinating character education. Aprida & Muhammad Darwis. (2017). When it comes to the attitudes of students, the main barometer or estuary is the Islamic Religious Education clump teachers, even though the ones who are responsible as a whole are not only the Islamic Religious Education clump teachers.

But all teachers have a big task and share and have a shared responsibility, especially what is meant here is the teacher of the Islamic Religious Education group because he has authority in worship practice activities such as activities during congregational noon prayers, Friday infaq, concern for natural disasters such as the natural disaster that occurred in Lombok in the form of cash assistance in the amount of ten million rupiah and natural disasters that occurred in Donggala Palu up to eleven million rupiahs, social service through recitation activities which are filled directly by students. Sutarman., et al., (2021). Giving compensation to the poor and orphans, caring for the community in another form, namely during the Eid al-Qurban activity giving several cows and goats to residents and the surrounding environment who need it, for example when carrying out qurbani through two models of qurbani, namely some are slaughtered at schools or madrasas and some are given to local residents in the form of qurbani animals that are still alive.

Meanwhile, the distribution of sacrificial animals directly to the community around the madrasah, some via the prayer room, some to SMP, MTs, and mosques with a large number of around eight to ten cows. In addition to the above. Nasution, M. Kalsum. (2017). Also through zakat fitrah activities and even in annual activities carrying out MAN 1 Bershalawat activities which are led directly by Habib Haidar because Habib Haidar happens to be one of the Banyumas 1 Madrasah Aliyah alumni. besides that there are handshake activities of students with the picket teacher whose number is five picket teachers every day to block students in front of the entrance to shake hands between students and the picket teacher on a scheduled basis. Apart from that, through pilot activities (ibda binafsi) from teachers to students to provide compensation or assistance to students who are economically disadvantaged.

#### **1.4. Description of the supporting and inhibiting factors for the role of PAI teachers in organizing character education at Madrasah Aliyah Negeri 1 Banyumas**

The inhibiting factor for the role of Islamic Religious Education teachers in organizing character education at Madrasah Aliyah Negeri 1 Banyumas is the presence of student delinquency such as smoking in the madrasa/school environment and inadequate infrastructure such as the Religious Education laboratory, only the mosque and even then it is not representative of the capacity congregation with the number of worshipers there. According to the deputy head of the curriculum. Lakeisha. Hardani, et al. (2020). The supporting factors include representative mosques, representative halls for congregational prayer activities for students, adequate/sufficient sound systems and competent human resources for teachers and the inhibiting factor is the availability of facilities/facilities. purification in the form of a place for ablution which is inadequate in terms of the ratio between the number of students and the facilities for ablution are not sufficient with the number of students being 1,160 people while the place for ablution only has 5 places. The supporting factors according to the head of the Madrasa include having sufficient infrastructure facilities.

Then the teacher has a fairly high commitment and has a standardized madrasa program, while the inhibiting factor is due to factors from students who have heterogeneous backgrounds so that they are less supportive in organizing education in Madrasas. Nasution, M. Kalsum. (2017). There are factors from outside the madrasa such as factors an inharmonious family which causes students to pay less attention to their worship, including in terms of prayer services so that the awareness to practice worship in students becomes low.

#### **1.5. Description of the role of the PAI family teacher in organizing character education implemented at Madrasah Aliyah Negeri 2 Banyumas.**

The role of Islamic Religious Education teachers in organizing character education that is implemented at Madrasah Aliyah Negeri 2 Banyumas, namely by knowing that there are students who have problems such as cases of frequent absence from class, the homeroom teacher cross-checks the student's guardian to ask whether the student does not enter high school to the knowledge of the student's guardian or not and when information is found from the student's

guardian that in fact the student is going to school from home but in fact does not attend school, Anno, Sanjari D. (2014). The homeroom teacher conducts coaching or directions to the student so that he does not repeat it again and the student's guardian is invited to school to given an understanding related to the development of students in schools so that parents always pay attention and instill the values of honesty in their children so that they can grow the mentality of students who are dignified, honest, trustworthy and responsible in learning or studying at madrasas so that there are no more students who tried to lie as mentioned above, that is, from home they went to school but in fact they did not reach the madrasa.

Then no less important is the teacher also providing guidance or direction to students so that they can always maintain good moral values in the school, family, community environment so that they can have mental and spiritual responsibilities that can be accounted for both to God, society, nation and state. Ginting, Meta Bro. (2020). Through a culture of tolerance and democracy starting from the family, school and community environment, mutual respect, respect for differences between one human being and another human being by prioritizing the noble values of the dignity of a civilized, just and ethical nation to live side by side with mutual cooperation or help help in good. Furthermore, the teacher of the Qur'an Hadith subject, teacher Kls.12.

Heterogeneous students react to it in managing/organizing character education, namely through several steps including that in class 12 it is prepared for the Quran Hadith exam, namely the national standard UNBK exam, the first step is structuring basic competencies and indicators to prepare student character from the indicators described to participants students are introduced to character education in spiritual K.13. Faizah, Silviana Nur. (2017). So that includes referring to the KDs that are in the material. So it's already stated there so later we just have to translate it into practices as well as make an assessment.

#### **1.6. Description of the supporting and inhibiting factors for the role of PAI teachers in organizing character education at Madrasah Aliyah Negeri 2 Banyumas**

The supporting factors for the role of Islamic Religious Education teachers in organizing character education at Madrasah Aliyah Negeri 2 Banyumas are socialization to parents of students to shape the character of students by monitoring in writing on the liaison book between the

homeroom teacher and student guardians and the existence of a field study program. Alfin, Jauharoti. (2018). Al-Quran recitation training, practice on haj rituals and janaza care.

Whereas the inhibiting factor for the role of Islamic religious education teachers in organizing character education at Madrasah Aliyah Negeri 2 Banyumas includes supervision of students being handed over to the community which is sometimes not objective when receiving or providing information to institutions Zaenal, E. Arifin. (2015). Madrasah Aliyah Negeri 2 Banyumas, an example when there were reports from the public that there were students who committed immoral acts in the rented rooms of the students, it turned out that after tracing or cross-checking the field, this information was not found in accordance with reports submitted by the public, this is one of the inhibiting factors for the role of Islamic education teachers in organizing education character.

Because how can character education be corrected or evaluated validly if society cannot be objective and selective in receiving information or data on the truth of immoral acts committed by students. Albatina, Ana, et al. (2018). This becomes a joint task between Islamic religious education teachers and stakeholders to work together can work together to synergize in providing objective reports on the moral development of students so that institutions or madrasas can provide solutions related to weaknesses or deficiencies in dealing with students' character education obstacles, especially in environments outside of madrasas. Because how can the teacher be able to monitor all students outside of school without any collaboration or partnership with the community in a family and sustainable manner, because in essence, realizing it or not, educational institutions have a very important role in building a quality, moral society that will have an impact on the desired society, namely dignified society.

#### **D. CONCLUSIONS AND SUGGESTIONS**

1. The role of Islamic Religious Education teachers in organizing character education at the three Madrasah Aliyah in Banyumas Regency has a very important responsibility in building a spiritual mentality in their respective institutions/madrasas. In organizing character education, much is played out or carried out in accordance with the facts in the field, including by sharing activities that support character education, namely congregational prayers at noon prayers, prayers before studying, through discipline in dressing modestly according to the rules, namely uniforms, for men wearing black caps and for women wearing Muslim clothes that are common in general, meaning not tight and not wearing jeans. through various activities including when in class learning material, through fostering flag ceremonies, through extracurricular activities
2. Supervision outside the madrasah through collaboration with Osis, for example in the commemoration of the birthday of the Prophet, where there are male and female Osis committees. until the evening and then it is advisable to go home, so that those who handle the technical preparations for the preparation of the Prophet's birthday are only male students who are allowed until the evening, this is a form of teachers in fostering male and female relationships which have rules in accordance with character education emphasized in everyday life both inside and outside the classroom while for
3. Managers in the curriculum sector who are supporting factors include representative mosques, representative halls for congregational prayer activities for students, adequate/sufficient sound systems and competent human resources for teachers and as an inhibiting factor is the availability of facilities / purification facilities in the form of places for ablution that are inadequate in terms of the ratio between the number of students and facilities for ablution are not sufficient with a total of 1,160 students while the place for ablution only has 5 places.
4. Implementation of the thirteen curriculum, especially in the assessment of KI.1 (Spiritual intelligence) and KI.2 (social intelligence) so of course the teacher has an important role in organizing character education especially Islamic Religious Education teachers and Civics teachers so that automatically Islamic Religious Education teachers has a very important role in coordinating character education. The supporting factors, according to them, include having adequate infrastructure facilities, then teachers have a fairly high

commitment and have a standardized madrasah program, while the inhibiting factor is due to factors from students who have heterogeneous backgrounds so they are less supportive in organizing education in Madrasas.

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