

THE ROLE OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN FOSTERING STUDENTS' RELIGIOUS VALUES (Field Study at SMP Negeri 2 Kesugihan)

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Abstract

Islamic religious education in schools has often been considered unsuccessful in fostering students' religious values. The lack of awareness and indifference of each individual to religion is one of the factors that underachieves Islamic religious education in schools. This study aims to find out the role of Islamic Religious Education teachers and the factors faced by Islamic Religious Education teachers in fostering students' religious values at SMP N 2 Kesugihan.

This research is a type of field research. The approach used is a qualitative research method. Data was collected through observation, interview, and documentation methods. The subjects of this study are the principal of SMP N 2 Kesugihan, curriculum waka, Islamic Religious Education teachers and students of SMP N 2 Kesugihan. The data analysis applied is data reduction, data presentation and verification. The validity test of the data was carried out through a credibility test technique which included increasing diligence in observation and triangulation.

This study concludes that the role of Islamic Religious Education teachers in fostering students' religious values at SMP N 2 Kesugihan is inseparable from the main duties of the teachers themselves, namely by optimizing the role and duties of Islamic Religious Education teachers which are integrated in the learning process, optimizing several religious habits that are always carried out, including praying before and after learning, tadarus Al-Qur'an, congregational dzuhur prayer, reading Asmaul Husna and morning literacy, creating a religious learning atmosphere and school environment and becoming an exemplary figure for students.

Keywords: Role, Islamic Religious Education Teacher, Religious Values

Abstrak

Pendidikan agama Islam di sekolah selama ini sering dinilai kurang berhasil dalam menumbuhkan nilai-nilai religius siswa. Kurang adanya kesadaran dan tidak pedulinya masing-masing individu terhadap keagamaan menjadi salah satu faktor kurang berhasilnya pendidikan agama Islam di sekolah. Penelitian ini bertujuan untuk mengetahui peran guru Pendidikan Agama Islam dan faktor yang dihadapi guru Pendidikan Agama Islam dalam menumbuhkan nilai-nilai religius siswa di SMP N 2 Kesugihan.

Penelitian ini termasuk jenis penelitian lapangan. Pendekatan yang digunakan yaitu metode penelitian kualitatif. Data dikumpulkan melalui metode observasi, wawancara dan dokumentasi. Subyek penelitian ini adalah kepala sekolah SMP N 2 Kesugihan, waka kurikulum, guru Pendidikan Agama Islam dan siswa SMP N 2 Kesugihan. Analisis data yang diterapkan yaitu reduksi data, penyajian data dan verifikasi. Uji keabsahan data dilakukan melalui teknik uji kredibilitas yang meliputi peningkatan ketekunan dalam pengamatan dan triangulasi.

Penelitian ini menyimpulkan bahwa peran guru Pendidikan Agama Islam dalam menumbuhkan nilai-nilai religius siswa di SMP N 2 Kesugihan tidak terlepas dari tugas pokok guru itu sendiri, yakni dengan optimalisasi peran dan tugas guru Pendidikan Agama Islam yang diintegrasikan dalam proses pembelajaran, mengoptimalkan beberapa pembiasaan keagamaan yang selalu dilaksanakan, diantaranya yaitu berdoa sebelum dan sesudah pembelajaran, tadarus Al-Qur'an, shalat dzuhur berjamaah, membaca Asmaul Husna dan literasi pagi, menciptakan suasana belajar dan lingkungan sekolah yang religius dan menjadi figur teladan bagi siswa.

Kata Kunci: Peran, Guru Pendidikan Agama Islam, Nilai-Nilai Religius

A. Introduction

Teachers are one of the educational factors that have the most important role, because teachers are the spearhead that determines the teaching and learning process. Law No. 14 of 2005 Chapter 1 Article 1 Paragraph 1 concerning teachers and lecturers explains that teachers are professional educators with the main task of educating, teaching, guiding, directing, training and evaluating students in early childhood education, formal education, primary education and secondary education (Kepmendiknas, 2005, p. 3). The law above explains that teachers have a very important role in shaping the character and personality of students through developing their potential and implementing the desired values.

Viewed from a personal perspective (self-oriented), a teacher plays the role of a social worker, namely someone who must provide services to the community, as a student and scientist, namely someone who must always learn continuously to develop their scientific mastery, as a parent it means that the teacher is a representative. parents of students for each student at school, as an exemplary model, meaning that the teacher is a model of behavior that must be emulated by students and provides safety for each student (Daryanto & Karim, 2017).

The essence of a teacher according to Al-Ghazali's view, seen from the perspective of his mission, is someone who teaches and invites students to be devoted to Allah SWT by working on knowledge and explaining the truth to humans. Al Ghazali gave high appreciation to the work of teachers by likening it to the sun or perfume. The sun is a source

of light that can illuminate and even give life. Because with the knowledge obtained from the teacher, it will be clear what is right and what is wrong, so that you can live happily in this world and the hereafter. As for perfume, it is something that everyone likes. Because knowledge is important for human life in this world and the hereafter, everyone must demand it and love it. He strongly recommends that you like to share your knowledge with others, don't let your knowledge only be for yourself (Ihsan & Ihsan, 2007, p. 96).

Religiosity in Islam consists of five things. Firstly, *aqidah*, which relates to belief in the pillars of faith. Second, *worship*, which is related to human relationship with Allah SWT. The third *charity* is related to human relations. The four *morals* are related to human character. Fifth, *ihsan*, namely as if seeing and being close to Allah SWT (Jalaluddin, 2017, p. 247). Cultivating students' religious values can be done in various ways, including school leadership policies, implementation of teaching and learning activities in the classroom, extracurricular activities outside the classroom as well as continuous and consistent traditions and behavior of the school community. Apart from that, the role of parents and teachers is also very important, because instilling religious values is the main task of parents at home and the task of teachers at school. Islamic religious education, whether in elementary school, middle school or high school, generally has the same aim in terms of its substance, namely to increase faith, piety and noble morals through providing knowledge and experience, so that after the educational process ends, students become human beings who believe and are pious and have morals. noble in personal, national and state life (Saleh, 2005, p. 92).

Islamic religious education in junior high school aims to grow and increase faith through providing and cultivating students' knowledge, appreciation, practice and experience of the Islamic religion, so that they become Muslim human beings who continue to develop in terms of faith, devotion to Allah SWT and have noble morals in personal life. society, nation and state, as well as to be able to continue at a higher level of education (Depdiknas, 2011, p. 8). Islamic religious education in schools has often been considered less successful in cultivating students' religious values. Lack of awareness and not caring about religion by each individual is one of the factors in the lack of success of Islamic religious education in schools. Apart from the factors above, parents' religious background also influences students' religious awareness. The family, which is the first school for

children, also greatly influences students' religious knowledge. Students with sufficient knowledge will easily participate in all activities at school, both in-class learning and activities outside of class that have the potential to foster students' religious values. On the other hand, students who lack religious knowledge from home will find it difficult to participate in religious activities at school.

Some students at SMP N 2 Kesugihan have poor religiosity. This was obtained from the results of an interview with the PAI teacher at SMP N 2 Kesugihan, namely Mrs. Suwarni, S.Ag, which showed that there were still many students who lacked awareness in carrying out prayers, were not fluent and some even did not have the skills to read the Al-Qur'an, and has a low PAI value (Suwarni, 2021). Based on the facts discovered that, still lack of awareness participant educate in grow values existing religious in self them, background behind knowledge religious every different student's, coaching character in ongoing learning low and still Lots participant insufficient education skilled in carry out religious practices such as reading the Koran and other acts of worship that cause low actualization values religious in life daily student. Writer own interest For research and discuss problem about grow values religious with title: "The Role of Islamic Religious Education Teachers in Fostering Religious Values Students at SMP N 2 Kesugihan."

B. Research Metodes

This research is included in field research. Field research is research carried out in the field or the real world (Zulfa, 2011, p. 12). Researchers use qualitative research methods. Qualitative research method is a research method based on the philosophy of postpositivism, used to examine natural objects, (as opposed to experiments) where the researcher is the key instrument, sampling of data sources is carried out purposively and snowballing, collection techniques are triangulation (combination), Data analysis is inductive/qualitative, and qualitative research results emphasize meaning rather than generalization (Sugiyono, 2016, p. 15).

This type of research uses a qualitative descriptive approach. Qualitative research is research that intends to understand phenomena about what is experienced by research subjects, for example behavior, perceptions, motivations, actions holistically, and by means

of descriptions in the form of words and language, in a special natural context and by utilizing various methods natural (Moleong, 2017, p. 6).

Qualitative research uses qualitative methods, namely observation, interviews and document review. This qualitative method is used for several reasons. First, the inductive process finds more plural realities contained in the data. Second, inductive analysis can make the relationship between researcher and respondent explicit, recognizable and accountable. Third, such analysis can more fully describe the setting and can make decisions about whether or not to transfer to another setting. Fourth, inductive analysis is more able to find joint influences that sharpen relationships. Fifth, such analysis can take into account values explicitly as part of the analytical structure (Moleong, 2017, p. 10).

Based on the explanation above, the problems studied by researchers are holistic, complex, dynamic and full of meaning, because the object studied is to foster religious values which contain activities and processes that occur continuously, so it requires a type of research that can interpret the data. in the form of the meaning of the event.

C. Discussion

Based on study this, researcher obtain data with observation PAI learning inside class, interview with head schools, curriculum leaders, Islamic religious education teachers and students as well as through studies documentation. Data analysis techniques carried out by researchers that is descriptive qualitative, with analyze the data that has been obtained from results observation, interviews and documentation. Following is results data analysis carried out researcher:

1. Forms of Cultivating Religious Values Students at SMP N 2 Kesugihan

In the 2013 curriculum, spiritual attitudes and social attitudes are emphasized to be instilled in students' souls, which are expressed in the form of core competencies and basic competencies. Core competencies are expected to animate all learning activities and their learning objectives, which include four core competencies, namely spiritual attitudes, social attitudes, knowledge and skills. Meanwhile, basic competencies are learning materials that must be based on core competencies, meaning that basic competency materials must contain and instill the values contained in core competencies (Dasir, 2018, p. 2) .

In spiritual attitudes, there are several aspects of religious values that must be cultivated in students, namely obedience to worship, gratitude, praying before and after carrying out activities and tolerance in worship. These four aspects are always instilled in students so that the goal of national education can be realized, namely forming students into people who know and apply the teachings of their religion in everyday life, both for themselves, society, nation and state. In connection with the demands of core competencies that every student must have, the school must always strive to increase and develop the religiosity of students at the school. In this regard, religiosity activities in schools are a way of thinking and acting for all school members based on religious values. From the perspective of Islam, being religious means carrying out religious teachings and avoiding religious prohibitions as a whole. Islamic religious education teachers as the spearhead in cultivating religious values in students must always strive for and develop religious values in students, one of which is by implementing religious habits.

Religious habits related to worship, such as congregational prayers, reading prayers, reciting Al-Qur'an, memorizing the Asmaul Husna must be accustomed to from childhood, so that over time a sense of joy in carrying out worship will grow and you will not feel burdened by your obligations as a Muslim. With habits that have been implemented since childhood, they will naturally be encouraged to carry it out without orders from outside, but rather encouragement from within themselves.

Efforts to foster religious values in students certainly require the involvement of many parties, not only the school but also the family (parents) and the community. Maximum support from the family and community in implementing religious values greatly determines the success of students' religiosity in everyday life. This means that efforts to foster students' religious values are not only left entirely to the school as a formal educational institution, but support and contributions from the family and community are needed. The development of religious culture in schools is part of getting used to applying religious values in life at school and in society. This habituation aims to foster religious values that students obtain from learning outcomes at school to be applied in students' daily behavior.

The form of practicing religious values implemented at SMP N 2 Kesugihan includes getting students accustomed to praying before and after lessons with the hope that students will always start and end all their activities with prayer. The aim of students implementing it is so that students always remember and get closer to Allah SWT.

Then, familiarization with Al-Qur'an tadarus is carried out at every Islamic Religious Education and Character education lesson and every Thursday 30 minutes before the lesson starts. Apart from reciting the Al-Qur'an, there is also the habit of reading Asmaul Husna which is held every Friday. The Asmaul Husna habituation does not only aim for students to memorize, but also for students to know and understand the names of Allah SWT and apply them as a form of dhikr to Allah SWT. Another habit carried out at SMP N 2 Kesugihan is the congregational midday prayer which is carried out every day with the aim of training students' discipline in carrying out worship and so that students are more obedient to the teachings of the Islamic religion and finally there is a morning literacy activity which aims to increase knowledge and insight in various aspects for students.

The various activities carried out at SMP N 2 Kesugihan above show that there are efforts made by the school to foster and develop the religious values of children at SMP N 2 Kesugihan. These activities are an effort to realize Islamic life as a form of faith and piety of a Muslim.

2. The Role of Islamic Religious Education Teachers in Cultivating Students' Religious Values at SMP N 2 Kesugihan

In the substance of the 2013 curriculum, teachers are the main actors in the successful implementation of the 2013 curriculum. Teachers' adequate understanding of the 2013 curriculum, especially regarding the classroom management process, must truly reflect the spirit of the 2013 curriculum. The teacher's willingness and ability to manage teaching and learning activities is very important to implement. In the 2013 curriculum, a scientific approach is needed to encourage students to always actively observe, ask questions, reason and communicate (present) what they get or know after receiving learning material.

The scientific approach required by the 2013 curriculum remains within a scientific framework. In this position, the teacher's job is not just to teach by delivering

tasks as stated in the textbook, but the teacher is also a living curriculum. As a provision that will support professional quality, a teacher needs to have skills and abilities in teaching in particular and the ability to educate in general, which essentially means having the ability to lead his class. Skills and skills in teaching and special methods regarding the subjects taught. He also needs to have the ability to master leadership techniques, especially in classroom management. In carrying out teaching, a teacher must understand and understand the teaching material that will be conveyed to students through his knowledge and views. In order to achieve effective teaching and learning activities, interaction between teachers and students is needed. The teaching and learning process occurs due to the efforts made by the teacher. Talking about the process, it's not just about how a teacher teaches in front of the class, but teaching has its own style which is a person's habits and characteristics. The task of a teacher must also be to be able to create a learning atmosphere that is conducive to the ongoing educational process, increase and develop the knowledge they have in order to transform it to students and shape students into human beings with moral character. Islamic religious education teachers have an important role in cultivating students' religious values at SMP N 2 Kesugihan. This cannot be separated from the role and responsibilities of teachers who are not only teachers, but also have other duties as student mentors. On the other hand, Islamic religious education teachers must also set a good example for students.

Through the example of a teacher, students' character will be formed and develop into a generation with good morals. As an effort to educate students, Islamic religious education teachers must also implement various strategies to discipline and change students' thinking to make them more mature. In connection with the demands of the 2013 curriculum which requires students to be active in every lesson, Islamic religious education teachers must be able to position themselves as facilitators and motivators in the process of implementing students' religious values. Students' religious values can grow and develop through the touch of Islamic religious education teachers, as a driver of awareness of faith, teachers always remind and encourage students to always apply religious values in everyday life, such as congregational prayers, recitation of the Koran and etc. In their role to foster students' religious values, there are many ways that Islamic

religious education teachers can do this, including by providing teaching in the classroom. As a teacher, of course an Islamic religious education teacher must provide knowledge through the delivery of learning material that every student can digest and understand well. By understanding adequate knowledge about religious values, students will automatically apply them in everyday life.

The essence of a child, in this case a student, always needs help from parents to solve the problems they face and adapt to their environment. This is where the role of Islamic religious education teachers as mentors can be carried out by always supervising and guiding students' activities both inside and outside the classroom. Islamic religious education teachers also direct students as much as possible in a subtle way, approaching students to find out the problems they face and provide solutions. Apart from conveying knowledge about religiosity, an Islamic religious education teacher must also always behave religiously. This means that a teacher should apply religious values starting from himself and will be evident in every word and action carried out by an Islamic religious education teacher. As time goes by, students will see and imitate and make Islamic religious education teachers role models and idols for them.

Apart from the methods above, Islamic religious education teachers also use *reward* and *punishment* as a form of method used to foster students' religious values. Punishments are given when students commit violations, for example not following the recitation of the Koran, leaving congregational prayers or not doing their assignments. The punishment requires students to participate in reciting the Koran in the mosque or in the prayer room around the student's house and include the signature of the Koran teacher as proof that they have carried out the punishment given. Vice versa, if there are students who have a commendable attitude and always apply religious values within themselves, they will be given *rewards* or prizes. Through polling and observations from the teacher council, one student and one female student will be selected to receive a certificate of appreciation and coaching money. As educators who apply this method as a way to foster students' religious values, Islamic religious education teachers hope that students who commit violations will feel deterred and not repeat them again and that students who receive awards will maintain and even try to do better.

According to Muhaimin, the strategy for cultivating religious values in madrasas can be carried out in several ways, including, *first, power strategy*, namely the strategy of cultivating religion in madrasas by using power or through *people's power*, in this case the role of the school principal with all his powers. very dominant in implementing change. *Second, persuasive strategy*, which is carried out through forming opinions and views of the school community. *Third, normative re-educative*, meaning that the norms that apply in society are socialized through *education*, and replacing the old thinking paradigm of the madrasa community with a new one (Madjid, 2010, p. 56).

The first strategy was developed through a command and prohibition or *reward and punishment approach*. Meanwhile, the second and third strategies are developed through habituation, example and a persuasive approach or inviting students in a subtle way, by providing good reasons and prospects that can convince students. These strategies can be implemented well if there is concrete cooperation between all school members, including principals, teachers, employees and students so that a religious environment is more easily created. A religious environment in schools will be difficult to create if the obligation to implement religious values is only imposed on students. This will have an impact on students' habits of carrying out religious values at school only at the level of fulfilling obligations, not as a process of awareness. As a result, religious values that have become a habit at school are unable to shape students' character outside of school.

3. Factors Faced by Islamic Religious Education Teachers in Cultivating Students' Religious Values at SMP N 2 Kesugihan

In implementing the development of students' religious values, there must be supporting and inhibiting factors. Supporting factors are factors that facilitate the teacher's role in implementing the development of students' religious values. Supporting factors the including:

a. Support from school principals and teachers

The parties most influential in providing support for the implementation of the development of students' religious values are the school principal and teachers. Through the strong will of the school principal and teachers, the program of religious activities and habits can run well.

b. Environment and atmosphere school

In supporting growth values religious students, parties school create atmosphere conducive learning as well as Friendly and disciplined environment. Around the school there are also several Islamic boarding schools, where some students live in Islamic boarding schools.

Apart from the supporting factors for the teacher's role in implementing the development of students' religious values, there are also problems faced by Islamic religious education teachers as an inhibiting factor in efforts to develop students' religious values. As for factors inhibitor the between other:

- 1) The students' family backgrounds are different. So many students have different personalities and religious *basics*.
- 2) Lack of awareness among students regarding the importance of understanding religion within themselves.
- 3) The mosque's capacity is inadequate to accommodate midday prayers in congregation so that the midday prayers in congregation for students are carried out in stages or alternately and on a schedule.
- 4) Lack of facilities and infrastructure support activity religious students, like availability of the Al-Qur'an brought by students themselves. Party school No providing the Koran, so If There is students who don't bring so student the Not yet Can follow activity tadarus Al-Qur'an with maximum.
- 5) The neighborhood where many students live is close to and borders the complex area.

D. Conclusion

Based on the description of the results of the research that the researcher has conducted at SMP N 2 Kesugihan related to the role of Islamic Religious Education teachers in fostering students' spiritual values, the researcher came to the following conclusions:

1. The Role of Islamic Religious Education Teachers in Fostering Students' Religious Values at SMP N 2 Kesugihan

The role of Islamic Religious Education teachers in fostering the religious values of students at SMP N 2 Kesugihan is inseparable from the main duties of the teachers

themselves, namely by optimizing the role and duties of Islamic Religious Education teachers which are integrated in the learning process, optimizing several religious habits that are always carried out, including praying before and after learning, reciting the Qur'an, congregational dzuhur prayers, reading Asmaul Husna and morning literacy, creating a religious learning atmosphere and school environment and becoming an exemplary figure for students.

2. Factors faced by Islamic Religious Education teachers in fostering students' religious values

In carrying out their role as Islamic Religious Education teachers, there are several factors faced by teachers, namely supporting factors and inhibiting factors. These two factors include:

a. Supporting factors

- 1) Support from principals and teachers
- 2) School environment and atmosphere

b. Inhibiting factors

- 1) Different religious backgrounds of students
- 2) Lack of awareness of the importance of understanding religion for students
- 3) Inadequate mosque capacity
- 4) Lack of facilities and infrastructure to support religious activities
- 5) The student's living environment

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