

TEACHER'S STRATEGY IN DEVELOPING QUALITY OF LEARNING TO FORM AKHLAKUL KARIMAH IN LIMITED FACE-TO-FACE LEARNING AT JUNIOR HIGH SCHOOL IN CILACAP REGENCY INDONESIA

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Abstract

The aims to studies are understand and analyze the strategies of Islamic education teachers in improving the quality of learning in forming akhlakul karimah in the midst of limited face-to-face learning at state junior high school 1 Kawunganten and what are the supporting and inhibiting factors faced by Islamic education teachers in this regard. This type of research is field research using a qualitative approach that is presented in a descriptive form. Data collection was carried out by observation, interview, and documentation techniques. Meanwhile, the data analysis techniques used are data reduction, data presentation, and drawing conclusions. The results of this study found that the strategies of Islamic education teachers in improving the quality of learning in developing akhlakul karimah in the midst of limited face-to-face learning is to use a blended learning model, combine several elective learning methods, reactivate religious habituations such as habituation of reading the Qur'an, habituation of religious literacy, habituation of congregational prayers, and supervising behavior through attitude journals. Islamic education teachers in developing quality of learning to form akhlakul karimah include complete, comfortable and adequate school facilities and infrastructure. The existence of supporting facilities such as the availability of the internet and internal factors from Islamic education teachers who upgrade themselves as educators through trainings. Meanwhile, the inhibiting factors are the decrease in students' interest in learning, the lack of religious education provisions owned by students, and the limited time that parents have in supervising the behavior of students at home.

Keywords: Teacher Strategy, Quality of Learning, Akhlakul Karimah, Face to Face Learning

A. INTRODUCTION

Education is an important foundation in shaping character and building human personality. This shows that every human being has the right to education and is expected to develop in it. All countries in the world, both developed countries, developing countries and underdeveloped countries, need a good education because education is a measure of the welfare of society and the progress of the nation. (Sujatmoko, 2020).

The existence of the importance of education has been recognized and has legality as stated in Article 31 of the 1945 Constitution which states that every citizen has the right to education. The government must participate in organizing a national education system that is in accordance with national education goals. The aim of national education is to educate the nation and develop human resources in Indonesia as a whole, namely people who believe and fear God Almighty, have noble character, are skilled. and knowledgeable, physically and spiritually healthy, independent personality and have a sense of responsibility towards society and the

nation. (Hidayat, and Abdullah, 2019). These educational goals can be achieved by all education providers in Indonesia either through formal, non-formal or informal education channels. The rapid advancement of knowledge in various fields requires us to become human beings who are intelligent and skilled but can be balanced with a character that is faithful and pious. Growing a person of faith and piety is considered important so that humans can stay awake and always adhere to the instructions of Allah, carry out His commands and stay away from His prohibitions. Because if it is not balanced with a person of faith and piety, we will be carried away by the negative effects of globalization and modernization, the impact of which will make us individualistic individuals. So that with education it is hoped that the community will know a lot about how to behave properly towards others and towards their creators.

According to Law Number 20 of 2003 concerning the National Education System the notion of education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills. needed by himself, society, nation and state. In an effort to form a character with noble character, the school as a formal institution is one of the resources that plays a very important role in formulating indicators for the realization of students who have good morals. As we know, in today's era of digitalization there are more and more moral declines which are of increasing concern. This is due to the increasingly rapid flow of information from digital media that has entered and is easily spread without any selection. In addition, religious education also has an important role in forming good morals in human life. Because by holding fast to religion, a person can have the motivation to live to develop and control himself according to the commands of God Almighty (Mumtahanah, and Wahid, 2021).

Until now, the world is still wary of the emergence of a virus outbreak in 2019, namely the Coronavirus or Covid-19, including Indonesia, which was also exposed to the virus. Coronavirus or Covid-19 is part of a virus that can infect the respiratory tract and is transmitted through the mouth and nose secretions of an infected person. The emergence of the Covid-19 virus outbreak forced people to keep their distance from each other so that activities in all fields had to stop because of it. The Covid-19 virus has also had an impact on education so that the Minister of Education and Culture of the Republic of Indonesia on March 24 2020 issued a circular letter containing the learning process carried out at each other's homes through distance/online learning to contain the spread of the virus (Syah, 2020).

In addition to the role of the teacher as an educator and teacher, another task of the teacher is to guide and guide students in direct monitoring so that the teacher knows the progress and achievements of students (Syarifuddin, 2015). In the midst of the current pandemic conditions, it is necessary to have learning methods that are appropriate and able to assist teachers in supervision and coaching. The appropriate method to use during a pandemic is the Distance Learning /online method for Restrictions on the movement of community activities (PPKM) level 4 areas and Limited Face-to-Face Learning with the condition that the number of students is 50% of the classroom capacity for the attainment of dose 2 vaccination for a minimum of 50 education staff % and at least 40% of the population's dose of 2 vaccinations. However, in the

online learning method, not a few teachers admit that maximum results have not been achieved in this method because in guiding and fostering students related to behavior it will be better if fostered directly. (Mustofa, and Agustin, 2021).

Based on the results of a survey conducted by the Institute for Demographic and Poverty Studies (IDEAS) it was revealed that there was a significant decline in the quality of education during the implementation of Distance Learning (PJJ). Surfey surveyed 98 school principals, 515 teachers and 826 students from 114 education units from elementary to junior high school levels in 9 scattered provinces. Surfey's results show that student learning outcomes have dropped dramatically during the pandemic. In line with that, 51.4% of students stated that their learning achievement during the pandemic decreased in several subjects, in fact 11.8% stated that their learning achievement decreased in all subjects. In the perception of students, it is also stated that Limited face to face learning is much more fun than distance learning (Lestari, 2020). In other words, the quality of learning in distance learning methods is very worrying. Those who are weak in terms of learning are increasingly left behind and those who are lacking in material terms are unable to keep up with the technology used to support learning activities.

In the province of Central Java as of August 30 2021, schools have been allowed to carry out Limited Face-to-Face Learning activities for a number of areas that are now starting to enter Restrictions on the movement of community activities (PPKM) levels 1,2 and 3 while areas that are still at Restrictions on the movement of community activities (PPKM) level 4 are still implementing Distance Learning (PJJ). Before implementing Limited face to face learning, schools must conduct a 2-week trial. If the trial goes well, the school can implement Limited face to face learning. The Central Java Provincial Education Office limits student attendance to 30% of all students. This 30% maximum provision is under the direction of the Ministry of Home Affairs which states that the maximum student attendance capacity is 50%. This aims to generate a sense of caution and is carried out according to health protocols.

State junior high school 1 Kawunganten is one of the superior educational units, located in Cilacap Regency, Central Java and is now implementing the Limited Face-to-Face Learning method. While implementing the Distance Learning method, activities of a religious nature are not carried out as usual. Guidance and implementation of akhlakul karimah activities cannot be developed with knowledge and insight from the direction and guidance of teachers in schools, especially teachers of Islamic Religious Education so that the quality of education, especially moral education, decreases drastically. As stated by one of the islamic education teachers at State junior high school 1 Kawunganten, namely Umi Sa'idah, in an interview she explained that as an educator she really felt the decline in the quality of learning during the pandemic. The distance/online learning system has a significant impact both from the learning process which is hampered to the guidance and supervision of teachers towards educators who are hampered due to limited meetings that require remote or online. According to Mrs. Umi Sa'idah, only 30% of students can follow the lesson well during the learning process. From the results of interviews, according to him, 90% of students could not read the Qur'an properly. Even 5% of them are hijaiyah illiterate. The Limited Face-to-Face Learning method that is currently being implemented is a good opportunity for teachers, especially Islamic Religious

Education teachers, to find the right strategy in improving the quality of education which has an impact on moral decline which has been lagging behind so far.

Based on the description above, the researcher is then interested in further examining the strategies and innovations carried out by Islamic Religious Education teachers in catching up on the quality of education to form the akhlakul karimah of students in Limited Face-to-Face Learning (PTM) opportunities which have started to take effect. . What are the difficulties for Islamic Religious Education teachers in catching up on the quality of education so as to provide good feedback, especially in the formation of akhlakul karimah by Islamic Religious Education teachers.

B. LITERATURE REVIEW

1) Islamic education Teacher Strategy

Strategy is a way or method. According to him, in general, strategy has an understanding, namely an outline of a course or concept which is then used as a guide for action in an effort to achieve the goals set in that outline (Bahri, and Zain, 2002). Islamic education teachers are professional educators who have the task of providing an understanding of Islamic religious material to their students and the community. Islamic education teachers have several roles, namely the role of educators in schools, and the role of providing religious understanding that is in accordance with the Qur'an and hadith appropriately so that it reflects the behavior of students who have good morals in everyday life (Muchith, 2016). From this definition, it can be concluded that the Islamic education teacher's strategy is a guideline/plan regarding a series of activities designed to achieve goals for students in providing religious understanding in accordance with the Qur'an and hadith and is reflected in their behavior with good morals in everyday life...

2) Quality of Learning

In the Big Indonesian Dictionary, the term quality comes from English (Quality) which is equivalent to the word "quality" in Indonesian which means a measure of good or bad, level, grade or degree of intelligence, intelligence and so on. Meanwhile, the notion of learning is assistance provided by educators/teachers in the continuity of the learning process, acquiring knowledge, mastering skills and character, as well as forming attitudes and beliefs to students (Djamaludin, and Wardana, 2019). The quality of learning can also be interpreted as the level of achievement of learning objectives. Anik Ghufro stated "Characteristics of quality learning based on the meaning of quality of learning that emphasizes the external aspect". This shows that the characteristics of quality learning are based on the quality of learning which emphasizes aspects including achieving goals, learning productivity, effectiveness, attractiveness and so on (Ghufro, 2017). Achievement of the intended goals is in the form of increasing knowledge and skills as well as developing the attitudes of students through the learning process. From these several definitions, it can be concluded that the quality of learning (Quality of Learning) is the level of effectiveness of the learning process carried out in achieving the goals that have been targeted by the school concerned. So the quality of the

learning process can be seen from how the process takes place. If the learning process runs effectively, then the expected teaching and learning situation, namely a conducive and communicative atmosphere will be created and the learning objectives will be carried out properly as expected.

3) Akhlakul Karimah

Akhlakul karimah is good behavior that is born based on commendable qualities and is a sign of the perfection of one's faith in God (Abdullah, 2007). Quoting the opinion of Hasan bin Ali al-Hijazy, explained that akhlakul karimah is showing radiant faces, practicing good deeds and refraining from bad deeds (Afandi, 2012). According to Hendi Sugianto and Mawardi Djamaludin, by instilling religious belief means representing moral values to God, instilling good social ethics as a form of representation of the morals of fellow human beings and instilling a good attitude towards the environment as a representation of one's morals towards their environment (Sugianto, & Mawardi, 2021). So it can be concluded that akhlakul karimah is the nature or behavior of a human being who is commendable for the proof of his faith in Allah SWT which is shown in everyday life such as spending wealth in the way of Allah, serving parents and respecting others.

4) Limited Face-to-Face Learning

The definition of limited face-to-face learning according to the Ministry of Education, Culture, Research and Technology (Kemendikbudristek, 2021) is that teaching and learning activities are carried out face-to-face between students and teachers in a limited manner by implementing strict health protocols. So that it can be concluded, in this face-to-face learning model it is carried out in a limited manner per class with a capacity determined according to the PPKM level that applies in the region.

C. METHOD

The type of research used in this research is field research, namely by studying intensively related to the background of conditions and interactions of a social, individual, group, institution or community. (Umani, et al, 2006). While the research paradigm chosen is descriptive qualitative, namely a research paradigm that aims to produce descriptive data in the form of written or spoken words from people and behaviors that can be or are being observed. (Moleong, 2012). Data collection was carried out by observation, interview and documentation techniques. While the data analysis technique used is data reduction, data presentation, and drawing conclusions. The research location is located at State junior high school 1 Kawunganten which is located at Jalan Raya Bojong, Kawunganten District.

This research was conducted by going directly to the field, researching the strategies of PAI teachers in their efforts to develop quality of learning to form akhlakul karimah in the midst of Limited at State junior high school 1 Kawunganten.

D. RESULTS AND DISCUSSION

The Covid-19 pandemic has had quite a big impact on the world of education. One of the impacts is the change in the education system, which originally taught face-to-face, must be temporarily changed to distance learning. This has been going on since the initial entry of the Covid-19 virus into Indonesia in March 2020.

As time went on, with the spread of the Covid-19 virus which was under control in Central Java Province as of August 30, 2021, it allowed schools to carry out Limited Face-to-Face Learning (PTM) activities for a number of areas that were starting to enter Levels 1, 2 and 3. There was an update Government regulations regarding the learning system during the Covid-19 pandemic, which were originally carried out remotely or online, have allowed face-to-face learning again, although limited, to be a breath of fresh air for educators because during distance learning, the quality of education has significantly decreased.

According to the results of a survey conducted by the Institute for Demographic and Poverty Studies (IDEAS) it shows that student learning achievements have dropped dramatically during the pandemic. Student perceptions also state that PTM Limited is more fun than distance learning. The impact felt by PAI teachers is no exception, with distance learning making PAI teachers also face a declining attitude or behavior of students while studying at home (Yesi Gusmita & Rahmi Wiza, 2021). During distance learning, PAI teachers cannot apply religious habits optimally in an effort to shape students' morals. With the change in the learning system and its impact on the quality of learning and the decline in student morality, of course the teacher must have strategies or innovations to improve the quality of learning in shaping student morality in limited PTM.

Based on the results of research conducted using data collection techniques including observation, interviews, and documentation. Researchers can present data in the form of descriptive text which describes the PAI Teacher's Strategy for the Development of Quality of Learning in Forming Karimah Akhlakul in the Middle of Limited PTM at State junior high school 1 Kawunganten. Presentation of this data aims to answer questions researchers conducted while in the field. The following is the PAI Teacher's Strategy for the Development of Quality of Learning in Forming Karimah Akhlakul in the Middle of Limited PTM at State Junior High School 1 Kawunganten including:

1) Using the Blended Learning Model

Blended learning is a combination of two learning models, namely face-to-face learning and online learning. Based on several studies, it is stated that blended learning has a more effective impact than online learning or face-to-face learning only in terms of student learning outcomes. Blended learning can be applied using combinations such as 50/50 which means 50% online learning and 50% face-to-face learning, or 75/25 which means 75% online learning and 25% face-to-face learning, and 25/75 which means 25% learning online and 75% face-to-face learning (Walib Abdullah, 2018).

Based on the results of the study, PAI teachers at State Junior High School 1 Kawunganten used the 25/75 blended learning model in learning in the midst of limited PTM. This was done in order to get around the limited time and number of students allowed to attend face-to-face meetings. In an interview with the PAI teacher at State Junior High School 1 Kawunganten, he said that apart from face-to-face learning in class, teachers also use media platforms such as WhatsApp, telegram, and Google forms. The media is used to carry out online learning to complement material that has not been fully conveyed when face-to-face learning is limited. The media platform is also used by the teacher in carrying out assessment activities such as daily tests through the Google form.

When using the blended learning model in online learning, one of the PAI teacher's strategies in an effort to form the akhlakul karimah of students is to send learning videos in the form of videos about the history or stories of Islamic figures. For example, regarding the material on khulafaur Rasyidin, the PAI teacher sent a video about the story of Abu Bakar Ash-shiddiq which the teacher shared via the WhatsApp Group or Classroom. After students observe the video story that the teacher sent, the teacher will direct students to discuss the history of the caliph and what lessons can be learned and what things can be emulated and emulated from the story of the caliph Abu Bakar Ash-Shiddiq. In addition, PAI teachers can also continue supervision to students at home. PAI teachers carry out periodic supervision of online learning by asking whether students at home also carry out the habits that have been carried out at school. The results of this supervision are made by the PAI teacher as one of the notes that will be included in the action journal by the PAI teacher.

2) Combining Several Learning Methods

In an effort to improve the quality of learning in the midst of limited PTM, PAI teachers at State Junior High School 1 Kawunganten carried out various strategies, one of which was to combine the learning methods used. In addition to using blended learning in the learning model, at the learning implementation stage when face-to-face learning the teacher must plan what learning methods will be used.

The learning method is a method used by educators to convey learning in the form of both theory and practice to students in order to achieve learning goals. Appropriateness in choosing a method is very influential for the creation of a conducive and enjoyable learning situation so that learning activities can take place effectively and efficiently. (Milan Rianto, 2006). By choosing the right method so that learning activities take place effectively and efficiently, the quality of learning or the quality of learning will also increase.

Based on the results of interviews with PAI teachers at State Junior High School 1 Kawunganten, the strategy they use is to combine several selected methods that have been adapted to the situations and conditions and characteristics of students. The learning methods they use are lecture methods, discussion and question and answer methods, and project-based assignment methods. . In the interview, the PAI teacher at State Junior High School 1 Kawunganten said that the choice of the lecture method was due to the fact that students still needed an explanation from the teacher as an initial introduction to the knowledge they would

receive. In this lecture method, besides the teacher explaining the subject matter, the teacher gives advice and tells inspirational stories in the hope that students can take lessons from the advice and inspirational stories. Then by using the discussion method learning activities become more lively and active, students can ask their lack of understanding of the subject matter to the teacher. Teachers can also assess the level of understanding of students by asking questions. Coupled with the project-based assignment method, the aim is for students to be able to apply the knowledge gained in a piece of work and to be able to develop students' creativity and train their ability to solve a problem.

3) Implementation of Religious Habits

Based on the results of the research, the efforts made by the PAI State Junior High School 1 Kawunganten teachers to form the akhlakul karimah students in the middle of Limited PTM are with the following strategy:

a) The habit of tadarus Al-Qur'an every Friday and Saturday

During distance learning, the habituation of reciting the Al-Qur'an which was previously carried out routinely became unable to be carried out, the teacher also had difficulties in supervising students' habituation of tadarus when at home. Based on the results of an interview with the Islamic education state junior high school 1 Kawunganten teacher, one of the efforts to form akhlakul karimah is to re-implement the routine recitation of Al-Qur'an recitation scheduled every Friday and Saturday. The implementation of tadarus Al-Qur'an guided by officers through the main microphone, and broadcast via sound in each class, then all students take part in tadarus together with the supervising teacher.

Based on the results of the research, the purpose of the habituation of Al-Qur'an tadarus is to form a behavioral change such as disciplinary behavior. Routine habituation that is carried out makes students accustomed to being good at managing time, not being noisy, his speech becomes polite, and not only makes behavioral behavior but also mental events. The formation of students as a generation who loves the Qur'an as their holy book which will become a way of life that is embedded in behavior that reflects morality in everyday life.

b) Habit of literacy of religious books

PAI teachers at State Junior High School 1 Kawunganten make maximum efforts in forming akhlakul karimah in the midst of Limited PTM. In addition to the habituation of reciting the Al-Qur'an, the literacy habit of religious books is also carried out.

Based on the results of interviews with PAI teachers at State Junior High School 1 Kawunganten, this practice is carried out at least 2 days a week. The habit of literacy in religious books includes religious books in the library, books about stories of the prophets, biographies of Islamic figures, and other religious supporting books.

Based on the results of the research, the purpose of the habituation of literacy in religious books is to create students who are diligent and can take lessons from every story they read and can emulate the morality of the prophets and Islamic figures in the books they read.

c) Congregational Dhuhur Prayer

In the effort to form akhlakul karimah, the habit of praying in congregation is very important and fundamental. As Muslims we always carry out activities that support the formation of religious character. One of them is the congregational prayer activity. Congregational prayers are performed as an act of obedience to Allah and in order to create Muslims who have a religious character (Destiara Kusuma, 2018).

Based on the results of the interview, the PAI teacher revealed that before the Covid-19 pandemic, State Junior High School 1 Kawunganten had carried out the habit of regularly praying Dhuhur prayers in congregation. But due to the pandemic, which at that time required learning to be carried out at home online, the habit of praying dhuhr in congregation was stopped. With the enactment of limited face-to-face learning, the habituation of congregational Dhuhur prayers can begin to be implemented again.

From the implementation of the Dhuhur prayer in congregation, it is hoped that the akhlakul karimah of the students formed is that each is the result of the process of carrying out the congregational prayer until the congregational prayer is over. Starting from the implementation of congregational prayers, the mosque used is cleaned by students, this shows the formation of akhlakul karimah in the form of concern for students who participate in cleaning the mosque before carrying out congregational prayers. Before praying students queue up for ablution, showing the formation of akhlakul karimah, namely discipline as evidenced when students take turns orderly for ablution, and do not take other people's rights. Furthermore, in the implementation of congregational Dhuhr prayers which are carried out in a timely manner will form a disciplinary character for students. After finishing the midday prayer in congregation, students, especially female students, tidy up the mukenah they are wearing, showing the formation of responsible students' akhlakul karimah.

Based on the results of the research described above, the religious habituations carried out by PAI teachers are expected to form the students' morals in a gradual process. After the enactment of Limited PTM, it became an opportunity for PAI teachers to be more flexible in carrying out their strategies such as reactivating these religious habits. This will have an impact on changing the behavior of students gradually towards better behavior.

d) Behavior Monitoring Through Attitude Journal

The impact of online learning that has been passed by all educational institutions in Indonesia, including State Junior High School 1 Kawunganten, has had a significant impact and influence on the character of students. Not only has an impact on the quality of learning but also on the decline in the character of students who do not reflect ethical behavior.

Based on the information the researchers obtained in an interview with the Deputy Head of Curriculum for State Junior High School 1 Kawunganten, the researchers obtained information that the school was no exception, experiencing difficulties in controlling student behavior during online learning, and it is a heavy responsibility for all teachers to restore good quality learning, intellectual quality, and character quality in students.

Based on the results of interviews with the PAI State Junior High School 1 Kawunganten teacher, the effort made by the teacher to control the spiritual attitudes of students is by assessing attitudes using an attitude journal. Student attitude journals are filled in through spiritual assessments carried out by the teacher at each meeting. Based on the results of this study, according to the researcher's opinion, the existence of an attitude journal is not only a source of assessing students' attitudes and supervision by teachers, but will also form honest morals for students to get used to answering teacher questions according to the truth. Students who are still not honest with direct monitoring by teachers and parents, gradually what was originally a compulsion will become a habit and realize that the things being monitored are mandatory..

Based on the results of the research that has been presented, researchers can conclude that the PAI teacher's strategy in improving the quality of learning to form akhlakul karimah in the middle of PTM is limited to State Junior High School 1 Kawunganten is the first PAI teacher to use the blended learning model in the learning process. Second, PAI teachers combine several selected learning methods that are adapted to pandemic conditions, the characteristics of students and the school environment. Third, PAI teachers reactivate religious habits such as the habit of reciting the Qur'an, the habit of religious literacy, and the habit of praying dhuhr in congregation. Finally, the teacher directly supervises student behavior by using an attitude journal.

E. CONCLUSION

The strategy implemented by PAI teachers at State Junior High School 1 Kawunganten in developing quality of learning to form akhlakul karimah in the midst of limited PTM is that the first PAI teacher uses a blended learning model in the learning process. Second, PAI teachers combine several selected learning methods that are adapted to pandemic conditions, the characteristics of students and the school environment. Third, PAI teachers reactivate religious habits such as the habit of reciting the Qur'an, the habit of religious literacy, and the habit of praying dhuhr in congregation. Finally, the teacher directly supervises student behavior by using an attitude journal.

In developing the quality of learning to form akhlakul karimah, students at State Junior High School 1 Kawunganten include complete, comfortable and adequate facilities and infrastructure. The school also provides supporting facilities, namely the availability of the internet. Apart from that, there are also internal factors within the PAI teachers themselves who are always upgrading themselves as educators so that they can continue to improve the quality of learning.

However, there are obstacles experienced by PAI teachers at State Junior High School 1 Kawunganten, including a decrease in students' interest in learning after getting used to being carried away by distance learning. Then the lack of provision of religious education owned by students so that it causes the delivery of material and the formation of akhlakul karimah students by PAI teachers to not go well as they should. The limited time that parents have in participating in supervising the behavior of students at home.

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