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THE ROLE OF AKIDAH AKHLAK TEACHERS IN BUILDING THE RELIGIOUS CHARACTER OF STUDENTS IN THE CHALLENGES OF THE 21ST CENTURY AT MADRASAH ALIAH NEGERI 2 POLEWALI, MATAKALI DISTRICT, POLEWALI MANDAR REGENCY

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ABSTRACTS

The problems studied in this research are: (1) What is the role of moral belief teachers in shaping the religious character of students in the challenges of the 21st century at MAN 2 Polewali, Matakali District, Polewali Mandar Regency? (2) What are the supporting and inhibiting factors for moral belief teachers in shaping the religious character of students in the challenges of the 21st century at MAN 2 Polewali, Matakali District, Polewali Mandar Regency? This type of research is called qualitative research. Data collection was carried out by conducting observations, questionnaires and documentation. Analyse the data by carefully considering the data that has been collected, and then the data is concluded. Research results from the role of moral aqidah teachers in shaping the religious character of students in the challenges of the 21st century at MAN 2 Polewali, Matakali District, Polewali Mandar Regency, are to exemplify good habits, examples that are worth emulating, instilling an attitude of tolerance, joining an organisation that is in line with what is taught by madrasa. Factors that support and strengthen character education are the role of parents and the environment, the role of madrasas and organisations that students join. Factors that become obstacles to improving and developing the character of students are the differences in the character of different children and the impact of increasingly sophisticated and rapidly developing conditions or circumstances, increasing modern lifestyles, morals, culture and personality

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A. INTRODUCTION

Character education is defined as value education, ethics education, and moral education that must develop students' ability to make good and bad decisions and realise the whole good in everyday life as a noble educational ideal. Thus, character education is implemented by the national education system.

Character education, civic education, and ethics education are increasingly emphasised. Similarly, religious education is related to development. These subjects are replaced with subjects associated with developing science and technology knowledge and skills to create intelligent and skilled human resources with strong hard skills. However, the relationship between learning and character education aims to improve soft skills still lacking, such as honesty, friendship, discipline, politeness, hard work, humanism, egalitarianism, and others.

As mentioned earlier, the character is synonymous with morals. From the Islamic perspective, noble morals result from practising sharia (worship and muamalah) based on a solid foundation of "Aqidah". Likened to a building, morals and character will only be perfect if the foundation and structure are strong.

The content of character education is outlined in Law Number 20 of 2003 concerning the National Education System. Several basic characteristics need to be emphasised in the souls of Indonesian children. Presidential Decree Number 87 of 2017 concerning Strengthening Character Education (2017) (hereinafter referred to as PPK) was issued by the Ministry of Education and Culture to identify five main traits that must be prioritised: Nationalism, Religion, Independence, Integrity, and Gotong-Royong Values.

The 21st century is marked by many epithets, including change, globalisation, global free markets, computers, information technology, electronic technology, digital, and marketing. The 21st century is marked by a century of knowledge, easy information access, and increasingly sophisticated technology. The modern age is characterised by an increasingly interconnected and synergistic world of expertise. In the context of information and communication technology use in education, it is evident that time and space limitations are essential factors that determine how quickly and successfully human knowledge develops. When discussing contemporary issues, Ma'arif brought up the year 21. Therefore, if we look back to the last 300 years, through the Renaissance (16th century), Enlightenment (18th century), Industrial Revolution, Industrial Age, and modern technology, we will see the changes that have occurred. Knowledge and technology are almost at their peak. No one can deny this. But in terms of human morality, it is said that there is no such thing as progress. Human morality is declining. Given contemporary knowledge and technology, consumerism and materialism are increasingly prevalent in modern society. Even though advances in information and communication technology in the twenty-first century have improved the quality of life of people worldwide, we must admit that we should not be careless with our future because we will always be the future of humanity and society. Thus, developing and applying character-based education in everyday life is very important.

The role of the teacher

The teacher is the primary educator and guide for students in the madrasah. A teacher has excellent perseverance and determination to teach and guide his learners. The teacher must set a good example so that all students can emulate him and become valuable members of society. A teacher is expected to be an excellent example so his students can imitate him, even though humans are not free from mistakes. In teaching and training students, teachers should have a unique way so that students can understand and follow it. But nowadays, teachers also need to know about technology so that students are not discouraged. Teachers must instil in students a sense of amazement and confidence in their ability to learn, both in online and offline learning environments.

Teachers are members of the educational team who work tirelessly to develop, maintain, and implement the curriculum so that learning can run smoothly and achieve the intended goals. The teacher's primary role is to fulfil the duties of a professional teacher and, at most, as a curriculum developer. This is where the role of the teacher is vital. Therefore, it is not an exaggeration to say that the success or failure of the educational process depends on the role of the teacher. Although the role of the teacher is vital, it needs to be realised that the teacher is not the only party that determines the success or failure of learning. Various interrelated factors influence the success or failure of learning. Professional teachers prioritise teaching, learning, example, enforcement, assessment, and assessment of students in early childhood education, including formal, primary, and additional education. However, if learning and teaching are interrelated, then the role of the teacher can be described as a standard activity carried out by students when learning and teaching to achieve the goals set.

An important lesson delivered by teachers is dominance in the learning process. This relates to the teaching methods of teachers who actively participate in teaching materials and provide examples to all students. Learning strategy is how a teacher determines the most essential learning tasks to perform to achieve the desired learning outcomes. The teacher's only job is to facilitate learning. It is necessary to outline the steps that need to be taken to achieve the predetermined goals.

As a teacher who acts as an impartial facilitator and is skilled in guiding, monitoring, and coordinating the learning process, teaching and training learners to be adaptive and contribute to their learning is difficult. Awareness, patience, motivation, tenacity, courage, and consistency are needed. This process cannot be done by one teacher alone. Instead, collaboration between teachers, students, parents, teachers' families, madrasah (educators and education staff), the general public, and the media is needed to achieve educational goals.

Akidah akhlak

The teaching of the Islamic creed includes believing in Allah, believing in Angels, believing in Allah's Messenger, believing in the Book of Allah, believing in the Last Day (Day of Judgment), and believing in Qadha and Qadar Allah to have a strong sense of responsibility. This is related to the understanding of faith conveyed by Abdullah al-Hamid al-Atzari, who stated that faith is a gentle and intense devotion to Allah and His Prophet.

Morals, as described by Ibn Miskawaih, is an effort to reach a level of consciousness that can spontaneously trigger the emergence of good morals in a person. According to Miskawaih, morality is a concept that must be understood in the

context of human nature. It consists of three essential elements: al-Ifat (self-control/self-rejection), al-Shajaat (behaviour), al-Hikmat (behaviour management), and al-Adalat (behaviour regulation). Therefore, the lessons taught by Miskawaih can be interpreted as moral lessons in the learning process that focus on human limitations and are an effort to instil commendable morals in students.

The purpose of the national education system is to formulate moral creed education. This encourages the growth of Islam by educating and developing the minds of students and their understanding of Islam, awareness, practice, familiarity, and belief, thus making Muslims increasingly embrace Islam. Faith and holiness never stop growing. As a symbol of Islamic teachings and principles, it respects the virtuous Indonesian people. It upholds the standard of daily life, both in private and public life and shows piety to Allah Almighty.

On the contrary, all forms of education, whether organised by the Ministry of Education and Culture or the Ministry of Religious Affairs, should have the same goals and functions as those contained in the national education program. Education helps develop skills, shape the character and civilisation of a dignified nation, and improve people's lives. The goal is to strengthen faith and confidence in God Almighty and develop noble morals. It should also improve the ability of learners to become knowledgeable, competent, creative, independent, democratic, and selfless citizens.

Therefore, the integration of character education, in which teachers teach moral principles as an essential component of learning objectives, is implemented. Thus, in addition to achieving the goals of national education, national education also contributes to the development of humans into virtuous people, upholding God Almighty and having a holy heart. Therefore, teachers need to improve the learning objectives incorporated into character education. Finally, the moral wisdom taught during the learning process is intended to help students become religious in the sense of being committed to Allah Almighty. This is what is referred to as the milestone goal of Islamic education. That is the pure realisation of human life and the effort to achieve the pleasure of Allah through science and charity.

Religious

Religion is based on faith and purity, which initiates common teaching, demonstrates tolerance for the religious practices of others, and reconciles religious practices with secular life. Regulate religious values in good in developing and training children to always be virtuous. This is one way to create a spiritual character. To the objectives of the overseas child education program, a child must be able to do household chores, explain and understand the teachings of his parents, and engage in peer pressure. The religious texts discussed here focus on Islamic principles. Islamic education mentioned above emphasises the values of faith (honesty), worship (responsibility), and karakul karimah (shaleh acts), which are implemented through the use of good language and moral principles, such as empathy, honesty, integrity, independence and confidence. , loyalty, respect, resourcefulness, responsibility, and tolerance.

Character Education

All activities carried out by a teacher that has the potential to influence the character of students are called character education. This coaching helps students

become strong. Character education instils good habits so that students become aware of what is right and wrong and can make the right decisions. In the essential madrasah period, the methods used by teachers to develop character include punishment, direction, example, habituation, and reinforcement.

The characteristics manifested in education include religion, discipline, honesty, hard work, a sense of responsibility, love for the country, care for the surrounding environment, and a solid social spirit. The existence of a nation is greatly influenced by its character. Therefore, becoming a nation with good morals is the dream of all humanity. The Indonesian nation, as referred to, wants to be a nation that speaks the truth. This desire was expressed by the central government in Article 2 of the 1945 Constitution with a firm statement, "delivering the Indonesian people to the gate of independence of an independent, united, sovereign, just and prosperous Indonesian state". The nation's warriors understand that the Indonesian nation can only be seen and respected by other nations by becoming an independent, united, sovereign, just, and prosperous nation. Education is also a means for the nation's people to work together to build an Indonesian nation dignified and respected by other nations.

Education is also a means to help the general public prepare the next generation of parents and children to achieve a better quality of life. This is shown by the religious figures and characters embraced by the community and the nation. In teaching national and customary values, teachers actively strive to improve students' self-esteem, carry out the process of internalisation, and make teaching values a guide in society. They also seek to strengthen the moral way of life of the nation's people. Character education is an understanding of education that has long been ingrained in the Indonesian nation. Therefore, character education combines traditional teaching methods with elements of cognitive learning, attitudes, and actions according to the nation's culture. It is beneficial for our personal growth.

Education Challenges of the 21st Century

21st-century learning requires a solid foundation or skills in technology, media, and information, as well as life and career skills. The Ministry of Education and Culture (2013) proposes a 21st-century learning paradigm, which emphasises the ability of learners to learn from multiple sources, think critically, identify problems, and work together to solve problems. To succeed in 21st-century education, every individual must possess critical thinking skills, digital literacy, information literacy, an understanding of media literacy, and proficiency in information and communication technology.

The challenge of education in the era of Industrial Revolution 4.0 is that teachers must be able to transform their students' practical knowledge into creative thinking. Education must adapt to changes that occur and produce learning with the correct response. On the other hand, educational technology in the digital age refers to educational practices that enable learners to acquire and apply technological and intellectual knowledge in various learning areas across different life sources. The technology that needs to be developed and used is suitable for the general public and the environment.

The challenge for educators in the digital age is that today's learners are no longer compatible with the 20th-century education system due to technological

advancements. Many teachers still use products from the 1980s, while students use more contemporary products. As a result, there are often misunderstandings between teachers and learners and differences of opinion between the two. Only fluctuating sources can provide knowledge from a teacher. In the digital age, learners quickly access information from various sources. Teachers love simplicity, logic and linearity. On the other hand, students in the digital age want easy access to connected multimedia information. Teachers want their students to work independently, but in the digital age, they are more likely to interact with many people in a shared learning environment. In addition, digital prefer learning materials that are current and interesting, while teachers want to maintain curriculum consistency and uphold standards. In the digital age, learners are more comfortable with layouts, screens, and devices than with pen and paper.

The increasing advancement of information and communication technology and increasingly sophisticated technology has created opportunities for social interaction, such as excessive interaction and deviant behaviour. The digital age has many benefits, but there are also disadvantages. Fears such as pornography, bullying, and fear of the outside world are becoming more common and negatively impacting children. If a child does not have good character, they may become a victim of it. In carrying out tasks, teachers pay great attention to students' needs and details. This is a severe challenge for educators in the Industrial Era 4.0. Therefore, teachers must utilise their students' resources to foster creativity.

Teachers should be able to guide students in the classroom by developing their skills and continuously adapting them to changing times. In addition, teachers should be able to use and share examples of real-world situations from learners' daily lives and relate them to the topic at hand. If the teacher only presents the material in one direction and does not help make students bored. Teachers must increase students' creativity in constructing their knowledge, including creating an environment where students can learn independently and actively from various learning sources, thereby increasing their retention ability throughout learning. The Industrial Revolution 4.0, driven by rapid technological advances, will bring significant changes to the Indonesian education system. The education system negatively impacts the role of teachers as educators. A high level of teacher competence is required to prepare learners to face the challenges of Industry 4.0.

B. METHOD

In this study, researchers are a type of qualitative research. Qualitative research is research based on the philosophy of post-positivism. It is designed to study the state of natural objects and problems that are happening (as opposed to the issues that can be experimented. Triangulation of data collection techniques is primary or qualitative; qualitative research results produce data in words, observational or verbal, emphasising data collection techniques, namely observation, in-depth interviews, and documentation. The approach used in this study is descriptive. The descriptive approach is a research approach that describes symptoms and phenomena, events and events that are happening, and this approach can be used to adjust to situations and circumstances.

Researchers use a case study research design. A case study is a method intended to investigate the subject's current state and its interaction with the environment through an object.

C. RESULT AND DISCUSSION

The role of moral creed teachers in shaping the religious character of students in the challenges of the 21st century in MAN 2 Polewali, Matakali District, Polewali Mandar Regency

Character education is a necessity to face the challenges of character shifts. Currently, madrasahs must develop the process of character education both in activities in the madrasah and the family environment. Religious character values are addressed through religious behaviour, including tolerance, respect for each other and love for the environment. Based on the results of interviews with the MAN 2 Polewali madrasah conducted by researchers. Researchers get some information that researchers do, among others;

The first speaker was the teacher of Akidah Akhlak MAN 2 Polewali. "As autonomy to develop religious curricula, because the subject of morality is Islamic education at the institutional level. One of the main benefits of dividing Islamic religious education subjects into four subjects is the moral creed subject. The moral creed lesson itself, in the role of the moral creed teacher, we have to know the character of each student. It is already an obligation as a teacher always to guide students, so as a teacher, we must be able to read what the character of each of these students is because, as a teacher, we should give complete guidance to students that we must improve the character of students as with This madrasah is a madrasah, this is where the role of the moral creed teacher is to foster the character of students, both knowledge, behind the knowledge such as intelligent, thoughtful, diligent and others and what is the use behind it all if our character is not good as students, now as a teacher of moral creed, it is his role always to set a good example to students or nurture students, starting from how he is his character with the teacher with his peers. Now, this is where the behaviour of our students is improved as the MAN 2 Polewali madrasah is a madrasah, so the characteristic of this madrasah is the character of students; this is where the role of the moral creed teacher is to nurture his students continuously. Character education is essential for our contribution because, in the current era, the progress of science and technology is very influential on students' progress; if it is not balanced with character education, the generation of students or students will experience moral degradation. Therefore, character education itself is essential for students. In the role of the moral creed, the teacher already has a structure and instructions on how character education itself, especially in the classroom outside the classroom, the character or attitude of our students must be adequately considered. The first is that honesty needs to be emphasised in our students,

the habit of doing positive and good things and other characters obeying worship, tolerance, and others. That character is highly emphasised in the MAN 2 Polewali madrasah; the role of the teacher returns to the teacher of the moral creed itself, where we, as educators, must be able to set a good example. It starts with small things, for example, saying Excuse me in front of people older than us, because that way, students who see their educators/teachers doing this gradually students themselves will follow the habit. In addition, if students violate the rules, they are immediately reprimanded by reprimanding them under conditions because there are reprimands that other students directly take, and there are also not.

As for the researchers' interviews with several learners: "The character education I know is to be kind, good-minded, and well-behaved, so that if we have the character, it is perfect for ourselves, to be exemplary individuals for other friends and ourselves. The teacher also always gave us praise and encouragement."

"We as learners follow more what we see and hear. We apply habits that are directly exemplified by the teacher to us and are again given an understanding, and then the habit is done well. And some things are not in line with what we learn or see in our madrasa environment that maybe they and I get from electronic media without the supervision of teachers and parents."

"The strategies usually given to us are in the form of how to relate to our fellow friends and our teachers, a polite way of speaking, although some friends do not give good qualities to other friends, not an obstacle for us to do good. It is not only teachers of moral creed who exemplify good attitudes, but all teachers are also like that. Likewise, with the organisations we participate in, such as the management of the Student Council, PMR and Scouts, we are taught to continue to work well together, help each other, and help teachers in the madrasa we are all taught."

Based on the results of interviews with the informants above, it is necessary to note the role of moral belief teachers in the formation of students' religious character in the context of 21st-century tasks in MAN 2 Polewali, Matakali District, Polewali Mandar Regency is to provide good habits and that should be exemplified not only by teachers of moral creed themselves but all educators. It is instilling an attitude of tolerance and mutual respect for others. The other is through several extra and intra-madrasah organisations themselves, which are in line with the role of moral creed teachers in shaping the religious character of character students, be it student council extracurriculars, PMR Scouts or organisations outside the madrasah such as REMAS and educational organisations that are oriented towards developing the character of students.

Supporting and Inhibiting Factors for the Role of Akidah Akhlak Teachers in Shaping the Religious Character of Students in the Challenges of the 21st Century at MAN 2 Polewali

With the rapid development of education and technology, a lack of understanding of character education has become an obstacle to its development. For this reason, for change to always run well in MAN 2 Polewali, of course, we must understand and recognise specific factors that make an obstacle and support strengthening character education in the madrasah.

The factors that influence and shape the religious characteristics of students in MAN 2 Polewali are as follows, as explained by the Akidah akhlak teacher. "Every effort we make must have inhibiting factors and supporting factors. A rather prominent inhibiting factor that we have experienced so far is the distance from our homes to the madrasah and the distance of the student's homes, so we cannot be full in the madrasah to see our students how their attitudes, daily lives, the nature that is usually done whether it is good or not. For example, later, there will be a schedule or face-to-face learning that students like to be new to the madrasah; other obstacles are also common; the psychology of students is also different; some are reprimanded a little bit has been taken to heart, and there are also immediately accept and understand that such a character is not good and we also as teachers must know the family background, the environment of the learners we educate. And in this century or era that is already very sophisticated, we can learn just by watching them play geded or on the internet whether it is used for good things or vice versa. This also greatly affects students' character in family education, formal education, and the community or the environment. Many learners now prefer to enter the virtual world. But it does not rule out the possibility that there will also be a good character that will be formed for the students themselves. However, this is inseparable from supervision from parents or family. The supporting factor is that all madrasah teachers, especially in MAN 2 polewali, are very enthusiastic about supervising and seeing how students in madrasahs keep their moral attitudes by what is expected by the madrasah, namely changes in the character of students better. Also, the environment in the family is quite large in changing the character of his children; what is obtained at home can also be applied in madrasahs and vice versa. Over time, when students have adapted to their environment, both in madrasahs and at home, they will certainly understand and be able to sort out that this kind of character is not good for our character development so that it is no longer just teachers who reprimand or parents but directly to their friends who reprimand that it is not good for the development of character education in us. In every effort, we certainly hope for the results; we always hope how to make students of their character by what we expect if, in the end, there will be things that are satisfactory or less good that are beyond our authority and ability, but, in every effort at least there are good results even though they are not satisfactory. In

Curriculum 13, character education is also emphasised; attitude knowledge is inseparable. As for students who are not good in attitude or cognition, for example, they are smart, but it may be that they do not move up the class because they affect the value of their knowledge and skills, as well as the independent curriculum, are also inseparable and must still be strengthened character education. Seeing the current conditions that are very rapidly developing, ranging from education to technology, a small example affects students' character because they often use mobile phones or cell phones. Almost 24 hours children are now very addicted to gadgets, not to mention to violent websites of various games and others”.

To support the above statements, researchers also interviewed students at MAN 2 Polewali, which are as follows: "The supporting factors for maintaining good character are usually from our environment, how do we blend in the madrasah and outside the madrasah, and also the students are very enthusiastic about teachers who firmly listen when reprimanded and pay attention when the teaching and learning process in class also returns to ourselves, whether we like it or not with the treatment we receive." "Some teachers still recognise some of the characters of their students by paying attention to their daily lives and trying not to be rude in both words and deeds. Friends are also usually very influenced by the preferred subjects and the teacher's methods in teaching.”

Based on the results of the interview above, the supporting factors in building the religious character of MAN 2 Polewali students are the role of parents, the environment, and the role of madrasah. The inhibiting factors in building the religious character of MAN 2 Polewali students are the different characters of students and very sophisticated and modern conditions or circumstances.

D. CONCLUSION

Teachers' role in developing students' religious character is to model good habits and examples that should be exemplified to respect each other, instil an attitude of tolerance, and follow organisations that are in harmony with those taught by madrasahs. Therefore, it needs time to develop and habituate consistently and continuously in the long run. Factors that support character building are the role of parents and the environment, the role of madrasah and the organisation that students follow. Exemplary positive parental behaviour towards children is constructive in the formation and strengthening of the character of students as expected by the madrasah. Therefore, madrasah must be able to utilise and collaborate well because the significant role of parents brings changes in fostering students' character. Other factors are also found in the environment of students; community involvement outside the supervision of teachers and parents is very influential on students and requires cooperation so that it can deepen and expand students' character development. Furthermore, the factors that inhibit the strengthening and development of a student's character are found in the differences in the character of

different children, the impact of very sophisticated and rapidly developing conditions, and the increase in modern lifestyles, morals, culture, and personality.

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