

Implementation of Islamic Religious Education Learning in Growing and Developing Religious Humanism Students

Sutarman, Lina Sukanti, Ani Rohaeni, Neneng Sulastri

**Islamic Sheikh Yusuf University, Tangerang
STAIPI Bandung
Universitas Islam Nusantara Bandung**

*sutarman@unis.ac.id
lina.sukanti@unis.ac.id
anirohaeni38@gmail.com
nenengsulastri@uninus.ac.id*

ABSTRACT

The purpose of this study is to find out (1). Describe the PAI learning model in developing religious humanism at SMAN Purwakarta. (2). Describe the religious humanist character of students at SMAN 2 Purwakarta. Methods: This study uses a qualitative approach that describes the phenomena in the field—data collection techniques through (1). In-depth interviews with volunteers to obtain data (2). Direct observation of the area to find phenomena in the field (3). Study documentation to complete data in the form of photos, important notes, archives, and others related to the research focus. The conclusions are: (1). PAI learning models in developing religious humanism include exemplary, question and answer, discussion, project, and practice models. (2). The religious humanist character of the students is (1). Respect and obey the teacher, (2). Respect for other school members (3). Loving friends at school and friends outside school (4). Have a passion for learning, high motivation to learn, and diligence in education.

Keywords: Islamic Religious, Education Learning, Humanis Student

A. INTRODUCTION

In Islamic Religious Education, it is related to the relationship with Allah and the relationship with humans (hablun minallah and hablun minan naas). Give great attention to the teachings of Islam. (Surat al-Imron: 112). Humans are caliphs on earth who have two responsibilities: responsibility to Allah (hablum minallah) and responsibility to humans (hablum minan naas).

Growing the value of religious humanism in students is very important and needs attention. (Baharuddin, Moh. Makin., 2011). Because PAI learning faces many problems that occur to students, such as students' moral degradation, which is still difficult to overcome, such as apathy towards the environment, individualism, smoking in the classroom environment, brawls. The problem is increasingly complex and is influenced by various factors of globalization.

The problem that often occurs in students is that they are wrong in accessing educational information so that the information obtained is inappropriate and irrelevant. (Gintings, Abdurrahman., 2014). This is because globalization provides free access to the public in retrieving various data so that students cannot avoid errors in accessing information about education. Another impact of globalization is technological sophistication, which negatively impacts students, for example, gadget addiction, which makes students inseparable from using smartphones.

According to Fahdian, Rahmandani. et al., (2018:7). A survey of gadget use among students involved 400 respondents aged 10 to 19 years who represent urban and rural areas throughout Indonesia. With the results, as many as 98 percent of students and teenagers claimed to know the internet, and 79.5 percent were internet users.

The motivation for teenage students to access the internet is to find information, connect with old friends and new friends, and for entertainment. The search for knowledge is often driven by school assignments, while the use of social media and entertainment content is driven by the student's personal needs and desires. (Helen, Huntly., Jenny, Donovan., 2017). Suppose the problem of students' moral degradation does not immediately get a solution. In that case, the situation becomes significant, for example, the destruction of humanity, the erosion of the religious spirit, the fading of human values, and the loss of personality and national identity. It is the peak of concern in the global social arena. It is overcoming various problems that require methods and sincerity from multiple

parties. One of them is from education providers and educational institutions in developing religious humanism based on the teachings of Islam.

The importance of cultivating the value of religious humanism in students' personalities is based on Islam's teachings. Through values that are used as guidelines in life. (Ida, Nurjanah., 2018). Human relations with humans in society (*hablun minannas*) and their relationship with Allah SWT (*hablun minallah*). National Education Goals in Law Number 20 of 2003 concerning the National Education System. The purpose of national education is held to develop the potential of students to become human beings who believe and are devoted to God Almighty. Noble character, physically and mentally healthy, knowledgeable, and dignified. Thus, the implementation of PAI learning in developing religious humanism can be used as an alternative to solving problems faced by PAI learning problems.

Based on these problems, the researchers surveyed to observe and describe the implementation of PAI learning in fostering religious humanism for the students of SMAN 2 Purwakarta. (Badudu., Sutan, M. Zain., 2010). This is because SMAN 2 is the best school in Purwakarta that pays attention to and applies Islamic teachings, both in knowledge, attitudes, mental and religious values of students, which are spread through various learning programs and implementation of PAI learning programs, which are internalized to students through multiple aspects. Religion that the teacher displays as a role model, delivery of materials or models used in the learning process to achieve the expected goals, forming students who believe and fear Allah SWT.

Through various programs applied to students of SMAN 2 Purwakarta, to cultivate religious values under Islamic teachings into students' personalities, attitudes of respect, respect, courtesy, patience, and fair dealing. (Iswati., 2018). In addition to student achievements, SMAN 2 Purwakarta is one of the educational institutions that has succeeded in bringing students to develop their various potentials, thereby obtaining multiple academic and non-academic achievements.

B. RESEARCH METHODS

This study uses a qualitative approach that describes events at the research site, which produces descriptive data in written or spoken words from people and observed behavior. (Margono., 2010). Because this research was conducted to provide an overview and examine the implementation of PAI learning in developing religious humanism.

1. Research subject

Research subjects are people or anything related to research and are actors who are expected to provide data related to research. (Sugiyono., 2014). The research subject is a source to obtain the data needed in research. Based on this explanation, the subjects of this research include:

- a. Principals and deputy principals to obtain data that focus on the implementation of PAI learning in developing religious humanism.
- b. PAI teachers to obtain data and how to apply the process of teaching and learning activities for Islamic religious education
- c. Students consist of Class X, XI, and XII. The data obtained regarding the suitability of the implementation of PAI learning in developing religious humanism towards the implementation of PAI learning.
- d. Parents as those who supervise the activities and behavior of children at home and in the environment, the extent to which the implementation of the learning obtained from the school
- e. Education staff with the data obtained related to the research location, and so on.

2. Data collection technique

Data is a substantive thing in the focus of research, so in this research process to obtain data. (Moleong, Lexy., 2010). Data collection techniques are an essential part of the research so that the data fits the focus of the problem under study. The data collection used is as follows:

- a. In-depth interviews with volunteers are the key to obtaining comprehensive and valid direct data from the source.
- b. Observation of the research location by seeing and observing the phenomena that occur directly in the field where the research takes place.
- c. Documentation studies complement data collection through important notes in archives, books, photos, and films or references that become theories and arguments related to the research focus.

C. RESULTS AND DISCUSSION

Based on data processing and research results, research findings can be described regarding the implementation of PAI Learning. (Samani, M. H., 2012). In developing the religious humanism of students at SMAN 2 Purwakarta, they are as follows:

1. PAI Learning Model in Developing Students' Religious Humanism

Based on all the data obtained by the researchers during their research at SMAN 2 Purwakarta. (Iis, Arifudin., 2014). By conducting interviews, observations, and documentation studies, there are several tendencies in implementing the PAI learning model in growing students' religious humanism at every grade level.

Things like this mean that at each grade level, which consists of class X, class XI, and class XII, as the model chosen and used in learning, there are several differences and tendencies in developing students' religious humanism. (Iswandi., 2017). In the explanation, description, and research findings regarding the PAI learning model in developing religious humanism of students at SMAN 2 Purwakarta. As for the discussion of various research findings presented through data collection through interviews, observations, and validated documentation studies, all the research data are discussed and analyzed with several models.

The discussion has explained several criteria for selecting and applying the model from the perspective of religious humanism, namely: (1). The model teacher whose position as a role model (2). A model teacher whose work is as a facilitator (3). Student model as subject and learning center (4). The teacher's model is to have love and affection for students. (Majid, Abdul., 2015). The PAI learning model chosen and implemented by the PAI teacher at SMAN 2 Purwakarta is to develop students' religious humanism. Where the learning model is selected and applied by the selection criteria and the application of the model according to the perspective of students' religious humanism

2. Teacher Model as Role Model

The model applied by PAI teachers at SMAN 2 Purwakarta is an exemplary model. One model that positions the teacher as a role model is good. To develop students' religious humanism. (M. Riyanto., 2018). Based on the PAI teacher at SMAN 2 Purwakarta, the teacher model has a significant contribution in implementing student religion, by being a teacher's role model, in speaking, acting, and behaving. The example displayed by the teacher in the classroom during the PAI learning process is also carried out by the teacher

outside the school or in daily life so as to create a habit that supports the religious attitude of students as expected.

One example of a PAI teacher who always greets when entering class and is always on time according to a predetermined schedule. (Nurulia, D. Tamardiyah., 2017). The stipulation is that teachers are required to wear a skullcap for men. The provisions also apply to all students wearing a skullcap for male students and wearing the hijab for female students, except for non-Muslim students. If the requirements are not implemented, then the teacher or students are not allowed to enter the class. The form of exemplary done by PAI teachers is an example of exemplary commitment as a role model in the classroom for everyday life in society.

This shows that teachers always give equal treatment to all students regardless of social status, economy, race, and so on. Thus, PAI teachers in teaching are sincere and only expect the pleasure of Allah SWT. The success of the exemplary model has long been proven by the example of the Prophet Muhammad in carrying out the mission of da'wah to become a role model. As stated in (Q.S. Al Ahzab verse 21), which means: Verily there is in the Messenger of Allah, a good role model for you, namely for those who hope for Allah's mercy, and the coming of the Day of Judgment and he often mentions Allah.

3. Teacher Models as Learning Facilities

The model was chosen and applied by PAI educators at SMAN 2 Purwakarta. (Mulyasa, E., 2011). Among them are question and answer models, discussion models, project models, and practice models.

4. Learning Questions and Answers

The question and answer model is a model that positions the teacher as a facilitator to students as subjects and learning partners. (Sutarman., Nulhakim, A. Lukman., 2020). The question-and-answer model was chosen and applied by PAI teachers at SMAN 2 Purwakarta as one of the models to develop students' religious humanism. The question and answer model is used in PAI learning class X. This is done so that the mindset of students is honed, as a training for students to be able to respect fellow friends, mutual respect for differences of opinion expressed by other friends.

The implementation of the question and answer model was chosen by the PAI teacher in class X, because class X students were a transition period from junior high school to high school, so several stages of the PAI learning process were still needed. (Saifullah, Idris., Tabrani., 2017). The teacher's considerations in implementing the

learning model take into account student conditions, class conditions and environmental conditions, so that the learning process runs effectively and efficiently. The process of implementing the Q&A model begins with asking some questions from the teacher to the students. With questions presented in the PAI learning question and answer model which is usually related to learning materials, practice and students' personal experiences.

Furthermore, the teacher gives time and opportunity for students to respond to questions or answers. (Sardiman., 2014). In every question that is posed to students and students will give their responses, the responses given between students are different from one another, so the teacher straightens any incorrect responses. The differences in the responses given by the students during the question and answer session showed that the students of SMAN 2 Purwakarta were active and had high spirits during the learning process.

5. Discussion Learning

The discussion model is the teacher positioning as a learning facilitator and students as subjects in the learning. The discussion model in PAI learning, as a discussion model was chosen in its implementation by PAI teachers at SMAN 2 Purwakarta in developing religious humanism for students in class XI and class XII. The discussion group is determined by the teacher, before the first group carries out a face-to-face presentation through the PAI learning process. (Zainul, Arifin., 2014). Determination of the theme that will be delivered by each group, where each group gets the task of making a paper that is in accordance with the theme in the form of Power Point (PPT), which is displayed during group presentations. The process starts when the group is formed. Each student is required to discuss first with group members followed by completing the task. After the task is complete, students continue with group discussions guided by the teacher.

Discussions and guidance conducted by students with the teacher discussed the difficulties faced in completing assignments, the suitability of the material, resumes in papers, proposals from each group member which ended with motivation to students. Teachers can understand and recognize the attitudes and abilities of students. (Suyanto., Asep, Jihad., 2013). Presentations are made by all group members in turn in front of the class, equipped with supporting learning media such as Power Point (PPT), and several videos that support understanding the material. After the presentation is complete, the teacher gives time to students or groups to ask some questions, suggestions or criticisms. The selection of the discussion model is to provide equal opportunities for all students to

provide their opinions, thoughts and views on the issues discussed and studied. PAI teachers can understand the cognitive abilities of each student

There are differences in the implementation of the discussion model in PAI learning in class XI and class XII (Dariyo, A., 2013). Where the difference is that in class XI the results of group discussions are in the form of summaries or papers equipped with PPT, with different themes in each group, while group discussions in class XII the results of group discussions are poured into written form directly on lined folio paper with the same theme in each group.

6. Project Learning

The project model is one of the models that positions the teacher as a promoter of learning and students as subjects in PAI learning, the project model is chosen and to foster religious humanism of the students of SMAN 2 Purwakarta which is carried out in class XI. I (Sanjaya, Vienna., 2013). Implementation of the project model begins with the teacher dividing students into several groups, with different themes for each group, using video media regarding material related to PAI.

The process of making assignments can be done at school during PAI lesson hours, or completed outside of school. So that the implementation of the project model with the task of making video media based on the theme determined by the PAI teacher, such as the material discussed in group discussions. (Zulkarnain., 2016). This is done to foster an attitude of responsibility, cooperation, tolerance, mutual respect and fair dealing.

The project model has several attitudes where one of them is that students are responsible for completing the collected tasks. (u'in, F., 2011). The project model learning can make students' learning process independent and raise students' enthusiasm, the project model can also develop an attitude of solidarity between friends and student personality attitudes.

7. Practical Learning

The practice model is one of the models used by teachers in PAI learning at SMAN 2 Purwakarta. (Trianto, I. Badr., Al-Tabany., 2014). In developing students' religious humanism. The practical model, which positions educators as facilitators in learning promoters and students as subjects, is applied in class XII. The practice model is usually carried out every final exam. The implementation of the practice model takes a long time, so it can be applied during PAI learning hours, with an additional 30 minutes.

The material for the practical model is carried out by class XII students. Students practice the procedures for treating corpses, marriage practices and the practice of Hajj rituals. (Kusuma, D., 2010). This practice model is applied by teachers in PAI lessons to encourage students' potential abilities, and to foster and develop students' religious humanism values, such as ukhuwah Islamiyah, responsibility, mutual respect and other positive attitudes.

The application of the practical model encourages students to have skills and various experiences, so that they can build meaningful knowledge based on direct experience. (Furqon, H., 2010). Thus the practice model provides a learning experience that involves students actively in order to add knowledge, experience so that the learning process is centered on the students themselves.

8. Teacher's Love and Compassion Learning

The teacher's attitude of love and affection is based on the word of Allah SWT which is contained in the QS. Al-Imran verse: 159, which means: So because of the mercy of Allah SWT, you are gentle with them. (Thobroni, M., Arif, Mostofa., 2011). If you are hard-hearted and harsh-hearted, they will certainly distance themselves from those around you. Therefore forgive them, ask forgiveness for them, and consult with them in this matter. Then when you have made up your mind, then put your trust in Allah. Verily, Allah loves those who put their trust in Him.

One of the attitudes and considerations made by PAI teachers at SMAN 2 Purwakarta. (Azzet, A., 2011). In applying the teacher's model of love and affection for students, PAI teachers in class X carry out an attitude of love and affection, with the consideration that class X students are still in the transition stage from junior high school to high school level, so they still need a subtle touch with the adaptation process. Meanwhile, the selection and use of question and answer models, discussion models, project models and practice models were implemented for students in grades XI and XII with the consideration that students in grades XI and XII already had mature readiness.

In every learning process in all classes, both class X, class XI and class XII, (Kurniasih, I., Sani, B., 2017). There are supporting factors that need to be developed and inhibiting factors that are anticipated so that they become opportunities that can affect the expected learning achievement process, in PAI learning at SMAN 2 Purwakarta in developing students' religious humanism.

9. Student Religious Humanist Learning Model

One of the achievements of PAI learning at SMA 2 Purwakarta. (Kesuma, D., 2011). In developing the various potentials that students have and developing in instilling humanist and religious values into each student's personality. The learning process can be successful, if it applies two things, namely humanism and religion, into the personality attitudes of students in accordance with the learning outcomes of graduates.

10. Respect to Teacher

The religious humanist attitude of students to teachers and mutual respect between friends is one of the most prominent religious humanist attitudes of students that can be felt when entering SMAN 2 Purwakarta school. (Abdusshomad, A., 2020). Students are always respectful and bow when passing by the teacher or with older people, by speaking and behaving well and politely.

In addition to being respectful and obeying the rules and directions and guidance of the teacher. Students of SMAN 2 Purwakarta have mutual respect for their fellow students. According to the explanations of several PAI teachers at SMAN 2 Purwakarta, there was never a problem with mocking each other among friends. (Fattah S, M. A, et al., 2010). This is evidenced by the harmony that is created and a good attitude of tolerance between fellow students, for example when holding a class Qu'an khotmil activity, the presence of non-Muslim students is appreciated. Mutual respect for fellow friends as one of the supporters and interests of non-Muslim students to learn to understand the teachings of Islam because of their curiosity, there are some non-Muslims who become converts.

11. Student's motivation to study

Motivation of students at SMAN 2 Purwakarta has high motivation and enthusiasm in learning and developing the potential of students. (Anwar, A., 2013). Learning motivation is seen during the learning process through the various activities they participate in. In the learning process, it can be seen when asking questions in class discussions, most students are involved during the learning process.

The learning process starts from 07.00 WIB to 15.30 WIB, followed by extracurricular activities as additional learning activities with the maximum limit at school. (Djumali, et al., 2017). All extracurricular activities chosen by students are in accordance with the willingness and ability of students to develop their potential.

The motivation of the students of SMAN 2 Purwakarta is found in several characteristics, including the following:

- a. Students have a strong desire to achieve achievement.
- b. Students have the drive to increase their potential.
- c. Hard worker and never give up in completing tasks.
- d. Happy to find solutions in solving problems that arise

12. Student Perseverance Learning

Students' perseverance and patience are important aspects in the learning process for the development of self-potential that is felt and seen, during the learning process takes place in the classroom and outside the classroom. (Al-Ghazali, Imam., 2011). Some of the activities that students usually do are: independent study, group deliberation, guidance with the teacher, regarding task materials that are considered difficult. Carrying out the dhuha prayer, the congregational midday prayer, reading the Koran and other positive activities. A place that is used as a place for independent study and group study in the classroom, as well as a place that is considered comfortable, such as in the mosque yard, school garden, library, and other places.

The importance of perseverance and patience which of course will arrive at the desired. (Anwar, Syaiful., 2014). Because of perseverance that always brings something difficult to be easy. With perseverance you can open closed doors. In addition to being diligent, students also have a patient attitude. Patience in dealing with differences in the attitudes of friends who are far different, patient in dealing with tasks, patient in completing tasks given by the teacher.

D. CONCLUSION AND IMPACT

1. Conclusion

Based on the above discussion related to the implementation of PAI learning in developing students' religious humanism, the following conclusions can be drawn:

- a. PAI learning in developing religious humanism for students of SMAN 2 Purwakarta, is carried out using exemplary models, question and answer models, discussion models, project models and practice models.
- b. The religious humanist attitude of SMAN 2 Purwakarta students is in the form of respect and obedience to the teacher and mutual respect between friends, high student enthusiasm for learning, diligent and patient in dealing with

various attitudes of different friends, patient in dealing with tasks, patient in completing assignments given by the teacher.

2. Impact

- a. The teacher's exemplary model, the question and answer model, the discussion model, and the project model as well as the practice model have an impact on the PAI teacher's learning process in developing the religious humanism of the students of SMAN 2 Purwakarta.
- b. High student enthusiasm for learning, diligent and patient in dealing with the attitudes of friends who have different opinions and patient in dealing with assignments and patient in completing tasks given by the teacher. The impact on the religious humanist attitude of SMAN 2 Purwakarta students in the form of respect and obedience to teachers and mutual respect for fellow friends

E. ACKNOWLEDGMENTS

Thank you very much to the research and community service institution Mr. Hudaya who has provided support, in the form of funding so that we can research and publish it, also to fellow lecturers who have provided input in writing

REFERENCES

- Abdusshomad, A., 2020. The Effect of Covid-19 on the Implementation of Character Education and Islamic Education. *QALAMUNA: Journal of Education, Social and Religion* 12(2), 107-115.
- Al-Ghazali, Imam., 2011. *Ikhyat 'Ulumiddin Volume 1*. Semarang: CV. Asy Syifa'.
- Al-Qur'an and its Translation., 2013. Jakarta: PT. Library Media Personnel. Amna Emda, "The Position of Student Motivation in Learning", *Lantanida Journal*, Vol. 5 No. 2 (2017) 93-196, 179.
- Anwar, A., 2013. Family Contribution to Children's Character Building (Study of Social Capital Perspective in Parepare City). *Curiosity: Social and Religious Communication Media*. 9(1). 57-65.
- Anwar, Syaiful., 2014. *Design of Islamic Religious Education: Its Conception and Application in Learning in Schools*. Yogyakarta: Idea Press Yogyakarta

- Azzet, A., 2011. The Urgency of Character Education in Indonesia: Revitalization of Character Education on Learning Success and National Progress. Yogyakarta: Ar-Ruzz Media
- Badudu., Sutan, M. Zain., 2010. The Effectiveness of Indonesian. Jakarta: Balai Pustaka.
- Baharuddin, Moh. Makin., 2011. Humanistic Education (Concepts, Theories, and Practical Applications in the World of Education). Yogyakarta: Ar Ruzz Media.
- Dariyo, A., 2013. Fundamentals of Modern Pedagogy. Jakarta: PT Index
- Djumali, et al., 2017. Education Foundation. Yogyakarta: Gava Media
- Fattah S, M. A, et al., 2010. Islamic Studies 3. Surakarta: LPID UMS
- Furqon, H., 2010. Character Education Building the Civilization of the Surakarta Nation: Yuma Pustaka.
- Fahdian, Rahmandani., et al., 2018. Analysis of the Impact of Gadget Use on Students' Personality and Character", Journal of Civic Law Volume 3, Number 1, P-ISSN 2623-0216, E-ISSN 2623-0224.
- Gintings, Abdurrahman., 2014. Practical Essence of Learning and Learning. Bandung: Humanities.
- Helen, Huntly., Jenny Donovan., 2017. Supporting The Development of Persistence: Strategies for Teachers of First Year Undergraduate Students, Journal of
- Ida, Nurjanah., 2018. Paradigm of Religious Humanism in Islamic Education (A study of Abdurrahman Mas'ud's thoughts)", Misykat, Vol. 03, Number 01
- Iis, Arifudin., 2014. Humanist-Religious Education Design", Al-Misbah, Vol. 02, Number 2
- Iswandi., 2017. The effectiveness of the exemplary approach in fostering student morals", Al Tadzkiyyah: Journal of Islamic Education, Vol 10. No. 1, P. ISSN: 20869118, E-ISSN: 2528-2476.
- Iswati., 2018. The Transformation of Islamic Religious Education in Building Character Values of Religious Humanists", Journal of Islamic Education Al-I'tibar, Vol. 3 Number 1.
- Kesuma, D., 2011. Character Education Theory and Practice Studies in Schools. Bandung: PT Remaja Rosdakarya.
- Kurniasih, I., Sani, B., 2017. Various Learning Model Developments for Increasing Teacher Professionalism. Bandung: Kata Pena

- Kusuma, D., 2010. Character Education Strategy for Educating Children in the Global Age. Jakarta: Grasindo.
- M. Riyanto., 2018. Humanism Education and Its Implementation in Indonesian Language Learning”, Sudirman Journal March 13.
- Majid, Abdul., 2015. Learning Strategies. Bandung: PT. Rosdakarya Youth.
- Margono., 2010. Educational Research Methodology. Jakarta: PT. Rineka Cipta
- Miles, B. Mathhew., Michael, Huberman., Johny Saldana., 2014. Qualitative Data Analysis a Methods Sourcebook Edition 3. London: Sage Publications.
- Moleong, Lexy., 2010. Qualitative Research Model. Bandung: PT. Remaja Rosdakarya
- Mu'in, F., 2011. Character Education, Theoretical Construction And Practice. Yogyakarta: Ar-Ruzz Media.
- Mulyasa, E., 2011. Character Education Management. Jakarta: Bumi Aksara.
- Nurulia, D. Tamardiyah., 2017. Interest in Discipline and Perseverance in Learning. Journal of Educational Management Vol. 12 No. 1, ISSN: 19074034), 27
- Prastowo, Andi., 2011. Understanding Research Models. Yogyakarta: Ar-Ruzz Media.
- Saifullah, Idris., Tabrani., 2017. The Reality of the Concept of Humanism Education in the Context of Islamic Education”, Journal of Education Volume 3, Number 1, pISSN: 2460-4917.
- Samani, M. H., 2012. Concepts and Models of Character Education. Bandung: Remaja Rosdakarya.
- Sanjaya, Vienna., 2013. Planning and Design of Learning Systems. Jakarta: Kencana.
- Sardiman., 2014. Teaching and Learning Interaction and Motivation. Jakarta: Raja Grafindo.
- Satori, Djam'an., Aan, Komariah., 2014. Qualitative Research Methodology. Bandung: Alfabeta
- Sugiyono., 2014. Qualitative Research Model and R&D. Bandung: Alfabeta
- Suyanto., Asep, Jihad., 2013. Becoming a Professional Teacher Strategy to Improve Teacher Qualification and Quality in the Global Era. Bandung: Erlangga.
- Sutarman Strategic improving of teachers competence junior high schools in Bandung regency. Linguistics and Culture Review, 2021, 5, pp. 726–740
- Sutarman., Muhammad, K. Yudha., Erialdy., 2021. An Introduction to Independent Learning on an Independent Campus. Publisher: Literasi Nusantara Abadi

- Sutarman., Nulhakim, A. Lukman., 2020. Strategic Management of Student Character Education. Yayasan Pendidikan dan Sosial Indonesia Maju. Banten
- Thobroni, M., Arif, Mustofa., 2011. Learning and Learning: Development of Discourse and Learning Practices in National Development. Yogyakarta: Ar-Ruzz Media.
- Trianto, I. Badar., Al-Tabany., 2014. Designing an innovative, progressive and contextual learning model. Jakarta: Prenada media Group.
- Zainul, Arifin., 2014. "The Value of Religious Humanist Education", An-Nuha, Vol. 1, Number 2 December.
- Zulkarnain., 2016. Character Education in Al-Qur'an Surah Al-Hujurat", Nuansa Vol. IX, No. 2, (December)

