

HASIL CEK_TEACHER AIK

by Teacher Aik Vol.34

Submission date: 09-Jan-2023 10:12AM (UTC+0700)

Submission ID: 1989985724

File name: 34._TEACHER_AIK.pdf (902.37K)

Word count: 8967

Character count: 53263



TEACHER PROFESSIONALITY OF AL-ISLAM AND KEMUHAMMADIYAHAN (AIK) IN IMPLEMENTING RELIGIOUS VALUES FOR STUDENTS AT MUHAMMADIYAH NITIKAN SD YOGYAKARTA DURING THE COVID-19 PANDEMIC

Yusutria¹, Yuzarion,² Charles³, Nurhasnawati⁴, Yuherman⁵

¹Faculty of Islamic Religion, Ahmad Dahlan University (UAD) Yogyakarta Indonesia

²Psychology faculty, Ahmad Dahlan University (UAD) Yogyakarta Indonesia

³Tarbiyah faculty and science teacher, State Islamic University (UIN) Sjech M. Djamil Jambek Bukittinggi

⁴PGI Study Program, Faculty of Tarbiyah and Teacher Training at UIN Suska Riau

⁵Faculty of Social Sciences and Humanities, PGRI University of West Sumatra

⁴yusutria@pai.uad.ac.id¹, yuzarion@psy.uad.ac.id², charlesmalinkayo.cc@gmail.com³, nurhasnawati@uin-suska.ac.id⁴, yuherman@stkip-pgri-sumbar.ac.id⁵

PROFESIONALITAS GURU AL-ISLAM DAN KEMUHAMMADIYAHAN (AIK) DALAM MENANAMKAN NILAI RELIGIUS SISWA SD MUHAMMADIYAH NITIKAN YOGYAKARTA PADA MASA PANDEMI COVID-19

ARTICLE HISTORY

Submitted:

17 Februari 2022
17th February 2022

Accepted:

20 Juli 2022
20th July 2022

Published:

25 Agustus 2022
25th August 2022

ABSTRACT

Abstract: Lack of students' ability to read and understand Islamic teachings well, practice religious values and daily life, feelings of insecurity, individualistic, and hedonistic attitudes during the covid-19 pandemic are still found. The study described in this article is aimed to determine the teacher professionalism of Al-Islam and Kemuhammadiyah (AIK) in instilling religious values for students and teacher professionalism in instilling religious values for students at SD Muhammadiyah Nitikan Yogyakarta during the Covid-19 pandemic. The type of research was descriptive qualitative research. The data sources were primary data and secondary data. Data were obtained through interviews, observation, and documentation. The data analysis used was data reduction, data presentation, and conclusion drawing. The results showed that the teacher professionalism of Al-Islam and Kemuhammadiyah (AIK) instilled religious values, had an educational background, and Muhammadiyah as an organizational cadre who understood the vision, mission, and goals of schools and organizations. In addition, they had pedagogical, professional, personality, and social competence. They also could integrate religious values into the material contained in the lesson plans, using exemplary and habituation methods, and establishing good cooperation with parents and the community in controlling students.

Keywords: teacher professionalism, religious value, covid-19 pandemic

Abstrak: Kurangnya kemampuan siswa dalam membaca dan memahami ajaran Islam dengan baik, mengamalkan nilai-nilai religius dan kehidupan sehari-hari, perasaan tidak percaya diri, sikap individualistik, dan hedonistik pada masa pandemi covid-19 masih terlihat pada siswa. Penelitian pada artikel ini bertujuan untuk mengetahui profesionalitas guru Al-Islam dan Kemuhammadiyah (AIK) menanamkan nilai religius siswa dan profesionalitas guru menanamkan nilai religius siswa SD Muhammadiyah Nitikan Yogyakarta pada masa pandemi covid-19. Jenis penelitian merupakan penelitian kualitatif deskriptif. Sumber data berupa data primer dan data sekunder. Data diperoleh melalui wawancara, observasi, dan dokumentasi. Analisis data yang digunakan adalah melakukan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa profesionalitas guru Al-Islam dan Kemuhammadiyah (AIK) menanamkan nilai religius, memiliki latar belakang pendidik, dan kader organisasi Muhammadiyah yang paham akan visi, misi dan tujuan sekolah dan organisasi. Selain itu, mereka memiliki kompetensi pedagogik, profesional, kepribadian, dan sosial. Mereka juga dapat mengintegrasikan nilai-nilai religius pada materi yang tertuang dalam RPP, dengan menggunakan metode keteladanan dan pembiasaan, serta menjalin kerjasama yang baik dengan orang tua dan masyarakat dalam mengontrol siswa.



Kata Kunci: profesionalitas guru, nilai religius, pandemi covid-19

CITATION

Yusutria., Yuzarion., Charles., Nurhasnawati., & Yuherman. (2021). Professionality of Al-Islam and Kemuhmadiyah (AIK) Teachers Instilling Religious Values in Students of Muhammadiyah Nitikan SD Yogyakarta During the Covid-19 Pandemic. *Primary: Jurnal Pendidikan Guru Sekolah Dasar*, 11 (4), 1038-1054. DOI: <http://dx.doi.org/10.33578/jpfpkip.v11i4.8501>.

INTRODUCTION

The success of the educational process cannot be separated from the planning, implementation and supporting policies carried out continuously by a professional master. The success of a learning process is determined by the factors of teachers, infrastructure, environment, and of course, the students themselves have the will or motivation to be able to actively develop the potential that exists in students, especially during the current covid-19 pandemic.

The current condition of the covid-19 pandemic is a challenge for the world of education, especially formal education (Ostapenko et al., 2020) to educate the nation's character and influence psychological conditions and changes in human behavior more broadly. in the long run. This also has an impact on the education system in Indonesia (Rosali, 2020). The dominant learning is not done face-to-face, so it becomes a challenge for teachers in the character education process. On the other hand, it will provide opportunities for students to actualize character values in society in their participation in the prevention and control of covid -19 (Wang et al., 2020), (Abdusshomad, 2020), (Alfiyatul Maghfiroh Lil Ummah, 2021).

The covid -19 pandemic conditions have resulted in extraordinary changes as if all levels of education were suddenly 'forced' to adapt to learning from home through online media (Circular of the Minister of Education and Culture Number 4 of 2020 concerning the Implementation of Educational Policies in the Emergency Period for the Spread of Coronavirus Disease (Circular Letter of the Minister of Education and Culture No. covid -

19), 2020), (Hasan Fuady, 2020). In addition, teachers also experience many obstacles in the process of delivering lessons (Purwati Zisca Diana, Denik Wirawati, 2020), (Nanang Budianto, 2021), (Suntoro & Widoro, 2020).

The social restriction policy due to the covid -19 outbreak, the online education system is considered ineffective due to many obstacles in the implementation process. One of the reasons is the limited connection network in several areas in Indonesia. This also has an impact on the process of monitoring student morals, due to the lack of face-to-face contact between teachers and students, making it difficult for a master to monitor students' religious values. An education system that emphasizes ethical education needs special attention when the world of education is facing an ethical decline. The emergence of teaching and learning policies in all schools and universities has caused unrest in the community, especially for teachers. The concern in question is about the religious values of students who are very weak during the implementation of online learning, considering that students have begun to no longer care about ethics towards teachers such as being polite in the learning process, listening carefully, and not doing anything else during the learning process. These damaged morals and weak religious spirit cause students to easily shake the power of faith, and the death of sympathy and empathy (Rahmawati et al., 2020), (Fatimah Zuhra, 2021), (Hidayat, 2020).

Religious values are part of character education and have a central role in the advancement of education in terms of attitudes, behavior, and thoughts. Character education is



the spearhead of education for human progress (Mulyasa & Yusuf, 2019). Character education in schools is important to be developed on an ongoing basis. Schools as formal educational institutions are perfect generators for the nation's printers. Teachers have a very strategic position in building character and instilling religious values in students (Rihlah et al., 2020), (Ni'mawati et al., 2020), (Zhao, 2020), (Tisch et al., 2016).

Religious values will create a generation of intelligent, noble, and personable human beings. The success of education implies that learning is not necessarily seen from the perspective of the cognitive domain, but the balance of the cognitive, affective, and psychomotor domains in realizing a complete human being. Religious values are also instilled in Muhammadiyah educational institutions that have pioneered and expanded education as a form of service to the community and nation in all corners of the land. Various efforts to revitalize education are carried out by Muhammadiyah to answer the challenges and criticisms submitted by Muhammadiyah itself and from outside Muhammadiyah (Rizky Wahyu Widi Purnama, 2015), (Rita Novia Elviana, Hosnan, 2021), (Mirza Basyiruddin, Rukayah, 2021).

Educational institutions under Muhammadiyah teach religious values in subjects or in courses, which must be studied at every level of Muhammadiyah education, from Mendikdasmen to universities teaching Muhammadiyah education (Yunita Syafitri, 2021), which contains Al-Islam and Kemuhmadiyah Education. which plays an important role in shaping students with Islamic character and personality based on the Qur'an and As-Sunnah (Nawapuspita, 2019), (Amaliyah & Taufik, 2020).

So we need professional teachers to understand the conditions during the covid-19 pandemic. Including Al-Islam and Kemuhmadiyah (AIK) teachers during the covid-19 pandemic, they are required to be professional in giving influence in every area

of Indonesian society's life (Lorenza & Carter, 2021), one of the sectors is the world of education, especially in instilling religious values that are part of character education (Amini & Fanreza, 2021), (Shaifullah, 2021). Education in Indonesia seems to have received a shock that creates a new order in the learning process. The implication is to make the learning process a distance learning, inevitably it must be carried out considering the instructions of the Ministry of Education and Culture to continue learning during the Covid-19 outbreak (Sulaiman, 2021), (Zuriah, 2021), (Albany, 2021).

From observations, there are attitudes or behaviors still during the pandemic, which have not been able to show religious values that should be manifested in everyday life. Actions such as students' ability to read and understand Islamic teachings well, practice religious values and daily life, feelings of insecurity, and individualistic, hedonistic attitudes. Based on these problems, the author wants to discuss the professionalism of Al-Islam and Kemuhmadiyah (AIK) teachers in instilling religious values in Muhammadiyah Nitikan Yogyakarta Elementary School (SD) students during the covid-19 pandemic.

Based on several research results, it can be seen that; 1) The application of al-Islam Kemuhmadiyah education in character building is applied in learning by habituation and providing examples and inculcating character values in students through learning materials, methods, and evaluations in learning. 2) The obstacle is the lack of intensity in providing direction and habituation which still has weaknesses. The solution requires collaboration with parents or guardians in intense supervision and habituation. 3) The results of the implementation of al-Islam and Muhammadiyah education in character building, namely building and shaping attitudes and morals. So that students have an attitude of respect and appreciation. Growing the religious level and motivation of students



to worship. So that students have intellectual, emotional, and spiritual intelligence to develop well (Aminu, 2021).

Duriani discussed the value of Muhammadiyah and the local wisdom of Al-Islam which had been described in the lesson plans and the implementation of learning. The viewdata sewage's value selling faith in children by introducing God's creation, scriptures, and the Prophet. The values of *alempureng* and *amaccangang* are instilled to always be honest. *Agetengeng* means obedience to principles and responsibilities towards the ummah, nation, and state. The value of *aperrukeng* is a child's main modular for cooperation and a sense of concern for the people around him. This research proves that religion and culture can coexist in harmony, and their values can be used in thematic learning in early childhood (Duriani et al., 2021).

Furthermore, Aghna Mahirotul Imi Muhamad Sholeh explained that religious culture in schools can be realized through religious values that are practiced in daily activities at school and through cultural symbols that contain religious values. The principal's process for realizing a school's religious culture is through a strategic management perspective, starting from 1) planning by setting goals, understanding the situation, and identifying obstacles and facilities, 2) implementation by providing examples, habituation, and internalization of values, and 3) Evaluation. The impact of successful realization of religious culture in schools has a positive impact on the attitudes and behavior of students, educators and education staff, as well as all school members (Sholeh, 2021).

Based on previous research, it is different from the discussion that the researchers discussed regarding teacher professionalism in instilling religious values in students during the covid-19 pandemic. So this discussion aims to discuss how the professionalism of Al-Islam and

Kemuhammadiyah (AIK) teachers in instilling religious values in Muhammadiyah Nitikan Yogyakarta Elementary School (SD) students during the covid-19 pandemic.

THEORETICAL SUPPORT

Teacher Professionalism

Professional teachers need several fields of knowledge that must be pursued and studied and applied. In addition, they must also have special competencies in their fields to be able to carry out their duties and functions to the maximum (Mohamad Aso Samsudin, 2021). Professional teachers have competencies and qualifications both as educators and in teaching and learning activities by having the ability to plan the learning process, implement learning, and evaluate student learning outcomes. A good teacher fulfills the requirements of professional abilities as educators, instructors, mentors, trainers, advisors, and reformers. Herein lies the importance of the master's professional quality standards to ensure the quality of the teaching and learning process and learning outcomes (Suburiah Aan Hikmah, 2021).

Professional competence is the ability to master subject matter broadly and deeply which allows guiding students to meet the competency standards set out in the national education standards. Professionals emphasize mastery of knowledge or management skills and implementation strategies, professionalism is not just knowledge of technology and management but more than attitude, professional development is more than a technician not only having high skills but having a high level of behavior (Apriana, 2020).

There are ten ways to become a professional teacher, namely: 1) Collective activities that increase competence and/or professionalism, 2) Education and training, 3) Internships, 4) Scientific publication of research results or innovative ideas, 5) Innovative work, 6) Presentation on scientific gatherings, 7) Publication of textbooks that



have passed the assessment by the National Education Standards Agency, 8) Publication of enrichment books and publications of master's manuals, 9) Publication of field experiences in special education, 10) Awards for achievements or dedication (Busthomi, Yazidul, 2021), (Liu, 2021).

Al-Islam and Muhammadiyah (AIK)

Al-Islam and Kemuhmadiyah (AIK) is an Islamic education that integrates religious knowledge with life and between faith and holistic progress. From the womb of Islamic education and Muhammadiyah, it is hoped that a generation of educated Muslims who have faith and strong personalities will be born and can face and answer the challenges of the times. This is progressive Islamic education (E. K. Milana Abdillah Subarkah, 2021).

Al Islam and Kemuhmadiyah are used as guidelines for shaping students' religious values through habits, examples, and communication between the school and parents. As part of a Muhammadiyah educational institution, of course in terms of learning Al Islam and Kemuhmadiyah, certain special characteristics can create the best role for each student. In addition, the implementation of education also follows the applicable government policies. When the government wants the implementation of character education values, then Al-Islam and Muhammadiyah are included (Syaifuddin, 2021), (Santoso et al., 2021), (Pohan & Sirait, 2021).

Ontologically, epistemologically and axiologically, there are 4 (four) aspects that need to be considered and studied when viewing and studying contemporary Al-Islam and Kemuhmadiyah (AIK), particularly in the aspect of content and method delivery, namely the value aspect, namely the basic philosophical framework and values. -Mark. The basic values of Islam in understanding human spirituality. The vision aspect is an essential and comprehensive advanced

scientific civilization. The formation of pious human learners who have a noble, advanced, and superior character in science and technology is the embodiment of *tajdid da'wah Amar ma'ruf nahi Munkar* (Arifin, 2015).

Aspects of scientific strategy have a direct impact on the cultivation of values, the formation of social, cultural, and political attitudes, social skills and innovative technology, and maturity of thought in the life of wider and pluralistic society as well asps of renewal. Islamic thought (Abdullah, 2017) Al-Islam and Kemuhmadiyah (AIK) teachers are part of the formation of a generation of Muslims who have the character of following the teachings of the prophet (Giladi, 2014), (Hatmanto & Purwanti, 2021).

Al-Islam learning objectives are; 1) develop *aqidah* through knowledge and practice for the developmental stage of students related to their faith and piety; 2) form people who are devoted to religion accompanied by individuals with noble character, who participate in maintaining harmonious social relations in the school environment. The objectives of learning Muhammadiyah and Arabic are; 1) equip students to become cadres with the depth of Islamic religious knowledge, muhammadiyah values, and Arabic language skills; 2) cultivate noble character and noble character through Al-Islam lessons; 3) prepare students who can continue Muhammadiyah's charitable efforts; 4) equip mastery of Arabic as a tool to understand the contents of the Qur'an; and 5) help prepare students to have the competence to continue their education to a higher level, especially in the Muhammadiyah charity (Mufti & Widodo, 2021), (A. S. Milana Abdillah Subarkah, 2020).

Religious Value

Religious values are part of the values of character education as stated in Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education Article 3 it is stated that: KDP is implemented by applying



3
the values of Pancasila in character education, particularly including religious values, honesty, tolerance, discipline, hard work, independent creative, democratic, curiosity, national spirit, love for the homeland, respect for achievement, communicative, love peace, love to read, care for the environment, care for social, and responsibility (Tri Mulyanto, Nanda Dwi Rohmah, 2021).

Religious values are creating a school environment that helps students develop ethics, responsibility through example, and good teaching through universal values and values (Santika, 2020). Therefore, to support government programs in developing teacher competence, teachers must improve their ability to use technology in online learning (Diery et al., 2021), (Pardede, 2020). The way teachers deliver knowledge must be designed with a mature strategy, considering that teacher creativity and innovation are needed so that the teaching process is interesting (Morettini, 2021). Teachers must be able to let go of the learning system in schools by using not only lecture methods that seem rigid. In online learning, teachers are required to make breakthroughs and new methods and media so that students do not get bored with online learning that is delivered and the achievement of religious values (Partono, 2021).

Religious values require an undoubted source of authority and can form the virtuous moral character inherent in children (Schuck et al., 2019). The source is Islamic education based on the Qur'an and As-Sunnah. Efforts in fostering and developing human potential so that the purpose of their presence in this world as a servant of Allah and at the same time the task of Allah's caliph is achieved as well as possible. The potential in question includes physical potential and spiritual potential such as reason, feeling, will, and other spiritual potentials. The goal to be achieved is the formation of noble character, high knowledge, and obedient worship. The noble character referred to here concerns personal, family, and community aspects, both in relationships with

fellow humans and the natural environment as well as relationships with God, the creator of the universe (Hilda Afrilia, 2020).

Instilling religious values is part of the responsibility of parents to their children because parents are the first educators of children. The main role of parents is to shape the spirituality and character of children from an early age. Children are taught knowledge about religion and morals through daily activities. Giving knowledge of religious education since childhood is expected to instill character and piety in children (Asyari, 2020).

METHOD

This study uses a qualitative approach because it meets the characteristics of qualitative research, therefore the approach taken is qualitative. This qualitative descriptive approach in the implementation of research does occur naturally as it is, in normal situations that are not manipulated by circumstances and conditions, with an emphasis on natural descriptions and data collected from observations, interviews, and documentation. The purpose of this study is to describe reality (Hardani, 2020), (Barlian, 2016), (Rasimin, 2018).

The qualitative research method is a research method based on post-positivist philosophy, used to examine the condition of natural objects, (as opposed to experimentation) where the researcher is the key instrument, the sampling of data sources is carried out purposively and snowballing, combined collection techniques (Haryanto, 2011), (Pradoko, 2017).

Sources of research data come from primary data and secondary data. Data collection techniques in this study came from interviews with the principal and 6 teachers of Al-Islam and Kemuhammadiyah (AIK) as well as other information related to the problems discussed. Next comes the results of observations and documentation. Data analysis is the process of systematically searching and compiling the data obtained by organizing the



data into categories, describing it into units, synthesizing, compiling it into patterns, choosing which ones are important and what will be studied, and making conclusions so that they are easily understood by themselves. nor other people (Untung, 2019), (Neuman, 2014). With data reduction, the researcher selects, simplifies, focuses, and transforms the data, namely compiling data in an organization that makes it easier to make conclusions or follow up. After that, explain the meaning of the data in a configuration that clearly shows the causal path, so that the propositions associated with it can be stated. These three steps of analysis are very important considering the type of data collected is data this b research problem (Supratiknya, 2015).

3

RESULTS AND DISCUSSION

Research result

2 Based on the research that has been done, it can be seen that the professionalism of Al-Islam and Kemuhammadiyah (AIK) teachers instills religious values in the students of Muhammadiyah Nitikan Elementary School (SD) Yogyakarta during the covid-19 pandemic, from the results of interviews and observations including;

Mr. SJ explained that:

“The professional competence of Al-Islam and Kemuhammadiyah (AIK) teachers is quite good. This can be seen in the teacher's personality by coming and going to school on time, carrying out the learning process according to the specified time, completing documents such as making syllabus and lesson plans, and always giving the best in teaching in the class being taught. , of course, pay attention to the values. religion that will be instilled by the teacher to his students, although there are still obstacles in the delivery of the material so far. This school has a vision of forming excellent students based on Imtak and

Science and Technology, as well as the mission of fostering Islamic life in daily life, carrying out an intensive teaching and learning process so that the potential of students can develop optimally, develop all their potential. the potential of school residents to achieve a level of excellence, increase IMTAK and mastery of science and technology by involving all school members and other parties, as well as increasing discipline in various aspects so that they become superior human beings with character.

Furthermore, the US as the teacher of Al-Islam and Kemuhammadiyah (AIK) explained that;

“Teachers always try to improve the quality of teaching, by following developments in the learning process, enriching the teaching and learning process by using several methods contained in the lesson plans. Teachers also come from Muhammadiyah cadres, of course, they understand the Muhammadiyah organization. Next is the awareness that is owned by each individual. In carrying out their obligations as Muslims, students have not implemented them, because there are factors that can affect students' lives. So from the factors of each individual, there are also external factors that affect the strengthening of religious values. There are so many inhibiting factors in the process of strengthening religious values, some of the factors are because of the different intellectual abilities of children, the reading of the verses of the Qur'an is still not good, and the lack of guidance from parents due to different activities. Behavior that does not reflect religious values, in addition to many influences from peers, also stems from the



upbringing of parents who do not understand religious values. For example, from observations and the results of my research at the house of one of the students, it turns out that the parent does not pray because the child has never been asked to pray, so it's up to you whether you want to pray or not, the parents just let it.

Furthermore, AR as a teacher of Al-Islam and Kemuhammadiyah (AIK) explained that;

'Competence of Al-Islam and Kemuhammadiyah (AIK) Teachers As learning managers, teachers play a role in creating a learning climate that allows students to study comfortably. Through good classroom management, teachers can keep the classroom conducive to the learning process of all students. Teachers as managers will also arrive at the spirit to organize carefully and thoroughly. The organizing function includes the creation of a conducive learning environment and the delegation of responsibilities to realize the objectives of the planned education program. In the learning process, of course, always pay attention to the development of students by practicing their religious teachings, both individually and in groups in everyday life. Starting from habituation, students get used to obeying and obeying the rules that apply in social life, then habituation practices are always applied when teaching and in the school environment, such as when starting learning it always begins with praying and speaking kind words to teachers and others. friends.

If there are obstacles to instilling religious values, then a solution is needed to guide and the

need for the implementation of learning by always providing good examples, and getting used to doing good. This is very important because in learning learning they must achieve learning outcomes in three windows, namely cognitive, affective, and psychomotor, therefore in carrying out learning to strengthen moral values, not only teachers are involved but all teachers in schools are responsible to create a sense of security in the association, school, school environment.

This is by the results of observations made showing that Al-Islam and Kemuhammadiyah (AIK) teachers in carrying out learning are always based on an understanding of student characteristics related to physical, intellectual, social emotioemotional socioemotional socio-cultural aspects, family and community, as well as student learning needs. So it can be understood that Al-Islam and Kemuhammadiyah (AIK) teachers have tried their best in instilling religious values in students, of course, based on mental development and children's ability to understand the subjects from the teacher.

Discussion of Research Results

Based on the research above, it can be concluded that the professionalism of Al-Islam and Kemuhammadiyah (AIK) teachers instilled religious values in the students of Muhammadiyah Nitalan Elementary School (SD) Yogyakarta during the covid-19 pandemic, namely Al-Islam and Kemuhammadiyah (AIK) teachers. professional because it has a professional background. behind the profession. educational background by the knowledge possessed, the goal is Muhammadiyah cadres so that they can understand the organization. Teachers also have professional competence, social competence, personality competence, and



pedagogic competence based on the vision and mission of the school institution.

Thus, teacher professionalism has important meanings, including 1) Professionalism, which is a technique to improve the educational profession, 2) Professionalism produces guarantees of protection for the welfare of the general public, 3) Professionalism can improve self-development and training so that good service can be obtained from a teacher. teacher. prospective teachers (Azizah & Fuadi, 2021). The success of teachers in improving their professional competence is a universal need, meaning that qualified teachers are not only for their own sake but for the benefit of students as part of society (Mila Maheasy, 2021). Quality teachers are certainly highly expected because they can build themselves and other human beings who are responsible for the education and learning process. The impetus to improve the quality of teachers does not come from outside, but the most important thing is the self-awareness of teachers to improve their abilities in carrying out educational and teaching tasks (Moh. Wardi, 2021). the ability to improve professional competence is a need that cannot be denied by teachers. The professional competence of teachers can be done with a mature improvement from the education unit or teacher's superiors (Pardede, 2020), (Dahl, 2019).

Schools provide opportunities for Al-Islam and Kemuhammadiyah (AIK) teachers to participate in training and development of science and technology so that teachers can develop various existing methods and applications, of course, based on the needs and abilities of parents in understanding them, easily accessible by students. The instilling of religious values in students during the covid-19 pandemic has been contained in teaching materials that will be taught based on the learning program plan. There is good cooperation from various internal parties, namely from teachers in other fields of study as well as collaboration with parents and the

community in the context of controlling and achieving students' religious values, although there are several internal and external obstacles. The method used by Al-Islam and Kemuhammadiyah (AIK) teachers in instilling students' religious values are the exemplary method and the habituation method. The value of the religious character that students already have in the form of increasing faith and piety is evidenced by students' obedience in praying and reading the Koran based on student activity books that are delivered every week, students have good morals, this can be seen from the cooperative attitude of their friends. her friend.

The role of teachers in education is not only in designing learning activities, teachers also have roles as mentors, motivators, facilitators, and evaluators. The teacher's role is expected not only in the learning process in the classroom but also in shaping the character of students. The role of Al-Islam and Kemuhammadiyah teachers in shaping the religious character of students as motivators, motivating students through friends who exceanexceedcouraging students to worship. As an informant, the teacher provides a more detailed explanation and provides up-to-date information. As a mediator, the teacher provides learning media. As a demonstrator, the teacher sets a good example, as an evaluator, the teacher assesses student behavior, reprimanding students if they violate the rules.

This is appropriate so that the professionalism of professional teachers in instilling religious values can carry out their duties, roles, and functions properly and optimally according to Islamic teachings (Wanti, 2021), (Suburiah Aan Hikmah, 2021). Professional teachers have always been leading educational pioneers, whose words and actions are role models (Rahman, 2021). Given the importance of increasing teacher competence, it is hoped that teachers can improve the teaching abilities of their students. In this effort, many ways can be done, such as varied



teaching methods, and awarding (Judge, 2021), (Carrupt, 2018), (Tuti Aida, 2021).

Efforts to inculcate religious values include (1) giving examples (examples), (2) getting used to good things, (3) enforcing discipline, (4) providing motivation and encouragement, and (5) giving gifts, especially those that are spiritual, psychological, (6) punishing (perhaps in the context of discipline) (7) creating a religious atmosphere that affects children's growth and development (Rini Setyaningsih, 2017), (Muliandari, 2021).

Competence refers to the ability to carry out something obtained through education, teacher competence refers to performance and rational action to meet certain specifications in the implementation of educational tasks. It is said to be rational because it has direction and purpose. While performance is real behavior in the sense that it is not only observed but includes something that is not visible. The competence of al-Islam and Kemuhammadiyah (AIK) teachers at the Muhammadiyah Nitikan Elementary School (SD) Yogyakarta is already familiar.

Awareness of the importance of education that can provide hope and better possibilities in the future is needed for the achievement of a brighter and better future. The teacher's job is to teach knowledge to students. Teachers not only know the material to be taught but understand it broadly and deeply. Therefore, students must always study to deepen the knowledge of the subjects being taught. A teacher must be a special person, but it is better if he is special to all his students. Teachers must be a collection of smart people in their respective fields and also mature in attitude. But what is more important is how the teacher can transmit his intelligence and maturity to the students in his class. Because the teacher is a bridge for the birth of intelligent and mature children in the future.

Thus, it is proper that teacher professionalism is very important for students because teachers have a very heavy task in

educating, directing, and motivating students to become intelligent and moral students. Characteristics are good qualities that must be possessed or mastered by a teacher to produce a dignified and moral generation. A professional teaching method is a way for educators to convey or teach students where the right teaching method can encourage students' enthusiasm to be more active in learning and also easily understand what is being taught. Good moral behavior is a good deed that is in a person. A teacher certainly has commendable behavior or morals to be able to be an example for students that wish character a teacher can control behavior and attitudes when teaching so that unwanted actions or attitudes do not occur when teaching (Illahi, 2020).

Professional teachers in Islamic education must be able to carry out their duties, roles, and functions properly and optimally (Diery et al., 2021), according to Islamic teachings. A professional teacher is required to meet several requirements, including having adequate professional education qualifications, having competence in the ability to communicate with students, having a creative and productive spirit, having a work ethic and high commitment to the profession, and always doing continuous self-development because the learning process carried out by educators has an important role (Dwi Tri Andiyanto, 2021), (Saomi, 2021), (Haderani, 2021). Making teachers capable of forming intelligent students in various aspects, both intellectually, socially, emotionally, and spiritually, skilled and personable, and able to behave with noble character. This means that with education it is hoped that good human qualities can be realized in all their sons, both intellectual, emotional, and spiritual dimensions which will later be able to fill their lives productively for the benefit of themselves and society (Syaifin, 2021). Understanding the professionalism of Al-Islam and Kemuhammadiyah (AIK) teachers in

instilling students' religious values, can be understood in the following table;

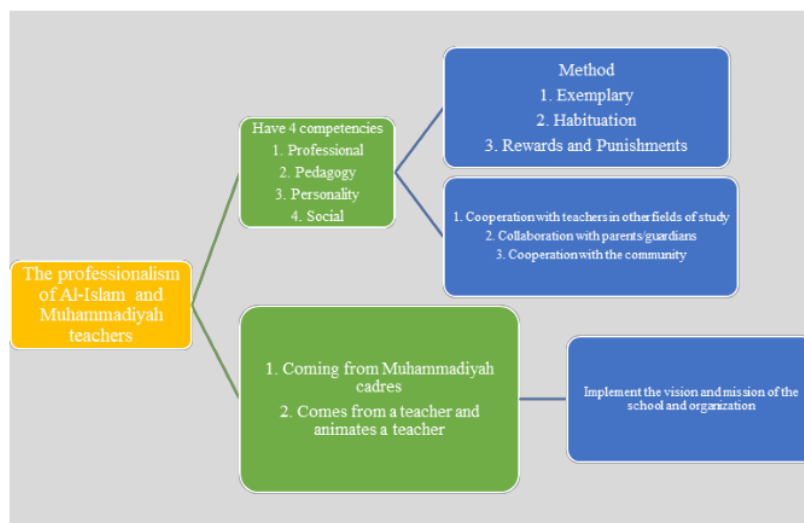


Figure 1. Professionalism of AI-Islam and Kemuhammadiyah (AIK) Teachers instilling students' religious values

CONCLUSIONS AND RECOMMENDATIONS

Conclusions

Based on the results of this study, it can be concluded that the professionalism of AI-Islam and Kemuhammadiyah (AIK) teachers instills religious values in the students SD Muhammadiyah Nitikan Yogyakarta during the covid -19 pandemic, namely;

1. AI-Islam and Kemuhammadiyah (AIK) teachers come from Muhammadiyah cadres who already understand the values developed based on the vision, mission, and goals of Muhammadiyah schools and organizations.
2. Participate in various kinds of training in developing the development of science and technology, so that teachers can use various methods and applications so that the material presented by the teacher is easily understood and accessed by students and parents. The material certainly contains religious values which are indirectly

conveyed to students in the learning process.

3. Good cooperation, both from teachers in other fields of study, parents, and the community in instilling religious values in students.

Recommendation

Professional teachers must have pedagogical, social, personal, and professional competencies, to be able to solve problems that occur in instilling religious values in students during the covid -19 pandemic.

ACKNOWLEDGMENT

The author would like to thank the entire extended family of Muhammadiyah Nitikan Yogyakarta Elementary School (SD) who have assisted in this research. Thanks also to the Muhammadiyah Elementary and Secondary Education Office for their support.



REFERENCES

- Abdullah, M. A. (2017). Fundasi Filsafat Al-Islam dan Kemuhmadiyah* Pendekatan Nilai, Visi, Strategi dan Pembaharuan. *Prosiding Seminar Nasional Al-Islam Dan Kemuhmadiyah Prosiding Seminar Nasional Pendidikan "Prosiding Seminar Nasional Al-Islam Dan Kemuhmadiyah "Prosiding Seminar Nasional Pendidikan Desain Pembelajaran Di Era Asean Economic Community (AEC) Untuk P*, 1–16.
- Abdusshomad, A. (2020). Pengaruh Covid-19 terhadap Penerapan Pendidikan Karakter dan Pendidikan Islam. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 12(2), 107–115. <https://doi.org/10.37680/qalamuna.v12i2.407>
- Albany, S. S. (2021). The Prophetic Dimension of KH. Ahmad Dahlan's and KH. Hasyim Asy'ari's Thought and its Implication in Education. *Al-MISBAH (Jurnal Islamic Studies)*, 9(1), 83–99.
- Alfiyatul, M., Lil Ummah, S. B. S. (2021). Peran Guru dalam Kegiatan Pembelajaran dari Rumah pada Masa Pandemi Covid-19 di SD Islam Sari Bumi Sidoarjo. *Jurnal Bidang Pendidikan Dasar*, 5(1), 18–24.
- Amaliyah, N., & Taufik, F. (2020). Evaluation of Al Islam, Muhammadiyah Characteristic, and Arabic Language Educational Implementation in SDS Muhammadiyah 4 Jakarta. *Turkish Journal of Physiotherapy and Rehabilitation*, 32(3), 6542–6546.
- Amini, N. R., & Fanreza, R. (2021). the Effectiveness of Online Kajian Al-Islam and Kemuhmadiyah Assessment in the Time of Covid-19 University of Muhammadiyah *Proceeding International Seminar of ...*, 2(15), 859–863. <http://journal.umsu.ac.id/index.php/ins>
- is/article/view/6454
- Aminu, N. (2021). Implementation of Kemuhmadiyah Education in Forming Students Characters (Penerapan Pendidikan Kemuhmadiyah Al Islam dalam Pembentukan Karakter Siswa) Nurmin. *Uniqbu Journal of Social Sciences (UJSS)*, 2(1), 69–74. [http://dspace.ucuenca.edu.ec/bitstream/123456789/35612/1/Trabajo de Titulacion.pdf%0Ahttps://educacion.gob.ec/wp-content/uploads/downloads/2019/01/GUIA-METODOLOGICA-EF.pdf](http://dspace.ucuenca.edu.ec/bitstream/123456789/35612/1/Trabajo%20de%20Titulacion.pdf%0Ahttps://educacion.gob.ec/wp-content/uploads/downloads/2019/01/GUIA-METODOLOGICA-EF.pdf)
- Apriana, W. (2020). *Kompetensi Profesional Guru dalam Pembelajaran Pendidikan Agama Islam di SMA Negeri 5 Bandar Lampung* [Jurusan Pendidikan Agama Islam (PAI), Fakultas Tarbiyah dan Keguruan, Universitas Islam Negeri (UIN) Raden Intan Lampung]. https://online210.psych.wisc.edu/wp-content/uploads/PSY-210_Unit_Materials/PSY-210_Unit01_Materials/Frost_Blog_2020.pdf%0Ahttps://www.economist.com/special-report/2020/02/06/china-is-making-substantial-investment-in-ports-and-pipelines-worldwide%0Ahttp://
- Arifin, S. (2015). Rekonstruksi Al-Islam-Kemuhmadiyah (AIK) Perguruan Tinggi Muhammadiyah Sebagai Praksis Pendidikan Nilai. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 13(2), 201–221.
- Asyari, H. (2020). Pembentukan Spiritualitas dan Karakter Anak dalam Perspektif Lukman al-Hakim. *At-Tarbiyat: Jurnal Pendidikan Islam*, 3(2), 159–171.
- Azizah, K., & Fuadi, M. A. (2021). Profesionalisme Guru dalam Islam: Kajian Konseptual Hadits Tarbawi. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 6(1), 73–87.
- Barlian, E. (2016). *Metodologi Penelitian*



- Kualitatif dan Kuantitatif* (1st ed.). Sukabina Press.
- Busthomi, Y. S. A. (2021). Sepuluh Modal Agar Menjadi Guru Profesional. *SALIMIYA: Jurnal Studi Ilmu Keagamaan Islam*, 2(1), 1–16.
- Carrupt, R. (2018). Contribution of virtual classes to the construction of professional knowledge for teachers. *Telepresence in Training*, 79–105. <https://doi.org/10.1002/9781119571988.ch4>
- Dahl, K. K. B. (2019). Professional development lost in translation? ‘Organising themes’ in Danish teacher education and how it influences student-teachers stories in professional learning communities. *Research in Comparative and International Education*, 14(3), 357–375. <https://doi.org/10.1177/1745499919865141>
- Diery, A., Knogler, M., & Seidel, T. (2021). Supporting evidence-based practice through teacher education: A profile analysis of teacher educators’ perceived challenges and possible solutions. *International Journal of Educational Research Open*, 2–2(December 2020), 100056. <https://doi.org/10.1016/j.ijedro.2021.100056>
- Duriani, D., Rama, B., Pajarianto, H., & Sari, P. (2021). Thematic Learning in Kindergarten Based on Al-Islam Kemuhadiyah and Local Wisdom. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 5(2), 2220–2230. <https://doi.org/10.31004/obsesi.v5i2.1171>
- Dwi, T. A. (2021). Peran Pendidikan Agama Islam Terhadap Pembentukan Kepribadian Anak Usia Dini. *Indonesian Journal of Islamic Golden Age Education (IJIGAE)*, 1(2), 21–30.
- Fatimah., & Zuhra, U. R. (2021). Diskursus Pendidikan Karakter di Perguruan Tinggi dalam Pandemi Covid-19. *Jurnal Riset Dan Pengabdian Masyarakat*, 1(1), 1–11.
- Giladi, A. (2014). The Nurture and Protection of Children in Islam: Perspectives from Islamic Sources: Islamic texts command affection, care, and education. *Child Abuse & Neglect*, 38(4), 585–592. <https://doi.org/10.1016/j.chiabu.2014.03.016>
- Haderani. (2021). Kompetensi Pedagogik dan Profesional Guru Pendidikan Agama Islam pada Sekolah Menengah Pertama Negeri di Kota Banjarmasin. *AT-TARWIYAH, Jurnal STAI Al-Washliyah Barabai*, XIV(27), 49–60.
- Hakim, A. R. (2021). Pengaruh Kompetensi Guru Mata Pelajaran Pendidikan Agama Islam dalam Mengelola Pembelajaran Terhadap Motivasi Belajar Siswa. *Matriks: Jurnal Sosial Dan Sains*, 2(2), 58–69.
- Hardani, D. (2020). *Metode Penelitian Kualitatif & Kuantitatif* (H. Abadi (ed.); Pertama). CV. Pustaka Ilmu.
- Haryanto, S. (2011). *Metode Wawancara dalam Penelitian Sejarah*. Perpustakaan, UNS.
- Hasan, & Fuady, N. A. M. (2020). Efektifitas Pembelajaran PAI Sistem Daring Pada Siswa SMA Di Desa Plumbon Kecamatan Selopampang Kabupaten Temanggung Tahun 2020. *Wahana Akademika: Jurnal Studi Dan Sosial*, 7(2), 43–51.
- Hatmanto, E. D., & Purwanti, E. (2021). Internationalization of Muhammadiyah: Challenges in Establishing the Muhammadiyah Australian College. *Proceedings of the 4th International Conference on Sustainable Innovation 2020–Social, Humanity, and Education (ICoSIHESS 2020)*, 518(ICoSIHESS 2020), 486–



493.
<https://doi.org/10.2991/assehr.k.210120.165>
- Hidayat, S. N. (2020). *Peran Guru PAI dalam Pembentukan Akhlakul Karimah Siswa di Masa Pandemi Covid-19 di SMP Muhammadiyah Plus Salatiga Tahun 2020*. Jurusan PAI FTIK IAIN Salatiga.
- Hilda., & Afrilia, I. (2020). Internalisasi Pendidikan Karakter Islami Anak Ditengah. *Al-Fikr: Jurnal Pendidikan Islam*, 6(2), 46–52.
- Illahi, N. (2020). Peranan Guru Profesional Dalam Peningkatan Prestasi Siswa Dan Mutu Pendidikan Di Era Milenial. *Jurnal Asy-Syukriyyah*, 21(1), 1–20. <https://doi.org/10.36769/asy.v21i1.94>
- Liu, Y. (2021). Contextual influence on formal and informal teacher leadership. *International Journal of Educational Research Open*, 2–2(October 2020), 100028. <https://doi.org/10.1016/j.ijedro.2020.100028>
- Lorenza, L., & Carter, D. (2021). Emergency online teaching during COVID-19: A case study of Australian tertiary students in teacher education and creative arts. *International Journal of Educational Research Open*, 2–2(February), 100057. <https://doi.org/10.1016/j.ijedro.2021.100057>
- Mila, M. (2021). Mengembangkan Profesionalisme Guru Pendidikan Agama Islam (PAI) Melalui Model-Model Pembelajaran. *Jurnal Keislaman*, 4(1), 19–31.
- Milana, A., & Subarkah, A. S. (2020). Evaluasi Pembelajaran Mata Kuliah Al-Islam Dan Kemuhammadiyah Sebagai Internalisasi Penguatan Pendidikan Karakter Mahasiswa Prodi PAI Di Universitas Muhammadiyah Tangerang. *Tadarus Tarbawy*, 2(1), 191–198.
- Milana, A., & Subarkah, E. K. (2021). Implementasi Sikap Kesalehan Spiritual dan Sosial pada Mata Kuliah Al-Islam dan Kemuhammadiyah. *Tadarus Tarbawy*, 3(1), 309–319.
- Mirza, B., & Rukayah, R. (2021). Religious Orientations as the Hidden Curriculum in The Learning Process During the Covid-19 Pandemic. *PRIMARY: Jurnal Pendidikan Guru Sekolah Dasar*, 10(3), 565–574.
- Moh. Wardi, I. (2021). Klasifikasi Pendidik Dalam Perspektif Prof. DR. H. Muhaimin, M.A. *Kariman*, 09(01), 15–30.
- Mohamad, A., & Samsudin, A. (2021). Peran Guru Profesional Sebagai fasilitator dan Komunikator Dalam Kegiatan Belajar Mengajar. *Edupedia: Jurnal Studi Pendidikan Dan Pedagogi Islam*, 5(2), 37–45. <https://journal.ibrahimy.ac.id/index.php/edupedia/article/view/1078>
- Morettini, B. (2021). Forms of resistance: Insights into beginning teacher development. *International Journal of Educational Research Open*, 2–2(December 2020), 100041. <https://doi.org/10.1016/j.ijedro.2021.100041>
- Mufti, U., & Widodo, H. (2021). Kurikulum ISMUBA di SD Muhammadiyah Banguntapan. *Journal of Islamic Education and Innovation*, 2(1), 85–92.
- Mulyandari, R. F. P. dan A. (2021). Profesionalisme Guru Dalam Prespektif Islam. *Jurnal Pendidikan Islam*, 1(1), 62–63.
- Mulyasa, E., & Yusuf, S. (2019). Manajemen Strategik Pendidikan Al Islam dan Kemuhammadiyah Dalam Membangun Karakter Mahasiswa. *SPS Uvinus*, 3(2), 267–276.
- Nanang., & Budiarto, M. (2021). Telaah Media Online Dalam Proses Belajar Mengajar (PBM) Pendidikan Agama



- Islam (PAI) di Era Pandemi Covid-19. *Falasifa*, 12(1), 82–95.
- Nawapuspita. (2019). Respon Siswa Kelas XI Terhadap Materi Pengertian, Ruang Lingkup dan Nilai-Nilai Pendidikan Kemuhammadiyah di SMA Muhammadiyah 2 Pontianak Tahun Ajaran 2016/2017. *Tarbawi Khatulistiwa, Jurnal Pendidikan Islam*, 5(1), 45–56.
- Neuman, W. L. (2014). *Social Research Methods: Qualitative and Quantitative Approaches*, *Social Research Methods: Qualitative and Quantitative Approaches W. Lawrence Neuman Seventh Edition*. England and Associated Companies throughout the world.
- Ni'mawati., Handayani, F., & Hasanah, A. (2020). Model pengelolaan pendidikan karakter di sekolah pada masa pandemi. *Jurnal Studi Islam*, 1, 145–156.
- Ostapenko, A., McPeck, S., Liechty, S., & Kleiner, D. (2020). Has COVID-19 Hurt Resident Education? A Network-Wide Resident Survey on Education and Experience During the Pandemic. *Journal of Medical Education and Curricular Development*, 7, 238212052095969. <https://doi.org/10.1177/2382120520959695>
- Pardede, N. (2020). Kebijakan Kepala Sekolah Dalam Meningkatkan Profesionalitas Guru Pendidikan Agama Islam di Sekolah Dasar Swasta Yayasan Pendidikan Hidayatul Islam Pematangsiantar. *AL-Irsyad: Jurnal Pendidikan Dan Konseling*, 2859(2), 197–203.
- Partono. (2021). Strategi Implementasi Profesionalisme Guru pada Masa Pandemi di MI Hikmatun Najah. *Quality: Journal of Empirical Research in Islamic Education*, 9(1), 73–86.
- Pohan, S., & Sirait, F. Y. (2021). The Strategi of Principal in the Implementation of Character Education in SMP Muhammadiyah I Medan. *Proceeding International Seminar on Islamic Studies*, 2, 242–248.
- Pradoko, A. M. S. (2017). *Paradigma Metode Penelitian Kualitatif, Keilmuan Seni, Humaniora, dan Budaya*. UNY Press.
- Purwati, Z. D., & Denik Wirawati, Z. (2020). Desain pembelajaran berbasis daring pada masa pandemi Covid-19 di SMP Muhammadiyah se-Gunungkidul. *Seminar Nasional Hasil Pengabdian Kepada Masyarakat, November*, 237–244.
- Rahman, N. A. (2021). *Profesionalisme Guru Pendidikan Agama Islam dalam Pemamfaatan Teknologi Pembelajaran Terhadap Peningkatan Hasil Belajar Pada Siswa SMP Negeri 1 di Kota Palopo* [Program Studi Pendidikan Agama Islam Program Pascasarjana Institut Agama Negeri Palopo]. <https://doi.org/10.48094/raudhah.v4i2.44>
- Rahmawati, U., Tsuroyya, N., & Mustagfiroh. (2020). Model Penguatan Agama Melalui Budaya Religius. *Jurnal MUDARRISUNA*, 10(3), 495–507.
- Rasimin. (2018). *Metodologi Penelitian Pendekatan Praktis Kualitatif* (I. Subqi (ed.); Pertama). Trussmedia Grafika.
- Surat Edaran Menteri Pendidikan dan Kebudayaan. *Nomor 4 Tahun 2020 Tentang Pelaksanaan Kebijakan Pendidikan Dalam Masa Darurat Penyebaran Coronavirus Disease (COVID-19)*, 1 (2020) (testimony of Menteri Pendidikan dan Kebudayaan RI).
- Rihlah, J., Kamilah, U., & Shari, D. (2020). Gambaran Pendidikan Karakter Anak Usia Dini di Masa Pandemi covid-19. *PAUD Lectura: Jurnal Pendidikan Anak Usia Dini*, 4(01), 51–61. <https://doi.org/10.31849/paud->



- lectura.v4i01.4878
- Rini, S. (2017). Kebijakan Internalisasi Nilai-Nilai Islam Dalam Pembentukan Kultur Religius Mahasiswa. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 12(1), 57–86.
- Rita, N. E., & Hosnan, S. (2021). Teachers' Role in Embedding Discipline Characters to Gr4 IV Students Through Learning Activities at SDN Karawaci Baru 6. *PRIMARY: Jurnal Pendidikan Guru Sekolah Dasar*, 10(3), 641–655.
- Rizky, W., & Widi, P. (2015). *Model Pendidikan Al-Islam dan Kemuhammadiyah*. Fakultas Agama Islam Universitas Muhammadiyah Ponorogo.
- Rosali, E. S. (2020). Aktifitas Pembelajaran Daring Pada Masa Pandemi Covid -19 Di. *Geography Science Education Journal (GEOSEE)*, 1(1), 21–30. https://www.researchgate.net/publication/340917125_Kendala_Pelaksanaan_Pembelajaran_Jarak_Jauh_PJJ_dalam_Masa_Pandemi/stats
- Santika, I. W. E. (2020). Pendidikan Karakter pada Pembelajaran Daring. *Indonesian Values and Character Education Journal*, 3(1), 8–19.
- Santoso, T., Giyoto, G., Baidi, B., & Kusmanto, H. (2021). Challenges of Al Islam and Kemuhammadiyah (AIK) Learning With Baitul Arqam Model. *AL-TANZIM: Jurnal Manajemen Pendidikan Islam*, 5(1), 69–82. <https://doi.org/10.33650/al-tanzim.v5i1.1644>
- Saomi, M. R. (2021). Kompetensi Guru Berdasarkan QS . Al-Jumuah Ayat 2. *Khulasah : Islamic Studies Journal*, 03(01), 16–28.
- Schuck, S. E. B., Fine, A. H., Abdullah, M. M., & Lakes, K. D. (2019). Animal Assisted Interventions for Children With Disorders of Executive Function : The Influence of Humane Education and Character Development on the. In *Handbook on Animal-Assisted Therapy* (Fifth Edit, Issue 2011). Elsevier Inc. <https://doi.org/10.1016/B978-0-12-815395-6.00019-5>
- Shaifullah, I. (2021). Al-Islam Education And Kemuhammadiyah Islami-Based Development for Nursing Students. *Studia Religia, Jurnal Pemikiran Dan Pendidikan Islam*, 5(1), 62–73. http://dspace.ucuenca.edu.ec/bitstream/123456789/35612/1/Trabajo_de_Titulacion.pdf%0Ahttps://educacion.gob.ec/wp-content/uploads/downloads/2019/01/GUIA-METODOLOGICA-EF.pdf
- Sholeh, A. M. I. M. (2021). Manajemen Kepala Sekolah Dalam Mewujudkan Budaya Religius di Sekolah Islam. *Jurnal Inspirasi Manajemen Pendidikan*, 09(02), 389–402.
- Suburiah, A., & Hikmah, M. I. (2021). Meningkatkan Profesionalisme Guru Di MTS Al-Majidiyah NW Majidi Selong Kabupaten Lombok Timur. *Jurnal Elkatarie Jurnal Ilmu Pendidikan Dan Sosial*, 4(1), 535–553. http://dspace.ucuenca.edu.ec/bitstream/123456789/35612/1/Trabajo_de_Titulacion.pdf%0Ahttps://educacion.gob.ec/wp-content/uploads/downloads/2019/01/GUIA-METODOLOGICA-EF.pdf
- Sulaiman. (2021). Kepemimpinan Spritual Guru PAI Pada Masa Pandemi Covid-19. *Falasifa*, 12(1), 158–173.
- Suntoro, R., & Widoro, H. (2020). Internalisasi Nilai Merdeka Belajar Dalam Pembelajaran PAI di Masa Pandemi. *Jurnal MUDARRISUNA*, 10(2), 143–165.
- Supratiknya, A. (2015). *Metodologi Penelitian Kuantitatif & Kualitatif dalam Psikologi*. Yogyakarta, Penerbit Universitas Sanata Dharma.
- Syaifin, R. A. (2021). Strategi Pengembangan Profesi Guru dalam Mewujudkan



- Suasana Pembelajaran yang Efektif. *Al-Musannif: Jurnal Pendidikan Islam Dan Keguruan*, 3(1), 27–44.
- Syaifuddin, A. (2021). *Implementasi Pendidikan Al Islam dan Kemuhammadiyah Dalam Membentuk karakter Siswa di Sekolah Dasar Muhammadiyah (Studi kasus di SD Muhammadiyah 1 Ketelan Surakarta dan SD Muhammadiyah 16 Surakarta)*. Program Studi Pendidikan, Magister Islam, Agama Pascasarjana, Sekolah Surakarta, Universitas Muhammadiyah.
- Tisch, M., Hertle, C., Abele, E., Metternich, J., & Tenberg, R. (2016). Learning factory design: a competency-oriented approach integrating three design levels. *International Journal of Computer Integrated Manufacturing*, 29(12), 1355–1375. <https://doi.org/10.1080/0951192X.2015.1033017>
- Tri, M., Nanda, D., & Rohmah, A. A. (2021). Manajemen Kepala Sekolah dalam Penguatan Pendidikan Karakter di SD Insan Mandiri Bandar Lampung. *AL-FÂHIM Jurnal Manajemen Pendidikan Islam*, 3(1), 49–68.
- Tuti, A. (2021). Profesionalisme Pendidik; Telaah Atas Undang-undang RI Nomor 14 Tahun 2005 Tentang Guru Perspektif Pendidik Muslim. *EDUKASI Jurnal Pendidikan Dan Keguruan*, 1(1), 73–87.
- Untung, M. S. (2019). *Metodologi Penelitian, Teori dan Praktik, Riset Pendidikan dan Sosial*. Litera; Yogyakarta.
- Wang, F., Zou, S., & Liu, Y. (2020). Territorial traps in controlling the COVID-19 pandemic. *Dialogues in Human Geography*, 10(2), 154–157. <https://doi.org/10.1177/2043820620935682>
- Wanti. (2021). *Profesionalisme Guru Pendidikan Agama Islam dalam Penguatan Nilai-Nilai Religius Berbasis Akhlak Pada Siswa SMAN 4 Palopo*. Program Studi Pendidikan Agama Islam Fakultas Tarbiyah dan Ilmu Keguruan Institut Agama Islam Negeri Palopo.
- Yunita., & Syafitri, M. Z. T. (2021). Pengaruh Pendidikan AIK Terhadap Perilaku Keagamaan Siswa di SD Muhammadiyah Sewon Bantul Yogyakarta. *PROFETIKA, Jurnal Studi Islam*, 22(1), 53–64.
- Zhao, Y. (2020). Tofu Is Not Cheese: Rethinking Education Amid the COVID-19 Pandemic. *ECNU Review of Education*, 3(2), 189–203. <https://doi.org/10.1177/2096531120928082>
- Zuriah, N. (2021). Best Practics Polysynchronous Blended Learning Ilmu Platform Pembelajaran Daring di Era New Normal. *Jurnal Civic Hukum*, 6(1), 32–49.

HASIL CEK_TEACHER AIK

ORIGINALITY REPORT

14%

SIMILARITY INDEX

16%

INTERNET SOURCES

6%

PUBLICATIONS

6%

STUDENT PAPERS

PRIMARY SOURCES

1	Submitted to Universitas Terbuka Student Paper	3%
2	www.journal.tarbiyahainib.ac.id Internet Source	3%
3	irep.iium.edu.my Internet Source	2%
4	jurnal.staiannawawi.com Internet Source	2%
5	Submitted to kopusat.turnitin@gmail.com Student Paper	2%
6	ejournal.ihdn.ac.id Internet Source	2%

Exclude quotes On

Exclude bibliography On

Exclude matches < 2%