

Teacher Morale and Professionalism: Study On Improving the Quality of Islamic Education

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ABSTRACT

Various efforts to improve the quality of education continue to be carried out by the government and the world of education that are in direct contact with subjects. Two things that become a benchmark for the effectiveness of science, namely, the morality and professionalism of teachers, are the primary keys to improving the quality of education. The culmination of an educational process in Indonesia is to produce human resources following national education goals. Therefore, four competencies must be mastered by a teacher in carrying out his profession. Teachers who have good morals will be role models for students. Meanwhile, professional competence becomes the teacher's reference in presenting quality learning. The morality and professionalism of good teachers in carrying out their profession is a must to improve the quality of education. Quality education will achieve the goals of national education and create human beings with noble character.

Keywords: *moral, professionalism, quality of Islamic education*

A. INTRODUCTION

Education is one of the keys to the progress of a nation. Therefore, as the person in charge of providing formal education, the government makes various efforts to produce quality education. The issuance of policies, regulations, and even curriculum renewal, is clear evidence of the government's seriousness in improving the quality of education today. This will not work effectively if a teacher who incidentally is the spearhead in the administration of education does not maintain morale and improve his professionalism.

In organizing the educational process, the government continues to make various efforts to improve the quality of a teacher by carrying out various activities such as education and training, providing opportunities for teachers to continue their education, holding socialization, workshops, seminars, training, and soon. The aim is none other than to improve the quality of teachers, which in the end is expected to have an impact on improving the quality of education. With the increase in the quality of education, the resulting human resources will have good quality. However, this series of activities is not enough to guarantee the quality of teachers in carrying out their functions and duties.

As educators, teachers must uphold morals and professionalism in carrying out these functions and responsibilities. By supporting the values of morality and professionalism, it is hoped that a teacher will be able to produce quality learning. In addition to being required to be able to master the material and have technical teaching skills, a teacher in carrying out his duties must also have integrity and a reliable personality and be able to be a role model for students, especially for families and communities (Solihin, 2021; Solihin et al., 2021). because in Islamic education, it is clear that a teacher must be a good role model for his students.

Quality learning is expected to be able to produce human resources in accordance with the goals of national education, as stated in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System. To be able to achieve these goals, teachers need to understand moral values and professionalism in carrying out their functions and duties. In addition, Islamic education is closely related to the quality of teachers as teachers for their students. Therefore, this study will examine more deeply the morality and professionalism of teachers to improve the quality of Islamic education.

B. RESEARCH METHODS

Researchers collect information from related literature, especially those related to the discussion in this study. The sources of literature that researchers use are various forms of literacy such as books, journals, articles, theses, magazines, and other sources relevant to

the research topic both through print and internet media. Based on the data sources used, this research can be referred to as library research or *library research*. After the relevant literature data is collected, the data is arranged regularly as research data to present valid data, especially those related to the morality and professionalism of teachers in improving the quality of Islamic education.

C. RESULTS AND DISCUSSION

1. Teacher Morale

Morals are social and environmental units whose goodness is matched by generally accepted actions. In simple terms, morality can be interpreted as a person's personal good or bad in treating others. Teachers are educators who have the task of developing the character and personality of students. As a profession that must shape and develop the character and morals of students, of course, a teacher is expected to be able to maintain his attitude and behavior because the teacher is a role model for students, families, and the surrounding community. The moral is related to morality, which is connected to ethics and character. Morality can come from religion, ideology, culture, tradition, or a combination of several sources.

Durkheim argues that "schools are significant institutions and have a great influence on the moral development of children." (Eriyanti, 2016). This, of course, will be directly proportional to the morale of the educator, namely the teacher himself. Therefore, as a teacher, it is fitting to be a role model and role model because the word teacher itself has the meaning of being nurtured and exemplified. The image of an unsung hero who is permanently attached to a teacher is embedded by the community who demands that he continue working to maintain morality. Negative morality in a teacher will indirectly affect the morale of the students he teaches, and vice versa if a teacher has good morality. The Indonesian teacher code of ethics describes the moral and ethical form as educators of Indonesian human resources as a guide in attitude and behavior in implementing his professional duties.

A teacher must master four competencies, namely pedagogic competence, personality competence, social competence, and professional competence. The moral of a teacher is contained in two main competencies, namely personality competence and social competence. These personality competencies require the teacher to have a good personality and be far from causes that can damage the teacher's image. At the same time, social competence requires teachers to have good relations with the surrounding community and become role models for the surrounding environment.

For some people laughing out loud, smoking, wearing tight clothes, and so on is a natural thing. However, society's interpretation will be different if a teacher does all these things, where the impression that appears is not appropriate. Therefore, a teacher is expected to maintain his morality to maintain the image of a role model attached to him.

As the person in charge of fostering and developing the character and personality of students, it is necessary to know other factors that quite influence the character and personality of students, such as family factors, environment, social factors, and so on. However, the teacher is the most dominant determinant, so the role of the teacher in building and developing the character and personality of students cannot be avoided.

Advice given to students becomes less effective if concrete actions from a teacher do not accompany it. As a small example, the teacher prohibits students from smoking because cigarettes contain hundreds or even thousands of harmful chemicals and can damage the human body. However, the teacher who gave the advice was an active smoker, so the advice passed. Although it is considered a small act, it can damage the education system. Therefore, a teacher is required to master personal competence and social competence and adhere to the teacher's code of ethics in carrying out his professional duties in the midst of these developments.

2. Teacher Professionalism

In Indonesia, teacher professionalism is still a challenge in teacher governance. Realizing professional teachers is the mandate of the Law on Teachers and Lecturers. The government has made various efforts to improve teacher professionalism, from certification to providing scholarships to teachers to continue their education.

The teaching profession carries a fairly heavy task in building and developing student character. To carry out this task, a teacher has an additional burden besides transferring knowledge and technology and sharing culture in a fairly broad sense, namely life skills, and teaching and instilling values that exist in social life (Rosyidin & Arifin, 2021). By looking at the workload on a teacher, it is only natural that the teacher's abilities continue to be honed and improved so that they can carry out their duties professionally.

Professional refers to the profession or occupation of a person at work who has followed his profession and has received formal and informal recognition. The agency or institution is authorized to provide legal recognition to a person in accordance with the profession undertaken, while the wider community and its customers provide informal recognition. In the Law on Teachers and Lecturers, it is stated that professionalism is a skill, skill, or skill

that, according to quality standards or norms, has been met, which is occupied by a person as a job or activity which is a source of income for his life.

Based on this description, a teacher is said to be professional if there is a match between level and educational background with the workplace (school) and masters learning materials, manages to learn well, manages students, provides guidance, and so on related to his profession. (Shulman, 1987) . Professional teachers are teachers who carry out educational and teaching tasks and have competencies in accordance with applicable requirements. Then the teacher must know and master the professional competence in accordance with the Law on Teachers and Lecturers. Teachers in carrying out their professions are required to be able to understand themselves, make themselves part of the social community, have knowledge and skills, and behave in accordance with religious and moral norms.

Professionalism is a term that refers to the attitude, metal, and commitment of members of a profession, and always make it happen and improve their professional quality. As a small example, a teacher who has professionalism will continue to try to keep up with the times, this can be seen from his attitude, metal, and commitment in realizing and improving professional quality so that his existence gives professional meaning.

3. Islamic Education Quality

In Indonesia, teacher professionalism is still a challenge in teacher governance. Realizing professional teachers is the mandate of the Law on Teachers and Lecturers. The government has made various efforts to improve teacher professionalism, ranging from certification to providing scholarships to teachers to continue their education.

In the perspective of Islamic education, Teacher quality development is a series of interrelated and beneficial for all parties. In Islamic society, someone who has taught science is a teacher who must be respected at all times and even be glorified by paying attention to his welfare as exemplified by the *Rashidin caliphs* (Nanat Fatah Natsir, 2007).

The teaching profession carries a fairly heavy task in building and developing student character. To carry out this task, a teacher has additional work besides transferring knowledge and technology and transferring culture in a fairly broad sense, namely life skills, as well as teaching and instilling values that exist in social life. By looking at the workload that is on a teacher, it is only natural that the teacher's abilities continue to be honed and improved so that they can carry out their duties professionally.

Professional refers to a person's profession or occupation at work, following his profession, and receiving formal and informal recognition. The agency or institution has the

authority to provide legal recognition to a person according to the profession he is in, while the wider community and its customers provide informal recognition (Sham & Santaria, 2020). In the Law on Teachers and Lecturers, it is stated that professionalism is a skill, skill, or skill that, according to quality standards or norms, has been met, which is occupied by a person as a job or activity which is a source of income for his life.

There are several criteria to become a professional teacher (Lutfi & Pramitha, 2013), namely: (1) adequate professional education qualifications, (2) appropriate scientific competence, (3) good communication skills, (4) creativity and productivity, and (5) always strive to excel. Teachers must develop themselves continuously and have a work ethic and a high commitment to the profession they are involved in.

Based on this description, a teacher is said to be professional if there is a match between level and educational background with the workplace (school) and masters learning materials, manages to learn well, manages students, provides guidance, and so on. (Najib et al., 2021) . Professional teachers carry out educational and teaching tasks and have competencies in accordance with applicable requirements. Then the teacher must know and master the professional competence in accordance with the Law on Teachers and Lecturers. Teachers in carrying out their professions are required to be able to understand themselves, make themselves part of the social community, have knowledge and skills, and behave in accordance with religious and moral norms. (Solihin, 2021) .

Professionalism is a term that refers to the attitude, metal and commitment of members of a profession, and always make it happen and improve their professional quality. As a small example, a teacher who has professionalism will continue to try to keep up with the times. This can be seen from his attitude, metal, and commitment in realizing and improving professional quality so that his existence gives professional meaning.

Quality of education can be defined as standardization of excellence in managing education effectively and efficiently as an effort to produce academically superior human resources at certain levels of education or learning. Ahmad in Mubarak stated that the quality of education is the ability to manage school operations and efficiency in related components so as to produce added value according to applicable norms or standards.

The quality of education can be seen from two aspects which refer to (1) the involvement of all components in the education process and (2) the achievement of educational outcomes within a certain period of time. Based on this description, the quality of education is the ability possessed by educational institutions to manage education effectively and efficiently to produce superior human resources, both academic and non-academic.

4. Morality in Religious Education

General education is an educational program intended to develop human identity proportionally so as to create a complete human being. This understanding is in line with what McGrath said as quoted by Soelaiman (1998: 4), that general education is education to prepare people to live fully and satisfactorily, both as individuals, families, community members, workers, and as citizens. This understanding is indeed very broad and complex, and in its operationalization there are several more specific and applicable meanings.

Muhammad SA Ibrahimy, a Bangladeshi scholar of Islamic education, in one of the mass media publications "Islamic Gazette" in 1983, emphasized that Islamic education in his view is an educational system that allows a person to direct his life in accordance with Islamic ideology (Islamic ideals) so that he easy to shape his life in accordance with the teachings of Islam. The scope of Islamic education has changed according to the demands of different times. In line with the demands of the times and the development of science and technology, the scope of Islamic education is also expanding (M, 1995).

Islamic education as a means of civilizing Islam in society, thus has a flexible character towards the development of aspirations of human life throughout the ages. Such character without losing the underlying value principles. Islamic education is able to accommodate the demands of human life from time to time, including demands in the fields of science and technology. Specifically with regard to the demands of the development of science and technology, Islamic education is directed and controlled, so that the fundamental values originating from faith and piety to Allah SWT can function in human life who creates science and technology. His faith and piety animate the science and technology that was created, so that its use is also directed to efforts to create the welfare of human life, not to be ruled out.

Islam which is manifested in human behavior through the educational process is not merely a theological system, but more than that, including its perfect civilization. Therefore, Islam is dealing with all forms of progress or modernization of society, it will not experience the "ideal shock" given its flexible and accommodating character to all developments of human culture. All forms of development and progress are absorbed while selecting their values to be adapted to Islam. al-Abrasyi (Al-Abrasyi, 1984), an Egyptian education expert, argues that the ultimate goal of Islamic education is the formation of akhlaq al-karîmah which is a fadhilah in the soul of students, so that children will get used to behaving and thinking spiritually and humanly holding on to high morality, regardless of material gains. Behavior that reflects Islamic values that underlie the mission of the Prophet Muhammad, namely perfecting noble character. Implicitly, human khuluq created by God is recognized

as a psychological potential that underlies the development of mankind from birth which requires direction through a systematic and consistent educational process.

Hills (Hills, 1952) argues that what is meant by the value and moral system is an overall order consisting of two or more components that influence each other or work in a unified or unified whole which is oriented to Islamic values and morality. The values or moral system that is used as a frame of reference that becomes a reference for how to behave physically and spiritually for Muslim humans are the values and morality taught by Islam as a revelation from Allah SWT, which was revealed to His messenger Muhammad SAW. Values and morality are comprehensive, unified and unified, not broken up into separate parts. A unanimity of values and morality contains normative (rules, guidelines) and operative aspects (to be the basis of deeds). Thus the Islamic value system to be formed in the personality of students in their overall form can be classified into norms. For example the legal norms (shari'ah) of Islam, moral norms and so on. Because Islamic education is primarily aimed at fostering noble character, the Islamic moral system that is grown and developed in the educational process is a norm oriented to Islamic values. In the context of the Indonesian schooling world, the presence of the Religious education program is intended to be the basis for the development of students to become good human beings, furthermore, intellectual aspects and specialization skills are also developed according to the interests and talents of the students. This is as emphasized in the law that the purpose of national education is to educate the nation's life and develop Indonesian people as a whole, namely humans who believe and fear God Almighty and have noble character, have knowledge and skills, are physically and mentally healthy, have good personality. steady and independent, as well as a sense of social and national responsibility.

Bearing in mind the urgency of the formation and development of good Indonesian people, every level and type of education from elementary to tertiary level, religious education programs are held, to underlie educational programs to develop intellectual aspects of skills. Meanwhile, general education programs held in universities are presented in the form of courses incorporated in the General Basic Course.

Through religious education, it is hoped that there will be a significant contribution in building the morality of the nation's generation. Because in addition to material assistance, what is no less important is changing their attitude, mentality, morality, and values, considering these things will greatly affect the formation of their personality. The dimensions of life that contain Islamic ideal values can be categorized into 3 types as follows: First, the dimensions that contain values that improve the welfare of human life in the world. This dimension of the value of life encourages human activities to manage and

utilize this world so that it becomes a provision/means for the afterlife. Second, a dimension that contains values that encourage people to strive to achieve a happy afterlife. And demands that humans not be shackled by the chains of worldly wealth or material possessions, but world poverty or poverty must be eradicated, because world poverty can be a threat that plunges people into disbelief. Third, the dimension that contains values that can combine the interests of worldly life and the hereafter. The balance and harmony between the two interests of life becomes a deterrent against negative influences and various turmoils of life that tempt the tranquility of human life, both spiritual, social, cultural, economic, and ideological in human personal life (M, 1995) .

Fundamental Islamic values that contain absolutes for human life as individuals and as members of society do not have a tendency to change and follow human tastes which are always changing according to the demands of human appetites according to the demands of social change. The absolute Islamic values from God, on the other hand, will function as controllers or directors for the demands of social change and individual demands.

According to Sayyid Qutub (Qutub, 1984) Islamic morality does not only consist of a collection of shackles and prohibitions. It is essentially a constructive and positive force, an impetus for continuous development and for personal awareness in the process of development. These developments are colored by unanimous purity. Morality comes from the human *tabi'i* character that is in line with Islamic values, namely an inner impulse that demands the liberation of the soul and inner burden due to sinful and heinous acts that are contrary to divine commands.

From the description above, it can be understood that religious education is an educational program that directs the formation of human beings, namely humans in Indonesian qualifications, namely: (1) Behaving appropriately and able to carry out the tasks mandated by God as well as possible; (2) Be precise and able to carry out humanitarian tasks as well as possible; (3) Be precise and able to carry out the duties of the nation and state including its culture as well as possible; (4) Be precise and able to carry out community duties and environmental duties as well as possible; (5) Be precise and able to carry out his personal duties as well as possible, both physically and spiritually.

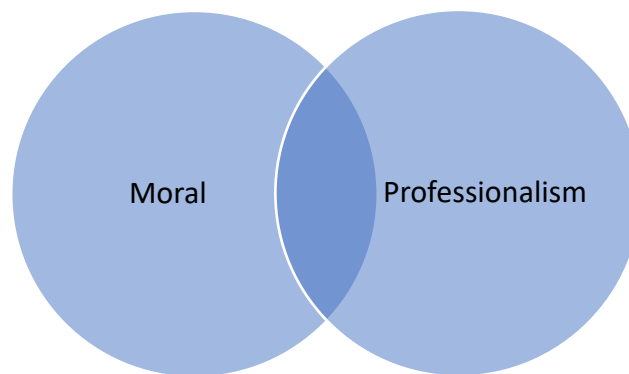
In the Indonesian context, the morality in question is based on Pancasila, where faith and piety are the substance. Thus the morality of Pancasila has a sacred value in the sense that it is based on divine values and therefore must be obeyed and carried out by the community, to be further reflected in the life of the community, nation and state. At this stage, the implementation of life activities in various fields, whether in the fields of politics, economics, law, and so on, is not based solely on legal and regulatory grounds, but rather is

based on awareness and moral responsibility. An act that is based more on awareness and moral responsibility will have a better quality and only on the implementation of the law.

5. Teacher Morality and Professionalism as an Effort to Improve the Quality of Islamic Education

Mastery of personality competencies and social competencies are competencies that are directly related to teacher morality, while pedagogic competencies and professional competencies are competencies that are closely related to the professionalism of a teacher.

Morality which is also closely related to character building is strongly influenced by how the teacher processes learning. Character formation is carried out in a planned and systematic way, so that a continuous process occurs and involves all aspects of learning, both cognitive, affective and psychomotor aspects. (Adu, 2014) .



Graph 1. *Teacher Morale and Professionalism*

Scientific transformation and teacher morality require teachers to be more innovative and creative in carrying out their duties and responsibilities, so that the learning process runs as expected. (Sahmiar, 2011) . For this reason, a teacher is required to have good morals too, because what is shown by a teacher will be imitated by his students, both in the form of words, actions, thoughts and principles held by the teacher himself. action is very influential compared to others. The words of a teacher may be easily forgotten by students, but it is difficult to forget the attitudes and actions of the teacher. Therefore, the nature of learning that aims to change student behavior must be guided and educated by teachers who have noble character. The Law on Teachers and Lecturers as well as Government Regulations have regulated the competencies that must be possessed by a teacher. Personal competence and social competence are two competencies that are directly related to teacher morality.

The morality of teachers in teaching in the classroom must function as caregivers, models and mentors for students. Therefore, students need real examples through the

attitudes and behavior of a teacher who has good morality and aims to give birth to a moral generation (good character and behavior). (Idi & Sahrodi, 2017) . If this does not materialize, students' trust in the teacher who is seen as a figure will fade and the advice given becomes meaningless. Likewise with the environment and the surrounding community who trust teachers, considering that teachers are part of social life.

In supporting the learning process so that it takes place well, in addition to being required to master several competencies, teachers are also expected to be able to apply professional competencies as a whole. The abilities that must be possessed by a teacher as a form of professional competence in the process of planning and implementing learning include: (1) Mastery of materials, concepts, structures and supporting scientific thinking patterns, (2) Mastery of basic competencies and subjects. competency standards according to the subjects being taught, (3) creative in delivering learning materials, (4) taking reflective action as an effort to develop sustainable professions, and (5) being able to utilize information and communication technology as a medium of communication and self-development.

One of the determining factors in providing quality education is the role of a teacher in the learning process (Thaha, 2014). As a profession, it requires a good understanding of what has to be done, why it needs to be done, how it should be done and do it with good judgment. If this can be answered and implemented, then a teacher is already in the process of becoming a professional.

Professional teachers are expected to be able to improve the quality of education which has a direct impact on student learning outcomes. Improving education and improving student achievement are expected to be able to improve the quality of education (Wantu, 2020). With good quality education, it will produce human resources who have good quality so that they are able to answer the challenges of the times (Lisnawati, 2021; Putra, 2019).

Humans use their hearts to be able to transfer educational values (Son, 2019) . By instilling the values of religious education in a person, in theory, it will foster emotional and spiritual intelligence (Ansori, 2016). This is the foundation for the morality and professionalism of a teacher in the perspective of Islamic education. Every student has an existence or presence in an environment, such as school, family, even in the community (Harahap, 2017), so this is where the role of the teacher is needed by students.

purpose of national education is to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, and capable, creative. Be independent and become a democratic citizen. and be responsible. If it refers to the purpose of education, then it is appropriate for a teacher

who incidentally as a role model for students in shaping and developing their personality and character to have good morality and carry out their professional duties in a professional manner.

D. CONCLUSION

A teacher is expected to be able to maintain his attitude and behavior because the teacher is a role model for students, families and the surrounding community. Moral is closely related to morality, which is related to ethical and character issues. Therefore, a teacher is expected to be able to master personal competence and social competence in carrying out his professional duties in the midst of rapid development in order to produce students with noble character.

A teacher is said to be professional if the level and educational background are in accordance with the school that not only works and is able to master the material, but is also able to manage the teaching and learning process well, manage students, provide guidance, be an example and so on. Professional teachers are expected to be able to provide quality education that directly affects student learning outcomes.

Quality of education is the ability of educational institutions to manage education effectively and efficiently so as to produce superior human resources, both academically and non-academically in accordance with the mandate of Law concerning the National Education System as well as the objectives of Islamic education which expects humans to become good people. noble character.

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