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## **Effort of Islamic Religious Education Teachers to Form Spiritual Attitude of Student**

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### **Abstract**

The objectives of this study are: (1) To examine in depth the spiritual attitude of grade XII students at Tugumulyo State High School. (2) To study the efforts of Islamic religious education teachers in shaping the spiritual attitude of grade XII students at Tugumulyo State High School. This research is qualitative with a descriptive analysis approach, so the researcher will go directly to the field (*field research*) to dig up as much information as possible needed in this research. The data collection techniques used by the researcher are observation, interviews, and documentation. The results of this study conclude that (1) the spiritual attitude of grade XII students at Tugumulyo State High School, including the following: Getting used to and carrying out prayers in congregation and on time, getting used to reciting the Qur'an or reciting, always saying thayyibah sentences, getting used to praying before and after doing activities, and politeness in attitude. (2) The efforts of Islamic Religious Education Teachers in shaping the spiritual attitude of grade XII students at Tugumulyo State High School, including the following: Teachers use methods to form spiritual attitudes, carry out and habit of behaving following the demands of karimah exemplified by the Prophet, get used to dhuha prayers and congregational dzuhur prayers to improve worship discipline, hold study or recitation activities for additional knowledge about Islamic teachings, development of religious behaviour through Islamic religious education lessons, and providing punishment according to students' violations.

**Keywords:** Teacher's efforts, spiritual attitude, islamic religious education, student, Behavior Formation

### **Introduction**

The main problem that often stands out regarding the spiritual attitude of teenagers is the decline in moral values in the eyes of the younger generation. They are faced with many contradictions and various moral experiences that cause them to be confused about which one

is good for them. It is not uncommon for them to engage in behaviour that is considered to violate the existing role. This is commonly referred to as juvenile delinquency. Now is an era where there are so many things that can affect the types of juvenile delinquency, including skipping school, smoking, promiscuity and others (Nurhasnar, 2020).

Islamic teachers not only have extensive knowledge of Islam but must also be able to convey theories of Islamic religious lessons well, providing examples to their students in applying the theories that have been conveyed. From here, students' spiritual attitudes will be formed, especially getting used to doing religious activities, for example carrying out prayers on time in congregation, reciting, and saying greetings when meeting others on the street (Syifadaturokhmah, 2022)

Spiritual attitude is defined as a person's response in giving the meaning of worship to every behaviour and activity to achieve the quality of oneself as a perfect human being (*Insan Kamil*). Spiritual values in students need to be formed and confirmed because their spiritual values can be the foundation for not doing deeds that Allah forbids, which will improve their behaviour and help them do righteous deeds. This also applies to students with special needs because even though they have limitations, they are also children who must be guided by all aspects of their lives, especially spiritual aspects for their life in living the life given by Allah SWT (Karlina, 2021)(Syukron et al., 2021).

Forming a spiritual attitude in students requires the creation of a social-cultural environment and norms that are adjusted to the educational goals to be achieved. So a strategy is needed in the process. The attitude that individuals have is actually not formed by themselves but is influenced by a lot from within themselves, their environment, and their life experiences. Attitudes will change according to existing influences, especially the environment, which has great potential for forming this attitude through interaction, culture, values, norms, and so on. Attitudes will always change according to a person's influence and experience hma, 2022)(Pranjia et al., 2020).

In interviews and observations conducted by researchers at Tugumulyo State High School, there are several indicators of spiritual attitudes that researchers have researched, including getting used to and carrying out congregational prayers on time, getting used to reciting the Qur'an or reciting, always saying *thoiyibah* sentences, getting used to praying before and after doing activities, politeness in attitude. There is field data found by researchers, namely from several religious activities implemented by schools, there are problematic student behaviours such as arriving late during congregational prayers, arriving late when the lesson has started, sleeping in class during the lesson, not paying attention to the teacher when teaching, littering, speaking rudely and some students have not really implemented 5S behaviour (smile, greetings, greetings, polite and polite ).

Several factors make spiritual attitudes problematic at SMAN Tugumulyo, Namely the lack of supervision carried out by teachers in implementing religious activities so that many students are late, such as in carrying out congregational prayers, lack of discipline applied for students who violate the rules, such as being late to class, speaking rudely, and sleeping in class, this should be sanctioned so that students do not do it again.

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Previous research has shown that realising religious culture in schools can be internalised through values, examples, habituation, and culture. Other research conducted by (Munir & Anas, 2023)(Fitriani, 2022) also shows that forming a spiritual attitude can be done through giving advice, building habits, setting an example, providing supportive facilities, and communicating with various parties. This is supported by the theory that states that the more often students are given advice, habituation and example, the easier it will be for the student to get used to all his religious behaviours, the easier it will be for the student to get used to all his religious behaviours, the easier it will be to form his spiritual attitude. In addition, there is another theory (Maisyaroh et al., 2022)(Naswiyah, 2023) states that character education, both formal and non-formal, will provide a good habit that will encourage the student to always be accustomed to carrying out religious behaviour. With the demikina character education in Shiva carried out through advice, habituation, and example will develop a spiritual attitude in students.

### **Literature Review**

Based on the research conducted by this study focused on the religious development of early childhood, the results show that early childhood religion is everything related to or related to children's religious attitudes, rituals and beliefs. The religious traits possessed by early childhood are (Pranjia et al., 2020)*unreflective, egocentric, anthromorphic, verbalistic and ritualistic, imitative* and awe-inspiring.

The results of the research conducted in this study focus on religious development at an early age. The results of this study show that early childhood has a significant role in religious development and has a very important role in subsequent development. Religious instillation concerns the concept of divinity, worship, and moral values that take place from an early age to be able to form a child's religiosity firmly rooted and have influence throughout life. There are several ways to develop early childhood religion, namely through example, habituation, advice, stories, singing and giving gifts.(Sugianto et al., 2022)(Veranda, 2023)

Based on the research conducted by this study focused on the methodology of Islamic education in educating children, the research results show that students are not just a piece of meat, but more than that they are creatures of God who are perfect. It's just that when humans are born and develop adolescence or even adulthood, they know what they live for. He lived with the duty of the Caliphate, which was to manage nature, and then he realised that he lived by the Creator, so he had to worship Him as one of his gratitude. These things can be obtained through the education bench, of course, through a methodology process. (Aprinda & Astuti, 2020)

### **Research Method**

This research approach uses a qualitative approach. A qualitative approach is a research method that is carried out to examine the condition of natural objects, that is, something that is, not manipulated by circumstances and conditions.(Scott, 2010)

This study uses a qualitative approach because the researcher wants to reveal and provide a description of the efforts of Islamic religious education teachers in shaping the spiritual attitude of students at SMAN Tugumulyo Musi Rawas, South Sumatra. In addition, the researcher views that a qualitative approach is appropriate for this study. The reason for using the qualitative approach: First, the background of this research is not homogeneous. Second, the problems studied in this study require a number of field data that are contextual and actual, meaning that the researcher needs a number of field data that contains real problems that occur in the field and find solutions in solving these problems. Learning activities in the formation of spirituality take place continuously, so that the process of the analyst is right to carry out a qualitative approach.

## **Result**

### **Spiritual Attitude of Tugumulyo State High School Students**

Spiritual attitude is when a person carries out activities or activities that are always accompanied by religious values in his life which are always related between spiritual and mental conditions with the Supreme Power or Religion. The spiritual attitude of Tugumulyo State High School students is as follows: (Addauri, 2022)

#### **1. Getting Used to and Carrying Out Prayer in Congregation and on Time**

The results of the research on habituating and carrying out prayers in congregation and on time that have been implemented at Tugumulyo State High School can be seen from the results of the following interviews:

*The school's efforts in fostering students' spiritual attitude are by including religious programs in every activity, for example, the habit of reading short surahs, the habit of praying in congregation, the habit of reading prayers. The routine activities carried out are the recitation of yasin and maulid every Friday, infaq and shodaqoh, compensation for orphans, Islamic holiday activities and so on. In addition, Arabic, Reading and Writing the Qur'an, and ubudiyah practices are included in the local content curriculum.*

Based on the results of the interview with Mr. PS, the principal, there is a rule that requires students to carry out congregational prayers so that a habit arises. This is in line with the opinion of Mr. R, saying that:

*The activities are such as the first congregational dhuha prayer, then the congregational dhuhur prayer, usually when it is active at 12 o'clock the children have gathered for the dhuhur prayer. Going out after one break for the Dzuhur prayer has started to pray until 1 o'clock the break. Meanwhile, the dhuha prayer after the first subject hour is completed at 08.45 – 09.00, 15 minutes of prayer in the field. Because there is currently a pandemic, the congregational dhuha prayer has been canceled. However, congregational dzuhur prayers continue to run in mosques.*

Based on the results of observations made by researchers about getting used to carrying out congregational prayers on time, some students carry out congregational prayers on time or late. This is in line with the results of the interview with Mr. R, saying that:

*Students are used to participating in religious activities, for general students it is very difficult to participate in religious activities. We have to make an effort first, they must be*

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*told to be announced in the mosque for congregational prayers. So this is his task for homeroom teachers*

### **2. Getting Used to Tadarus Al-Qur'an or Reciting**

The results of the research on getting used to the Tadarus of the Qur'an or reciting can be seen from the results of the following interviews:

*The routine activities carried out are the recitation of yasin and maulid every Friday, infaq and shodaqoh, compensation for orphans, Islamic holiday activities and so on. In addition, Arabic, Reading and Writing the Qur'an, and ubudiyah practices are included in the local content curriculum.*

### **3. Always Say Thayyibah Sentences**

The results of the research on students always say sentences *Thayyibah* It can be seen from the results of the following interview:

*Previously we had announced that usually on Friday if I lead dhikr, children for those who want to learn the Qur'an and deepen their religion, please come to my office later in free hours and we will learn the method of learning to read the Qur'an.*

### **4. Get used to praying before and after doing activities**

The results of the research on getting students used to praying before and after doing activities can be seen from the results of the following interviews:

*The habit of reading short surahs, praying in congregation, and reading prayers. The routine activities carried out are the recitation of yasin and maulid every Friday, infaq and shodaqoh, compensation for orphans, Islamic holiday activities and so on. In addition, Arabic, Reading and Writing the Qur'an, and ubudiyah practices are included in the local content curriculum.*

### **5. Politeness in attitude**

The results of the research on politeness in attitude can be seen from the results of the following interviews:

*Spiritual attitudes that are the rules at Tugumulyo State High School: Mutual respect for fellow school residents, Manners towards teachers, employees and all school residents, Saying greetings, Wearing Islamic clothes (hijab for women), Not being rude to school residents, Behaving cleanly, Maintaining behavior with the opposite sex, Not smoking, using drugs and liquor, Not doing acts that harm others, Do not do acts that are not Islamic behavior (such as fighting, dyeing hair, having long nails, using excessive jewelry).*

## **Efforts of Islamic Religious Education Teachers in Developing the Spiritual Attitude of Students**

The efforts made by Islamic religious education teachers in shaping the spiritual attitude of students are as follows:

### **1. Teachers use methods to form spiritual attitudes**

The results of the research on teachers using methods to form spiritual attitudes can be seen from the results of the following interviews:

*My method in class for twelfth graders is one of the religious spiritual attitudes, which is the application of morals. Our method is to give material, then demonstrate the material we give, examples such as how to kiss a good hand, how to speak in front of a good teacher, how to speak in front of good parents, if there are more mature people, how to speak how to speak and how to speak how to speak well. Now we apply it like that and I practice how to do it, so it's not just material but I practice how to say what is true what the practice is like.*

2. Carry out and get used to behaving in accordance with the karimah requirements exemplified by the Prophet

The results of the research on the efforts of Islamic religious education teachers in implementing and accustoming the attitude of students in accordance with the guidance of karimah can be seen from the results of the following interviews:

*The effort I made was that every meeting must always be a moral issue, that I put it in every learning. Although the material is not material on moral issues, an example of the material is about getting closer to Allah by practicing sunnah prayers, later we will practice what it means to be close to Allah, how when people want to be good in their morals, they must be close to their god. In this way, we continue to motivate people to have good morals even though the material is not about morals. It is always inserted about morals, the point is that in this PAI lesson, the name is now behind it is BP. Islamic Religious Studies while the Bp is Budi Pekerti. So every Islamic religious education must be included in learning about ethics or if we are known as morals.*

The efforts made again are to monitor and control every behavior carried out by students continuously, especially when at school. The results of the following interviews support this opinion:

*So we apply a system for this child to be continuously controlled. So we go back to the daily assessment, so if he decreases every semester, then we will lower the grade, if his behavior starts to improve, then we continue to increase the grades like that. The control continues to run every day, because in each class there is an organisational structure, in the organisational structure there is a part called religious, religious is the task of reporting if the child speaks dirty if the child is fighting in class, if the child is disrespectful, it will be reported to the student field.*

3. Getting used to dhuha prayer and congregational dhuhur prayer to improve worship discipline

The results of the research on getting used to dhuha prayer and congregational prayer can be seen from the results of the interview as follows:

*Include religious programs in every activity, for example, the habit of reading short surahs, praying in congregation, and reading prayers.*

4. Conducting study or study activities to increase knowledge about Islamic teachings

The results of the research on conducting study activities or recitations for additional knowledge about Islamic teachings can be seen from the results of the following interviews:

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*The routine activities carried out are the recitation of yasin and maulid every Friday, infaq and shodaqoh, compensation for orphans, Islamic holiday activities and so on. In addition, Arabic, Reading and Writing the Qur'an, and ubudiyah practices are included in the local content curriculum.*

### **5. Developing spiritual attitudes through Islamic religious education lessons**

The results of the research on the development of spiritual attitudes through Islamic religious education lessons can be seen from the results of the following interviews:

*My efforts in developing Islam or PAI, especially its development to these children, are based on the learning method of conveying and then practicing it. So when the development to this child is only conveyed without peraktek, the children are only implied in the brain that the order has passed, so I don't know how the peraktek is, for example like this we talk about the problem of good morals in front of the teacher, now we tell that good morals in front of the teacher are that we must behave well, Speaking must be good when in front of the teacher, if we don't want to shake hands, then we have to bow our bodies when walking, then if we want to shake hands, then kiss not through jidat but through the lips, we continue to practice it to our students. So the effort I made was like that in PAI learning and I slipped learning about morals in each chapter.*

### **6. Giving punishments according to students' violations**

Giving punishment is one way to make students aware of their mistakes so that with punishment students will have a sense of deterrence to do bad things. The results of the research regarding giving punishments according to students' violations can be seen from the results of the following interviews:

*If the student violates the rules, the first thing to do is to sanction memorising the hadith and selected surah. This is done so that the sanctions given are expected to educate sitting participants to be even better.*

## **Discussion**

From the results of the interview, it can be seen that congregational prayer is a religious activity that must be carried out so that a spiritual attitude arises, namely getting used to and carrying out prayers in congregation and on time. The congregational prayers carried out are congregational dhuha prayers and congregational dhuhr prayers. Based on the results of observations made by researchers about getting used to carrying out congregational prayers on time, some students carry out congregational prayers on time or late. This is in line with the results of the interview with Mr. R, saying that: *Students are used to participating in religious activities, for general students it is very difficult to participate in religious activities. We have to make an effort first, they must be told to be announced in the mosque for congregational prayers. So this is the task for homeroom teachers.*

Tadarus Al-Qur'an or reciting is a routine activity carried out at Tugumulyo State High School. The habit of tadarus Al-Qur'an or reciting is carried out every day at the beginning of

learning activities led by each teacher. This is in line with the results of interviews with all students as follows: *Usually before religious learning, we start with the reading of verses of the Qur'an that have been required from the school from each teacher, so each teacher enters the class with a different letter, so first the character for himself, yes, then the character for his daily life when at school, so we apply a system for this child continuous control.*

The habit of saying *thayyibah* sentences is carried out on Fridays and after congregational prayers, maulid activities, compensation for orphans, and Islamic holiday activities. Students always say the sentences of *thayyibah*, namely every Friday before Friday prayers by carrying out dhikr together in the mosque led by the teacher, not only dhikr together but there is a recitation of yasin, rawi and ratibul hadad. This can be seen from the results of the following interview: *For example, for the task of gathering children to pray dhuha in congregation, it is a task in the religious field, we homeroom teachers only tell us. But the religious field in the structure carries out the task for the entire activity, then the activities include congregational dhuha prayers, congregational dzuhur prayers, then every Friday there is a recitation of yasin, rawi and ratibul hadad. It is all to support religion.*

Accustoming students to read prayers before and after doing activities, such as activities after congregational prayers, when starting and finishing learning activities. It can be concluded that reading prayers before and after doing activities is one of the spirituality formation programs implemented at Tugumulyo State High School. These activities are after congregational prayers, at the beginning, and after the subject in class. Reading this prayer is done every day and continuously, so it causes a habit; namely, students are used to reading prayers before and after activities. Getting students used to reading this joint prayer can foster students' enthusiasm and be more focused on receiving material explanations from teachers.

Politeness in attitude is a spiritual attitude that is the discipline at this tugumulyo State High School. Politeness in behaving such as respecting fellow school residents, manners towards teachers, employees and all school residents, saying greetings, wearing Islamic clothes (hijab for women), not behaving rudely towards school residents, behaving cleanly, maintaining behavior with the opposite sex, and not smoking, using drugs and liquor. This is in line with the results of the interview with Mr. Rudi, saying that:

*The spiritual attitudes that exist in the discipline at Tugulyo State High School for the high school unit include: one, students must dress neatly, second, in religious education we are taught ethics for morals before going to school with parents, when coming to school with a teacher, meet with teachers with good morals, including kissing hands not with jidat but with lips, yes in kissing, the second is that the rules include our rules from the PAI lessons that we teach in morals, then if you meet with the teacher if you don't want to shake hands, you must bow down in front of the teacher, including the morals of a student to the teacher when at school, then the third is to talk dirty and then be called by the religious field or from the student council.*

Method is one of the ways used in shaping students' religious behavior. The use of this method must be appropriate so that students' spiritual attitudes can be formed properly. The teacher's efforts in accustoming students to behave in accordance with the guidance of karimah



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are to always insert problems about morals in every chapter of the Islamic religious education subject, even though the material does not discuss morals. Each lesson is always about morals and what kind of moral motivation is. The subject of Islamic religious education listed in the 2013 curriculum has an addition to the name, namely ethics. So every learning of Islamic religious education carried out by Mr. R is always inserted into learning about ethics or if we are known as morals.

The habit of congregational prayer is a religious program that is carried out regularly so that it must be carried out every day. This is in line with the results of the following interview: *The activities are such as the first congregational dhuha prayer, then the congregational dhuhr prayer, usually when it is active at 12 o'clock, the children have gathered for the dzuhur prayer. Going out after one break for the Dzuhur prayer has started to pray until 1 o'clock the break. Meanwhile, the dhuha prayer after the first subject hour is completed at 08.45 – 09.00, 15 minutes of prayer in the field. Because there is currently a pandemic, the congregational dhuha prayer has been canceled. However, congregational dzuhur prayers continue to run in mosques.*

The study or recitation activity applied at Tugumulyo State High School is the Qur'an Reading and Writing (BTQ) program. This program has become a routine activity. The Qur'an Reading and Writing Program (BTQ) is carried out every Saturday, and each homeroom teacher guides it.

Islamic religious education lessons aim to foster and increase the faith of students which is manifested in their commendable behavior, through the provision and fertilisation of knowledge, appreciation, and experience of students about religion, so as to become Islamic human beings who continue to develop and improve the quality of faith and piety to Allah swt., as well as noble character in personal, social, national and state life, and to be able to continue at a higher level of education.

The type of punishment given is good for changing the behavior of students who are always committing violations. The punishment is in the form of memorising selected hadiths and surahs, sunbathing, being told to salute the flag and standing in the field carrying the Qur'an. Punishment is given so that students are deterred and do not make the same mistake.

## **Conclusion**

Getting used to and carrying out prayers in congregation and on time, getting used to reciting the Qur'an or reciting, always saying thayyibah sentences, getting used to praying before and after doing activities, and politeness in attitude. Some of the above spiritual attitudes have been applied at Tugumulyo State High School. This spiritual attitude is applied to increase students' faith and piety and get closer to Allah SWT.

Teachers use methods to form a spiritual attitude, carry out and habituate behaviour following the guidance of the Prophet, get used to dhuha prayer and congregational dhuhr prayers to improve worship discipline, hold study activities or recitations to increase

knowledge about Islamic teachings, develop religious behaviour through Islamic religious education lessons, and punish according to students' violations.

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