

The Teachers' Strategy of Islamic Religious Education in Instilling the Character of Peace and Love at State Junior High Schools 22 Bandar Lampung

Efta Afriliani ^{1*}, Imam Syafe'I ¹, Agus Jatmiko ¹

¹ UIN Raden Intan Lampung, Indonesia

 gazaefta@gmail.com*

Abstract

The article analyze of the teachers' strategy of islamic religious education in instilling the character of peace and love at state junior high schools 22 bandar lampung. The teacher uses qualitative descriptive that conducted at State Junior High School 22 Bandar Lampung. The result showed that the strategy applied by educators in cultivating a peace-loving character is using role model strategies, habituation and classroom conditioning. The peace-loving character that has been instilled; (1) working in groups; (2) share with friends; (3) respect other people's opinions; (4) empathy for others; (5) don't want to win alone; (6) likes to discuss; (7) doesn't like making a fuss or bothering other people; (8) likes to help other people; (9) able to intervene when someone is fighting; (10) interact well according to the norms that apply to peers and even adults.

Keywords: Islamic Religious Education, Character of Peace And Love

ARTICLE INFO

Article history:

Received

March 09, 2024

Revised

April 14, 2024

Accepted

April 29, 2024

Published by

ISSN

Website

This is an open access article under the CC BY SA license

CV. Creative Tugu Pena

2774-4299

<https://attractivejournal.com/index.php/bse/>

<https://creativecommons.org/licenses/by-sa/4.0/>



INTRODUCTION

Strategy in general has the meaning of an outline for carrying out actions to achieve the desired targets. If it is related to learning or teaching and learning, then strategy can be interpreted as a general pattern of activities between educators and students in a series of teaching and learning activities to achieve the goals outlined (Saputra, 2021). In this sophisticated era, the term strategy has been widely borrowed by other fields of science, including in the field of education. The use of the term strategy is intended as an effort to create an environmental system that allows the teaching process to occur (Malik, 2014).

The purpose of the formulated objectives can be achieved optimally, an educator is required to have the ability to generally organize the components of teaching in such a way that there is a functional relationship between the contents of the teaching components or in cool language, strategy means the choice of patterns in teaching and learning activities that are used to achieve the objectives. effective learning (Moh. Solikun Hadi, 2024). The task of the teacher or educator is as a guide or instructor. This is described in the word of Allah, Surah An-nahl verse 125.

"Invite to the way of your Lord with wisdom and beautiful instruction, and argue with them in a way that is best. Indeed, your Lord knows best who has gone astray from my captivity And He knows best those who are guided"

It means: "Call (people) to the way of your Lord with wisdom and good teaching, and argue with them in a good way. Indeed, your Lord knows best who has strayed from His path and He knows best who is guided."

Apart from the Koranic verse above, the following hadith explains the role of educators in Islam.

O you who have believed, when you are told to make space in the assembly, make space, God will make space for you, and if you are told to withdraw, then withdraw And "God will raise those who have believed among you and those who have been given knowledge in rank, and God is Aware of what you do".

It means: "O people of faith, when it is said to you "Give room in the assemblies," make room, surely God will give you room. When it is said, "Stand up," (you) stand up. God will certainly raise up those who believe among you and those who are given knowledge of several degrees. God is very careful about what you do."

According to Tjiptono, strategy is a collection of overall methods related to implementing an idea, a plan within a predetermined time period. According to Anthony, Parrewe, and Kacmar Strategy is a formulation of an organization's mission and goals, including an action plan to achieve goals by explicitly considering competitive conditions and the influence of forces from outside the organization that directly or indirectly affect the survival of the organization (Zainiyati, 2010).

Benny A. Pribadi stated, "the goal of the learning process is so that students can achieve the competencies as expected. To achieve the objectives, the learning process needs to be designed systematically and systemically." Based on several opinions, it can be concluded that strategy is a long-term plan that is prepared to achieve certain goals (Hidayat et al., 2021).

In simple terms, character education can be defined as all efforts that can be made to influence students' character (Oey-Gardiner et al., 2007). However, to know the correct meaning, it can be stated here that the definition of character education presented by Thomas Lickona states that character education is a deliberate effort to help someone so that he can understand, pay attention to, and carry out core ethical values (Padhi & Mishra, 2020).

Starting from this definition, when we think about the type of character we want to build in students, it is clear that at that time we want them to be able to understand these values, pay more in-depth attention to the truth of those values, and then act what he believes in, even though he has to face challenges and pressure both from outside and within himself. In other words, they have the 'awareness to force themselves' to carry out these values (Abrori & Hadi, 2020).

The character of loving peace is an attitude that causes other people to feel calm and safe in their presence. By having a peace-loving character in a person, he is able to restrain himself from various disturbances that cause fights, such as making fun of friends. By implementing the character of loving peace, a person will love peace and will not commit acts of violence (Sahuri, 2022).

In implementing the character of loving peace, various efforts are needed by an educator, including: (1) exemplary, in implementing an example, educators will provide examples of good attitudes to students; (2) a comfortable, peaceful and harmonious classroom atmosphere, educators can create a comfortable, peaceful and harmonious classroom atmosphere by creating pleasant classroom conditions so that no students cause commotion in the class; (3) a peace-loving school environment, in this case every component in the school plays a role, apart from that, activities carried out at school also support the creation of a peace-loving school environment (Basri et al., 2023).

Based on the results of observations at State Junior High School 22 Bandar Lampung, it was found that educators were anxious which led to a lack of peace-loving character, including There are still many children who use inappropriate words towards

their friends, *bullying* or bullying his friend, bothering his friend, mocking his friend, attitude rude and disrespectful of his friends, may also commit acts of violence to the point of hitting each other (Apdillah et al., 2022).

Apart from that, this attitude is not only visible at school, because after the lesson is finished, students will return to their family and community environment so that the good and bad in character formation is not only the school environment that influences it. Thus, in education it is very important to improve the character of loving peace, in this case forming students into good personalities, respecting others, and being smooth and calm in speaking and behaving well in the family, school and community environment. So education is needed that strengthens the peace-loving character and improves polite attitudes (Study et al., 2023).

Islamic religious education is closely related to devotion to Allah SWT, and one of the attitudes of devotion is having the character of loving peace between people. Islamic religious education is one of the means of civilizing (enculturation) society because Islamic teachings do not only discuss one aspect but cover all aspects of life, including worship, shari'ah, mu'amalah and other aspects so that with Islamic religious education life patterns and behavior society becomes guided according to its noble teachings and values (Miskiah et al., 2019).

Based on the results of observations and existing problems, it is necessary to reflect peace-loving character in Islamic religious education, so this problem is important and interesting to be researched in more depth, and one who plays a very important role in forming good character is an educator, for this reason the researcher wishes to research in more depth regarding what strategies educators can use in forming the peace-loving character of Bandar Lampung with the title, "Strategies of Islamic Religious Education Educators in Instilling the Peace-loving Character in 22 State Junior High Schools in Bandar Lampung City"

As a means, education can be used to direct the growth and development of human life (as personal and social beings) towards hopes and goals which are the optimal point of a servant's ability, namely to obtain prosperity in life both physically and spiritually in the world and happiness in life in the afterlife (Pratiwi et al., 2023). Islamic religious education is also the foundation on which Muslims live their lives, so that in schools religious education is very important and must start from an early age (Smuts & Smuts, 2022).

According to Zakiyah Drajat, Islamic religious education is an effort in the form of guidance and effort for children so that after completing their education they can understand and practice Islamic teachings and make them a way of life. (*way of life*) (Passarelli et al., 2023). Apart from that, according to Ramayulis, Islamic religious education is a conscious and planned effort in preparing students to know, understand, appreciate, believe, be devout, have noble character, practice the teachings of the Islamic religion, from the main sources of the holy book Al-Qur'an and Al-hadith through guidance, teaching and use of experience activities. (Yasyakur, 2017)

Zakiyah Drajat explained that the aim of Islamic education is the Muslim personality, namely a personality whose all aspects are imbued with Islamic teachings (Badri, 2023). People who have a Muslim personality are called *muttaqun*. Therefore, Islamic education also means the formation of a pious human being. (Yasyakur, 2017)

Based on the explanation above, it can be concluded that Islamic Religious Education includes various knowledge, both the Koran itself and about Islam, and other knowledge that we can find in our daily lives. This research certainly has several similarities and differences with previous research which the author used as a reference in conducting the latest research. Below the author explains several differences and gaps in the table *research gap* The following is researcher Erina, 2020. The strategies used are group, discussion, jigsaw, congregational prayer, welcoming friends, social service and scouting,

researcher Junita Kartika, 2023 Educators as role models, cultivating peace-loving characters, habituation, conditioning and integration. There are different strategies applied by teachers in instilling a peace-loving character.

METHOD

Based on the type, this research uses qualitative research methods (Abdussamad, 2021). This research uses a qualitative descriptive approach because this research will describe and tell what the strategy of Islamic Religious Education educators at State Junior High School 22 Bandar Lampung looks like.. Data collection techniques in this research used interviews, observation and documentation. The data analysis used in this research is data analysis descriptive narrative using the Miles and Huberman model (Arifin, n.d.). The Milles and Huberman model can go through three processes, namely data reduction, data presentation, and drawing conclusions or verification (Sutrisno Hadi, 2018).

RESULTS AND DISCUSSION

The Peaceful Character of State Junior High School 22 Students in Bandar Lampung

Based on observations made by researchers, many students do not have a friendly attitude. This was very visible when the researcher came to school, many of the students the researcher passed were not friendly and did not say hello. This is similar to when researchers make observations in class, students seem indifferent and engrossed in themselves. It also often happens in most schools that not all children are open to making friends with everyone. They often choose their friends. Starting from those with both children *hits* at school, or those who have been friends since elementary school, or who fall into the upper middle class category (Renawati & Suyadi, 2021).

Apart from being unfriendly, because these students already live in the city they also have a low level of empathy towards other people. Based on observations in class, what the researchers found was that there were friends who had not come in for three days in a row. However, when the teacher asked whether the friend had recovered from his illness. Many of the students were silent and some answered they didn't know, ma'am. This is of course very related to their empathetic character. Where when their class family was not present, not a single friend visited or even asked for news *whatsapp* (Tamrin & Ramadhina, 2022).

There is also something that is very close to the character of loving peace, namely respecting differences. Respecting differences is certainly very important for Islamic Religious Education educators to realize. Because even as adults appreciate differences, respecting other people's opinions is very important (Djollong, 1997). Based on the researcher's observations in the classroom, the researcher observed that the students in the class tend to be selfish and want their opinion to be used, even though they are trying to use the teacher's ideas. In addition, the explanation from the Islamic Religious Education educator said that these differences of opinion often occur because every time in my class I give them the freedom to express their opinion. However, the result is selfishness wanting to win alone with their own ideas/opinions. For example, during the discussion, some of them felt that their friends' answers were wrong. Apart from that, if I gave them assignments, many of them asked to reduce them, some thought they wanted to be together, some didn't want to, some complained. Meanwhile, students who are diligent also want their opinions to be accepted on assignments collected that day, or ask those who don't do it or cheat not to get a grade (Nurjanah, 2018).

Apart from the three things above, other characters that researchers found during observations and interviews were the characters of junior high school students who really enjoyed annoying both female and male friends. Even among many students, researchers observed that there were interactions that were unpleasant and not in accordance with existing norms. Examples like *bullying*. Researchers saw several children calling their

friends by their father's names and making fun of them. There are also those who deliberately misbehave with their friends with the intention of disrupting learning. Like hiding books, lunch, drinks or even taking a friend's pen. This is also reinforced by the statement of the Islamic Religious Education educator who stated that disputes between students often occur, especially since they are still junior high school students, which is when they *teenagers* with a very high ego, it causes disputes. They are also in their time seeking attention, so they often disturb their friends. However, as a teacher, I often remind you to live in peace with one another. Yes, as a religion teacher, I feel that I have the greatest responsibility, so I always try to provide understanding to the students.

Islamic Religious Education Educator's Strategy in Instilling the Character of Love of Peace

Based on the data obtained from the data collection process, researchers found that Islamic Religious Education educators at State Junior High School 22 Bandar Lampung improved or developed students' peace-loving character with several strategies, namely strategies role models, habituation strategies, and conditioning/class management strategies. Meanwhile, the character of loving peace that is instilled with these three strategies is in accordance with the indicators of loving peace (1) have the desire and enjoy working in groups; (2) desire to share with friends; (3) have a sense of respect for other people's opinions; (4) empathy for others; (5) not having a sense of wanting to win alone; (6) likes to discuss; (7) doesn't like making a fuss or bothering other people; (8) likes to help other people; (9) able to intervene when someone is fighting; (10) able to interact well in accordance with the norms that apply to peers and even adults (WIDODO, 2020). Therefore, a detailed explanation of the strategies that educators use in instilling the 10 peace-loving characters is as follows:

Cultivating a peace-loving character about being happy when working in groups

Cultivating a peace-loving character related to being happy when working in groups can take the form of learning in class to make projects, presentations, and carrying out pickets, taking part in religious competitions (Puspita & Harfiani, 2024).

The strategy used by Islamic Religious Education educators in instilling a peace-loving character regarding working in groups is the class conditioning strategy (HM, 2018). The definition of classroom conditioning/management itself is the activity of creating, maintaining and restoring optimal conditions in the learning process to achieve more effective and efficient learning goals. (Yontino, 2022)

The steps for implementing classroom conditioning strategies to instill peace-loving characters are by educators dividing students into several groups. Of course, with members who are not their close friends. After that, the educator asked for a rule to be made. Rules are made by both parties, whether students or educators (Syahputra, 2020). Rules can be sanctions, consequences, all group members must have a task. Before everyone works on the project, the teacher asks each group to collect names and assignments from the students. Apart from that, there are also competitiveness rules that can complete the project given by the educator correctly, and if you do well you will get it *reward* (Puspika Sari, 2023). After both parties agree as educators control the rules so that they continue to run well. Educators travel around to ensure all members can carry out their respective duties (Rifa'i & Choli, 2019). Through this class conditioning strategy to instill group work, it is felt to be very good, because each student does not feel disadvantaged in their group because they have to work alone (Pihar, 2022). So that no students protest and complain to educators that their group friends are not working (Bahri & Supahar, 2019).

Cultivating a peace-loving character about sharing with friends

Sharing is Sharing is the joint use of resources or space. In the narrow sense, it refers to a combination of good use of limited or inherent alternatives, which we can observe in human activities or which occur naturally. (Mulyaningsih, 2020) The character of loving

peace and sharing is also related to the character of social care. Sharing in this case can take the form of sharing food, sharing stories, sharing experiences, sharing materials and sharing knowledge (Zafi, 2020). The strategy used in cultivating a peace-loving character is related to sharing with friends using a habituation strategy. According to Hotijah and Halili, the habituation strategy used by schools is to familiarize students with carrying out religious activities or teachings so that they can learn about the Islamic religion and foster students' religious spirit in the future. (Khodijah & Halili, 2023)

The steps in implementing habituation strategies to instill a peace-loving character certainly begin by providing an understanding of sharing (Sukiman et al., 2021). Next, the educator tells about the religious moral values of sharing itself. And provide examples to students and students of what can be categorized as sharing (Yuningsih et al., 2024). The teacher gives a small example of what can be done right away, namely sharing knowledge. Whoever understands the Islamic religious lesson material that day the most will be asked to share his knowledge with other students so that peer tutoring will occur. Furthermore, educators also teach us not to be stingy and share what we eat with friends regardless of whether the friend is someone they like, are close to or just an ordinary friend. Once this can be done, educators repeat it over and over again until they get used to the fact that sharing is fun (Moh. Solikul Hadi, Muhammad Nuril Anam, 2021). This went well, the children were able to see things in a different way.

Cultivating a peace-loving character about respecting other people's opinions

Respecting other people's opinions is a peace-loving character that must also be instilled in students. Because respecting other people's opinions will minimize disputes, debates, etc. (Hadi et al., 2024). Respecting other people's opinions itself is an attitude where a person has respect and is able to accept every difference that exists without looking at who and what the other individual has. (Susilawati, 2020) Respecting other people's opinions can take the form of listening, appreciating, seeing many angles look, don't impose your own will. The strategy used in cultivating a peace-loving character related to respecting other people's opinions is the role model strategy. The role model strategy is a way of absorbing and imitating religious, social and cultural values through deliberate speech and behavior by educators in the family, especially by both parents (Wanto, 2018).

The step for instilling this is by providing an example to the children that every time the children express their opinion the teacher will listen. For example, in presentation assignments where educators require each group to express an opinion (Shi et al., 2024). Educators deliberately choose religious material that can create discussions with different opinions so that the character of respecting other people's opinions can be implemented. After that, it started with them expressing their opinions and me as an educator listening (Annese et al., 2024). And if I express an opinion regarding the material, I also ask the children to listen and respect it, in the process of course there are still many students who want their opinions to be confirmed. However, educators repeatedly remind us to listen, then appreciate and see the point of view of the person who is speaking. After your friends have finished expressing their opinions, you can continue with your opinion and raise your hand (Oktaviana et al., 2022). The benefit of cultivating a peace-loving character, respecting other people's opinions, is establishing a harmonious and comfortable relationship and being able to understand fellow friends because you can see other people's opinions from various angles (Pitaloka et al., 2021).

Cultivation of peace-loving character and empathy for others

Empathy is the power to understand or feel what other people experience from their perspective, namely the power to put oneself in another person's position. The definition of empathy includes various social, cognitive and emotional processes which are mainly related to understanding other people. (Wijaya & Wahyuni, 2023) Examples related to the peace-loving character of empathy are visiting sick friends, providing entertainment,

collecting donations from classmates, grieving if any disaster to a friend, offering help and support (Widiawati et al., 2018). The strategy used to instill a peace-loving character regarding empathy is the strategy of habituation and role modeling. As explained above, the exemplary strategy is to provide an example and become a role model or figure that students can imitate and the habituation strategy is the repetition of good characters that are instilled repeatedly (Muaz & Ruswandi, 2022).

The step in cultivating a peace-loving character related to empathy with role modeling and habituation strategies is that first educators will provoke students' feelings of empathy when a friend is absent (Kholisiyah, Ruksah, 2017). Educators will give examples of how to be sensitive to the environment, how to be empathetic towards other people (Wahid, 2023). When educators are absent from students and a friend is sick, educators will ask why the student is absent from school. If you are sick, the teacher will say words of condolences if there are students who cannot participate in learning that day and then ask all students in the class to pray together for the student to be healthy again (Sari et al., 2023). Next, the educator gives advice to the students that praying for a sick friend is a sign of being a good Muslim. Then the educator asked, without any religious lessons, that if a student was sick that day, they had to pray for their friends together first. This continues to be reminded and developments monitored. It was found that even though at the beginning the students felt it was a formality when a friend was sick, they prayed, but over time the students felt that it was a Muslim obligation to pray for others who were in trouble. Because even sick students feel happy when their friends pay attention, so when they are healthy and return to school they will do the same when a friend is sick (Marzoan, 2023).

Cultivating a peace-loving character of not being selfish

Selfishness is the attitude or behavior of a person who tends to prioritize himself excessively, without paying attention to the interests of other people. (Mulyadi, 2024) A manifestation of selfishness is feeling that he is the best in class or school, not respecting other people's differences of opinion and looking down on other people, etc. The strategy used to instill a peace-loving character related to not being selfish is a habituation strategy. The habituation strategy was chosen because the selfish character must be eliminated by repeating it continuously. This unselfish character is closely related to the characters mentioned above. The cultivation step is to provide students with an understanding of what constitutes selfish behavior and what the negative impacts of selfish behavior are. After that, the educator asked at the next meeting to hold a learning activity in class with students asked to bring 1 snack during Islamic religious lessons (Marzoan, 2023). Then the educator asks the students to exchange the food. That way, children who feel selfish will not want to share with their friends. That's when the advice of Islamic Religious Education educators can be voiced to students. After the food has been completely exchanged, the teacher asks the students to raise their hands if they do not want to share and asks them to explain the reasons. So educators will provide mauidzoh hasanah and there are many bad impacts of being selfish, one of which is a lack of empathetic character in students. This continues to be repeated with different activities to develop an unselfish character.

Cultivation of a peace-loving character and a love of discussion

Enjoying discussions can foster a peace-loving character because by discussing, students no longer decide things hastily and selfishly. Discussion is the exchange of thoughts, ideas and opinions between two or more people. Which aims to seek agreement of opinion (Marista et al., 2021). The strategy used is the class conditioning strategy. By implementing conditioning strategies, class discussions become more effective and involve all students. The steps for implementing classroom conditioning strategies in instilling peace-loving characters are that educators divide students into several groups. Then hold learning activities in class with competitions such as religious LCT. After LCT

has excited the students, then within each group each educator provides a theme about a story. Then ask questions to each group. After that, the educator asks the group representatives to read it one by one. Then, after everyone has read the results of their thoughts, the teacher asks each group to comment on the answers from the other groups. The educator will be the mediator in the discussion process. It could be seen at that time that the implementation of the class conditioning strategy for discussion was very good because the students were enthusiastic about discussing.

Cultivating a peace-loving character about not looking for trouble or disturbing other people.

Not looking for trouble with other people is an attitude that must be present in students, because if all students are able to maintain their attitude towards other people, a peace-loving character will be created between fellow students. Disrupting other people is a form of negative behavior that teachers often encounter during class hours or during breaks. This behavior certainly really disrupts the continuity of the teaching and learning process in the classroom (Marzoan, 2023). The strategies used are class conditioning strategies and habituation strategies. Classroom conditioning strategies are activities to create, maintain and restore optimal conditions in the learning process to achieve more effective and efficient learning goals (Magdalena et al., 2024). Furthermore, the teacher also applies habituation strategies. This habituation strategy is an activity that is carried out repeatedly and continuously. For example, teachers accustom students to focus on lessons and not disturb friends who are studying, this is continuously reminded every time lessons start (Luwis, 2020).

Cultivation of a peace-loving character about helping others

Likes to help other people is a very noble attitude, a peace-loving character will be formed if every student likes to help each other and the teacher. Helping is the most honorable act because it can foster a sense of love and compassion between others. As long as the help has a positive impact and does not harm other people, the help is included in worship (Miftakhuddin, 2020).

The strategy used to instill a peace-loving character about helping others is the strategy of example and habituation. The exemplary strategy is a strategy used by teachers both in the teaching and learning process and outside of learning by providing good examples to students, especially in moral development. The habituation strategy is also applied in instilling this attitude of helping. Teachers get students used to responding well when someone else needs help. If this is habituated continuously, students will get used to being helpful to each other (Irianto & Risma Margareta, 2011).

Cultivating a peace-loving character about being able to intervene when someone is fighting

There will always be quarrels in the students' environment, therefore students must have a firm attitude in this matter, namely students must intervene if an argument occurs and must mediate in resolving the matter. The strategies used are classroom conditioning and habituation strategies, situations that might cause arguments can be conditioned by the teacher and students. Apart from that, teachers also apply habituation strategies, teachers get used to avoiding things that can cause quarrels and try to break up if quarrels occur (Hudri et al., 2021).

Cultivating a peace-loving character about interacting well according to norms with peers and even adults

Interacting well with others is a commendable attitude, especially with students in the school environment. One of them is being polite when talking to teachers and friends, being helpful and friendly towards friends, not taking friends for granted and being processive or protective and learning to respect people's feelings and moods (Permana & Suhartini, 2020). The strategies applied are exemplary and habituation strategies. Exemplary strategies as exemplified by Islamic stories about how to interact

well with each other can be role models for students, then habituation strategies are also applied. This habituation strategy is an action created in an effort to achieve targets that have been set and carried out by the school in order to form student discipline (Erviana, 2021).

Principles in Instilling the Character of Peace in Students

In instilling a peace-loving character in students, of course there are principles that must be followed. This principle is the basis so that the strategy implemented is achieved optimally. The principles in instilling a peace-loving character in students are by using student psychological aspects and harmonizing language, student psychological aspects, namely by delivering material by educators using soft and polite language or speech so that students can receive it comfortably and students feel at peace, and the gentle advice that is often given can also be well received by students (Moh. Toriqul Chaer, 2016). Students are encouraged to use Indonesian so that it is easy to understand and does not cause misunderstandings with each other, because all students come from different ethnicities. It is feared that regional ethnic differences could result in language differences that could lead to misunderstandings. By easily understanding each other through language, it is hoped that students will have a peace-loving character (Santoso et al., 2023).

The principles used in forming a peace-loving character apart from the 2 principles above according to the results of a joint interview with Islamic Religious Education educators at State Junior High School 22 Bandar Lampung include:

- A person's character can be formed through several components, namely moral knowing (moral knowledge), moral feeling (moral feelings), and moral action (moral behavior).
- The formation of a peace-loving character must be carried out continuously (continuity) starting from when students enter class VII until completion, because the formation of a peace-loving character cannot be done instantly and takes quite a long time.
- Values are developed and taught by setting an example, namely doing good things so that the educator's behavior can be used as a role model or example for students.
- This is done by giving advice every time we meet, even if it is just a reminder to always speak politely. It is also good to always be reminded in class to always speak politely in accordance with the rules so as not to cause misunderstandings or discomfort for each other.

The Peaceful Character of State Junior High School 22 Students in Bandar Lampung

Based on the results of interviews and observations that the author has conducted, it is known that many students do not have a friendly attitude. This was very visible when the researcher came to school, many of the students the researcher passed were not friendly and did not say hello when someone passed in front of them. From various examples and forms of changes in the character of manners, this is not far from social change. Moore, for example, defines social change as an important change that occurs in the entire social structure, behavioral patterns and social interaction systems, including changes in norms, values and cultural phenomena. Based on this, character changes are caused by changes in cultural phenomena that have occurred and the social interaction system.

This education requires efforts and roles from various parties. This is needed so that the values and characteristics of the Indonesian nation, such as the culture of good manners, do not simply disappear as time goes by (Abbas & Subando, 2023). It also often happens in most schools that not all children are open to making friends with everyone. They often choose their friends. Starting from those with both children *hits* at school, or who have been friends since elementary school, or who fall into the upper middle class category. Apart from being unfriendly, because these students already live in the city they also have a low level of empathy towards other people. A person's low level of empathy

has the potential to give rise to negative behavior or actions towards himself or his friends around him. A low sense of empathy also causes students to become less sensitive to the conditions experienced by friends around them. The low level of empathy in students is often found to be a reason for problems in the social relationships that students have in the school environment. However, at State Junior High School 22 Bandar Lampung there is also a student attitude that is very close to the peace-loving character, namely respecting differences. Respecting differences is certainly very important for Islamic Religious Education educators to realize. Because even as adults appreciate differences, respecting other people's opinions is very important. Based on the researcher's observations in the classroom, the researcher observed that the students in the class tend to be selfish and want their opinion to be used, even though they are trying to use the teacher's ideas. As in an interview with AJ, a student at State Junior High School 22 Bandar Lampung.

Islamic Religious Education Educator's Strategy in Instilling the Character of Love of Peace

The character of loving peace that is instilled with these three strategies is in accordance with the indicators of loving peace (1) have the desire and enjoy working in groups; (2) desire to share with friends; (3) have a sense of respect for other people's opinions; (4) empathy for others; (5) not having a sense of wanting to win alone; (6) likes to discuss; (7) doesn't like making a fuss or bothering other people; (8) likes to help other people; (9) able to intervene when someone is fighting; (10) able to interact well in accordance with the norms that apply to peers and even adults. In order to form good character in students, educational institutions or every school should instill an attitude of love of peace in students. A peace-loving attitude is an attitude that causes other people to feel happy and safe in their presence. This attitude will create calm in students, so that they are able to control their emotions. This attitude is very important to instill in students so that they can prevent frequent fights. Instilling an attitude of loving peace must be continuously instilled and carried out by all involved in the education process at school. More importantly, in this case, teachers should be role models in implementing this character. Indeed, no matter how good the character is formed in an educational institution, if there are no role models for the teachers, it will be difficult to achieve what you want (Dila Yathasya et al., 2022).

In implementing the character of loving peace, various efforts are needed, including: (1) exemplary, in implementing exemplary the teacher will provide examples of good attitudes to students; (2) a comfortable, peaceful and harmonious classroom atmosphere, the teacher can create a comfortable, peaceful and harmonious classroom atmosphere by creating pleasant classroom conditions so that no students cause commotion in the class; (3) a peace-loving school environment, in this case every component in the school plays a role, apart from that, activities carried out at school also support the creation of a peace-loving school environment (Ramadhanti & Vinayastri, 2022).

Principles in instilling a peace-loving character

The principles used to form a peace-loving character are by using the psychological aspects of students and harmonizing language, the psychological aspects of students, namely by delivering material by educators using soft and polite language or speech so that students can receive it comfortably and feel peaceful, as well as gentle advice that is often given can also be well received by students (Subiyono, Ani Sri Mulyani, Laesti Nurishlah, 2021). Apart from that, students are encouraged to use Indonesian so that it is easy to understand and does not cause misunderstandings with each other, because all students come from different ethnicities and it is feared that different regional ethnicities can result in language differences that can cause misunderstandings so that when speaking they are required to use Indonesian, because it is a method of harmonizing

languages other than to create peace without misunderstandings that cause conflict (Yunof Candra, 2019).

From the various conflicts that used to often occur among students, the bad habits they had, namely calling them by names, even calling them by mockery, sometimes have become a tradition and are continued by one person after another, because they think that calling them by name is a form of familiarity. separately (Zainiyati, 2010). Or someone often speaks in a high tone, this could be because that person has a characteristic of speaking in a high tone or they deliberately don't like the person they are talking to, so that person uses a high tone when speaking. Therefore, to minimize this, educators use the principles of student psychology and harmonize their language and tone of speech. If someone has a characteristic high pitch then it should be accompanied by a smile so that the other person speaks, this has also happened to most students at school. State Middle School 22 Bandar Lampung. The character of loving peace is often demonstrated through several conflict resolution activities, including empathizing with fellow friends, sometimes conflicts often occur due to misunderstandings between one another, therefore one of the others (third person) goes through the conflict resolution process, namely not directly justifying one thing, but looking for the root of the problem so that positive peace can be achieved, namely a peace that leaves no grudges between one another (Budiman, 2005).

So, in general, the principle of cultivating peace-loving character at State Junior High School 22 Bandar Lampung is through aspects of student psychology and harmonizing language. Apart from that, other principles are also used, including the cultivation of moral knowing (moral knowledge), moral feeling (moral feelings), and moral action (moral behavior); continuity; role model and advise. Based on the research that the author has conducted, it is known that in instilling a peace-loving character at State Junior High School 22 Bandar Lampung, teachers apply various strategies, these strategies are applied according to the students' problems and needs. 3 strategies implemented by teachers in schools in order to build peace-loving character, including habituation, role modeling and classroom conditioning. Meanwhile, the principles used in instilling a peace-loving character are the cultivation of moral knowing (moral knowledge), moral feeling (moral feelings), and moral action (moral behavior); continuity; role model; advice.

CONCLUSION

Based on the discussion regarding the strategy for cultivating a peace-loving character at State Junior High School 22 Bandar Lampung, the researcher concluded that the strategy applied by educators in cultivating a peace-loving character is using role model strategies, habituation and classroom conditioning. The peace-loving character that has been instilled there is related to (1) working in groups; (2) share with friends; (3) respect other people's opinions; (4) empathy for others; (5) don't want to win alone; (6) likes to discuss; (7) doesn't like making a fuss or bothering other people; (8) likes to help other people; (9) able to intervene when someone is fighting; (10) interact well according to the norms that apply to peers and even adults. Educators implement activities to cultivate peace-loving characters using role model strategies, habituation and classroom conditioning. These three strategies are considered effective when applied to students, especially students in adolescence whose character must be matured. So that you can get used to it in everyday life. The principles in instilling a peace-loving character are aspects of student psychology, harmonizing language, instilling moral knowing (moral knowledge), moral feeling (moral feelings), and moral action (moral behavior), continuity, role modeling and advising students.

REFERENCES

Abbas, N., & Subando, J. (2023). Exemplary Education of Salahuddin Al-Ayyubi in the Context of Islamic Education in the Era of Society 5. 0 Introduction Exemplary

- education has become an important pillar. *JIPSI: Journal of Interdisciplinary Islamic Education and Science*, 2(2), 124. <https://journal.amorfati.id/index.php/JIPSI/article/view/98/53>
- Abdussamad, Z. (2021). *Qualitative Research Methods* (P. Rapanna (ed.); Pe Prints). CV. Shakir Media Press.
- Abrori, M. S., & Hadi, M. S. (2020). Integral Values in Madrasah: to Foster Community Trust in Education. *Istawa: Journal of Islamic Education*, 5(2), 160. <https://doi.org/10.24269/ijpi.v5i2.2736>
- Annese, M., Ariola, L., Mezzapesa, I. L., & Roberto, N. (2024). The regeneration policy and housing issue. The Italian case read through the history of Foggia (IT). *City, Territory and Architecture*, 11(1), 5. <https://doi.org/10.1186/s40410-024-00225-9>
- Apdillah, D., Salam, A., Tania, I., & Lubis, L. K. A. (2022). Optimizing Communication Ethics in the Digital Age. *Journal of Humanities, Social Sciences and Business (Jhssb)*, 1(3), 19–26. <https://doi.org/10.55047/jhssb.v1i3.143>
- Arifin, Z. (n.d.). *Educational Research: New Methods and Paradigms*. Rosdakarya.
- Badri, L. S. (2023). The Concept of Moderation Education Based on the Koran in Efforts to Prevent Radicalism. *Al-Tarbawi Al-Haditsah: Journal of Islamic Education*, 8(1), 45–68. <https://doi.org/10.24235/tarbawi.v8i1.13397>
- Bahri, M. F., & Supahar, S. (2019). Critical Thinking Ability Using Integrated Tests on Religion and Science in Islamic Education Learning in High School. *Islamic Education: Journal of Islamic Education*, 8(2), 233–251.
- Basri, H., Suhartini, A., & Nurhikmah, S. (2023). Formation of Students' Religious Character through Familiarization with Religious Activities at MA Miftahul Ulum, Purwakarta Regency. *Islamic Education: Journal of Islamic Education*, 12(2), 1521–1534. <https://doi.org/10.30868/ei.v12i02.4269>
- Budiman, A. (2005). The less contemporary model of Islamic Religious Education makes students less interesting in the process. *Shrinking Cities Budiman, A. (2005). Global Shrinkage. Shrinking Cities, 1(Education, Technology, Globalization, Religion), 20–34., 1(education, technology, Globalization, Religion), 20–34.*
- Dila Yathasya, Romadonia, M., Ningsih, I., & Zulkhi, M. D. (2022). Comparison of the Characters of Love for the Motherland and Love of Peace in Social Studies Learning. *Journal of Basic Education Research*, 3(3), 86–90. <https://doi.org/10.37251/jber.v3i3.270>
- Djollong, A. F. A. A. (1997). The Role of PAI Teachers in Instilling the Value of Tolerance Between Religious People to Create Harmony. *Metzler Lexicon of Ancient Authors, VIII*, 1–770. https://doi.org/10.1007/978-3-476-05282-7_1
- Erviana, V. Y. (2021). Handling Moral Decadence through the Implementation of the Characters of Love of Peace and Nationalism. *Journal of Educational Science Research*, 14(1), 1–9. <https://doi.org/10.21831/jpipfip.v14i1.27149>
- Hadi, M. S., Amrullah, A. K., & Anwar, K. (2024). *Journal of Islamic Scriptures in Non-Arabic Societies Shaping Students to Become Perspective Ulul al-bab Individuals*. 1(1), 61–62.
- Hidayat, A., Hadi, S., & Marlin, S. (2021). Islamic Education Strategy in the Era of Disruption. *Misikat Al-Anwar Journal of Islamic Studies and Society*, 4(2), 215. <https://doi.org/10.24853/ma.4.2.215-234>
- HM, M. A. (2018). Education System Innovation. *Inspirational Education*, 7(2), 161. <https://doi.org/10.24252/ip.v7i2.7851>
- Hudri, M., Sopian, A., & Nursyamsiyah, N. (2021). Implementation of the Song Model to Improve Understanding of Arabic Language Material. *Al-Waraqah*, 2(2), 14–36. <https://jurnal.iain-bone.ac.id/index.php/alwaraqah/article/view/2561>
- Irianto, S., & Risma Margareta. (2011). Cultural Capital and Identity Strategy of Ulun Lampung Piiil Pesenggiri: Cultural Capital and Identity Strategy of Ulun Lampung Abstract. *Makara, Social Humanities*, 15(2), 140–150.

- Khodijah, S., & Halili, H. R. (2023). PAI Teachers' Strategy in Forming Students' Moral and Karimah by Familiarizing with Religious Activities at MI Nurul Fatah Wonomerto Probolinggo. *LECTURES: Journal of Islamic and Education Studies*, 2(1), 32–43.
- Kholisiyah, Ruksah, N. (2017). Development of Pancasila Values, the Third Principle through Citizenship Education as a Vehicle for Students to Get Used to Living in Harmony in Diversity. *Civics Journal*, 5(1), 1060–1078. <http://ppkn.org/wp-content/uploads/2012/11/Jurnal-PPKn-Vol-5-No-1-Jan-2017.pdf#page=20>
- Lewis, R. Bin. (2020). Exemplary Leadership Education Model Human Resource Development Challenges. *Excelsior Journal of Education*, 1(1), 1–22.
- Magdalena, I., Shobayars, S. A., Kamila, F. R., & Lubis, R. D. (2024). *Identifying Behavior and Initial Characteristics of Students*. 3(4), 101–112.
- Malik, A. (2014). The Function of Communication Between Teachers and Students in Improving the Quality of Education (Case Study of the Teaching and Learning Process at SMP Negeri 3 Sindue). *INTERACTION: Journal of Communication Science*, 3(2), 168–173. <https://ejournal.undip.ac.id/index.php/interaksi/article/view/8783>
- Marista, W., Ferdiansyah, M., & Nurlala. (2021). The Effect of Group Guidance with Discussion Techniques in Increasing Students' Positive Self-Concept. *Syifaul Qulub: Journal of Islamic Guidance and Counseling*, 2(2), 65–72.
- Marzoan. (2023). Application of Differentiated Learning in Elementary Schools. *Basic Education Plan*, 3(2), 113–122.
- Miftakhuddin, M. (2020). Development of an Islamic Religious Education Model in Forming Empathetic Character in Generation Z. *Journal of Islamic Religious Education*, 17(1), 1–16. <https://doi.org/10.14421/jpai.2020.171-01>
- Miskiah, M., Suryono, Y., & Sudrajat, A. (2019). Integration of information and communication technology into Islamic religious education teacher training. *Educational Horizons*, 38(1), 130–140. <https://doi.org/10.21831/cp.v38i1.23439>
- Moh. Solikul Hadi, Muhammad Nuril Anam, M. S. A. (2021). Reconstruction Of Martin Heidegger's Thinking Existentialism Model on Education in The Industrial Era 4.0. *Journal of Research in Islamic Education*, 03(02), 47–58.
- Moh. Solikul Hadi, D. (2024). Effectiveness of Islamic Religious Education Assessment Instruments to Improve Students' Critical and Creative Thinking Abilities at Muhammadiyah Mlati Vocational School, Yogyakarta. *Periodical Scientific Education*, 4(1), 28–34.
- Moh. Toriqul Chaer. (2016). Islam and Peace Love Education. *Istawa: Journal of Islamic Education*, 2(1), 73–94.
- Muaz, M., & Ruswandi, U. (2022). Religious Moderation in Islamic Education. *Jiip - Scientific Journal of Educational Sciences*, 5(8), 3194–3203. <https://doi.org/10.54371/jiip.v5i8.820>
- Mulyadi, Y. B. (2024). A FAMILY PSYCHOLOGICAL APPROACH TO CHILDREN'S EGOISTIC ATTITUDES AND BEHAVIOR. *CHILDREN'S WORLD: Journal of Early Childhood Education*, 7(1), 1–13.
- Mulyaningsih. (2020). Reconstructing the Characteristics of Organizational Culture in Indonesia in Improving Human Resource Competency. *P2M STKIP Siliwangi*, 7(1), 74–83.
- Nurjanah, S. (2018). Development of Religious and Moral Values (Sttpa Achieved). *Paramurobi: Journal of Islamic Religious Education*, 1(1). <https://doi.org/10.32699/paramurobi.v1i1.177>
- Oey-Gardiner, M., Rahayu, S. I., Abdullah, M. A., Effendi, S., Darma, Y., Dartanto, T., & Aruan, C. D. D. P. A.-1. pdfaniel. D. (2007). *Era of Disruption: Opportunities and Challenges of Indonesian Higher Education*. <https://www.aipi.or.id/index.php?pg=detilpublikasi&pid=67&type=2#reserach-tool-tab>

- Oktaviana, D., Barizi, A., & Yaqin, M. Z. N. (2022). The Challenges of The Society 5.0 Era: The Evaluation of Learning in Primary Education. *Al-Adzka: Scientific Journal of Madrasah Ibtidaiyah Teacher Education*, 12(1), 10. <https://doi.org/10.18592/aladzkapgmi.v12i1.5831>
- Padhi, L. K., & Mishra, D. (2020). Learning how to learn: An analysis through styles and strategies. *International Journal of Web-Based Learning and Teaching Technologies*, 15(3), 46–59. <https://doi.org/10.4018/IJWLTT.2020070104>
- Passarelli, M., Bongiorno, G., Beraldi, P., Musmanno, R., & Filice, L. (2023). Supply chain management in case of producer disruption between external (instable) forces and effective models. *Procedia Computer Science*, 217, 1305–1315. <https://doi.org/10.1016/j.procs.2022.12.328>
- Permana, H., & Suhartini, T. (2020). Teacher and student communication patterns using online classroom learning methods in the city of Bandung. *Journal of Communication Sciences*, 9, 170–182.
- Pihar, A. (2022). Modernization of Islamic Religious Education in the Era of Society 5.0. *Journey-Liasion Academia and Society*, 1(1), 1–12. <https://j-las.lemkomindo.org/index.php/BCoPJ-LAS>
- Pitaloka, D. L., Dimyati, D., & Purwanta, E. (2021). The Role of Teachers in Instilling the Value of Tolerance in Early Childhood in Indonesia. *Journal of Obsession: Journal of Early Childhood Education*, 5(2), 1696–1705. <https://doi.org/10.31004/obsesi.v5i2.972>
- Pratiwi, A. P., Indriani, Jauhara, Mukjizat, L., & Fatimah, S. (2023). Educational Analysis of the Moral Characteristics of Elementary School Age Children in the Era of Society 5.0 Article History. *SIGNIFICANT: Journal of Research And Multidisciplinary*, 01, 76–81. <https://azramedia-indonesia.azramediaindonesia.com/index.php/significant/article/view/650>
- Puspika Sari, H. (2023). Character Education in the Era of Society 5.0: Analysis of Ibnu Miskawaih's Thoughts. *Journal of Islamic Religious Education Al-Thariqah*, 8(2). [https://doi.org/10.25299/al-thariqah.2023.vol8\(2\).15026](https://doi.org/10.25299/al-thariqah.2023.vol8(2).15026)
- Puspita, A., & Harfiani, R. (2024). Application of Positive Habits in Efforts to Improve Children's Character. *Murhum: Journal of Early Childhood Education*, 5(1), 25–38. <https://doi.org/10.37985/murhum.v5i1.425>
- Ramadhanti, L. R., & Vinayastri, A. (2022). Development of Peaceful Love Character Instruments in Early Childhood. *Golden Age Journal*, 6(2), 393–404.
- Renawati, R., & Suyadi, S. (2021). Developing Early Childhood Creativity during the Covid 19 Pandemic through Smart Board Educational Game Tools from Seashells. *Aulad: Journal on Early Childhood*, 4(1), 22–27. <https://doi.org/10.31004/aulad.v4i1.92>
- Rifa'i, A., & Choli, I. (2019). *The Relevance of Integrated Islamic Religious Education*. 1(1), 45–58. <https://doi.org/10.34005/spektra.v1i1.1041>
- Sahuri, M. S. (2022). A PAI Teacher Strategy for Shaping the Religious Character of Students at Al Baitul Amien Middle School, Jember. *IJIT: Indonesian Journal of Islamic Teaching*, 5(2), 205–218. <https://doi.org/10.35719/ijit.v5i2.1555>
- Santoso, G., Salsabilla, E., Murod, M., & Faznur, L. S. (2023). The Influence of Peer Associations on Children's Peaceful Character. *Journal of Transformative Education (Jupetra)*, 02(01), 107–113.
- Saputra, D. (2021). Islamic Religious Education Teacher Strategy in Instilling Character Values in Students. *JMPA (Journal of Al-Multazam Education Management)*, 3(2), 67. <https://doi.org/10.54892/jmpa.v3i2.105>
- Sari, D. I., Darlis, A., Silaen, I. S., Ramadayanti, R., & Tanjung, A. A. A. (2023). Religious Moderation in Islamic Education in Indonesia. *Journal on Education*, 5(2), 2202–2221. <https://doi.org/10.31004/joe.v5i2.873>
- Shi, Y., Gebauer, J., Kline, D. M., & Gillenson, M. L. (2024). Teaching a Report-Oriented

- Business Intelligence Course: A Pedagogical Experience. *Journal of Information Systems Education*, 35(1), 73–85. <https://doi.org/10.62273/RTPL4395>
- Smuts, S., & Smuts, H. (2022). Society 5.0 and the future of work skills for software engineers and developers. *EPiC Series in Computing*, 84, 169–182. <https://doi.org/10.29007/9kzd>
- Study, P. A. M. C., Alshammari, B., Alkubati, S. A., Pasay-an, E., & Alrasheeday, A. (2023). *Sleep Quality and Its Affecting Factors among Hemodialysis*.
- Subiyono, Ani Sri Mulyani, Laesti Nurishlah, G. D. (2021). Peaceful Character Based Education in Elementary/MI. *Wahana Pendidikan Scientific Journal* <https://jurnal.Unibrah.Ac.Id/Index.Php/JIWP>, 7(1), 1–7. <https://doi.org/10.5281/zenodo.10802611>
- Sukiman, S., Suyatno, S., & Yap, S. N. K. (2021). Revitalizing Love and Compassion Values Education at Religious Education Learning in National Curriculum in Indonesia. *Journal of Islamic Religious Education*, 18(2), 331–352. <http://ejournal.uin-suka.ac.id/tarbiyah/jpai/article/view/4638>
- Susilawati, W. O. (2020). The Influence of Understanding Human Rights (HAM) on the Attitude of Respecting Other People's Opinions in Students of the PPKN FKIP UAD Study Program. *Inspirational Education*, 9(2), 91–109.
- Sutrisno Hadi. (2018). *Metode Research II*. Andi Offset
- Syahputra, H. (2020). Humans in Philosophical Views. *Al-Hikmah: Journal of Theosophy and Islamic Civilization*, 2(1). <https://doi.org/10.51900/alhikmah.v2i1.7601>
- Tamrin, H., & Ramadhina, S. (2022). Factors that influence children's harsh speech and how to overcome it (Study of children in Tanjung Gusta Village, Sunggal District). *Journal of Social Empowerment and Community Technology*, 1(2), 147. <https://doi.org/10.54314/jpstm.v1i2.742>
- Wahid, A. (2023). Multiculturalization of Islamic Education from an Early Age in the Digital Era. *ILJ: Islamic Learning Journal*, 1(3), 696–711. <https://doi.org/10.54437/iljjislamiclearningjournal.v1i3.1041>
- Wanto, A. H. (2018). Malang City Government Strategy in Improving the Quality of Public Services Based on the Smart City Concept. *JPSI (Journal of Public Sector Innovations)*, 2(1), 39. <https://doi.org/10.26740/jpsi.v2n1.p39-43>
- Widiawati, L., Joyoatmojo, S., & Sudiyanto. (2018). Higher order thinking skills as effect of problem based learning in the 21st century learning. *International Journal of Multicultural and Multireligious Understanding*, 5(3), 96–105. <http://ijmmu.com>
- WIDODO, A. (2020). Process of Internalizing Character Values of Inclusive Madrasas (Descriptive Study in Mi Nw Tanak Beak, West Lombok). *Al-Ilmi Islamic Education Journal*, 3(1), 27–38. <https://doi.org/10.32529/al-ilmi.v3i1.562>
- Wijaya, A. K., & Wahyuni, D. S. (2023). Narcissistic Perspective Qs. Lukman: 18 and its Impact on Loneliness. *UInScof*, 1(2), 677–685.
- Yasyakur, M. (2017). Islamic Religious Education Teacher Strategy in Instilling Discipline in Worshipping the Five Daily Prayers. *Islamic Education: Journal of Islamic Education*, 5(9).
- Yontino, M. (2022). Teacher Management Strategies in Improving Classroom Management. *Journal of Education and Counseling (JPDK)*, 4(5), 4530–4536.
- Yuningsih, I., Sugiman, & Monahefi, D. N. (2024). Systematic Literature Review: Effectiveness of the Problem Based Learning Model on Problem Solving Abilities Based on Students' Learning Interests in Mathematics Learning Based on Interactive Learning Media. *PRISMA, Proceedings of the National Mathematics Seminar*, 7, 981–986.
- Yunof Candra, B. (2019). Problems of Islamic Religious Education. *ISTIGNA Journal*, 1(1), 134–153. <https://doi.org/10.33853/istighna.v1i1.21>
- Zafi, A. A. (2020). Students' Understanding and Appreciation of Worship in Jurisprudence

Learning at MI Manafiul Ulum Gebog Kudus. *Elementary: Scientific Journal of Elementary Education*, 6(1), 47. <https://doi.org/10.32332/elementary.v6i1.1692>
Zainiyati, H. S. (2010). Active Learning Models and Strategies (Theory and Practice in Islamic Religious Education Learning). *CV. Putra Media Nusantara*, 1–232. <https://core.ac.uk>

Copyright Holder :

© Efta Afriliani, et al., (2024).

First Publication Right :

© Bulletin of Science Education

This article is under:

CC BY SA