THE ROLE OF THE TEACHER IN THE DEVELOPMENT OF STUDENTS' CHARACTERS IN SDIT BINA UMAT

(*Peran Guru dalam mengembangkan Karakter Siswa*)

Ivana Goa
Islamic religion facultyof Universitas Iqra Buru
Email: goaivana99@gmail.com

Abstract

The existence of education is a profession in the world of education that processes learning by teachers, especially PAI teachers who direct the understanding of the learning to students or students in an effort to educate, invite, call upon, and deliver the nation's citizens to a happy life path, both the benefits of life in the world and the hereafter. The urgency of moral development has a relationship with the existence of teachers as educators in schools. The moral development of students through the professionalism of teachers, there must be demands to guide students in the development of understanding related to Islamic teachings, calling for goodness and forbidding from evil so that students will realize goodness as productive human beings. This research uses descriptive qualitative research, with data collection methods namely observation, interviews, and documentation data collection at the research location, the object of research being the Integrated Islamic Elementary School (SDIT) Bina Ummat Buru by determining informants who come from teachers and participants. educate. The main problem of this research is the teacher's role in fostering the morals of students at SDIT Bina Ummat Buru. The results of this study indicate that the moral development of students cannot be separated from the role of SDIT Bina Ummat teachers in the coaching process. While the supporting and inhibiting factors for the moral development of SDIT Bina Ummat Buru students are more dominant supporting factors that facilitate the process of fostering the morals of students, compared to the inhibiting factors which can be said to be non-existent. The moral development program implemented by the school in terms of worshiping Allah SWT, and following the example of the sunnah of the Prophet Muhammad SAW, establishing good relations between fellow human beings, and implementing programs to improve the quality of Islamic education through learning, all of which have become a culture of habituation in character or attitude. and actions of students at SDIT Bina Ummat Buru.
Keywords: teacher; students at SDIT Bina Ummat Buru,

Abstrak

Eksistensi pendidikan merupakan profesi dalam dunia pendidikan yang mengolah pembelajaran oleh guru khususnya guru PAI yang mengarahkan pemahaman pembelajaran kepada siswa atau siswa dalam upaya mencerdaskan, mengajak, menyeru, dan menghantarkan warga negara ke jalan hidup yang bahagia, baik manfaat kehidupan di dunia maupun di akhirat. Urgensi pembinaan akhlak memiliki hubungan dengan keberadaan guru sebagai pendidik di sekolah. Pembinaan akhlak peserta didik melalui profesionalisme guru, harus ada tuntutan untuk membimbing peserta didik dalam pengembangan pemahaman yang berkaitan dengan ajaran Islam, menyeru kepada kebaikan dan melarang dari yang munkar sehingga peserta didik akan menyadari kebaikan sebagai manusia yang produktif. Penelitian ini menggunakan penelitian kualitatif deskriptif, dengan metode pengumpulan data yaitu observasi, wawancara, dan pengumpulan data dokumentasi di lokasi penelitian, dengan objek penelitian Sekolah Dasar Islam Terpadu (SDIT) Bina Ummat Buru dengan menentukan informan yang berasal dari guru dan peserta. mendidik. Masalah utama penelitian ini adalah peran guru dalam membina akhlak siswa di SDIT Bina Ummat Buru. Hasil penelitian ini menunjukkan bahwa perkembangan akhlak siswa tidak lepas dari peran guru SDIT Bina Ummat dalam proses pembinaan. Sedangkan faktor pendukung dan

penghambat perkembangan akhlak siswa SDIT Bina Ummat Buru lebih dominan faktor pendukung yang mempermudah proses pembinaan akhlak siswa, dibandingkan dengan faktor penghambat yang dapat dikatakan tidak ada. Program pembinaan akhlak yang dilaksanakan oleh sekolah dalam hal beribadah kepada Allah SWT, dan mengikuti sunnah Nabi Muhammad SAW, menjalin hubungan baik antar sesama manusia, dan melaksanakan program peningkatan mutu pendidikan Islam melalui pembelajaran, semua yang telah menjadi budaya pembiasaan dalam watak atau sikap. dan aksi siswa di SDIT Bina Ummat Buru.
Kata kunci: *guru; siswa di SDIT Bina Ummat Buru,*

INTRODUCTION

The linkage of the world of education in educating the nation's life has a close relationship with the stabilization of government administration, demography, geography, socio-culture and religion as well as the need for transportation and communication to support the growth rate of education. This readiness is seen as urgent in order to answer various educational problems that arise today not only influenced by internal factors alone, but external factors also greatly affect the development of education.

In this case education does not only require general knowledge but also requires religious knowledge, one of which is Islamic religious education.[1]

The existence of Islamic religious education (PAI) is a profession in the world of education that processes learning by teachers, especially PAI teachers who direct the understanding of learning to students or students. PAI learning is one of a series of fields of study, especially learning in Elementary Schools (SD), namely Namlea Integrated Islamic Elementary School (SDIT). It is hoped that this will strengthen the attitude of muttqien (taqwa) for students who become the Islamic generation, so that the hope for the realization of noble character or the embodiment of Islamic

morals according to the demands of religious teachings becomes the most important measure in fostering the morals of students.

The existence of Islamic religious learning cannot be separated from the application of educational goals in general and has become an application of recognized urgency. At least, this goal is very relevant to the educational process that applies to educational institutions at the elementary school level (SD) as the formation of the basic stages of a child becoming a student. The purpose of this education is to pay attention to three classifications of education, namely cognitive, effective, and psychomotor[2]

Moral development through the role of teachers as educators is a medium that delivers students' thoughts and understanding of the importance of morals according to religious teachings, should be accompanied by an invitation for students to reflect on the importance of piety to the Creator. It is recognized that in addition to the role of teachers as educators in schools, parents actually have the most important position in fostering children as they grow and develop. It is said that children get their first education from their home environment. Usually, from mom and dad.[3] The formal education environment has a significant

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[1] Ngalim Purwanto, *Psikologi Pendidikan Teori Dan Praktis*, (Bandung, CV. Remadja Karya, 1992), h. 89.

[2] M. Atwi Suparman, *Desain Instruksional,* (Cet.V; Jakarta: PAU-PPAI Universitas Terbuka, 2005), h. 78

[3] Tanto Rendra dkk, *Papa Mau Aku Sukses,* (Cet.I; Yogyakarta: Charissa Publisher, 2014), h. 17

effect on the development of students, both the development of intellectual quality and the development of attitudes that lead to the formation of students' morals.

Guiding the morals of SDIT Bina Ummat Buru students, first the teachers have also been emphasized to have good character, and follow all applicable regulations. In this case, all teachers receive guidance by the Chairperson of the Bina Ummat Buru Foundation, this guidance becomes the basic guideline for teachers in conducting moral development to students with firm, academic, and Islamic nuanced principles. In the context of fostering the character of Islamic students according to the demands of religious teachings by teachers, more precisely PAI teachers as the main actors in formal education, PAI learning is seen as very appropriate to be a specific teaching medium in strengthening the morals of students. Therefore, with regard to efforts to realize, maintain, and improve moral development, the authors feel it is important to take the title of the thesis for scientific research, namely the Role of the SDIT Bina Ummat Teacher in Fostering the Morals of Students at SDIT Bina Ummat Buru. The assessment method is carried out using a description assessment system with the formulation of the problem as follows:

1. How is the moral development of students at SDIT Bina Ummat Buru?
2. What are the forms of moral development for SDIT Bina Ummat Buru students?
3. What are the supporting and inhibiting factors for the moral development of SDIT Bina Ummat Buru students?

The objectives to be achieved are as follows:

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1. To find out the moral development of students at SDIT Bina Ummat Buru.
2. To find out the forms of moral development of SDIT Bina Ummat Buru students.
3. To find out the factors supporting and inhibiting the moral development of SDIT Bina Ummat Buru students.

The meaning of morality is taken in Arabic which means: Temperament, character, custom (taken from the root word khuluqun), Genesis, artificial, creation (taken from the word khalqun)[4] Morals determine the good and bad deeds of humans, so on the importance of these morals, the prophet Muhammad SAW was sent as the best example in improving human morals.[5] Morals are an important source that makes humans good or bad in determining the course of their life, especially for a student and cannot be separated from the role of the teacher in charge of giving teaching. Teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education through formal education, basic education, and secondary education.[6] besides that the teacher has many

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[4] Muhammad Alim. "*Pendidikan Agama Islam*". Bandung: PT Remaja Rosdakarya. 2006. Hal: 151

[5] Departemen Agama RI, *Al-Qur'an dan Terjemahnya, (*Karya Toha Putra: Semarang, 2002), h. 195

[6] Undang-undang No. 14 Tahun 2005 tentang Guru dan Dosen

roles, not only as a teacher, but also other roles. Here are some general teacher roles: 1) Teachers as educators, 2) Teachers as teachers, 3) The teacher as a guide, 4) Teachers as advisors, 5) Teachers as innovators, 6) The teacher as a driver of creativity, 7) The teacher as an emancipator, 8) Teachers as learning managers, 9) Teachers as models and role models, 10) Teachers as community members, 11) Teachers as administrators, 12) teachers as evaluators.[7]

As mentioned above, one of them is the teacher as a guide and can also be referred to as a coach in terms of developing the morals of students. Theoretically, the intended character development is development related to the rules regarding what humans should do in their interactions with other people. Children when born do not have morals, but in them there is a moral potential that is ready to be developed.[8]

The form of regulation and theory to emphasize habituation to character development, which is nationally called character development is a reference to be realized in schools, of course accompanied by supervision and evaluation of moral development in stages to take necessary actions in the context of habituation to the intended morals, no exception. this applies to SDIT Bina Ummat Buru.

RESEARCH METHOD

This study uses a qualitative descriptive research, with data collection methods namely observation, interviews, and documentation of data collection at the research location, with the object The research is the Integrated Islamic Elementary School (SDIT) Bina Ummah by determining the informants who come from the teacher of students.

There are several methods that the author uses in the data collection process, including:

1. There are two kinds of observation methods, namely participant observation and non-participant observation.
2. There are two types of interviews or interviews, namely guided interviews and unguided interviews.
3. Documentation, namely searching for data through several archives and school documents, report cards, school regulations on student affairs, newspapers, magazines, journals, books and other relevant written objects.[9]
4. Triangulation of data sources is the collection of data from various different sources using the same method, such as in-depth interviews about the methods used by teachers in the learning process in order to achieve the character of SMK Negeri 2 students, how the process is carried out individually, how it is processed through groups of students in the classroom, as well as outside school.
5. Analysis of the data in this study by systematically arranging notes on observations of written and unwritten

[7] Mulyasa, *Mewujudkan Tujuan Pendidikan Nasional,* (Cet.I; Jakarta: Rineka Cipta Ilmu, 2012), h. 204

[8] Moh Uzer Usman, *Pendidikan Akhlak Anak Usia Dini,* (Cet.II; Jakarta: Bintang Pustaka, 2015), h. 67

[9] Suharsimi Arikunto, *Prosedur Penelitian, Suatu Pendekatan* (Jakarta: Reneka Cipta, 1993), h.200

data and predicting the results of interviews as supporting data, then the data that has been collected is identified and classified in the form of descriptions, then described as findings in the form of research reports.

DISCUSSION

1. Moral Development of Students at SDIT Bina Ummat Buru.

Since proceeding at the Bina Ummat Buru Kindergarten (TK) school, then continuing their studies at SDIT Bina Ummat Buru, students have received guidance on good morals during kindergarten education such as the habit of saying greetings, kissing the teacher's hand, praying, and memorizing short letters of the Qur'an.[10]

SDIT Bina Ummat Buru always pays attention to the development of their students in living conditions as the present generation. The level of awareness of students is on the consistency to maintain their nature as a Muslim generation and have religious teachings, so that in their attitude students always prioritize the values of Islamic teachings. The role of teachers who prioritize the interests of religious teachings is also expected to provide significant added value of understanding and Islamic culture to the mindset, character and lifestyle of students towards a better direction, so that good morals become a habit in their lives until they are teenagers and adults.

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[10] Hasanudin Tinggapi, *Ketua Yayasan Bina Umat Buru* (Wawancara oleh Penulis, Namlea 26 Juni 2020)

The character of the students of SDIT Bina Ummat Buru in carrying out religious teachings as a measure of achieving commendable morals, is a form of entrenched awareness and becomes a barometer of the level of enforcement of Islamic teachings at SDIT Bina Ummat Buru. Therefore, the existence of religious teachings becomes the direction of the moral life of students. The morals of the students of SDIT Bina Ummat Buru who are cultured with good manners are an integral part of the interests of Islamic da'wah. The moral reality of SDIT Bina Ummat students has been cultured with some real practices of students including:

a. Habit of greeting as a sign of greeting
b. Appreciate time which is manifested in the form of attendance at school on time
c. Dress politely and neatly according to Islamic teachings
d. Showing a gentle attitude as one's character
e. Pray and greet when the apple comes in and the apple goes to school
f. Shake and kiss the teacher's hand
g. Perform the Duha prayer every time you enter school
h. Always be polite to teachers and friends in the school environment

There are so many ma'ruf cultures of SDIT Bina Ummat students, always following the moral development shown in the actions of students from time to time. It is acknowledged that the development in 2020, there has never been a student of SDIT Bina Ummat Buru who has bad morals who deviate from religious teachings. This good

moral condition is always maintained and continues to grow.[11]

This moral habituation program organized by SDIT Bina Ummat is seen as very important in improving the lives of students, and in particular it is expected to be a deterrent or a means of anticipating the emergence of western culture that destroys morals, as well as ultimately harming the future of students.

The formation of the morals of the students of SDIT Bina Ummat is related to the process of fostering religious teachings psychologically, both through individuals and in groups, Islamic morality in this case is a feature for students in the Islamic labeled school.

2. Forms of Moral Guidance for SDIT Students Bina Ummah Buru

In fostering the morals of SDIT Bina Ummat Buru students, first the teachers have also been emphasized to have good character, and follow all applicable regulations. In this case, all teachers receive guidance by the Chairperson of the Bina Ummat Buru Foundation, this guidance becomes the basic guideline for teachers in conducting moral development to students with firm, academic principles, and Islamic nuanced coaching. [12]

The forms of moral development of students include:

a. Restrictions on the Use of Technology Facilities

Realizing that as a religious education institution, teachers at SDIT Bina Ummat always focus on programs that pay more attention to the moral development of their students in an effort to shape the character of Islamic students. This was stated by Marwa Umagapi as a teacher, that the concentration of SDIT Bina Ummat Buru teachers individually and as a demand for school institutions prioritizes programs that are oriented towards educating and fostering the soul of students oriented to Islamic teachings-based education which has become a joint commitment to be carried out by every teacher in this elementary school. Educating and inviting students to behave according to Islamic teachings, it is recognized that it requires patience in the midst of the Covid-19 condition which requires physical distancing to be enforced. However, more wary is the development of students in modern times which have a negative impact on students, one of the very concerning impacts is the use of online games through Mobile Phones (HP) which is increasingly pervading the focus of the latest generation on more positive things in life. support good morals and learning achievement.

Restrictions are needed on the use of technological facilities that are almost included in all spaces of human life, and have an impact on the moral development of students, allowing the emergence of negative impacts that are not small and very dangerous for the mindset and in particular for the development of students.[13]

One of the students, Aurel MA Lessy said, teachers always remind us as students

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[11] [11]Sabtu Fakaubun, *Guru Bidang Studi SDIT Bina Umat Buru* (Wawancara dan Sebaran Kuisioner oleh Penulis, Namlea 9 Juni 2020)

[12] [12]Hasanudin Tinggapi, *Ketua Yayasan Bina Umat Buru* (Wawancara oleh Penulis, Namlea 26 Juni 2020)

[13] Marwa Umagapi, *Guru Kelas SDIT Bina Umat Buru* (Wawancara dan Sebaran Kuisioner oleh Penulis, Namlea 10 Juni 2020)

to always be careful in using Cell Phones (HP), because in the Android cellphone application there are things that can damage morals and can harm quality of learning in achieving achievement.[14] Muhammad Fahri as a student of SDIT Bina Ummat Buru said the same thing. As students, teachers always invite and remind the dangers of cellphones if they are used incorrectly. In fact, it is also mandated for students to convey to their parents and family to fully supervise the use of the cellphone.[15]

b. Social Education

Zulham Fakaubun stated as one of the teachers, related to the teacher's function in fostering the morals of students. According to him, moral development in terms of association is one form of program that is considered by SDIT Bina Ummat teachers to students. In this case, students are given an understanding of the boundaries of the association, including:

1. Boundaries of association between men and women who are not muhrim
2. Limit the association of early childhood with older people
3. Limit the association and maintain courtesy towards parents
4. Limit the association and maintain courtesy towards the teacher
5. Limits of association and not joining in on acquaintances in the environment where students are located

6. Limit the association and maintain good morals for everyone

The role of SDIT Bina Ummat Buru teachers in limiting students' social behavior has been part of a tradition that has been applied in schools for a long time, and until now this application is still valid at SDIT Bina Ummat Buru. The application of education which is charged with moral development is expected to be maintained and improved continuously.[16] This is recognized by Dishi Tuana P. Harahap as a student. He revealed that social restrictions had indeed been applied since the beginning as a student at SDIT Bina Ummat Buru, so that in maintaining the association as a student, there were limits and it had become a habit to maintain the best possible restrictions on the association which was actually in accordance with Islamic teachings.[17]

b. Worship-Based Moral Development

As an Islamic educational institution, moral development in terms of the level of worship is a serious concern for teachers of SDIT Bina Ummat Buru. Of course, all the teachers at this elementary school have basically become role models for their students. This was stated by Irmayanti Ernas as a teacher in the field of study, it was said that the student field always paid very high attention to moral development in terms of students' worship habits. On the side of fostering student worship, of course, all

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[14] Aurel M.A Lessy, *Peserta Didik Kelas V SDIT Bina Umat Buru* (Wawancara dan Sebaran Kuisioner oleh Penulis, Namlea 9 Juni 2020)

[15] Muhammad Fahri, *Peserta Didik Kelas V SDIT Bina Umat Buru* (Wawancara dan Sebaran Kuisioner oleh Penulis, Namlea 9 Juni 2020)

[16] Zulham Fakaubun, *Guru Bidang Studi SDIT Bina Umat Buru* (Wawancara dan Sebaran Kuisioner oleh Penulis, Namlea 10 Juni 2020)

[17] Dishi Tuana P. Harahap, *Peserta Didik Kelas V SDIT Bina Umat Buru* (Wawancara dan Sebaran Kuisioner oleh Penulis, Namlea 9 Juni 2020)

teachers are responsible and obliged to carry out the coaching.

In the process of fostering the morals of students based on worship to Allah SWT, at SDIT Bina Ummat Buru, several programs were carried out as follows:

1) Giving understanding to students that worship is a job to establish hablum minallah (human relationship with Allah SWT

2) The habit of praying in congregation at the school mosque

3) Availability of ablution places in front of each classroom

4) Memorizing verses of the Qur'an

5) Hadith memorization

6) Memorizing short prayers

7) Implementation of the Duha sunnah prayer on every morning school schedule jadwal

8) Fostering students to love the Qur'an is in line with the Bupolo Magrim Study (Gelora) Movement program by the local government of Buru Regency.

9) Fostering students to respect and respect fellow human beings as a form of hablum minannas (human-human relations).[18]

1. Supporting Factors and Inhibiting Factors for Moral Development of SDIT Students Bina Ummah Buru

a. Supporting factors

There is so much support for the moral development of SDIT Bina Ummat Buru students. One of the coaching processes is to involve parents of students in holding taklim assemblies, so that moral development is not only focused on students, but by involving parents, the morals of SDIT Bina Ummat Buru students are always under good supervision. This was stated by Hasanudin Tinggapi as Chair of the Bina Ummat Buru Foundation, that by holding a taklim assembly formed by SDIT Bina Ummat Buru, involving parents of students, in addition to coaching at school carried out by teachers, students are also accustomed to moral development at home. by parents.

The form of moral development of students is carried out, being a supporting factor that continues at SDIT Bina Ummat Buru in realizing quality standards that must be carried out as an integrated Islamic educational institution. That the application of moral habituation of students is always inseparable from formal school documents to be used as a reference in carrying out the educational process followed by a pattern of moral development of students.[19]

In the process of fostering the morals of SDIT Bina Ummat Buru students, in principle, they are not faced with difficulties that will affect the lack of ongoing coaching. As the head of the school, Umi Fakaubun said that in carrying out the moral development of students, there is always an open way of supporting factors for the coaching program. The supporting factors include:

1) There is a mosque as a place of worship

2) Mukenas are available for female students

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[18] Irmayanti Ernas, *Wakil Kepala Sekolah Bidang Kesiswaan SDIT Bina Umat Buru dan sebagai Guru Bidang Studi SDIT Bina Umat Buru* (Wawancara dan Sebaran Kuisioner oleh Penulis, Namlea 10 Juni 2020)

[19] Hasanudin Tinggapi, *Ketua Yayasan Bina Umat Buru* (Wawancara dan Pengambilan Dokumen oleh Penulis, Namlea 26 Juni 2020)

3) There are prayer mats available
4) There is a place for ablution in each classroom
5) There is a school yard where to play during recess, so that students do not need to leave the school environment
6) Canteen is available for students' snacks.
7) Students are familiar with the things of worship that are applied in schools

Supporting factors are available, both the completeness of the means of worship and the habit of following Islamic teachings applied at SDIT Bina Ummat Buru, coupled with the courtesy and obedience of students who are entrenched, making it easier for the implementation of the moral development program played by the teacher.

b. Obstacle factor

As explained in the supporting factors, Umi Fakaubun again explained that it can be said that there are no factors in the moral development of students, because the virtue of worshiping Allah SWT, as the highest moral process which is then followed by morals on the other hand, turns out to be the level of students' habits in In worshiping Allah SWT, there are absolutely no obstacles, because students always perform their prayers on time.

The matter of prayer that must be performed has been entrenched in the soul and manifested in the real actions of students in the implementation of prayer.

This has long been true in line with the moral development program of students, so that there are no inhibiting factors, due to the dominance of supporting factors.

It is said that there are no inhibiting factors, on the Contrary, the supporting

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factors are freely open in the process of fostering the morals of students, it is also the effect of the attitudes and actions of teachers as educators, always taking a good role model for students, and teachers also always have a high commitment in implementing student moral development program.[20]

CLOSING
Starting from the discussion that has been stated, the author can present the following conclusions:
1. The moral development of students at SDIT Bina Ummat Buru is in fact quite good.It seems that the morals of these students are due to the application of educational patterns that prioritize Islamic teachings, so that students become accustomed to their attitudes and actions and are more likely to put the values of Islamic teachings as guidelines in the school environment.
2. The moral development of students is inseparable from the role of SDIT Bina Ummat teachers in the coaching process. Moral development played by the teacher becomes a program that applies to SDIT Bina Ummat Buru. The role of teacher development prioritizes the morals of students in terms of worshiping Allah SWT, along with moral development in limiting the use of the dangers of using sophisticated tools such as cellphones (HP), social education according to religious recommendations, and fostering the attitude of courtesy, gentleness,

[20] Umi Fakaubun, *Kepala Sekolah SDIT Bina Umat Buru dan sebagai Guru Bidang Studi SDIT Bina Umat Buru* (Wawancara dan Sebaran Kuisioner oleh Penulis, Namlea 10 Juni 2020)

obedience to people and teachers, as well as moral development in a comfortable environment.

3. For the supporting and inhibiting factors of moral development of SDIT Bina Ummat Buru students, the supporting factors that facilitate the process of fostering the morals of students are more dominant, compared to the inhibiting factors which can be said to be non-existent. The moral development program implemented by the school in terms of worshiping Allah SWT, and following the example of the sunnah of the Prophet Muhammad SAW, establishing good relations between fellow human beings, and implementing programs to improve the quality of Islamic education through learning, all of which have become a culture of habituation in character or attitude. and student actions.

The form of coaching on the morals of students at SDIT Bina Ummat Buru, basically starts with the teachers first being emphasized to have good character, and to follow all applicable regulations. In this case, all teachers receive guidance by the Chairperson of the Bina Ummat Buru Foundation, this guidance becomes the basic guideline for teachers in conducting moral development to students with firm, academic principles, and Islamic nuanced coaching. So that the form of coaching based on the habituation of religious, social, worship, morals, and increasing the intellectual power and creativity of students, both at school and in the family environment, always takes place as expected.

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