



THE INFLUENCE OF PEDAGOGIC AND PROFESSIONAL COMPETENCE OF ISMUBA TEACHERS ON THE INSTALLATION OF ISLAMIC VALUES IN STUDENTS OF MUHAMMADIYAH AL MUJAHIDIN GUNUNGKIDUL JUNIOR HIGH SCHOOL

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Abstract

Background: Instilling Islamic religious values to students is not only a process of transfer of knowledge but also a process of transfer of value. In this process, the one who plays an active role in carrying out learning activities is a teacher. For this reason, teachers are required to have good competence and ability in teaching so that they can carry out their roles optimally. In this regard, teacher competencies that are directly related to the learning process are pedagogical competence and professional competence. **Purpose:** The purpose of this study is to determine how much contribution the pedagogical and professional competence of ISMUBA teachers has in influencing the instillation of Islamic religious values in students of SMP Muhammadiyah Al Mujahidin Gunungkidul. **Design/methods/approach:** The type of research conducted by the author is field research with a quantitative approach method based on post-positivistic philosophy. The population of the study used were 95 students of class VIII of SMP Muhammadiyah Al Mujahidin Gunungkidul. Data collection techniques in this study used questionnaires, interviews, observations and documentation. While the data analysis technique used multiple linear regression analysis. **Findings:** The results of the study indicate that the hypothesis in this study is accepted, both partially (alone) and simultaneously (together). The results of the first test obtained a sig. value of 0.047 < 0.05 and a t-count value of 2.011 > t-table 1.989. This indicates that Ha1 is accepted; there is an influence of ISMUBA teacher pedagogical competence on the instillation of Islamic religious values in students of SMP Muhammadiyah Al Mujahidin Gunungkidul. The results of the second test obtained a sig. value of 0.033 < 0.05 and a t-count value of 2.161 > t-table 1.989. These results indicate that Ha2 is accepted; there is an influence of ISMUBA teacher professional competence on the instillation of Islamic religious values in students of SMP Muhammadiyah Al Mujahidin Gunungkidul. The results of the third test obtained a sig. value of 0.000 < 0.05 and an F-count value of 12.937 > F-table 3.09. These results indicate that Ha3 is accepted; there is an influence of the pedagogical and professional competence of ISMUBA teachers on the

instillation of Islamic religious values in students of SMP Muhammadiyah Al Mujahidin Gunungkidul. The coefficient of determination $R = 0.220 = 22\%$. These results indicate that the independent variables, namely pedagogical competence and professional competence of ISMUBA teachers, together influence the dependent variable, namely the instillation of Islamic religious values in students by 22% . **Research implications/limitations:** This study can generally provide an overview of teacher competence in pedagogical and professional aspects. More specifically, this study can be a simple reference in research on Ismuba in Muhammadiyah schools at the junior high school level. **Originality/ value:** this study is the result obtained from field research and has a novel value in the context of competence for Ismuba teachers at the junior high school level. Further research can develop more widely both in terms of methodology, subjects and scope of the research area.

Keywords : Pedagogical competence , professional competence , instillation , Islamic religious values , Ismuba

Introduction

The Law of the Republic of Indonesia concerning the National Education System explains that education is a conscious and planned effort to realize the learning process so that students are able to actively and creatively develop their potential to have religious spirituality, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, nation and state (Ilham, 2019) . The law explains that the purpose of education is not limited to the process of transferring knowledge but also the process of transferring values (Bosra et al., 2020) . The value points indicate the instillation of religious values (Masduki et al., 2020) . In Islamic education, instilling Islamic religious values is the main goal to be achieved (Abdul Hopid et al., 2023; HCA Kistoro et al., 2023) .

School is a system in order to realize educational goals. Schools consist of several components that form activities to produce an output. The system consists of raw input, namely students, instrumental input such as teachers (Aini et al., 2021) and staff, curriculum (Wafi, 2017) , facilities and infrastructure, finances and school organizations, environmental input in the form of support from parents, government and society and output/outcome in the form of continuing education or working.

The main causes of the high and low quality of education are influenced by several factors, namely educators, curriculum, learning facilities and infrastructure and the students themselves (Hopid & Kistoro, 2022) . We can all know these factors that educators have the greatest influence in achieving high quality education. Even though the existence of the education curriculum has been prepared in such detail and quality and the availability of facilities and infrastructure is adequate, all of this cannot be maximized when educators do not master and carry out their teaching profession as well as possible. For this reason, teachers are required to have good competence and ability in teaching so that they can carry out their role optimally (Kistoro et al., 2020) . In this regard, teacher competencies that are directly related to the learning process are pedagogical competence and professional competence.

Literature Review

Religious values in schools are a form of education that must be implemented from elementary, middle and high school levels. Religious values education is generally divided into two, namely religious education taught in public schools and private schools, especially those based on religion. Public schools generally teach religious education according to the existing lesson hours according to the national curriculum. Meanwhile, private schools based on religion, in addition to adjusting the national curriculum in religious subjects, also add more religious material and also lesson hours. Religious education, which is the goal of national education, also needs to be taught by teachers who have competencies according to their fields of expertise, both in public and private schools (Bogo et al., 2011) . Teacher competencies in accordance with existing laws also provide requirements regarding the competencies that must be possessed, namely pedagogical competencies (Habibullah, 2012) , professional (Dudung, 2018) , personality (Ni'mah, 2014) and social (Kistoro et al., 2020) . These four competencies are the basis for teacher competencies in providing teaching or learning in the classroom.

Looking at the competencies that teachers must have, it can also be seen that teachers need to master several required skills (Setyawan & Santosa, 2021) . Pedagogical competence is a teacher's ability and skill related to how to manage learning both in designing learning, delivering materials and evaluating learning. This competence is what distinguishes it from other professions, because there is a pedagogical provision that teachers must have to support the success of the learning process and results. Professional competence is related to the teacher's ability to carry out his/her duties and obligations professionally, especially in terms of mastery of subject matter and mastery of scientific methodology. the ability to master subject matter broadly and deeply, which includes mastery.

Personality competence is a form of continuous self-development ability by emphasizing a wise, authoritative, noble, stable and mature personality that refers to the framework of National education standards. Social competence specifically emphasizes the aspect of effective communication with school elements such as students, fellow teachers, education personnel, principals, guardians of students and the surrounding community both verbally, in writing and mastered gestures.

Methods

The research conducted by the author is a field research with a quantitative approach method based on post-positivistic philosophy (Neuman, 2014) . The research population used was 95 students of class VIII of SMP Muhammadiyah Al Mujahidin Gunungkidul who were also used as

research samples. The selection of respondents was based on groups that were considered to have the ability to assess teacher competence because they had received learning since class VII and VIII. The data collection technique in this study used a questionnaire. While the data analysis technique used multiple linear regression analysis with the help of spss version 20.

Results

Related to the discussion on the Influence of Pedagogical and Professional Competence of Ismuba Teachers on the Instillation of Islamic Religious Values in Students of SMP Muhammadiyah Al Mujahidin Gunungkidul, there are several interesting things found. For further discussion, here are the findings and analysis in this study.

The Influence of Pedagogical and Professional Competence of ISMUBA Teachers

In relation to the discussion on the Influence of Pedagogical and Professional Competence of ISMUBA Teachers on the Instillation of Islamic Religious Values in Students of Muhammadiyah Al Mujahidin Gunungkidul Middle School, it can be seen and observed from the results of data analysis, both quantitatively and qualitatively.

In terms of value, the pedagogical and professional competencies possessed by ISMUBA teachers at SMP Muhammadiyah Al Mujahidin Gunungkidul are at a number that has reached above 85. Assessment of teacher competency is carried out through periodic supervision accompanied by evaluations delivered directly by the principal. The existence of periodic supervision activities carried out by the principal shows that there is more attention to monitoring teacher competency in schools.

Pedagogical competence is simply the ability of teachers to teach. Each teacher has a different way of teaching, adjusting to the conditions of their students. Teachers who have good pedagogical competence are able to carry out effective learning activities. In this case, the principal of SMP Muhammadiyah Al Mujahidin Gunungkidul has steps taken to support the improvement of the pedagogical competence of teachers. For example, providing provisions for compiling RPP using a guidebook, providing an updated learning method book, and an assessment guidebook issued by the Ministry of Education and Culture. These steps are carried out directly by the principal to the teacher concerned. This is intended so that the supervision and evaluation process delivered by the principal can be used as material for development and improvement by each teacher.

The pedagogical competence of ISMUBA teachers which is stated as good or excellent has an influence on the instillation of Islamic religious values in students. Data testing obtained a significance value of 0.047 which means it is smaller than <0.05 and a t-value of 2.011 which means it is greater than $> t_{table} 1.989$. The test results show that the first alternative hypothesis (H_{a1}) is accepted, which states that there is an influence of the pedagogical competence of ISMUBA

teachers on the instillation of Islamic religious values in students of SMP Muhammadiyah Al Mujahidin Gunungkidul.

A professional teacher is a teacher who is able to utilize learning facilities optimally to help foster students' enthusiasm and motivation to learn. Professional competence is the teacher's ability to master science and technology as well as the arts and culture that they teach. The principal also applies personal guidance in improving the professional competence of ISMUBA teachers. For example, in the use of learning media, namely by participating in training activities, so that the media is always *updated*. *In the use of learning media, SMP Muhammadiyah Al Mujahidin always follows the development of digital-based media (learning interactive)*. Continuous development of teacher professionalism is carried out through reflective actions, namely the principal of SMP Muhammadiyah Al Mujahidin provides opportunities and always supports teachers to produce works in the form of books or participating in other competitions.

The professional competence of ISMUBA teachers which is stated to be good has an effect on the instillation of Islamic religious values in students. The results of data testing obtained a significance value of 0.033 which means it is smaller than <0.05 and a t-count value of 2.161 which means it is greater than $> t_{table} 1.989$. The test results indicate that the second alternative hypothesis (H_{a2}) is accepted, which states that there is an effect of ISMUBA teachers' professional competence on the instillation of Islamic religious values in students of SMP Muhammadiyah Al Mujahidin Gunungkidul.

The instillation of Islamic religious values in SMP Muhammadiyah Al Mujahidin Gunungkidul is carried out through 3 things, namely Moral Knowing (Knowledge/Knowledge), Moral Feeling (Faith/Attitude), Moral Doing (Charity/Implementation). The ability to manage learning and have a deep understanding of science are the main keys that must be possessed by a teacher in creating an effective, interactive, and enjoyable learning climate. So that learning conditions like that can provide convenience for students to receive the scientific material that must be learned. Like the 3 stages that have been mentioned, starting from understanding science which will then form attitudes in students and the last is the implementation or implementation of understanding the values of Islam that students get in everyday life.

The results of simultaneous hypothesis testing yielded a significance value of 0.000, which means it is smaller than <0.05 , and an F count value of 12.937, which means it is greater than $> F_{table} 3.09$, so it can be concluded that the $H_{a3 \text{ test}}$ is accepted with the hypothesis formulation which states that there is an influence of the pedagogical and professional competence of ISMUBA teachers on the instillation of Islamic religious values in students of SMP Muhammadiyah Al Mujahidin Gunungkidul.

From the three hypothesis tests that have been conducted, the coefficient of determination value is $R = 0.220$, when converted into a percentage is 22%. These results indicate that the independent variables, namely the pedagogical competence and professional competence of ISMUBA teachers, together influence the dependent variable, namely the instillation of Islamic religious values in students by 22%. If a scale of 100% is taken, then 22% of the factors that influence the instillation of Islamic religious values in students are the pedagogical and professional competences possessed by ISMUBA teachers.

Table 1. Calculation of Determination Coefficient Value

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.469 ^a	.220	.203	3.618
a. Predictors: (Constant), Professional Competence (X2), Pedagogical Competence (X1)				

Discussion

Pedagogical and Professional Competence of ISMUBA Teachers

Pursuing a profession as a teacher means having teaching competence, namely having the ability, skill, capability, and authority to carry out the teaching profession optimally and responsibly and carried out continuously (Rahmadiyah et al., 2020). This means that teachers who are skilled in carrying out their profession can be called competent teachers. Competence is individual, dynamic and develops continuously. Teacher competence is the main component of professional standards in addition to the code of ethics as a regulation of professional behavior that is set out in certain procedures and supervision systems. Competence is interpreted as an effective behavioral device related to exploration and investigation, analyzing and thinking, and paying attention and perceiving that directs someone to find ways to achieve certain goals effectively and efficiently.

Ability or competence is an absolute thing that must be possessed by everyone to do their job, in this case especially for an educator. The task as an educator can run well if carried out with seriousness and awareness of the special competence that must be possessed. (Pohan & Siregar, nd). The teaching profession is not an easy thing, in managing the teaching and learning process carried out by teachers who do not master the competencies, it will be difficult to achieve the desired learning objectives. Competence is a combination of knowledge, skills, values and attitudes that are reflected in the habits of thinking and acting. Teacher competence consists of personal competence and professional competence. In that competence there are abilities consisting of the ability to manage the class, skills in managing teaching materials and skills in the teaching and learning process.

The Law of the Republic of Indonesia on Teachers and Lecturers states that there are 4 main competencies that must be possessed by teachers, including pedagogical competence, personality competence, social competence, and professional competence obtained through professional education (Ambarudin, 2016). In this case, teacher competence that is directly related to the learning process in the

classroom is pedagogical competence and professional competence. Pedagogical competence is the teacher's ability to manage learning that can be measured using the following indicators: a) understanding of educational foundation insights, b) understanding of students, c) curriculum or syllabus development, d) learning design, e) implementation of learning activities, f) utilization of learning technology, g) evaluation of learning outcomes, and h) student development in finding and actualizing various talents/potentials that they have. Basically, pedagogical competence is a competence that has its own characteristics in educating students. Professional competence is the teacher's ability to master the science and technology as well as the arts and culture that they teach. Measurement can be done using the following indicators: a) in-depth mastery of the science that supports the subject, b) mastering the competency standards and basic competencies of the subject, c) being able to develop subject material creatively, d) implementing continuous professional development by taking reflective actions, and e) utilizing information and communication technology to communicate and develop oneself.

Regarding the pedagogical and professional competence of a teacher, it is stated by Baedhowi in the ISMUBA education curriculum chapter V concerning the standards of Al Islam education teachers (Sutarman & Parjiman, 2021), Muhammadiyah and Arabic including the following; ISMUBA teachers are required to have academic qualifications, competence, teacher certificates, be physically and mentally healthy, and meet other qualifications required by the educational unit where they work, and have the ability to realize the goals of Muhammadiyah education; The academic qualifications of ISMUBA teachers as referred to in point 1 (one) are obtained through accredited higher education; Teachers have an academic qualification of at least a bachelor's degree (S1); Teacher certificates for ISMUBA teachers are given after meeting the requirements, namely having work experience as an ISMUBA teacher at a Muhammadiyah school/madrasah for at least 5 (five) years and passing the certification carried out by a university that organizes the ISMUBA teacher procurement program at a university determined by the organization; Teacher certification for ISMUBA teachers is carried out through ISMUBA training and competency tests; Teachers who pass the training and pass the competency test as referred to in point 2 receive an ISMUBA teacher certificate; Teachers who do not pass the training and do not pass the competency test are required to retake the competency test in the following period; More detailed provisions regarding ISMUBA teacher certification as referred to in point 3 are regulated by the Provisions of the Organizing Council

ISMUBA and Islamic Religious Values

Muhammadiyah education is a modern Islamic education system in the form of public schools that integrate Islamic religious sciences and madrasas that integrate general sciences. Al Islam, Muhammadiyah and Arabic (ISMUBA) are the characteristics of Muhammadiyah schools as well as a solution to fill the spiritual drought in the world of education, both in elementary, secondary and higher education in Muhammadiyah (Kistoro et al., 2024). ISMUBA is a subject taught in class, but not only limited to teaching, the purpose of this subject is real practices in life. This can start from small things at school, such as praying before studying, being on time for every lesson, being polite to teachers and loving each other, helping friends.

ISMUBA learning is carried out by paying attention to several principles that have been explained in its curriculum. One of them is related to the implementation of learning that upholds the five pillars of learning, namely Learning to believe and be devoted to Allah SWT, Learning to understand and internalize, Learning to be able to carry out and act effectively, Learning to live together and be useful to others, Learning to build and find identity and good behavior through the learning process, habituation and exemplary behavior.

Islamic education is an education of faith and an education of charity. Islamic teachings contain teachings about the attitudes and behavior of individuals in society, towards the welfare of individual and collective life, so Islamic education is an education of individuals and education of society. Islamic law will not be internalized and practiced by people if it is only taught, but must be educated through the education process.

Islamic religious education is implemented based on Islamic teachings. Religious education is one of the most important parts of education, especially regarding aspects of attitude and value formation, namely morals and religion. Islamic religious teachings regulate the relationship between humans and Allah SWT, the relationship between humans and other humans, the relationship between humans and the universe, and the relationship between humans and themselves. So that when this can be carried out by each individual, it can guarantee harmony, balance and harmony in his life, both as an individual and as a member of society in achieving physical progress and spiritual happiness.

Allah SWT explained four types of advice and guidance addressed to Qarun by his people. In the Al-Qur'an, Surah Al-Qashash verse 77, the meaning is as follows *And seek what Allah has bestowed upon you (happiness) in the land of the hereafter, and do not forget your share of worldly (pleasures) and do good (to others) as Allah has done good to you, and do not cause damage to (your face) earth. Indeed, Allah does not like those who do damage.*

Considering the results of the quantitative processing analysis, qualitatively it also has a positive relationship. In addition to the efforts made to support the pedagogical and professional competence of teachers, schools also follow the rules stated in the ISMUBA education curriculum chapter V concerning the standards of teachers of Al-Islam, Muhammadiyah and Arabic education. Where schools apply ISMUBA teacher criteria including the qualification of S1 graduates (S. Pd.I), graduating with cum laude grades, being able to read the Qur'an fluently, for male teachers being able to preach and female teachers being able to fill studies, having memorized at least 1 juz and having the ability to muhadasah. In addition, to improve teacher competence, schools provide training and have a Masters scholarship program for teachers.

The instillation of Islamic religious values is a process that is carried out continuously and sustainably. The process in the school environment is not only the responsibility of ISMUBA

teachers, but all elements of the school are involved. ISMUBA teachers in the teaching and learning process have a role to carry out the process of transfer of knowledge as well as transfer of values to students. The method used by the school in monitoring the implementation of students' religious activities outside of school is by using the "Golden Habits Islami" guidance book. This book contains observations of noble morals consisting of 20 assessment indicators and worship activities including obligatory prayers, sunnah prayers, sunnah fasting, coaching (reading the Qur'an, reading religious books, reading textbooks, student sermons, community studies), silaturahmi and infaq.



Figure 1. Golden Habits Companion Book (Instilling Islamic Religious Values)

Conclusion

Drawing on the results of the data analysis that has been done, it can be concluded that the pedagogical and professional competence of ISMUBA teachers is a factor that also influences the instillation of Islamic religious values in students. Partially, the results of testing the influence of ISMUBA teachers' pedagogical competence obtained a significance value of $0.047 < 0.05$ and a t-count value of $2.011 > t_{table} 1.989$. The influence of ISMUBA teachers' professional competence, the test results obtained a significance value of $0.033 < 0.05$ and a t-count value of $2.161 > t_{table} 1.989$. While simultaneously, the results of testing the influence of ISMUBA teachers' pedagogical and professional competence obtained a significance value of $0.000 < 0.05$ and an F-count value of $12.937 > F_{table} 3.09$. The magnitude of the influence can be known through the calculation of the coefficient of determination whose value is $R = 0.220$, meaning that if converted into a percentage it is 22%. So if a scale of 100% is taken, then 22% of the factors that influence the instillation of Islamic religious values in students are the pedagogical and professional competencies possessed by ISMUBA teachers.

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