GUIDANCE OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN INSTILLING FAIR CHARACTER IN STUDENTS DURING THE PANDEMIC

Moh. Sholihuddin
Institut Agama Islam Negeri Kudus, Indonesia
e-Mail: udinsholahuddin@gmail.com

Abstract: A teacher, in addition to serving in teaching he also has a task in giving bimbingan to students. Of course, it does not have to be like a Counselor who in his job is to help clients solve problems in their clients' personal lives, but the guidance of the teacher in question is to direct students to be better. The guidance certainly also pays attention to positive and religious values. then it is natural that teachers must be a good tauladan, so that the upbringing participants feelinspired and motivated. In this article discusses how the guidance of Islamic Religious Education teachers in instilling a fair character in the learners who are interviewed from the teacher. This article is the result of research on several elementary school teachers in Lasem Rembang. Results from data collected through interviews and obesrvasi. The results showed that the guidance of Islamic religious education teachers in instilling a fair character in students is through teacher transparency in providing assessment of student learning outcomes and learning in the form of methods of telling the stories of prophets in the Qur'an that tells about justice.
Keywords: Character; learning outcomes;

Introduction

Education is a systematic and planned process to produce a more powerful teaching and learning environment so that students can predominantly actively develop their own abilities and skills needed in times of society, nation and state. [1] For this reason, the use

---

[1] Rozak, Abd. et al. 2010. *Kompilasi Undang-undang dan Peraturan Bidang Pendidikan.* Jakarta: FITK Press, H.5

of educational technology is needed to improve teacher performance in learning and teacher competence to be able to improve the quality of the educational process that runs, a teacher does not need to spend his time by delivering the exact same subject matter as the book, so that it can cause students to become saturated and tend to chat more with their colleagues.[2]

Many parties involved in a learning process ranging from learners and educators and the learning environment, at the time of the learning process not only learners and educators and the learning environment are directly related to learning, but teaching materials that utilize technology are very influential in improving the process of achieving established learning goals. Furthermore, teaching materials must also be delivered by a teacher in a way and method and the application of aids in the form of educational technology as needed in learning and its availability in an educational institution.[3]

By using educational technology as a good learning facility, educators can easily improve their performance in carrying out tasks in the learning process such as delivering subject matter, so that it can also be easily accepted by students through updating how to use media that attracts the attention of students with the aim of increasing the quality of learning. . One of them is with the development of technology can be used television, radio, computers, LCD, Internet networks and so on as a support for the success of achieving learning goals.[4]

A teacher, in addition to serving in teaching he also has a duty in giving bimbingan tostudents. Of course, it does not have to be like a Counselor who in his job is to help clients solve life problems by paying attention to values and morality and helping to overcome life problems experienced by clients or consumers, then it is natural that the counselor should be a good tauladan, so that the client feels motivated in solving his life problems. [5] but the teacher's guidance in question is to direct students to be better.

---

[2] Sanjaya, Vienna. Strategi *Pembelajaran Berorientasi Standard dan Proses Pendidikan.* Jakarta: Kencana Cet. pertama 2016. H. 91

[3] Nunuk Suryani, Achmad Setiawan, Aditin Putra. *Media Pembelajaran Inovatif dan Pengembangannya.* Bandung: Remaja Rosdakarya. Cet pertama 2018. H. 121

[4] Beni A Pribadi. *Media Dan Teknologi dalam Pembelajaran.* Jakarta : Kencana. Cet Kedua 2019. H. 4

[5] Samsul Munir. 2013. . *Bimbingan dan Konseling Islam*, Jakarta : Amzah. P. 56

Many experts explain the term from guidance. The term consists of several words that become a new phrase that contains a new meaning. The term guidance is a translation of the word guidance (English). Etymologically guidance comes from the word "guide" which means direct (direct), indicate (pilot), pedalr (manage), Menyeter (steer).[6]

Guidance is an ongoing process. This means that guidance activities are not carried out by chance, incidentally accidentally, planned, systematic andt-handed to a specific goal.[7] According to Shamsu Yusuf, guidance means that guidance is a continuous process. Guidance is a series of stages of systematic and planning activities to achieve goals and these activities do not occur instantaneously or by chance.[8]

Teachers of Islamic religiouseducation must be able to provide motivation to students to practice and apply positive characters, especially the fair character in everyday life as an embodiment of the harmony, harmony, and balance of human relations with Allah SWT, with the human self itself, fellow humans, other creatures or the environment.[9]

When WHO designated the Covid-19 outbreak as a global pandemic on March 11, 2020, several countries set policies to impose lockdowns in order to prevent the spread of the coronavirus. In Indonesia itself, a Large-Scale Social Restriction (PSBB) policy was enacted to suppress the spread of this virus so that all activities outside the home must be stopped until the pandemic subsides. In an effort to prevent the Covid-19 pandemic, the Indonesian government issued a policy that schools ask their students to study at home, known as online learning. This is in accordance with the Regulation of the Minister of Education and Culture of the Republic of Indonesia related to Circular Letter Number 4 of 2020 concerning the Implementation of Education Policy in the Emergency Period of the Spread of Corona Virus

---

[6] Ibid. P. 5

[7] Tohirin. (2013). *Bimbingan Dan Konseling Di Sekolah Dan Di Madrasah*, Berbasis Integrasi. Jakarta: Rajawali Pers. P.74

[8] Yusuf, Shamsu and Nurihsan, A. Juntika. 2005. *Landasan Bimbingan & Konseling*. Bandung: PT. Remaja Rosdakarya. Hlm. 82

[9] Peraturan Menteri Agama Republik Indonesia No. 2 Tahun 2008, Tentang Standar Kompetensi Lulusan Dan Standar Isi Pendidikan Agama Islam Dan Bahasa Arab di Madrasah, hlm. 20

Disease (COVID-19)

Online learning is a formal education organized by schools whose learners and instructors (teachers) are in separate locations so that they require an interactive telecommunication system as a connecting medium for both and the various resources needed in it. [10] Since the Covid-19 pandemic, online learning has been implemented in Indonesia as a form of anticipation of the transmission of Covid-19, so that every learner and teacher must do the learning without having to meet face to face, but *online.* This event is certainly a heavy blow for being able to instill positive character for students because they cannot meet in person and only through cyberspace. Teachers need innovative ways to be able to instill positive characters, especially fair characters that should be owned by students as provisions in their lives in the future.

Research methods

This research uses descriptive research methods with qualitative descriptive analysis techniques. The type of research that researchers use is qualitative research. According to Sutopo qualitative research is research that leads to a detailed and in-depth description of both conditions andprocesses, and also the relationship or interrelationship regarding the main things found in the research target.[11]

The data source in this study consists of primary sources in the form of interview and observation results, while secondary data is the result of observation activities, interviews, and documentation. According to Moleong (20014: 157) the main data sources in qualitative research are words, and actions, the rest are additional data such as documents and others. [12] While menurut Sutopo (2006: 56-57) data source is where data is obtained using certain methods either in the form of humans, artifacts, or documents.[13]

The data collection techniques in this study used interviewing, and observation methods. Observation is the systematic observation and recording of elements that appear in a symptom or

---

[10] Sobron A.N, B. R. 2019. *Persepsi Siswa dalam Studi Pengaruh Daring Learning terhadap Minat Belajar IPA. Pendidikan Islam dan Multikulturalisme.* Hal.1

[11] Sutopo. 2006. *Metodologi Penelitian Kualitatif.* Surakarta: UNS. Hal. 179

[12] Moleong, Lexy J. 2014. *Metodologi Penelitian Kualitatif.* Bandung: PT Remaja Rodaskarya offset. Hal. 157

[13] Sutopo. 2006. *Metodologi Penelitian Kualitatif.* Surakarta: UNS. Hal. 56-57

symptom in the object of the researcher. [14] An interview is a method of data retrieval by asking someone who is an informant or respondent. Interview activities are usually submitted orally to the subject under study[15]. Inthis research realm, interviews are used to find out the guidance of teachers in instilling fair character in learners.

In this study, the data analysis used is miles and huberman models (in Prastowo, 2012: 242-249) through several stages[16], namely

1. *Data Reduction*
   Data reduction is the process of selecting, focusing attention on simplification, extraction and transformation of preliminary data that arises from written records in the field.
2. *Data Display*
   In the data presentation stage, researchers develop a description of the information arrangedto makea conclusion and act. In this study, thedata review used is to use the form of narrative text.
3. *Conclusion/Verying*
   Researchers make conclusions and verify by looking for the meaning of each symptom that has been obtained and drawing conclusions from data that have been concluded at the beginning, then matching the records and observations made by researchers during the research activity.

To obtain the validity of the data in this study, researchers used triangulation techniques. Triangulation technique is a data checking technique for checking or as a comparison to the data that has been obtained. According to Moleong (2014: 330), triangulation is a technique of checking the validity of data that utilizes something else, outside of data for checking purposes as a comparison to the data. Triangulation is done through interviews, direct and indirect observation. Some types of triangulation according to Denzin (in Moleong, 2014: 330) include source triangulation (data), engineering

---

[14] [14] Afifuddin dan Beni Ahmad Saebani. 2009. *Metodologi Penelitian Kualitatif.* Bandung: CV Pustka Setia. Hal 134

[15] Ibid. 131

[16] Prastowo, Andi. 2012. *Metode Penelitian Penelitian Kualitatif Dalam Persektif Rancangan Penelitian.* Jogjakarta : Ar-ruzzmedia. Hal 242-249

triangulation and time triangulation.[17]

The Character and values of Justice taught by Elementary School Islamic Religious Education Teachers

Character is a word derived from the Greek "Charassein" which has the meaning of carving. Mansur Muslich is of the view that character is related to moral power, has a positive meaning, not neutral. The person of character of the person in himself has certain qualities (morals). Character education according to Thomas Locona is an education to direct and shape one's personality by means of ethical education, the results of which are then seen in one's real actions, namely in the form of good behavior, interpreters, responsible figures, respecting the rights of others, working hard, and others.[18]

Values are things or a trait that contains the value of benefits or benefits for humanity and its wisdom. Natonegoro is of the view that values can be divided into three parts, namely; (1) Material value, material value is a value that provides usefulness to the human body; (2) Vital value, vital value is something that provides benefits for humans in order to carry out their activities; (3) Murky value, to this murky value, can also be further divided into several parts, including: a. The value of truth that has the source of human reason, b. Aesthetic Value, this value comes from human taste, c. Value of goodness or moral value, this value is sourced from human beliefs.[19]

The character and values of justice need to be applied in all environments, from families at home to the middle of society. And to apply it, you need to know in advance the fair sense itself. Based on the online Indonesian Dictionary (KBBI), fair is equally onerous, unbiased, impartial, in favor of the right and not arbitrary. Terminologically, fairness means an attitude that is free from dishonesty and discrimination. There are a number of benefits that can be obtained if we apply justice in everyday life, namely preventing disputes, facilitating all affairs, and reducing social jealousy.

---

[17] Moleong, Lexy J, Loc cit, hal. 330

[18] Johansyah, Pendidikan karakter Dalam Islam; Kajian dari Aspek Metodologis, dalam jurnal ilmiah Islam Futura, V. XI, NO. 1, Agustus 2011, H. 87

[19] Imam rinaldi, Achyar Zein, Zulheddi, Nilai-Nilai Pendidikan Karakter Dalam Alquran (Kajian Kisah Nabi Daud AS), dalam jurnal Edu Religia, Vol. 2, No. 2, April-Juni 2018. H. 198

Fair behavior can be done by establishing good relations with everyone without distinguishing race, tribe, religion and class. If you are from Java, eat a good relationship with people from Batak and others. And don't forget, you should also treat them fairly. Another example of fair behavior, namely giving credit to everyone who has contributed in various ways and punishing any party who commits a violation of the law.

In fair character, ke is key in this regard. This equality is a value that adheres to the principle that each individual has equal rights and positions of learners in the eyes of   teachers.

In an Islamic perspective principled on the value of equality or equality, the historical experience of Muslims. As for islamic doctrines containing the principles of democracy, equality, and justice, among others, it is found its existence in the Qur'an Surah al-Shura (42); 38, Surah al-Hadid (57); 25, and Surah al-A'raf (7):181. According to Abdul Latif B. Ibrahim in Abdullah Aly, the three verses of the Qur'an above provide a moral and ethical basis that everyone has the right to fair treatment, both in terms of speech, attitude, and deeds. Fair treatment here, according to Latif, relates to social interaction between Muslims with each other Muslims and between Muslims and non-Muslims. Fair treatment is also related to social interaction between ethnic Arabs and non-Arabs, and between blacks and whites. In other words, Islam does not teach the doctrine of racism, which puts one group ahead of another because of racial and ethnic factors.

Islamic doctrines on the principles of deliberation, the principle of equality, and the principle of justice have also been adopted by the Prophet (SAW) to manage the diversity of groups in society in Medina. When he first entered the city of Medina, for example, the Prophet made a popular written agreement called the Medina Charter. This Charter established the entire population of Medina to obtain the same status or equality in life. The principles of democracy, equality, and justice are contained in the Charter of Medina.

This is in accordance with the word of Allah in Q.S. Al-Mumtahanan Verse 8;

لَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِى الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْٓا اِلَيْهِمْ ۗ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ

"God does not forbid you to do good and be just to those who did not fight you for religion, nor did they drive you out of your land. Indeed, Allah loves those who act justly."

Islamic universalism can be proven, among others, in terms of religion, and sociology. In terms of religion, Islamic teachings show universalism with the doctrine of monotheism and the principle of natural unity. In addition, every human being, without distinction is asked to jointly accept a simple dogma and thus he belongs to a homogynous society only by a very easy action, namely reading the Creed. If he does not want to convert to Islam, there is no coercion and in the social sphere he remains accepted and enjoys all kinds of rights except those that harm Muslims. In terms of sociology, Islamic universalism is shown that revelation is directed at all human beings in order for them to adhere to the religion of Islam, and in another level is aimed at Muslims specifically to show the rules they must follow. Therefore, the establishment of a separate society is a natural result of the teachings of the Qur'an without reducing Islamic universalism. Looking at the islamic universalism above it appears that the essence of Islamic teachings lies in the appreciation of humanity universally in favor of truth, goodness, and justice by promoting peace; avoid opposition and dispute, both into the interen of Muslims and to the outside.

The values of Islamic teachings become the basis for universal human relations with no knowledge of tribes, nations and religions. Relations between Muslims and adherents of other religions are not prohibited by Islamic sharia, except to cooperate in matters of faith and worship. Both of these issues are the interen rights of Muslims that should not be interfered with by the other party, but the social aspects of society can unite in good cooperation. Interfaith coope-ration is part of human-to-human social relations that are not prohibited in Islamic teachings. Relations and cooperation in economic, political, and cultural fields are not prohibited, even recommended as long as they are within the scope of goodness.

In Islam itself, the basis in the formation of character education is the Qur'an as well as hadith and piety, with other languages other policies always returned to the Qur'an, al-Hadith and piety to Allah SWT. Yatim Abdullah also pointed out that the source of character

education teachings or in this case is moral education in the perspective of Islam is Alquran and Hadith.20

In the Qur'an we also see how Lukman's command to his son to do the same deeds and prevent from doing evil, and also lukman forbids his son to behave arrogantly and arrogantly in being a living in this world, because obviously Allah is very dislike of such behavior, it is clear that this verse contains fair values that are part of character education.

The process ofscapegoating elementary school Islamic Religious Education Teachers

Guidance of teachers of islamic religious education elementary school in learning at the time of pandemic by carrying several activities including, first: teacher transparency. The point is that in online learning withan prioritizes the assessment of fair learning outcomes by showing assessment results documents with indicators that have been predetermined in learning and agreed upon by teachers and learners. Second: innovative learning methods. The purpose of this inovati learning is to provide material that is in accordance with the theme of learning but interspersed with stories through inspiration from the Qur'an. For example, in the stories in the Qur'an there are several concepts that can be understood, according to Junaidi in the stories of the Qur'an there are several concepts, namely: First, the concept of irsyad, this concept is understood as a clue in which it contains a message that invites to the truth. For example, the story of prophet Ibrahim, (second) the concept of hiwar, this concept is a dialogue in answering or overcoming problems between someone who is the perpetrator in the story, morally of course, it can be used as a reference in human life that is collective. As in Joseph's letter: 84-87, this story describes a very high ethical value, (third) the Concept of Zikr, this concept is understood as a reminder of what actions should be done, (fourth) The concept of wisdom, the concept of a lesson about knowledge, and truth, as the story of Lukman who is salih, ma'rifah and simple. (fifth) Tandzir concept, this concept is a warning to stay away from

---

[20] Anggi Fitri, Pendidikan Karakter Perspektif Alquran dan Hadis, dalam Jurnal Ta'lim: Jurnal Pendidikan Islam, Vol.8, No. 2, Juli 2018. H. 44

and leave things bad because it contains elements of punishment or bad consequences that will befall him.21

Understanding the stories of the Qur'an contained in the verses of the verses certainly requires an interpretation, interpretation helps us to understand the text of the verse from various perspectives. Discussing the interpretation of the Qur'an which is closely related to education in terms of modern interpretation known as Tafsir tarbawi. This model interpretation is an ijtihad akadermisi in the field of interpretation that seeks to approach the Qur'an through an educational point of view. Both theoretical and practical aspects, so it is also hoped that the educational paradigm can be based on scripture and become a sacred guide can be implemented as the basis of education. The presence of the term Tafsir Tarbawi is a method of understanding scripture (tafsir) that is more deeply exploring the pattern of education in providing aspects of its analysis.22

Among the stories in the Qur'an that show a just character, namely 1). The story of Prophet Ibrahim. The story of Prophet Ibrahim is described by Allah in the Qur'an in several verses, including: first, in Surah An-Nisa verse 125. In this letter the Prophet ibramin was given the predicate by Allah as Khalilullah (lover of Allah). Second, in surah As-Shad verses 45 and 47. In both verses, Prophet Ibrahim is given a glass of Allah as Al-Mustafa (the best man of choice). Third, in surah Al-Ahqaf verse 35 Prophet Ibrahim was given another title as Ulilazmi (determination he had). There are several lessons that can be taken from the story of Prophet Ibrahim about Tawhid as described in the Qur'an al-Ambiya verses 52-54, surah Al-An'am verses 76-79, Al-Ambiya verse 69. The second lesson is Prophet Ibrahim's tribute to his father as described in the Qur'an surah Asy-Syu'ara verse 86, In Surah Maryam verse 48. The third lesson of Prophet Ibrahim's attitude to his democratic son when asked what Prophet Isma'il's opinion about Allah's command to slaughter him. This story is as described in the Qur'an surah Ash-Shaffat verse 102. The fourth lesson of prophet Ibrahim is very

---

21 Ma'zumi, dkk. Nilai Pendidikan Dalam 'Ibrah Qashash Alquran (Analisis Sintesis Terhadap kisah-kisah Alquran), Dalam Jurnal Pendidikan Jawara, Vol.7. No. 1, Juni 2021. H.27

22 Badruzzaman M. Yunus, Tafsir Tarbawi, dalam Junal al-Bayan: Jurnal Studi Alquran dan Tafsir, Vol.1. No. 1, Juni 20016. H.5.

concerned with the future of his descendants this is described in the Qur'an surah Ibrahim verse 37.

The verses about the story of Prophet Ibrahim above if examined in the perspective of tarbawi interpretation. There is a strong element of character education in the story. First. The value of character education in terms of martyrdom to Allah SWT. Second, the value of character education in terms of morals, although Prophet Ibrahim's father was a maker and idolater but Prophet Ibrahim still prayed for his parents and did not antagonize him at all despite his different beliefs. The third lesson, the value of character education that can be taken from the story of prophet Ibrahim is when the prophet Ibrahim got Allah's command to slaughter the Prophet Ismal. But Prophet Ibrahim showed his wise and democratic attitude by asking the opinion of Prophet Ismail, on the contrary Nabi Ismail as a child who obeyed his parents according to The commandments of Allah that came through his father, namely Nabi Ibrahim, here is another character education that can be taken from the child's obedience to his parents. Fifth, the values of character education that can be taken from the story above are a sense of responsibility. Prophet Ibrahim was very concerned about the future of his descendants, both in terms of security and in the perspective of welfare.

Asbabun Nuzul in this verse speaks about a man who converted to Islam, then the mother did not want her child to convert to Islam, her mother would not even eat and drink if her son did. It happened, his mother did not eat and drink several times, until finally her son confirmed that no matter how many times his son would not leave islam. However, at the end of the day, the mother began to eat and drink. Although in fact his son has prohibited not to do this act. The values of character education that can be drawn from the story of lukman al-hakim can be seen from various sides. First. Character education is faith. Where obviously Lukman very firmly taught his son not to obey God, because it is his responsibility as a father to educate his son. Second, the values of character education in the form of good morals towards parents, especially mothers who have been pregnant 23with a very weak state and breastfeed us for two years. Third, the values of character education are good for both parents,

---

[23] Abdullah bin Muhammad bin Abdurrahman bin Ishaq Al-Syeikh, Tafsir Ibnu Katsir, Jilid. 6 (Bogor: Pustaka imam Syafi'I, 2005) H. 402

even if the child and parents are different religions, so keep a good relationship.

Stories or in other languages called stories in general have a great impact on humans. Therefore, it is very natural that the story or story can be one of the methods in education, especially in the formation of character education. This method of storytelling is an important means in education because it has an impact on the development of intellectuality and is very influential on the cultivation of the values of morality and humanism. In the world of education, various stories used in learning media should be adjusted to the level of development of learners. In the age of children for example, teachers can provide story material that is fact from the stories told in the Qur'an for example, the story of the Prophets and Apostles, the story of the Auliya (the Shaleh people). Methods in telling stories in the world of education must show the situation when this method is suitable for use, of course by paying attention to the purpose of learning. This is used so that the stories are on target and can be well-delivered learning materials.

Conclution

Guided by islamic religious education teachers in instilling a fair character in students is through teacher transparency in providing assessment of student learning outcomes and learning in the form of methods of telling the stories of prophets in the Qur'an that tells about justice. The use of story methods in education actually also educates transparency, in this context teachers must be clever and observant in using teaching materials that will be given to their learners. If the material is considered to be teachable indeed to lead learners to moral and moral mastery, then this method is very appropriate to use.

The stories taught in which it contains hikmah is considered very effective in attracting attention and stimulating the brain. Instilling moral and emotional values, the stories used in diaman learning materials contain moral, spiritual, and social educational values for students, whether stories of kindness, kezhaliman, or stories ofphysical-spiritual inequality, material-spiritual that can paralyze the human spirit. Learners who have verbal-lingustic intelligence, learners who have the ability in terms of this intelligence tend to have intelligence in language or the ability to convince others of a series of actions, potential in remembering language, or ability to

remember language. Based on the above information, it seems to have shown a strong thing how the stories mentioned in the Qur'an show strong character education values. The values of education are also what must be used as a reference for the creation of strong character and personality.

Bibliograpy

Abdullah bin Muhammad bin Abdurrahman bin Ishaq Al-Syeikh, 2005. T*afsir Ibnu Katsir, Jilid.* 6 Bogor: Pustaka imam Syafi'I

Afifuddin dan Beni Ahmad Saebani. 2009. *Metodologi Penelitian Kualitatif.* Bandung: CV Pustka Setia.

Anggi Fitri, *Pendidikan Karakter Perspektif Alquran dan Hadis*, dalam Jurnal Ta'lim: Jurnal Pendidikan Islam, Vol.8, No. 2, Juli 2018. H. 44

Badruzzaman M. Yunus, *Tafsir Tarbawi tentang al-Bayan:* Jurnal Studi Alquran dan Tafsir, Vol.1. No. 1, Juni 20016. H.5.

Beni A Pribadi. 2019. *Media Dan Teknologi dalam Pembelajaran.* Jakarta : Kencana.

Imam rinaldi, Achyar Zein, Zulheddi, *Nilai-Nilai Pendidikan Karakter Dalam Alquran* (Kajian Kisah Nabi Daud AS), dalam jurnal Edu Religia, Vol. 2, No. 2, April-Juni 2018. H. 198

Johansyah, *Pendidikan karakter Dalam Islam; Kajian dari Aspek Metodologis*, Jurnal ilmiah Islam Futura, V. XI, NO. 1, Agustus 2011, H. 87

Ma'zumi, dkk. *Nilai Pendidikan Dalam 'Ibrah Qashash Alquran (Analisis Sintesis Terhadap kisah-kisah Alquran),* Jurnal Pendidikan Jawara, Vol.7. No. 1, Juni 2021. H.27

Moleong, Lexy J. 2014. *Metodologi Penelitian Kualitatif.* Bandung: PT Remaja Rodaskarya offset.

Nunuk Suryani, Achmad Setiawan, Aditin Putra. 2018. *Media Pembelajaran Inovatif dan Pengembangannya.* Bandung: Remaja Rosdakarya.

Peraturan Menteri Agama Republik Indonesia No. 2 Tahun 2008, Tentang Standar Kompetensi Lulusan Dan Standar Isi Pendidikan Agama Islam Dan Bahasa Arab di Madrasah

Prastowo, Andi. 2012. *Metode Penelitian Penelitian Kualitatif Dalam Persektif Rancangan Penelitian*. Jogjakarta : Ar-ruzzmedia.

Rozak, Abd. et al. 2010. *Kompilasi Undang-undang dan Peraturan Bidang Pendidikan*. Jakarta: FITK Press

Samsul Munir. 2013. *Bimbingan dan Konseling Islam*, Jakarta: Amzah. P. 56

Sanjaya, Vienna. 2016.Strategi *Pembelajaran Berorientasi Standard dan Proses Pendidikan*. Jakarta: Kencana Cet. pertama

Sobron A.N, B. R. 2019. *Persepsi Siswa dalam Studi Pengaruh Daring Learning terhadap Minat Belajar IPA. Pendidikan Islam dan Multikulturalisme*

Sutopo. 2006. *Metodologi Penelitian Kualitatif*. Surakarta: UNS

Tohirin. 2013. *Bimbingan Dan Konseling Di Sekolah Dan Di Madrasah*, Berbasis Integrasi. Jakarta: Rajawali Pers

Yusuf, Shamsu and Nurihsan, A. Juntika. 2005. *Landasan Bimbingan & Konseling*. Bandung: PT. Remaja Rosdakarya.