

Morals of Faith Teaching at Madrasah Aliyah Daru al Da'wah wa al Irsyad (DDI) Salumbia Dondo District Tolitoli Regency

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ABSTRACT

Implementation of morals of faith Learning is the central pillar in shaping the character of good students so that schools have their value in implementing educational programs. This study aims to determine the entire series of implementation of morals of faith learning in madrasahs. The study used qualitative methods with data collection techniques through observation, in-depth interviews and written documents. Based on the results of data analysis using Behavioristic learning theory, it shows that the learning of morals of faith is carried out by reinforcing the form of advice before and after the learning is carried out. Then students are given a stimulus in the form of awards when learning is carried out well and given guidance again if students have not achieved the learning objectives well. Furthermore, the teacher adapts according to the learning conditions faced in the classroom. This study also shows that learning morals of faith is to instil a strong belief in students in Allah SWT. This form of learning is carried out through direct face-to-face and online learning (E-Learning). Morals of faith learning is also carried out in a combination between lectures, question and answer discussions and exemplary methods.

ARTICLE INFORMATION

Keywords:

Morals, faith,
teaching,
madrasah.

1. Introduction

The majority of the population of Indonesia is Muslim, so Islamic Education has a significant contribution to giving birth to generations who are religious and have character. Islamic Education is the responsibility of Islamic education managers to look for innovations and develop effective learning. As stated in the National Education System Law No. 20/2000, "Education is a conscious effort and plan to create a learning atmosphere and learning process so that students actively develop their potential to have religious, spiritual strength, self-control, personality, intelligence, noble character and skills needed by themselves, society, nation, and the state."¹

Roslan & Malim² argues that the goal of Islamic religious education is the creation of humans who are close to Allah. Those who have perfect obedience traits to carry out their duties of devotion to Allah become responsible caliphs based on piety, faith and knowledge and noble

character, upholding the value of truth. To build humans with solid personalities in carrying out their religion.

One form of Islamic learning in madrasas is the existence of morals of faith subjects where these subjects are not owned by other public schools that specifically teach the behaviour of life in daily life, such as human relations with God (*hablumminallah*) and human relations with fellow humans (*hablumminannas*) or in commendable moral terms. The main focus of learning morals of faith is, of course, so that students can apply it in their daily lives, whether it is related to their morals or morals in a society that reflects the example of the Prophet Muhammad SAW.

Religion-based schools, in this case, madrasa schools, are expected to have a presence to produce graduates who have good morals. It is the biggest challenge for every manager of a religion-based School. It is clearly illustrated by the observations that the researchers made in one of the areas that will later become the place for researchers to carry out their research, namely Salumbia Village, Dondo District, Tolitoli Regency. Given that the area is synonymous with religion, the area is the centre of an Islamic organization, namely Darud Da'wah wal Irsyad (DDI), a significant capital for the area to give birth to a generation of morals. Effective and efficient morality is expected to provide knowledge to students in the hope that it can be practised and

¹ Farozin, M., Kurniawan, L., & Irani, L. C. (2019). *The Role of Guidance and Counseling in Character Education*. Paper presented at the Proceedings of the 2nd International Seminar on Guidance and Counseling 2019 (ISGC 2019), Jakarta.

² Roslan Mohd Nor, M., & Malim, M. (2014). Revisiting Islamic education: the case of Indonesia. *Journal for Multicultural Education*, 8(4), 261-276. doi:10.1108/JME-05-2014-0019

practised so that it can provide benefits to the people in the area.

However, the learning of morals of faith has not been carried out correctly. For example, some students have not reflected on the practice of morals of faith learning given by teachers in madrasas. The morals of faith learning activities are still limited to the usual routine. As a result, the behaviour of students is still like teenagers in general, and they enjoy hanging out with their peers, gathering in less valuable activities such as playing games without a time limit, being reckless on the highway, continuously socializing with media without remembering worship times, and considering the teacher as a friend of the same age. The students also still do less commendable actions inside and outside school. This, of course, indicates that students do not understand good morals of faith learning.

It is essential to know the process of learning morals of faith in Madrasas starting from the aspect of learning planning, methods, and learning media used. Then it is also necessary to know what factors hinder the learning process of morals of faith. This study examines the implementation of morals of faith learning at Madrasah Aliyah Salumbia to provide an understanding of the process of learning morals of faith. Then this study also explains the use of methods and media in learning morals of faith so that the level of success of the learning can be known.

2. Literature Review

2.1 Learning Concept

Learning comes from the word "learn", which means instructions given to someone so that they can be known or followed. Furthermore, learning is also defined as a process or method that makes people or living things able to learn. Junassen³ said that "learning is a process in which changes are produced by an activity on a situation, the change is not caused by a growth process or a temporary state of an organism."

The implementation of learning is also understood as the implementation of actions from a plan that has been prepared as thoroughly as possible, the implementation of which is usually carried out after the planning is ready. After implementation, there will be an evaluation as an adjustment activity of the action. In the learning process, there are several important components that must be considered to support the success of learning. Planning is understood as the determination of an action that must be carried out by a person or group in achieving predetermined goals⁴. Planning includes decision-making activities. Therefore, it is necessary to have the ability to visualize and see the shadows of the future in order to

³ Jonassen, D. H. (2002). Learning as Activity. *Educational Technology*, 42(2), 45-51.

⁴ Sorensen, J. H., Shumpert, B. L., & Vogt, B. M. (2004). Planning for protective action decision making: evacuate or shelter-in-place. *Journal of Hazardous Materials*, 109(1), 1-11.

doi:<https://doi.org/10.1016/j.jhazmat.2004.03.004>

formulate a pattern of action that will be carried out for the future. After the lesson plans are prepared carefully, the next step is the implementation stage. The teachers have to carry out several stages, including opening the lesson, delivering the material, and closing the lesson. Closing the lesson is an activity carried out by the teacher to end the learning activity. In this activity, the teacher evaluates students both in the form of questions and by assigning the material that has been delivered.

Currently, the most widely used learning consists of two types, namely face-to-face learning and online learning or E-Learning. Online learning is a formal education organized by schools whose students and instructors are teachers in separate locations⁵, so it requires an interactive telecommunication system to connect the two and the various resources needed (Subron 2009).

2.2 Moral of Faith Learning

According to Bahrun & Ummah⁶ "Morals of faith learning is defined as a systematic and planned action carried out by educators to introduce students to Allah SWT, then students

trust Allah fully with the form of noble character behaviour. The method to strengthen that belief is through continuous guidance, learning, and example.

The purpose of morals is to make that students get used to or do what is good, beautiful, noble, commendable, and avoid evil deeds⁷. So that our relationship with Allah SWT and with fellow creatures is always well maintained and harmonious. Meanwhile, the objectives of morals of faith education are as follows: First; providing knowledge, appreciation, and belief to students about things that must be believed to reflect in their daily attitudes and behaviour. Second, Provide knowledge, appreciation, and a strong will to practise good morals and stay away from bad morals, concerning Allah, with oneself, fellow humans, and the natural environment. Third, Provide provisions for students about aqidah and morals to continue their lessons to the secondary education level. Based on the expert opinion above, the researcher can conclude that morals of faith education significantly improves students' faith and devotion to Allah SWT and can display good behaviour and temperament in everyday life⁸.

⁵ Nurdin, N., Pettalongi, S. S., Askar, A., & Hamka, H. (2021). E-learning Adoption and Use Hype Cycle during Covid-19 Outbreak (A Longitudinal Survey). *IJIE (Indonesian Journal of Informatics Education)*, 5(2), 68-78.

⁶ Baharun, H., & Ummah, R. (2018). Strengthening Students' Character in Akhlaq Subject Through Problem Based Learning Model. *Tadris: Jurnal Keguruan dan Ilmu Tarbiyah*, 3(1), 21-30.

⁷ Seligman, M. E. P., Ernst, R. M., Gillham, J., Reivich, K., & Linkins, M. (2009). Positive education: positive psychology and classroom interventions. *Oxford Review of Education*, 35(3), 293-311. doi:10.1080/03054980902934563

⁸ Moulin-Stožek, D., & Metcalfe, J. (2020). Mapping the moral assumptions of multi-faith religious education. *British Journal of Religious Education*, 42(3), 253-262. doi:10.1080/01416200.2018.1556605

Madrasah Aliyah (MA) is an "education unit that organizes general education with the characteristics of a more dominant Islamic religious learning, at the secondary education level as a continuation of Junior High School, MTs or other equivalent forms that have the same level. In essence, madrasas are equal to public schools. The state recognizes both in the implementation of national administration. However, some of the obstacles faced by education providers in Madrasas, especially in rural areas, there are some assumptions that madrasas are underestimated because madrasas have doubts about their credibility in producing alumni who can compete in today's modern world.

2.2 Components of Learning Moral of Faith in Madrasah Aliyah

The learning component is a series of learning carried out in morals of faith learning. The component includes the learning curriculum, learning methods and media and learning materials and resources. The meaning of curriculum in Arabic means "manhaj" or "bright path". The education curriculum is called "manhaj al-dirosah", which means the path or plan passed to achieve educational goals⁹. In line with the development of an increasingly advanced and complex era, the term

curriculum has a new view, namely "a collection of activities consisting of materials that are systematically and scientifically arranged, applied in the classroom and outside the classroom, within school institutions and outside the school which are the responsibility of school as a way to achieve educational goals¹⁰." Thus, the curriculum is a guiding tool and a guide in the education and learning process. At this time, the curriculum was used at all levels of formal schools. Currently, schools use the K-13 curriculum, which is an improvement from the previous curriculum. In this new curriculum, the material to be taught has been summarized to become a thematic lesson. In the 2013 curriculum, students are asked to be more active in exploring learning information by emphasizing the formation of students' character¹¹.

Learning methods and media are comprehensive plans for systematically presenting learning materials and are based on a determined approach to effectively and efficiently delivering learning materials¹². Several learning methods,

⁹ Silverthorn, D. U., Thorn, P. M., & Svinicki, M. D. (2006). It's difficult to change the way we teach: lessons from the Integrative Themes in Physiology curriculum module project. *Advances in Physiology Education*, 30(4), 204-214. doi:10.1152/advan.00064.2006

¹⁰ Wijngaards-de Meij, L., & Merx, S. (2018). Improving curriculum alignment and achieving learning goals by making the curriculum visible. *International Journal for Academic Development*, 23(3), 219-231. doi:10.1080/1360144X.2018.1462187

¹¹ Harrop, D., & Turpin, B. (2013). A Study Exploring Learners' Informal Learning Space Behaviors, Attitudes, and Preferences. *New Review of Academic Librarianship*, 19(1), 58-77. doi:10.1080/13614533.2013.740961

¹² Thistlethwaite, J. E., Davies, D., Ekeocha, S., Kidd, J. M., MacDougall, C., Matthews, P., . . . Clay, D. (2012). The effectiveness of case-based learning in health
e-ISSN: 2715-4572
p-ISSN: 2716-1439

but only a few methods are considered suitable for learning morals of faith. The selection of a suitable method is significant in maximizing the learning of morals of faith. Several things need to be considered by educators in determining learning methods, including adjusting the method to the learning objectives to be achieved, understanding the abilities and backgrounds of students, understanding the ability of teachers to manage to learn, and adapting the material to learning conditions and situations. The methods commonly used in learning the morals of faith are the lecture method, question and answer, problem-solving methods, and exemplary methods. The implementation of morals of faith Learning in Madrasas usually uses learning resources from various sources, including Akidah Akhlak books and the internet. Learning materials from the internet are an added value for morals of faith teachers because they can develop teaching materials by looking for additional materials other than books.

2.3 Behavioristic Theory in Learning Moral Akidah

Behavioristic learning theory is a school in learning theory that emphasizes the need for observable behaviour. According to the behavioristic school, learning is the formation of associations between the

impressions captured by the five senses and the tendency to act or the relationship between Stimulus and Response (S-R). Therefore this theory is also called the Stimulus-Response theory. Learning is an effort to form as many stimuli and response relationships as possible¹³.

According to Thorndike, the behavioristic approach is a process of interaction between stimuli in the form of thoughts, feelings, or movements with the law of reading. If the reaction to the stimulus is supported by a readiness to act or react, then the reaction is satisfactory. The more often the stimulus-response is practised or used, the stronger the relationship. Practice will be better if accompanied by rewards. If a satisfactory state of affairs follows the stimulus and response relationship, then the relationship will be even stronger. Otherwise, the strength of the relationship will be reduced. The law developed by Thorndike is equipped with principles. Among others, teachers must be able to make various answers to student responses. Then learning is guided or directed to a level through the attitudes of the students themselves. Furthermore, lessons that have been studied well can also be used to stimulate other learning.

3. Methodology

This study uses a qualitative approach with the object of research is Madrasah Aliyah DDI Salumbia,

professional education. A BEME systematic review: BEME Guide No. 23. *Medical Teacher*, 34(6), e421-e444. doi:10.3109/0142159X.2012.680939

¹³ Estes, W. K. (1950). Toward a statistical theory of learning. *Psychological Review*, 57(2), 94-107. doi:10.1037/h0058559

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The use of qualitative methods is based on several considerations. First, adjusting qualitative methods is easier when dealing with multiple realities¹⁴. Second, it can directly present the nature of the relationship between researchers and informants¹⁵. Third, this method is more sensitive and adaptable to the many sharpening of the common direction and the patterns of values encountered.¹⁶

Based on the results of the visit, field observations, and interviews with school principals and teachers in the Madrasah Aliyah DDI Salumbia. The chosen subjects for the study of morals teaching strategy was a better case to study.

Data were collected using observation techniques, in-depth interviews, and studies from shared written documents¹⁷. While the data

analysis is done using reduction and verification techniques with various data sources^{18/19}. The reduced data is then analyzed by claiming to the theoretical concepts used in this study.

4. Results and Discussion

The implementation of morals of faith learning in madrasas has been following curriculum instructions. However, the implementation of learning still needs to be improved because some learning processes are still not following the times. Morals of faith learning includes how to present teaching materials to students by combining several models and teaching methods according to students' circumstances. Morals of faith learning planning are a series of activities for implementing morals of faith learning activities. The teacher is the leading actor in the planning stage by being the instruction designer. This function requires the teacher to understand the principles of learning and try to arrange learning plans well and efficiently. The researchera found that the lesson plans prepared and demonstrated by the morals of faith

¹⁴ Nurdin, N., Pettalongi, S. S., & Mangasing, M. (2021). Implementation of Geographic Information System Base On Google Maps API to Determine Bidikmisi Scholarship Recipient Distribution in Central Sulawesi Indonesia *Journal of Humanities and Social Sciences Studies*, 3(12), 38-53.

¹⁵ Nurdin, Nurdin, Stockdale, Rosemary, & Scheepers, Helana. (2014a). Coordination and Cooperation in E-Government: An Indonesian Local E-Government Case *The Electronic Journal of Information Systems in developing Countries*, 61(3), 1-21.

¹⁶ Nurdin, Nurdin. (2018). Institutional Arrangements in E-Government Implementation and Use: A Case Study From Indonesian Local Government. *International Journal of Electronic Government Research (IJEGR)*, 14(2), 44-63. doi: 10.4018/ijegr.2018040104

¹⁷ Handayani, A. M. S., & Nurdin, N. (2021). Understanding Women's Psychological

Well-Being in Post-Natural Disaster Recovery. *Medico Legal Update*, 21(3), 151-161.

¹⁸ Askar, A., Adawiyah, A., & Nurdin, N. (2021). Understanding Students' Psychological Distress Complaints through Online Academic Advising Support. *Medico Legal Update*, 21(3), 162-167.

¹⁹ Nurdin, N. (2021). Employing Online and Offline Qualitative Interpretive Case Studies in Understanding E-Procurement Effectiveness. *International Journal of Quantitative and Qualitative Research Methods*, 9(1), 23-41.

teacher had met the principles of good material preparation. The teacher has formulated learning objectives, allocated time, selected learning methods, used the material well, determined learning evaluation techniques, and planned follow-up activities. The implementation of morals of faith learning is one of the core activities at Madrasah Aliyah, which includes all kinds of series of applied learning²⁰. Teachers play an active role as learning facilitators, and students receive learning information through media, methods, approaches, and learning techniques that suit their needs.

In implementing morals of faith learning, the teachers use the morals of faith textbook provided by the school. If the book is not enough, then the teacher advises the students to copy it or look it up on the Internet. Usually, the teacher also combines several students who do not have a textbook for group study. After all, students have books, and the teacher shows the material being studied. Then the teacher gives a brief introduction, followed by allowing students to analyze the material. If there is a complex material to understand, the teacher holds questions and answers with students. Another way used by teachers to maximize learning is to create discussion forums.

4.1 Implementation of Moral of Faith learning

²⁰ Baharun, H. (2017). Total Moral Quality: A New Approach for Character Education in Pesantren. *Ulumuna : Journal of Islamic Studies*, 21(1), 57-87.

There are a number of objectives for implementing morals of faith learning at Madrasah Aliyah DDI Salumbia. These goals include instilling faith and belief in students about the existence of Allah and building a straight creed mind based on the Qur'an and Sunnah. Then the teaching of morals of faith is also to guide students to maintain good relations with Allah to become obedient humans. Furthermore, learning the moral creed is to form a virtuous student personality by prioritizing good morals toward Allah, fellow humans, other creatures, and the natural environment. The formation of this character is done by strengthening the material about morality which is supported by giving examples by the subject teacher. The final goal of learning the moral code is to provide students with faith provisions through collaboration between teachers and parents so that they can become human beings who are beneficial to society after graduation.

Based on observations, researchers saw the form of implementation of morals of faith learning at Madrasah Aliyah DDI Salumbia applying several forms of learning. First, learning is done face-to-face. This face-to-face activity is carried out in activities that bring together teachers and students directly in class. This face-to-face activity is an activity that all educational institutions must hold because this learning is considered the most effective in conveying morals of faith material to students. This type of

activity contains all learning activities that have been planned and can be felt directly by students without any intermediaries. The implementation of learning in the classroom is carried out according to the time and schedule of two hours per meeting. The teacher divides the learning activities into three types: opening the lesson, presenting the material, and closing the lesson.

The opening activity is a series of activities carried out at the beginning of learning with a duration of fifteen minutes which contains joint prayer activities, advice and motivation from the teacher, delivery of teaching objectives and preparation of learning carried out by teachers and students by preparing all preparations in the implementation of the material. Furthermore, the core activity is the main activity in learning, which this activity is the delivery of teaching materials carried out by morals of faith teachers to students. The method used is a combination of lecture, discussion, question and answer methods, and assignments. This method is used to make the teaching of morals values can be directly involve the students. Even though it is conventional, the method can still be used in morals of faith learning. This, of course, really depends on the nature of the teacher in the classroom. If the teacher can bring the method according to the wishes and conditions of the students, then learning will continue to be carried out well.

Online learning, referred to in this study, is a teaching and learning process between teachers and students that is not limited by classrooms but

teachers and students are in different places²¹. The learning process is supported by electronic devices connected via the Internet. Learning morals of faith online uses mobile media and applications to support teacher and student interactions, such as WhatsApp groups, Facebook groups, and the like online. The type of E-Learning used by the teacher in learning morals of faith at Madrasah Aliyah DDI Salumbia is the Learning Management System (LMS), an online integrated learning management system through various applications. In this case, the teacher uses the Facebook Messenger application, whose material is shared in photos or the form of electronic books. Furthermore, students listen to the material following the allotted time, then continue carrying out discussions, and the question and answer process is also carried out online. The teacher gives assignments to the students, which is followed by closing the learning process.

4.3 Methods and Media for Learning Moral of Faith

The method used in learning morals of faith is conventional or a method that has been used for a long time by combining several methods such as lectures, questions and answers, discussions, exercises, and

²¹ Nurdin, N., Pettalongi, S. S., Askar, A., & Hamka, H. (2021). E-learning Adoption and Use Hype Cycle during Covid-19 Outbreak (A Longitudinal Survey). *IJIE (Indonesian Journal of Informatics Education)*, 5(2), 68-78.

exemplary methods. This method can still create a good learning atmosphere with good preparation and disposition by morals of faith teachers. Affective morals of faith learning strategies require teachers to be role models inside and outside the classroom by adjusting between words and actions taken²². The students saw the actions taken by the teacher during the implementation of learning in the classroom and outside the classroom. Students will be more motivated to be more active in learning when they see their teachers as role models.

The learning media used in morals of faith learning still use simple media such as projectors and image media made by the teacher. Morals of faith learning is still carried out following the established procedures. This learning strategy requires the teacher to be the first role model in the class to adjust the words with the actions taken because the students see the actions taken by the teacher in the classroom first. Suppose the teacher can be a good role model. In that case, the students will be more motivated to be more active in learning because rationally and emotionally, they feel connected to the character of the teachers.

Interaction is a basic need in every learning. Interaction allows for consistent communication to make learning more straightforward and more directed²³. Interaction between

teachers and students is well established during classroom learning. Apart from being a source of information in learning, the teacher must be skilled in interacting. The researchers' observations during the research location saw that morals of faith teachers had their techniques in interacting, ensuring that all students were ready to learn, and preparing all necessities such as stationery and learning modules. After everything is ready, then the teacher starts interacting with the students. This technique is done so that communication between the teacher and students goes well. When the teacher explains the material, all students are silent and listen, and students have their own time to talk with the teacher's permission. This type of interaction is carried out in morals of faith learning so that learning is more focused on students' comfort while carrying out learning.

The learning approach aims to direct students to dare to display their abilities and skills during learning. On the other hand, it helps overcome learning problems experienced by students. Teachers take several approaches such as reasoning approach, where the form of the approach leads to the learning of morals of faith, action approach, habituation approach, experience approach, functional approach, and

²² Wall, K., & Hall, E. (2016). Teachers as metacognitive role models. *European Journal of Teacher Education*, 39(4), 403-418. doi:10.1080/02619768.2016.1212834

²³ Amiruddin, A., Nurdin, N., & Ali, M. (2021). Islamic Education Teacher

Communication Strategy in Increasing Students' Learning Interest. *International Journal of Contemporary Islamic Education*, 3(1), 41-61.

exemplary approach²⁴. The form of the approach that the teacher takes is a personal approach or a personal approach to communicating to students if there are problems related to learning. This is done to apply the values of morals of faith learning as suggestions for developing students' personalities.

4.3 Obstacles in the Implementation of Morals of Faith Learning

Learning morals of faith at Madrasah Aliyah DDI Salumbia also experienced a number of challenges. Internal constraints in learning the morals of faith include the number of teachers are limited. Meanwhile, the number of students is so large that there is no balance between the number of students and teachers. Another challenge is the lack of training for teachers in Madrasahs. Professional training is one of the needs for educators to develop their abilities in teaching. The training provides information to students that their teachers have good competence in teaching. With training, teachers can apply learning innovations well. Then the lack of students' awareness of good morals and lousy character is also a challenge for teachers. Internal constraints, including the impact of the Covid-19 pandemic, have hampered transferring character

values directly. Online learning inhibits direct interaction as a means of role model transfer. The students could not see the character of their teacher directly during the lesson.

5. Conclusion

The researcher formulated that the implementation of morals of faith learning at Madrasah aliyah DDI Salumbia which aims to instil strong belief in students, has not given maximum. The form of morals of faith learning implementation at Madrasah Aliyah DDI Salumbia is conducted face-to-face by combining two characteristics, namely Student Centre Oriented and Teacher Centre Oriented, while online learning (E-Oriented Learning) using an application intermediary model (Learning Management System). The implementation of morals of faith learning uses a combination method between lectures, question and answer discussions and exemplary methods, which are adjusted to the abilities of teachers and the needs of students in madrasahs. Moreover, exemplary, where students' attitude becomes the primary assessment, morals of faith teachers must make themselves examples and role models for students in the madrasa. Constraints in the implementation of morals of faith learning are internal: the number of teachers, lack of training, lack of moral awareness, lack of use of media, and External impact of the covid-19 pandemic.

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