



Integration Of Character Education Values In Islamic Religious Education Learning At Madrasah Tsanawiyah Al-Fadlilyah Darussalam Ciamis

Didih Syakir Munandar^{1*}, Dodo Suhada², Uus Ruswandi³, Bambang Samsul Arifin⁴

¹(Institut Agama Islam Darussalam Ciamis, Indonesia).

²(STAI Miftahul Huda Al Azhar Banjar, Indonesia).

^{3,4}(Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia).

*Corresponding Author. E-mail: didihsyakir@iaid.ac.id

Receive: 12/08/2022

Accepted: 11/08/2022

Published: 01/10/2022

Abstrak

Pendidikan menghidupkan karakter menjadi salah satu alternatif jawaban untuk memperbaharui kegersangan output pendidikan kita. Roh Pendidikan nilai ini harus terinternalisasi dalam semua komponen pendidikan sehingga tercipta output pendidikan yang mempunyai keseimbangan kompetensi baik pada dataran kognitif, afektif dan psikomotorik. Penelitian ini dilakukan untuk mengungkap integrasi nilai karakter dalam pembelajaran PAI yang diimplementasikan di MTs Al-Fadlilyah Darussalam Ciamis. Metode yang digunakan adalah deskriptif analisis kualitatif, dengan pengumpulan data dilakukan dengan observasi yang dilengkapi dengan wawancara dan dokumentasi. Hasil penelitian menunjukkan bahwa MTs Al-Fadlilyah Darussalam Ciamis mengintegrasikan karakter (religius, jujur, mandiri, komunikatif, bertanggung jawab dan demokratis dan lain sebagainya) dalam pembelajaran PAI yang dilakukan dengan penekanan khusus pada materi, metode dan didukung oleh beberapa program madrasah. Secara umum pengintegrasian nilai karakter dalam pembelajaran PAI berjalan efektif, karena didukung dengan fasilitas yang cukup di MTs Al-Fadlilyah Darussalam Ciamis tersebut.

Kata Kunci: Konsep, Interaksi, Karakter, Pembelajaran PAI.

Abstract

Education to revive character is one of the alternative answers to renew the aridity of our educational output. This spirit of value education must be internalized in all components of education so as to create educational outputs that have a balance of competencies both on the cognitive, affective and psychomotor planes. This research was conducted to reveal student character through the integration of character values in PAI learning which was implemented at MTs Al-Fadlilyah Darussalam Ciamis. The method used is descriptive qualitative analysis, with data collection carried out by observation supplemented by interviews and documentation. The results of the study show that MTs Al-Fadlilyah Darussalam Ciamis integrates character (religious, honest, independent, communicative, responsible and democratic and etc) in PAI learning which is carried out with special emphasis on material, methods and is supported by several madrasah programs. In general, the integration of character values in PAI learning runs effectively, because it is supported by sufficient facilities at MTs Al-Fadlilyah Darussalam Ciamis.

Keywords: Concept, Integration, Character, PAI Learning

Introduction

Education not only educates its students to become intelligent human beings, but also builds their personality so that their morals are noble. At present, education is considered by many to be more focused on the role of education in educating its students, but is considered less successful in building the personality of students to have noble character. According to (Arifudin, 2022) that educational institutions with all their activities must lead to the formation of character, in addition to the formation of knowledge.

The awareness and enthusiasm for reviving the nation's character through the education route

inflamed by the government actually departs from the concern and concern of our government and society for "weaknesses in education". As a result, many students are very smart in answering questions but weak mentally and morally (Gufon, 2011). Lessons related to morals and character have been given at school, but not a few students who have won in school have failed to reach life because they do not have the qualities of honesty, trust, persistence, responsibility, toughness and ability to face challenges as well as some of the traits needed in life. real life in the family and society. According to (Ulfah, 2022) suggests that a balance is needed in the learning process in schools because the task of

education is not only to educate but also to instill character values in students.

Education to revive character is one of the alternative answers to renew the aridity of our educational output. This spirit of value education must be internalized in all educational components so as to create educational outputs that have a balance of competencies both on the cognitive, affective and psychomotor planes (Gufron, 2011). To achieve this ideal outcome, the first step taken by the government is to incorporate the value of this character education into the curriculum (all lessons in school).

Attiyah Al-Abrasy is quoted (Arifudin, 2020) saying that one of the goals of education is to form character or morals that are oriented to one's virtues. He further said that character education (morals) must be the main content in any existing learning. Existing characters must be raised and formulated in the objectives of each subject. The interests and talents of students must be seen as a whole so that they can be developed as optimally as possible, so that they can help students succeed in the future. Teaching must be directed to the development and formation of competencies which are always based on the interests and talents of students.

Madrasas, including Madrasah Tsanawiyah (MTs) as educational institutions under the Ministry of Religion, should be familiar and accustomed to implementing character education (Na'im, 2021). Subjects in madrasas have been integrated between religious studies (qur'an hadith, aqeedah morals, jurisprudence, history of Islamic culture) with general subjects. According to (Arifudin, 2021) that character education is actually an effort to instill noble values in the climate of educational institutions including madrasas, so that character which is basically identity, character that has been attached to a person should have been reflected in madrasa life.

Some of these values have been internalized in several PAI lessons in madrasas. Values such as honesty, courtesy, criticality and success are examples of characters that should have been implemented by madrasas.

The condition of madrasas following the issuance of the three-ministerial decree in 1975 (Ministers of Religion, Education and Culture, and Home Affairs) had an impact on reducing religious material to be replaced with general material so that it affected the existence of madrasas which were strong enough to go hand in hand with public schools. The efforts mentioned above resulted in the existence of madrasas getting the same recognition as schools in various aspects including the diplomas obtained by madrasah students. The alignment of

madrasas with public schools, in fact, later created problems for madrasas.

According to (Raharjo, 2009), some of the problems of madrasas include: reduced content of religious education material, resulting in siltation of religious understanding for madrasa students. It was felt that the content of the religious curriculum before the SKB was unable to produce true Muslims, especially since it was reduced. Madrasah graduates are also felt to have all-round competence. His religious knowledge is not deep while his general knowledge is also low.

Apart from the consequences of reducing religious subjects, madrasas also have problems caused by several things, namely the dualism of government policies between schools and madrasas (especially pre-reformation), weak madrasah management systems, low quality of human resources, low quantity and low quality of student row input. MTs as advanced elementary schools besides having the problems above, also have problems related to the condition of students who are just experiencing a level of development both physically and psychologically. According to (Hartinah, 2008) states that adolescence is a period of rapid growth and change that can have an impact on children, for example doubts arise, feelings of inadequacy and security, and some things allow negative behavior to arise.

The various problems above have in turn created a domino effect for MTs, one of which is the difficulty of this madrasa to maintain its existence on the side of creating a madrasah environment that always adheres to character education. Lately, traits such as discipline, honesty, responsibility and never giving up are traits that are still difficult to find in Madrasah environments where MTs are present, even though Madrasahs, especially MTs, are supposed to be a storehouse of noble qualities (Salim, 2015).

Methodology

This study seeks to analyze and describe the integration of character education values in Islamic religious education learning at Madrasah Tsanawiyah Al-Fadlilayah Darussalam Ciamis. The author uses a qualitative approach to analyze studies on the integration of character education values in learning Islamic education at Madrasah Tsanawiyah Al-Fadlilayah Darussalam Ciamis.

The method used in this study uses a descriptive method or approach, according to Zed in (Rahayu, 2020) that qualitative descriptive research can be interpreted as a series of activities related to socially analyzing events, phenomena or conditions.

This type of research is qualitative research. According to Ibnu in (Arifudin, 2018) qualitative research is a study in which the data is expressed in verbal form and analyzed without using statistical techniques. Based on some of the definitions of qualitative research above, it can be concluded that qualitative research is a study in which the data is expressed in verbal form, does not use numbers and its analysis does not use statistical techniques.

1. Research Object

In this study the research object consisted of 2 (two), namely formal objects and material objects (Arifudin, 2019). The formal object in this study is in the form of data, namely data related to a critical review of the study of the integration of character education values in learning Islamic religious education at Madrasah Tsanawiyah Al-Fadliliyah Darussalam Ciamis.

2. Data Collection Techniques

Data collection was carried out using documentation, observation and interview techniques. The data collection technique according to (Bahri, 2021) suggests that it is the most strategic step in research because the main objective of research is to obtain data. There are several ways or techniques in collecting data, including observation, documentation and interviews. Sources of data used in this study include primary and secondary data. According to (Hanafiah, 2021) that primary data is data collected directly from the individuals being investigated or first-hand data. While secondary data is data in the libraries. The primary data in this study are books related to critical reviews of studies on the integration of character education values in learning Islamic education at Madrasah Tsanawiyah Al-Fadliliyah Darussalam Ciamis, and secondary data obtained from both national and international journals.

3. Data Collection Tools

In this study, the authors will use observation, documentation and interviews as tools for data collection because this research is library research. In other words, according to (Hanafiah, 2022) this technique is used to collect data from primary and secondary sources.

4. Data Analysis Techniques

Data analysis is not only carried out after the data is collected, but since the data collection stage the analysis process has been carried out. According to (Apiyani, 2022) that the use of a "qualitative" analysis strategy is meant that the analysis starts from data and leads to general conclusions. Based on this data analysis strategy, in order to form general

conclusions the analysis can be carried out using an "inductive" framework.

5. Research Procedures

The data in this study were recorded, selected and then classified according to the existing categories. The approach used is an analytical descriptive approach. According to (Mayasari, 2021) that descriptive analysis (descriptive of analyze research), namely the search in the form of facts, results of one's thought ideas through searching, analyzing, making interpretations and generalizing the results of the research conducted. This research procedure according to (Sulaeman, 2022) is to produce descriptive data in the form of written data after conducting a content analysis of text. After the writer collects materials related to the problems to be discussed in this study, then the writer analyzes and interprets to draw conclusions.

Findings and Discussions

A Brief Profile of MTs Al-Fadliliyah Darussalam Ciamis

The history of MTs Al-Fadliliyah Darussalam Ciamis will not be separated from the long journey of the Darussalam Ciamis Islamic Boarding School itself because previously the land of the Darussalam Ciamis Islamic Boarding School was the result of endowments from husband and wife Mas Astapraja and Siti Hasanah in the village of Kandanggajah, Adult Village, Kec. Cijeungjing, Kab. Ciamis, West Java. Assisted by the local community and students.

Kyai Ahmad Fadlil's decision to only accept male students was because they could not get out of the security constellation around Dutch colonialism. Because it was driven by the desire to break away from the clutches of the invaders. More than that, his mastery of Arabic has been seen since young Ahmad Fadlil memorized the books Jauhar Maknun, Uqudul Juman, Takhisul Miftah and his poems. In fact, at the age of 31 he has succeeded in translating Muhammad Said al-Busyiri's Qosidah AI-Burdah into Sundanese. Among the visions and missions of the Darussalam Ciamis Islamic Boarding School, the most important is educating the life of the nation/people. Through a long history of establishment of tahwi.

In 1967 the implementation of the Modern education system was pioneered by adapting the classical model, and until now all levels of education starting from Kindergarten (TK) in Darussalam are called Raudlatul Athfal (RA) so that Undergraduate 1 and 2 Program Universities have existed in Islamic Boarding Schools this.

The first formal educational institution established was Raudhlatul Athfal (RA) in 1967, then

in 1968 the Elementary-level Madrasah Ibtidaiyah (MI) was established, and the Tsanawiyah Madrasah was established in 1969, and then the State Aliyah Madrasa (MAN) was established at the request of the Ministry of Religion has not provided funds for this purpose, then the implementation is handed over to the Darussalam Ciamis Islamic Boarding School.

MTs Al-Fadlilayah Darussalam Ciamis is fully aware that character is an important thing to implement in madrasa life. The head of the madrasa ordered all teachers, especially PAI teachers to pay close attention to character education that had been rolled out by the government. Some of the standard values that have been described by the government are welcome to be selected and implemented into learning adapted to the conditions of the madrasa. In addition, the head of the madrasa also asked teachers to pay attention to the vision and mission of the madrasa in implementing values education so that the application of existing values could be in line with the vision and mission it carries. PAI teachers choose characters to be applied in the madrasah environment apart from paying attention to the vision, mission and conditions of the madrasahs as well as paying attention to the conditions of the PAI teachers themselves related to abilities, time effectiveness and how to evaluate them.

At MTs Al-Fadlilayah Darussalam Ciamis PAI teachers pay more attention to the characters in the syllabus issued by the Ministry of Religion and copy the existing characters into the syllabus developed by the teacher concerned and also adapted to the basic principles of the Darussalam Islamic boarding school, namely Moderate Muslims, Muslim Democrats and Muhsin Diplomats . The condition of the environment around the madrasa is the main concern in incorporating values into PAI subjects at this madrasa. What values will be applied to madrasahs is largely determined by the innovations that the PAI teacher has in question.

MTs Al-Fadlilayah Darussalam Ciamis only selects character items which are absorptions of the 18 characters in the guidelines from the government. Among them; religious character, national values, honesty, intelligence, toughness, democracy, independence and caring. All of these values are included in the existing syllabus for each PAI lesson. There are no regulations governing the number of character values that are determined and will be developed in madrasahs.

Madrasahs can freely determine the values to be developed in madrasahs based on the things mentioned above. However, the main points of character as a benchmark for the development of values must still be a concern for all educational institutions, including

madrasahs; Among these items include; religiousness, honesty, intelligence, toughness, democracy, independence and caring. Determining the character that will be applied in madrasahs can be done by classifying existing values based on the type of character that exists. The classification of existing values is intended to facilitate madrasahs in sorting out which values will be prioritized to be developed first compared to other values. This effort is felt to be quite helpful for the organization to be able to analyze and develop existing values to become values that are internalized in everyday life. Value sharing is done by dividing it into values related to God, oneself, others, the environment and nationality.

Parties that Determine Character Values at MTs Al-Fadlilayah Darussalam Ciamis

Basically all components of the madrasa participate in determining the character that will be developed at this MTs, but those who are most involved in determining values are the head of the madrasa and teachers, especially PAI teachers. The involvement of educational staff in determining character is more than just asking for opinions about the suitability of the character to be implemented in the madrasa concerned. But even so, the biggest role in the determination; the character is still played by the PAI teacher. Determining the character that will be integrated into learning in madrasahs must involve all components in the madrasa, both the head of the madrasa, teachers and education staff, PAI teachers cannot be burdened with determining grades individually without the support of other teachers. Involvement of all madrasah components is absolutely necessary in order to obtain complete support for all existing stakeholders, so that internalization can run optimally. According to (Sofyan, 2020) that in the process of forming character in educational institutions requires contributions from all parties in its implementation.

Character Integration in the RPP for PAI Subjects at MTs Al-Fadlilayah Darussalam Ciamis

PAI teachers at MTs Al-Fadlilayah Darussalam Ciamis integrate the characters in the syllabus and Learning Implementation Plan (RPP) by quoting the characters in the syllabus from the Ministry of Religion. All existing basic competencies (KD) use the same character. In all KD in PAI subjects, character value points are included which are taken from the Ministry of Religion guidelines. All syllabuses and lesson plans for PAI subjects have been equipped with characters. Values such as religiosity, honesty, mutual cooperation/social care

and independence are included in the syllabus and lesson plans for PAI subjects in madrasas without distinguishing one basic competence from another. All teachers believe that these character values must be internalized into all KD in the PAI subject concerned, without the need to differentiate them. This is in line with (VF Musyadad, 2022) which suggests that learning tools can also support students' character building.

Teachers Design Islamic Religious Education Learning Media and Tools

In general, all Islamic Religious Education teachers have prepared lesson plans by preparing lesson plans in accordance with the Islamic Islamic Education subject concerned. The existing RPP contains learning media and tools that will be used in learning. Learning preparation that integrates values education has no effect on the design of media and learning tools used by the teacher concerned, because values are things that are not taught separately from PAI subjects. All PAI teachers include character values in every process of teaching and learning activities. According to (Supriani, 2022) that apart from using student or teacher handbooks, the teaching-learning process in class and outside the classroom is also considered as a medium for incorporating existing character values.

The use of blackboards, written words of wisdom displayed in classrooms, places of worship and the madrasah environment are also used as media and learning tools to integrate value education. Besides that, teachers also develop more media and learning tools from the use of existing information technology. Many pictures or even videos downloaded from the internet are designed for learning media by the teacher concerned, especially teachers of fiqh subjects. This is in line with (MF AK, 2021) that learning media must be optimized in order to optimize the learning process in the classroom.

Utilization of religious facilities in the form of mosques is also an important tool for cultivating student character, mainly related to religious values and honesty. The mosque which is very close to MTs Al-Fadlilayah Darussalam Ciamis, called the Baitu Adz-dzikri wa Asy-Syukri (BDWS) Mosque, is very effective in carrying out the integration of values in congregational Dhuhur prayers.

Teachers Transform Character to Students in PAI Learning and Extracurricular Activities

Integrating character education in PAI subjects at MTs Al-Fadlilayah Darussalam Ciamis does not

change the design of PAI learning itself, both in terms of basic competencies, indicators, objectives, materials, media and learning tools as well on the allocation of time used in learning. The learning of PAI subjects is more directed to mastery of the material presented and the implementation of the material presented in the lives of students both at madrasas, Islamic boarding schools, at home or in the community. Some of the main characters taken and included in the RPP such as religious, honest, independent, democratic, communicative, responsible, social care are integrated into the delivered PAI material.

PAI material that is loaded with the above values only requires a certain emphasis to implement character in everyday life. The form of emphasis on integrating values that is often carried out by teachers in the delivery of PAI material is to repeat certain material such as material about the history of the Prophet Muhammad in the subject of Islamic Cultural History (SKI). After the SKI teacher gave assignments to students to discuss how to preach the Prophet Muhammad, the SKI teacher always reminded students about the forms and attitudes of honesty, independence, responsibility and communicativeness practiced by Rasulullah saw.

The learning methods used by PAI teachers in providing material are lectures, questions and answers, discussions and assignments. These methods can be used simultaneously or used separately. The lecture method is the most widely used method in learning PAI subjects. Assignments to students are more directed at strengthening material that has been taught or conveyed by the PAI teacher concerned, such as in SKI learning, the teacher assigns students to make a summary about the persistence of the Prophet Muhammad in the Mecca or Medina period. While the example of assignment on the Qur'an Hadith subject, the teacher instructs students to memorize the At-Takatsur letter which discusses the nature of love for the world and forgetting the true happiness in the phenomena of life. The inculcation of character in the life of the madrasa especially in PAI subjects cannot be separated from other subjects in the madrasa concerned.

PAI lessons, although they are the spirit of character education, cannot stand alone to implement existing characters, PAI lessons must be integrated with other lessons in order to implement existing characters. In general, the process of implementing PAI learning that integrates character goes on as usual.

The teacher always starts learning by saying greetings, then praying, doing apperception and then carrying out or delivering learning material, having dialogue, asking questions about the material that has been delivered, conducting a summary of the material that has been delivered and finally closing with greetings.

In addition to the learning activities carried out by PAI teachers in the classroom, there are several madrasah activities or programs from madrasas that can support the integration of values education in the madrasa concerned. Some of the programs in MTs Al-Fadlilayah Darussalam Ciamis: 1) Flag ceremony, 2) Commemoration of National Holidays (PHBN), 3) Tadarus Al-Qur'an routinely 5-10 minutes at the beginning of each subject. 4) Congregational midday prayers 5) Congregational Friday prayers held by the BDWS mosque, 6) Infaq every Friday

Integration of character education apart from being supported by several activities originating from the school/madrasah program as mentioned above, is also very supported by several activities carried out by the Islamic Boarding School. So that character education at MTs Al-Fadlilayah Darussalam Ciamis is strongly supported by the internal and external environment of the madrasa.

All teachers and stakeholders in the madrasa environment realize that the integration of character education really requires an example that is played or actualized by the head of the madrasa and teachers and education staff in internalizing these values into everyday life. This exemplary will become a separate medium for students to see, feel, analyze and then imitate the performance or attitude played by all parties in students' daily lives. This is in line with (Fardiansyah, 2022) who argues that real examples are needed in providing an overview for all students in practicing character values in schools.

So that all educators, educational staff and stakeholders who are in the madrasah environment must really pay attention to attitudes of discipline, communicative, honesty, caring and responsibility, all of which will be directly seen by students, so that they will immediately respond in the students' own real activities.

The extracurricular activities carried out at MTs Al-Fadlilayah Darussalam Ciamis which also support the formation of student character values include scouts, paskibra, Red Crescent (BSM), Karate, Self Shield, hadroh and drumband. In addition to the several extracurricular activities that have been mentioned, MTs Al-Fadlilayah Darussalam Ciamis also routinely holds several incidental activities such as; Islamic competition, commemoration of Islamic holidays, anniversary of

milad, or haflah. There are also several activities that have been part of the madrasa program for a long time, such as; study tour, out bond, Intensive Language Course directly to English Village (Pare-East Java) for two weeks.

Conclusion

From the explanation of the research results above, it can be concluded that the integration of character education values in learning Islamic religious education at MTs Al-Fadlilayah Darussalam Ciamis, among others: abstracted from the government to all Basic Competency (KD) in the RPP. Second, the selection of learning methods, namely the teacher places a certain emphasis on material that pertains to character values. Third, in addition to the integration of character values in the PAI learning process which is carried out in class, there are several madrasah programs, extracurricular activities and Islamic boarding schools programs which are very supportive in integrating character education which is carried out effectively.

References

- [1] Arifudin, O. (2022). *Perkembangan Peserta Didik (Tinjauan Teori-Teori Dan Praktis)*. Bandung: CV Widina Media Utama.
- [2] Ghufroon, 2011, *Integrasi Nilai-nilai karakter Bangsa pada Kegiatan Pembelajaran*, Jurnal Cakrawala Pendidikan, Edisi Khusus Dies Natalis UNY.
- [3] Ulfah, U. (2022). Kepemimpinan Pendidikan di Era Disrupsi. *JIP-Jurnal Ilmiah Ilmu Pendidikan*, 5(1), 153–161.
- [4] Arifudin, O. (2020). *Psikologi Pendidikan (Tinjauan Teori Dan Praktis)*. Bandung : Widina Bhakti Persada.
- [5] Na'im, Z. (2021). *Manajemen Pendidikan Islam*. Bandung : Widina Bhakti Persada.
- [6] Arifudin, O. (2021). *Media Pembelajaran Pendidikan Anak Usia Dini*. Bandung : Widina Bhakti Persada.
- [7] Raharjo. (2009). *Madrasah Sebagai Centre of Excellent* , Makalah Seminar IAIN Wali Songo Semarang Semarang.
- [8] Hartinah. (2008). *Perkembangan Peserta Didik*, Jakarta, PT Refika Aditama.
- [9] Salim, Ahmad, 2015. *Integrasi Nilai-Nilai Karakter*, Ponorogo, STAIN, Jurnal LITERASI. 4 (2), 1-10.

- [10] Rahayu, Y. N. (2020). *Program Linier (Teori Dan Aplikasi)*. Bandung : Widina Bhakti Persada.
- [11] Arifudin, O. (2018). Pengaruh Pelatihan Dan Motivasi Terhadap Produktivitas Kerja Tenaga Kependidikan STIT Rakeyan Santang Karawang. *MEA (Manajemen, Ekonomi, & Akuntansi)*, 2(3), 209–218.
- [12] Arifudin, O. (2019). Manajemen Sistem Penjaminan Mutu Internal (SPMI) Sebagai Upaya Meningkatkan Mutu Perguruan Tinggi. *MEA (Manajemen, Ekonomi, & Akuntansi)*, 3(1), 161–169.
- [13] Bahri, A. S. (2021). *Pengantar Penelitian Pendidikan (Sebuah Tinjauan Teori dan Praktis)*. Bandung : Widina Bhakti Persada.
- [14] Hanafiah, H. (2021). Pelatihan Software Mendeley Dalam Peningkatan Kualitas Artikel Ilmiah Bagi Mahasiswa. *Jurnal Karya Abdi Masyarakat*, 5(2), 213–220.
- [15] Hanafiah, H. (2022). Upaya Meningkatkan Kompetensi Profesional Guru melalui Supervisi Klinis Kepala Sekolah. *JIIP-Jurnal Ilmiah Ilmu Pendidikan*, 5(10), 4524–4529.
- [16] Apiyani, A. (2022). Implementasi Pengembangan Keprofesional Berkelanjutan (PKB) Guru Madrasah Dalam Meningkatkan Keprofesional. *JIIP-Jurnal Ilmiah Ilmu Pendidikan*, 5(2), 499–504.
- [17] Mayasari, A. (2021). Implementasi Sistem Informasi Manajemen Akademik Berbasis Teknologi Informasi dalam Meningkatkan Mutu Pelayanan Pembelajaran di SMK. *JIIP-Jurnal Ilmiah Ilmu Pendidikan*, 4(5), 340–345.
- [18] Sulaeman, D. (2022). Implementasi Media Peraga dalam Meningkatkan Mutu Pembelajaran. *Edumaspul: Jurnal Pendidikan*, 6(1), 71–77.
- [19] Sofyan, Y. (2020). Peranan Konseling Dosen Wali Dalam Meningkatkan Motivasi Belajar Mahasiswa Di Perguruan Tinggi Swasta Wilayah LLDIKTI IV. *Jurnal Bimbingan Dan Konseling Islam*, 10(2), 237–242.
- [20] VF Musyadad. (2022). Supervisi Akademik untuk Meningkatkan Motivasi Kerja Guru dalam Membuat Perangkat Pembelajaran. *JIIP-Jurnal Ilmiah Ilmu Pendidikan*, 5(6), 1936–1941.
- [21] Supriani, Y. (2022). Peran Manajemen Kepemimpinan dalam Pengelolaan Lembaga Pendidikan Islam. *JIIP-Jurnal Ilmiah Ilmu Pendidikan*, 5(1), 332–338.
- [22] MF AK. (2021). *Pembelajaran Digital*. Bandung : Widina Bhakti Persada.
- [23] Fardiansyah, H. (2022). *Manajemen Pendidikan (Tinjauan Pada Pendidikan Formal)*. Bandung: Widina Media Utama.

Profil Penulis

Didih Syakir Munandar. Penulis merupakan seorang staff pengajar di Institut Agama Islam Darussalam (IAID) Ciamis Jawa Barat dan juga mahasiswa pascasarjana Universitas Islam Negeri Sunan Gunung Djati Bandung.

Dodo Suhada. Penulis merupakan seorang staff pengajar di STAI Miftahul Huda Al Azhar Banjar Jawa Barat dan juga mahasiswa pascasarjana Universitas Islam Negeri Sunan Gunung Djati Bandung.

Uus Ruswandi. Penulis merupakan seorang staff pengajar pascasarjana Universitas Islam Negeri Sunan Gunung Djati Bandung.

Bambang Samsul Arifin. Penulis merupakan seorang staff pengajar pascasarjana Universitas Islam Negeri Sunan Gunung Djati Bandung.