

LEARNING MANAGEMENT AS AN EFFORT TO REALIZE ISLAMIC VALUES IN PANGKEP STATE MADRASAH TSANAWIYAH STUDENTS PANGKEP REGENCY

by Pdti Turnitin

Submission date: 02-Apr-2024 09:56AM (UTC+0800)

Submission ID: 2333297946

File name: International_2023_4.pdf (337.92K)

Word count: 10812

Character count: 58904

1 LEARNING MANAGEMENT AS AN EFFORT TO REALIZE ISLAMIC VALUES IN PANGKEP STATE MADRASAH TSANAWIYAH STUDENTS PANGKEP REGENCY

AMALUDDIN¹, ABDUL RAHMAN MUS², HASIBUDDIN MAHMUD³ and ANDI
BUNYAMIN⁴

¹Doctor of Islamic Education Management, Indonesian Muslim University, Makassar.

Email: amaluddin.amaluddin@umi.ac.id

^{2, 3, 4} Indonesian Muslim University, Makassar.

1 Abstract

The aims of this study were: [1] to find out the structure and composition of the curriculum at Pangkep State MTs, Pangkep Regency; [2] to know integrative learning management in realizing Islamic values of students at MTs Negeri Pangkep Pangkep Regency; and [3] knowing the teacher's role in integrative learning management in realizing Islamic values of students at MTs Negeri Pangkep Pangkep Regency. The approach used in this study is a socio-pedagogical approach. The data source for this research was a general studies teacher who taught at Pangkep State MTs Pangkep Regency as an informant. Data collection techniques are observation, interviews, and documentation. Data processing and analysis techniques use 3 ways: (1) data reduction, (2) data presentation, and (3) data verification and conclusion drawing. The results showed: [1] The structure and composition of the curriculum at Pangkep State MTs Pangkep Regency is structured in such a way that general studies teachers can implement Islamic values in learning; [2] Learning management carried out by teachers in general studies in realizing Islamic values of students at MTs Negeri Pangkep Pangkep Regency is integrative learning management; [3] The role of the teacher in realizing the Islamic values of students at Pangkep Negeri MTs Pangkep Regency are: the teacher as an educator, guide, generator of views, coach, adviser, model, emancipator, role model, driver of creativity, camp mover, storyteller, and facilitator. The implication of this research is that students at Pangkep Negeri MTs have implemented Islamic values in general subject learning so that they become characters. This character makes madrasahs as moral roots in actualization in the madrasa environment and the community environment in general.

Keywords: Learning Management, Islamic Values, Role of the Madrasa Head, Educator's Role, and Integrative Learning Strategies.

INTRODUCTION

The teacher is a central figure 8 in the world of education as a teacher educator 5 is one of the determining factors for success in the learning process. In this regard, Wina Sanjaya argues that the success of learning is a positive change during and after the learning process is carried out. This success can be seen, among other things, from the active involvement of students and the positive changes that students get from the learning process. The involvement of these students is not only seen from a physical perspective but, what is more important, from an intellectual and emotional perspective during learning activities. (Wina Sanjaya in Abuddin Nata, 2014: 311). In line with that understanding, Zamroni stated that the success of the learning process is largely determined by the teacher's performance in teaching. Teachers are people who play an important role in designing learning strategies. Teaching activities can be

carried out properly and correctly if they are carefully designed by a professional teacher. (Zamroni in Rusdiana and Yeti Heryati, 2015: 84). In carrying out their duties, the teacher as an educator holds various types of roles that must be carried out as well as possible. The teacher, as a status or position, demands a certain pattern of behavior. Certain behavior is a characteristic of that status or position. The urgency of a teacher's professional attitude is needed. Professional teachers as formal educators in schools cannot be viewed lightly because their role is related to various aspects of life and demands heavy moral responsibility. That is why there are many requirements that must be met by teachers in the world of education. Specifically for teacher positions, the National Education Association (NEA) (1948) required specific criteria for teacher positions, namely: (1) involving intellectual activity; (2) cultivating the body of a special science; (3) requires a long professional preparation; (4) requires continuous in-service training; (5) promises a living career and permanent membership; (6) prioritizing services for personal gain; (7) has a strong and closely intertwined professional organization. (Rusdiana and Heryati, 2015: 44). According to the Government Regulation of the Republic of Indonesia Number: 38 of 1992 concerning Education Personnel Article 9 paragraphs (1) and (2), it is stated that in order to be appointed as teaching staff, the prospective teaching staff, in addition to having qualifications as teaching staff must also meet the following requirements:

1. Physically and mentally healthy as stated by evidence from the authorities, which includes: (a) not suffering from chronic and/or contagious diseases; (b) not having a physical disability that could hinder the performance of duties as educators; (c) do not suffer from mental disorders.
2. Personality, which includes: (a) faith and piety to God Almighty; and (b) Pancasila personality.

The IKIP Surabaya IKIP Surabaya Curriculum Didactic Team requires five things that must be fulfilled by the teacher, namely as follows:

1. Physical requirements, namely physically healthy. A teacher must be in good health, not suffering from infectious diseases.
2. Psychological requirements, namely spiritual health. A teacher does not have a mental disorder or a neurological disease that does not allow him to carry out his duties properly. In addition, teachers must also have teacher talents and interests.
3. Mental requirements, namely having a positive mental attitude towards the teaching profession, loving, serving, and being dedicated to the duties of a position as a teacher.
4. Moral requirements, namely having moral character and noble character. The teacher must be a good role model for the community around him.
5. Intellectual or academic requirements, namely mastery of education and special skills obtained from teacher education institutions that provide provisions to carry out duties as formal educators in schools. (Rusdiana and Yeti Heryati, 2015: 44-45).

As for the position of the teacher, Article 2 of Law No. 14 of 2005 stipulates that teachers are professional staff at the primary, secondary, and early childhood education levels in the formal education pathway who are appointed in accordance with statutory regulations. While the purpose of teachers as professionals, according to Article 6, is to carry out the National Education system and realize the goals of National Education, namely developing the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible. Regarding teacher behavior, Thomas Lickona stated that teachers teaching in the classroom must function as caregivers, models (models), and mentors. As caregivers, teachers must love and respect students, be responsible for the success of students in school, develop an awareness of student self-esteem, and treat students morally so that they can behave and act in a moral manner too. The teacher must also be a model and role model with ethical, respectful, and responsible attitudes and behavior both inside and outside the classroom. Teachers can also set an example by showing concern for morality and conducting moral reasoning through the teacher's reactions to events that are morally meaningful for school/madrasa life and life in general. As a mentor, the teacher carries out learning and guidance by explaining class discussions, telling stories, providing motivation, and providing responses in the form of corrections if students hurt the feelings of their friends or the feelings of the teacher. (Thomas Lickona in Darmiayati Zuchdi, 2009: 58). According to A. Rusdiana and Yeti Heryati, there are four characteristics of a professional teacher. Those characteristics are as follows:

1. Competent in their duties and dedication as marked by expertise, both in materials and methods. Competence is obtained from the results of education and training so as to obtain formal recognition expressed in the form of certification, accreditation, and licenses from the government and professional organizations. With competence, teachers are able to show their autonomy, both personally and as professional stakeholders as teachers. (A. Rusdiana and Yeti Heryati, 2015: 48)
2. Responsible for the implementation of all service tasks. Professional teachers should be able to assume and carry out their responsibilities as teachers to students, parents, society, nation, state, and religion. Professional teachers have personal, social, intellectual, moral, and spiritual responsibilities. Personal responsibility is shown in personal responsibility, that is, independence and the ability to understand oneself personally. Social responsibility is shown through the teacher's competence in understanding himself as an integral part of the social environment and having effective interactive abilities. Intellectual responsibility is manifested through mastery of various sets of knowledge and skills needed to support their duties. Spiritual and moral responsibility is realized through the appearance of the teacher as a religious being whose behavior is always in the corridor of religious and moral norms. (A. Rusdiana and Yeti Heryati, 2015: 49)
3. Fellowship, namely a sense of togetherness among fellow teachers. This can be manifested in the unity of teachers through professional and struggle organizations,

namely PGRI. Through PGRI, teachers create a sense of togetherness and fight for personal and professional dignity, which is basically implied in the Indonesian Teacher Code of Ethics as a guideline for professional teachers. (A. Rusdiana and Yeti Heryati, 2015: 49).

The four competencies that must be possessed by professional teachers based on Law No. 14 of 2005 Article 10, paragraph 1 are as follows:

1. Pedagogic competence, namely the ability to manage learning. Management of learning, in this case, is the management of the implementation of duties as a teacher. These tasks involve: planning learning, carrying out learning, organizing learning, and evaluating learning outcomes. In addition to these main tasks, the teacher is also tasked with carrying out guidance and training in extracurricular activities, as well as carrying out additional tasks mandated by educational institutions.
2. Personal competence, which concerns a solid personality, noble character, being wise, authoritative, and becoming a role model for students.
3. Professional competence, namely competency in mastering learning material broadly and in-depth. As educators in a particular field, the teacher must master the material related to the field of work being taught.
4. Social competence, namely the teacher's ability to communicate and interact with students, fellow teachers, student guardians, and the community. The ability to communicate well is one of the determinants of one's success in life. Communication and interaction between teachers and students are related to intimate and friendly interactions so that open communication occurs between them.

In addition to the four competency standards that must be possessed by a teacher as described above, a teacher, according to E. Mulyasa, also needs to have mental, spiritual, intellectual, physical, and psychological standards as follows:

1. Mental standards; Teachers must have a healthy mentality, love, serve, and have high dedication to their duties and positions.
2. Moral standards: teachers must have noble character and high moral attitudes.
3. Social standards: teachers must have the ability to communicate and get along with their environment.
4. Spiritual standards: teachers must have faith and piety to Allah SWT, which is manifested in worship in daily life.
5. Intellectual standards: teachers must have adequate knowledge and skills in order to carry out their duties and obligations properly and professionally.
6. Physical standards: teachers must be physically healthy, have a healthy body, and not have infectious diseases that can endanger themselves, students, and their environment.

7. Psychological standards: teachers must be spiritually healthy or not have mental disorders or disorders that can interfere with the implementation of their professional duties as teachers. (E. Mulyasa in A. Rusdiana and Yeti Heryati, 2015: 53)

8 Based on the explanation above, it can be seen that the status of a teacher requires a professional attitude. It is not enough for a professional teacher to just love students but also to have adequate quality, ability, attitude, and skills to carry out their teaching duties in order to achieve learning goals. One of the learning objectives is to give norms to students so that they know what is immoral, what is immoral, what is moral, and what is immoral. All these norms don't have to be given by the teacher only in the classroom; even outside the classroom, the teacher should set an example through attitudes, behavior, and actions.

5 This is in line with the function of education as mandated in Law Number 20 of 2003 concerning the National Education System article 3, which states that: "National education functions to develop capabilities and form dignified national character and civilization in the context of educating the nation, aiming to develop the potential of participants educate them to become human beings who believe in and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible state." From this description, it can be understood that the teacher must be responsible for all attitudes, behavior, and actions in order to foster the soul and character of students. Thus, the teacher's responsibility is to shape students to become people who are moral, capable, and useful for religion, homeland, and nation. In relation to the function of national education, efforts are currently being made to implement character education. Character education, according to the Curriculum Center for the Research and Development Agency of the Ministry of National Education published in the Handbook for the Implementation of Character Education (2011) by stating that character education is essentially aimed at forming a nation that is strong, competitive, has a noble character, is moral, tolerant, works together, has a patriotic spirit, developing dynamically, science and technology-oriented, all of which are imbued with faith and piety to God Almighty based on Pancasila.

There are four functions of character education based on the publication of the Curriculum Center, namely: (1) developing the basic potential to have a good heart and good behavior; (2) strengthening and building multicultural national behavior; (3) improving the nation's civilization which is competitive in world relations. In addition, there are 18 character-forming values that are the result of an empirical study of the Curriculum Center originating from religion, Pancasila, culture, and national education goals, namely: (1) Religious, (2) Honest, (3) Tolerance, (4) Discipline (5) Hard work, (6) Creative (7) Independent, (8) Democratic, (9) Curiosity, (10) National spirit, (11) Love of homeland, (12) Appreciate achievement, (13) Friendly/ Communicative, (14) Love peace, (15) Enjoy reading, (16) Care for the environment, (17) Social care, and (18) Responsibility.

Based on the functions and character values stated above, it is an obligation for educators and education staff to implement them in everyday life at school. This is bearing in mind that the basic concept of character education in a universal context is the idea that schools are not only responsible for students to become intelligent but also responsible for empowering students to

have moral values that guide them in living their daily lives. , both within the school/madrasah environment and life outside of school. In line with that, Laluin stated that there are two goals of moral or character education. First, the general goal is to help students understand, realize, and experience values and be able to implement them in everyday life. To achieve this goal, educational actions should lead to good and correct behavior. Second, the specific goals, character education aims to: (1) apply value formation to children; (2) produce attitudes that reflect the desired values; (3) guide behavior consistent with those values. Thus, the purpose of character education includes educational actions that take place, starting from efforts to raise awareness of values to the implementation of behaviors that contain good and right values. (Maksudin, 2013: 59⁶0). According to Fathurrohman, if the teacher's competence is adequate, then the teacher will be able to instill values and carry out value education to students well and do it with heart. Teachers must have the competence to carry out social interactions with students. Without carrying out social interactions and approaching students, value education will not succeed (Muhammad Fathurrohman, 2015: 78). In the learning process, teachers are required to become managers. As a manager, the teacher must carry out learning management, namely planning, implementing, organizing, and evaluating the learning process. Without this process, it will be difficult for a teacher to achieve learning goals. This is in line with the views of Syaefuddin Sa'ud and Abin Syamsuddin, who stated that planning is an important and strategic element th⁴ provides direction in implementing activities to achieve learning objectives. Planning is one of the key factors in the effectiveness of the implementation of educational activities to achieve the expected educational goals for every level and type of education at the national and local levels. Even so, in daily reality, elements of educational planning are still more used as complementary factors or elaborati⁴ of leadership policies, so it often happens that the goals set are not optimally achieved. One of the reasons is that educational planners still lack an understanding of planning processes and mechanisms in a more comprehensive context. In addition, the position of the planning sector is not yet a "key factor" for the existence of an educational institution, both at the macro and micro levels, so the contribution of educational planning to the achievement of the vision, mission, and goals of educational institutions is not optimally felt. (Syaefuddin Sa'ud and Abin Syamsuddin, 2009: v-vi). The concept ² learning, as described above, is an ideal concept. However, the phenomena faced by the world of education are now increasingly diverse, especially with the current era of globalization, education is facing formidable challenges. The rapid flow of information in the era of globalization has enormous implications. One of them is the destruction of the boundaries of values and traditions. Taboo and sacred dimensions are lost. Many examples of cases occur due to misuse of technology as a result of misappropriation of values. In terms of crime, the real negative impact that often occurs on the use of mobile phones/cell phones is that it turns out that communication with HP can lead to illegal business practices, and ironically HP is also used as a venue for fraud to make profits under the pretext of winning in a lottery in cyberspace. There are many cases of fraud regarding lucky draws sent via SMS as well as illegal business practices whose aim is to profit from the victim by transferring a sum of money to the perpetrator's account. It doesn't stop there. Misuse of HP facilities also has a negative impact on Indonesian youth. Through mobile phones, pornographic acts are increasingly dominating the minds of Indonesian teenagers. Recording

pornographic acts, taking or intentionally taking pornographic images to then spread to other cellphones, is a phenomenon that is rife among teenagers and even children. (Muhammad Fathurrohman, 2015:9-10). Meanwhile, Muchlas Samani described the condition of the world of education, which is increasingly apprehensive with the phenomenon of cheating, whether in the form of cheating, copying the work of friends, or copying from textbooks, which has become a daily occurrence that is considered normal. Even in the implementation of school final exams such as the National Final Examination in some regions, it is suspected that teachers provide answer keys to students who are taking the exams. Even at the 2011 National Examination, in a district, a high school principal dared to steal Physics questions, then assigned the teacher in the field of study concerned to answer these questions, which the teacher then gave the answer keys to the students. This was done by the principal of the school in order to boost the passing of the test takers at the school. (Muchlas Samani, 2014: 5). In addition, Muchlas Samani described that brawls between students were increasing. Likewise, other forms of juvenile delinquency, especially in big cities, include extortion/violence (bullying) and the tendency of seniors to dominate juniors. Even the most concerning, the desire to build honesty in students through Honesty Canteens in a number of schools, many failed. Many Honest Canteen Businesses have gone bankrupt because an honest attitude has not arisen among students. Another portrait of a culture of discipline and orderly traffic, a culture of queuing, a culture of reading or literacy, a culture of clean and healthy living, and a desire to respect the environment is still far below standard. The traffic light doesn't seem to work. If there are no officers, running red lights is an everyday occurrence. Our pride in our own identity and cultural wealth is also still low. As a nation, it seems that we still suffer from a national inferiority complex; it is proven that we still love and devour without selecting all foreign products and cultures. (Muchlas Samani, 2015: 2-3). The condition of a nation like that, which ignores the importance of religious education and character education so that it has a multi-dimensional impact, is described by Soedarsono in Muchlas Samani (2014: 2-3) in Table 1 below:

Table 1: Portrait Builds Neglected Characters

	HOUSE	SCHOOL	PUBLIC
Old Age Wisdom	Increased spiritual approach	?	Many are apathetic
Adult Consolidation	?	!	Low trust in society and Lack of respect for each other. Rare role models
Youth Development	?	!	Not conducive, orientation towards money, material and worldly
Early Age Formation	Much is left to the Assistant	!	Not Conducive

This multi-dimensional impact has caused Indonesia's Human Development Index, HDI (Human Development Index, HDI), in the last three years to struggle at around 108-113 among ASEAN countries, as shown in Table 2 below.

Table 2: Development of Indonesia among ASEAN Countries

Country	2020	2021	2022
Indonesia	114	114	113
Brunei Darussalam	51	51	30
Malaysia	62	62	59
Singapore	12	12	5
Thailand	66	66	87
Filipina	116	116	116
Vietnam	115	115	115

Source: Wikipedia, UNDP

Based on the essence of the table above, Indonesia's Human Development Index is below other ASEAN countries, namely Singapore, Brunei Darussalam, Malaysia, and Thailand, respectively. Only the Philippines and Vietnam are below Indonesia's ranking, and even then, the difference is not too significant. By paying attention to the phenomena that occur in the world of education as it is today and in order ² achieve the educational goals described above, teachers are required to maximize religious education. With religious education, students are expected to carry out their religious teachings obediently. Students are also expected to be able to master not only general education but also religious education as well. Not only mastering science and technology but also at the same time having faith and piety to Allah SWT. It is at this point that the urgency of integrative education is needed. Education that integrates general education with religious education, which at a practical level is taught in religious education institutions, namely madrasas. This thinking is in line with the spirit of Jasa Ungguh Muliawan, which firmly states that the dichotomy of knowledge in Islamic education must be stopped immediately. The idea of integrating science and Islamic education must be tested at the implementation level to build a form of knowledge arrangement known as integrative Islamic education. (Jasa Ungguh Muliawan, 2005: 6). Based on this description, the urgency of the teacher's role in realizing educational goals is needed. The teachers referred to in this case are not only religious teachers but also general teachers, namely teachers who teach general fields of study both in religious schools and in public schools. Likewise, teachers in general studies who teach in religious schools are also expected to always try to internalize religious values in learning activities in the classroom and outside the classroom. The method that can be used is to integrate general education learning and religious education learning. This is what becomes the writer's personal intellectual anxiety, so the writer intends to research **Learning Management as an Effort to Realize the Islamic Values of Students** in Pangkep State Madrasah Tsanawiyah (MTsN), Pangkep Regency.

RESEARCH METHODS

Research Approach

⁵ This research is classified as field research using qualitative descriptive research as a problem-solving procedure. This study seeks to describe the condition of the research subject/object, namely the Pangkep State Madrasah Tsanawiyah (MTsN) in Pangkep Regency at the present

time based on existing facts or as they are. ¹ The approach used in this study is a socio-pedagogical approach, namely an approach based on social life and interaction in learning using educational theories, especially theories about learning, using the phenomenological method. According to Nana Syaodih Sukmadinata, in the phenomenological method, the researcher collects data regarding concepts, opinions, stances, attitudes, assessments, and giving meaning to situations or experiences in life. The purpose of phenomenological research is to seek or find meaning from the things that are essential or fundamental to that life experience. (Nana Syaodih Sukmadinata, 2008: 63).

Management of the Role as a Researcher

⁵ According to Sugiyono, ² the research instrument or tool in qualitative research is the researcher himself. The role of the researcher is as the main instrument or research tool (human instrument). As the main instrument, the researcher functions to determine the research focus, select informants as data sources, collect data, assess data quality, analyze data, interpret data, and make conclusions based on the findings obtained in the research. (Sugiyono, 2014: 305-306). Based on this theory, in this study, the researcher himself is the key instrument. As a key instrument, the researcher functions as a tool that can reveal facts in the field. For this purpose, researchers used observation guidelines, interview guidelines, and documentation as data collection tools. In collecting data at the observation stage, the data does not yet have a clear and definite form. Everything still needs to be developed throughout this research; in conditions that are completely uncertain and unclear, there is no other choice but the researchers themselves as the only tool that can identify all the problems that exist.

Data source

This research is field research where the main data source is obtained in the field of the research object. The data obtained in this study are not only from the field alone but also from other data sources that support this research process. The following is a description of the data sources in this study:

- ⁸ 1. Field data, namely, researchers go directly to the object of research to track and collect real data in the field.
2. Written data, namely, the researcher conducts a literature review by collecting data from various sources/literature related to the problem to be studied. The sources/literature in question can be in the form of books, journals, newspapers, and other written sources that are related to the research problem.
3. Documentation data, namely researchers searching for and tracing materials related to the Pangkep District Madrasah Tsanawiyah (MTsN), both in the form of existing data on the object of research and data documented elsewhere.

² Furthermore, based on the nature of the data source, this research data was obtained from two kinds of sources, namely primary data sources and secondary data sources. Primary data sources are data sources that directly provide data to researchers. Second, secondary data sources are data sources that indirectly provide data to researchers. Primary data as the main

data source in this study are in the form of words obtained from the results of in-depth interviews and observations of the actions of the people being observed. Furthermore, the data is recorded through written notes or by recording video/audio tapes, taking photos, or films. Secondary data as an additional data source comes from documents as written sources that can be obtained through books, journals, archives, personal documents, and official documents. To complement the data in this study, photos were used as tools for research purposes, they could also be used to examine subjective aspects, and the results were analyzed inductively, both photos produced by other people and photos produced by the researchers themselves.

Data Collection Techniques

To collect data in this study, researchers used several techniques: observation, interviews, and documentation.

1. Observation

Observations made are involved observations (participant observation). In this observation, the researcher is involved with the daily activities of the person being observed or used as a source of research data. (Abuddin Nata: 310). While making observations, the researcher participates in what the data source is doing and also feels the ups and downs. This observation technique is carried out to get field notes about phenomena that actually occur in the field. Through observation techniques, it will enable researchers to obtain data about things that, for various reasons, were not disclosed by research subjects openly in interviews. Therefore, the data obtained through participant observation will be more complete, sharp, and to the point of knowing the meaning level of each behavior that appears.

2. Interview

An interview is a meeting of two people to exchange information and ideas through question and answer, so that meaning can be constructed on a particular topic. (Sugiyono, 2014: 316). The interview technique is a form of verbal communication, such as a conversation that aims to obtain information or a dialogue conducted by the interviewer to obtain information from the interviewee. This study uses in-depth interview techniques (depth interviewing) by using a list of questions prepared beforehand. In this study, the authors conducted interviews in two ways, namely structured interviews and unstructured interviews. Structured interviews use a standard set of written questions as a guide for the interview. In this process, the researcher accepts reality as it is and is as objective as possible. As for the unstructured interviews, they are conducted freely using interviewers with related parties, especially selected informants, to obtain information about the meaning of an event, situation, or certain circumstances related to the implementation of integrative learning development strategies in realizing Islamic values in students at MTsN Pangkep Regency.

3. Documentation

In addition to interviews and observations, researchers also used the documentation method. This documentation data is used to complement the data obtained from observation and interviews. Suharsimi Arikunto argues that documentation is a data collection technique by finding data on matters or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes of meetings, agendas, and so on. (Suharsimi Arikunto, 2003: 231). Therefore, through this documentation technique, the researcher records the activities that occur on the object of research.

Data Analysis Technique

2 After the data is collected, the researcher begins to analyze the data. The data analysis model used in this study is an interactive model developed by Miles and Huberman, which begins with data reduction, data presentation, and conclusion and verification. (Miles and Huberman, 1992: 16-20). These three ways are interrelated and constitute a flow of analysis activities that enable the data to become meaningful. Then the data analysis process is carried out continuously in the data collection process during the research.

RESEARCH RESULTS AND DISCUSSION

1 Learning Management as an Effort to Realize Islamic Values in MTsN Pangkep Students

1. Integrative Learning Strategy

Learning management carried out by the teacher is realized in the form of implementing an integrative learning strategy, namely a strategy that combines general fields of study with Islamic values contained in the content of Islamic Religion education. The application of this strategy is intended to explore Islamic values contained in each theme or material taught in each learning activity in the general field of study.

2. Islamic Values

The Islamic values that will be described in this study are the implementation of the goals of Islamic education to form students who believe in and fear God Almighty and have noble characters. This goal is classified as a spiritual goal in Islamic education. This spiritual goal is to accept Islamic teachings and values with the soul and show allegiance only to Allah SWT, and implement these Islamic values in the form of behavior or morals as exemplified by the Prophet Muhammad SAW.

Based on the description of the Islamic values that are implemented in general subject learning at MTsN Pangkep above, the researcher classifies these values into two general classifications. The classification is the classification of values that are classified as creed values and the classification of noble moral values. To give an overview of the classification of Islamic values as has been described in each subject in the general field of study above, these Islamic values are tabulated. The tabulation of Islamic values can be explained in Table 6 on the next page.

Table 6: Tabulation of Islamic Values in the Field of General Studies

No	Field of study	Islamic Values	
		Creed	Noble Morals
1	Indonesian	The beauty of God's creation	Polite language, responsible, appreciation, and respect both parents
2	English	Awareness as a servant	Honest, trustworthy, responsible, obedient, disciplined, polite, and orderly
3	Mathematics	The principle of God's justice	Honest, discipline, cooperation, mutual respect, confidence, and fairness
4	VIOLENCE	Gratitude to God, understanding of the nature of human creation, surrender and trust in God	Devoted to parents, honest, disciplined, confident, cooperative, tolerant, respecting the opinions of others, and caring for fellow friends
5	IPS	Thanks and trust in God	Tolerance, fondness of reading, creative, hard work, responsibility, respecting the opinions of others, curiosity, honest, disciplined, obedient, and confident
6	physical education	Thanks and trust in God	Respect, responsibility, caring, honest, fair and civilized
7	Art and culture	The majesty of God's creation	Honesty, responsibility, cooperation, mutual respect, discipline, respect and respect for teachers
8	PKn	Responsibility to God	Speak good words, behave well, respect each other, discipline, honest, responsible, and communicative
9	crafts	Obedience to religious teachings	Discipline, responsibility, cooperation, conscientiousness, and creative thinking
10	BK	Human awareness as a servant, the habit of praying Duha, and the habit of reading the Koran	Empathy, openness, psychological warmth, realistic, greeting fellow madrasa residents, and friendship

The results of Islamic values , as explained in the tabulation above, are purely the result of interviews with teachers of general studies at Pangkep State MTs. This shows that there are no standardized regulations from the Ministry of Religion of the Republic of Indonesia relating to Islamic values , which are a reference for integration in learning general subjects in madrasas, both public and private, under the auspices of the Ministry of Religion. This is the inhibiting factor in this study. To further clarify the relationship between management aspects and Islamic values , as discussed in this study, a matrix was created. Look at Figure 7 of the Management Matrix and Islamic Values below

Table 7: Management Correlation and Islamic Values

Management	Islamic Values	
	Creed	Noble Morals
Planning Implementation Organizing Evaluation	The beauty of God's creation, awareness as a servant, the principle of God's justice, gratitude, surrender, trust, understanding the nature of human creation, the majesty of God's creation, responsibility to God, obedience to religious teachings, habituation to duha prayer and reading the Qur'an.	Good language, responsible, respectful, devoted, and respectful to both parents, honest, trustworthy, obedient, disciplined, polite, orderly, cooperative, mutual respect, confident, fair, tolerant, respecting the opinions of others, caring for fellow friends, love to read, creative, hard work, curiosity, respect, fair, civilized, appreciate and respect teachers, speak good words, have good behavior, communicative, conscientious, empathetic, openness, psychological warmth, realistic, greet fellow madrasa residents, and friendship.

Based on the correlation matrix between management and Islamic values above, it can be explained that teachers in general studies manage learning by planning ahead carefully the learning that will be carried out through lesson plans. After the RPP is made, learning is carried out in accordance with the RPP. When learning is carried out, the teacher organizes learning by arranging everything that is needed to achieve the learning objectives, namely the achievement of competency indicators. It is at this stage that the selection of methods, media, and learning resources becomes very important for the teacher. In addition, learning steps must be defined for the proper learning organization. The learning steps begin with an introduction, core, and closing of the lesson. To ensure the success of learning, the teacher carries out an evaluation. Based on the results of the evaluation, further learning development will be carried out in a more meaningful direction in the future. In terms of learning organization to achieve learning objectives, teachers in general studies use integrative learning strategies, namely strategies that combine general subject learning with Islamic values found in PAI subject matter. Islamic values, as in the matrix above, are the values obtained by MTsN Pangkep students after the learning process is carried out. In addition, it is urgent to display a sample lesson plan to become a supporting factor for discussing Islamic values contained in teach general subjects that can be integrated with Islamic values, which are the content of PAI at MTsN Pangkep.

The Role of the Teacher in Realizing Islamic Values in MTsN Pangkep Students, Pangkep Regency

Analysis of the teacher's role in realizing the Islamic values of students at MTsN Pangkep in the general field of study in the learning process can be explained as follows:

1) Teachers as Educators

Based on the results of observations of science teachers, on behalf of Drs. Surya Alam, 53 years old, class VIII teacher at MTsN Pangkep, the teacher in question, has played his role as an educator in integrating Islamic values into the learning process. In learning, this teacher instills honest and disciplined values in students. The

embodiment of the value of honesty is emphasized to students when given assignments. Under strict control from the teacher, students are trained and educated to do assignments independently and without copying the work of other students. Of course, if the assignments given are classified as individual assignments. Another Islamic value that is implemented in learning is the value of discipline. Discipline indicators are applied to the learning process in terms of entering class on time and neatly dressed. In the observations of researchers, this teacher is famous for his firmness in instilling an honest and disciplined attitude to learning. This is understandable because the person concerned is also a senior Scout coach at MTsN Pangkep. The hope is that, with his assertiveness, students can make honesty and discipline into the character of students after getting used to it every day in learning at the madrasa. The teacher concerned as an educator has played a role as a figure, role model, and leader, as well as identification for students. This is because this teacher has personal quality standards, which include responsibility, authority, independence, and discipline. In the learning process, this teacher is responsible for knowing and understanding values, moral norms, and social norms and trying to behave and act according to these values and norms in the learning process at MTsN Pangkep.

2) Teacher as a Guide

Based on observations of Ms. Rosmawati, S.Pd., M.Pd., 47 years old, the class VII guidance counselor at MTsN Pangkep, acts as a guide for students through shaking hands or shaking hands between students and the teacher every morning, praying Duha every day, and teach BTQ (Read Write Quran). In the activity of shaking hands or shaking hands between students and teachers, this educator guides students to respect the teacher. Students are greeted at the front gate of the madrasa by the teacher and are greeted one by one. This activity is a sign of the warmth of a mutually respectful relationship between teachers and students. With a wide smile on your lips and greetings, pray for safety and blessings from Allah SWT. This is a sign of the beginning of a good activity for the learning climate that will take place that day. Another value that can be obtained from this activity is to strengthen friendship and strengthen affection between teachers and students. More than that is aborting sins between teachers and students. Furthermore, the students were directed by the counseling teacher to go to the Musalla in the madrasah complex to carry out two cycles of Duha prayer. This activity is the implementation of religious values for students. The BK teacher instills in students the virtues of Duha prayer. Duha prayer is the opening of the door of sustenance that day. Whoever fulfills it will get the glory of sustenance, be kept away from poverty, and also build a house in heaven later by Allah SWT. Provisions are not limited to material things that are outward in nature but provisions in the form of health, inner peace, and knowledge taught by the teacher that day, and everything that is felt as a blessing that benefits oneself and others. So through Duha prayer, students are prepared physically and mentally to do the learning that day. This is the function of the BK teacher in providing guidance and counseling

to students as well as the implementation of Islamic values in BK learning. Another activity is guidance on Reading and Writing the Quran (BTQ). The teacher concerned conducts BTQ guidance to students who are considered unable to read the Quran.

3) The teacher as a generator of views

Based on the results of interviews and observations with Dra. Hj. St. Amirah, 56 years old, a class VIII Cultural Arts teacher, obtained data that the teacher in question instilled the value of appreciating the beauty of God's creation. This is done through the process of observing the image object. The object of the picture was taken from nature around the school environment. That object is appreciated for its beauty from various points of view so as to produce an interpretation of the value of appreciation for the beauty of God's creation. In the explanation, the Cultural Arts teacher stated that if the object of a tree is observed carefully, you will see the beautiful combination of colors that appear on the tree. God has "painted" the tree so that it produces a very beautiful composition of colors to the eye. With this tree object, the teacher instills an appreciation of the majesty of God's creation in this object to students.

4) Teachers as Trainers

Based on the results of observations and interviews with Mr. Ahmad Syukur, S.Pd., 47 years old, a class VII Cultural Arts teacher at MTsN Pangkep, data was obtained that in order to embody the values of honesty, the teacher concerned provided knowledge about the values of honesty in terms of workmanship. Task. Tasks must be done independently and cannot depend on other people or anyone. Students are taught to be honest in doing work and take full responsibility for the work they make or create. Another thing that is done by the teacher in the field of Cultural Arts to instill the value of cooperation is by teaching students to work together in group discussions. In this discussion, educators also instill the value of respecting and appreciating the opinions of others. In addition, the teacher concerned also provides knowledge and is exemplary in producing a work of art. With this attitude, students are expected to be able to appreciate themselves for arts and culture by caring for, preserving, developing, sympathizing with, and sincerely appreciating the work of their predecessors. To instill the value of discipline, the teacher concerned teaches that the assignments given to students must be completed on time as a discipline is carried out in praying.

5) Teachers as Advisors

Based on the results of observations and interviews with Rahmat, S.Pd., 45 years old, it was found that the class IX guidance counselor in practice when dealing with the problem of students not arriving on time at the madrasah, the teacher concerned acts as an adviser to students. The counseling teacher understands the psychology of students who do not come on time because of the various obstacles students encounter before going to the madrasa. The usual action for the guidance counselor is to find out the reason for the students coming to the madrasa late. After the reason is accepted by

the counseling teacher, the next step is to ask students to write the text of Surah Al-Ikhlâs accompanied by its meaning. Furthermore, students are asked to explain the relationship between sincerity and late arrivals at the madrasa. The teacher's action is intended to give advice to students on how important it is to do something with full sincerity so that any obstacles encountered as a barrier to late arrival to the madrasa can be handled properly. In addition, this BK teacher can also control the Koran writing skills of students who come late to the madrasa.

6) Teachers as Models

Based on the results of observations and interviews with Mursalin, S.Sc., S.Pd., 37 years old, it was obtained an illustration that this teacher, although a class VII Mathematics teacher, has the task of guiding students to always pray dhuhr in congregation in the madrasa prayer room. The Mathematics teacher was always going to the prayer room ahead of the students to arrange preparations for the congregational midday prayers. Together with other teachers, this teacher arranges the recitation schedule before noon, arranges students' cult schedules, and arranges prayer processions so that they are carried out in an orderly and special manner. This is done routinely every day with full commitment and discipline so that students find a model and role model in this mathematics teacher. Based on this data, in the view of researchers, the teacher concerned has become a model and role model for students. This role and function have been fully realized by the class VII mathematics teacher so that it does not become a burden; even with the skill and humility of this teacher, it actually enriches the meaning of learning. This teacher considers this task to be an integral part of the role of a teacher, so he accepts this responsibility with great generosity.

7) Teachers as Emansivators

Based on the results of interviews and observations with Rahmat, S.Pd., 45 years old, class IX Counseling teacher at MTsN Pangkep, the interview stated that the Islamic values implemented in counseling lessons are the values of empathy, openness, psychological warmth, and realistic. According to this BK teacher, to implement these values in education, the learning process must really be developed as much as possible through educational innovation. One of these innovations is guidance and counseling-based learning. BK-based learning is urgently carried out at this time. This is because each student has a different personality, way of adapting, and self-development. For this reason, the teacher, as the main subject in implementing BK-based learning, must know and understand what techniques are needed in BK-based learning efforts. In addition, educational institutions must emphasize the point that those who are in charge of dealing with counseling problems are not only counselors at school, but teachers can apply them in the learning process.

8) Teacher as a role model

Based on the results of interviews and observations with Dra. Halijah, 53 years old, Indonesian teacher for Class VIII, can be described as a teacher concerned with the learning process and has played a role as a person who can be used as an example for students. What the teacher does can be observed when learning with the material "Persuasion." In this persuasion material, the teacher invites students to diligently pray in congregation at the mosque or mushalla. In learning, the teacher explains the importance of congregational prayers at the mosque or mushalla. The teacher, with a high level of patience, invites students after the lesson is over to carry out congregational prayers in the madrasa mushalla. Students are checked for attendance at the mushalla one by one to ensure students are present at the mushalla to perform congregational prayers. In this case, the teacher has become an exemplary person because of his presence in the mushallah to carry out congregational prayers simultaneously with students.

9) Teachers as Creativity Boosters

Based on an interview with Hasanatang, S.Ag. Thirty-seven years old, class VIII social studies teacher, it can be stated that the teacher concerned has become a driving force for students' creativity by training and getting used to internalizing Islamic values contained in the social studies learning process. "Students are trained in getting used to good character; without coercion, students will do it themselves, that's what I tell them." Then, the teacher makes small groups to discuss the material; each student reads the material according to the division of the group; in this case, the students apply the value of tolerance in their small group and the value of liking to read. In this group, each student is also required to work on the questions according to their distribution. Thus, students apply creative values, hard work, and responsibility. "Students' self-ability is also developed, cognitive abilities are accompanied by character values that must be applied by students, so that they are not only intelligent in knowledge but also precise and good at problem-solving."

10) The teacher as a tent mover

Based on the results of interviews with Rosmawati, S.Pd., M.Pd, 47 years old, class IX MTsN Pangkep counseling teacher in the process of changing the disciplinary attitude of students who often come to the madrasah late to attend lessons, it can be explained that the teacher concerned took several steps, namely the identification of problems, verbal warnings, written warnings, and home visits. "The step that I took as a guidance counselor in changing the disciplinary behavior of students who often came late to the madrasah was to identify the students' problems through direct communication. verbal warnings, written warnings, and home visits." Based on the results of observations, it is known that the teacher concerned called the students to identify the problem by asking about the cause of the student's delay. If later on, the student still commits the same violation; the BK teacher gives a verbal warning. This

verbal warning is accompanied by advice and motivation so that students do not repeat their violations.

11) Teacher as Story Teller

Based on the results of interviews with Islamiah, S.Pd., 31 years old, an Indonesian teacher of class VII at MTsN Pangkep, it can be obtained data that the teacher concerned in the process of learning Indonesian subjects with narrative discussions often tells stories to students so that students are escorted to understand the meaning of life. "Yes. I often tell the story of the Prophet's life as learning material for students. What I do is so that they understand the life of the Prophet and are able to emulate the behavior of the Prophet as the best example for our lives as humans."

12) Teacher as Facilitator

Based on the results of observations and interviews with Fajri Amiruddin, S.Pd, 27 years old, a Class IX Cultural Arts teacher at MTs Pangkep, it was found that the teacher concerned had become a facilitator in learning Cultural Arts with Traditional Music material. "I found several problems in learning Cultural Arts with Traditional Music material, namely the low interest of students in traditional music, which is characterized by students lacking concentration in learning and being less independent in finding information related to learning material. For this reason, I choose the right learning model and media so that student learning outcomes increase. Anyway, I try to be a good facilitator for students."

To further clarify the teacher's role in implementing Islamic values as described above, the following will be explained in tabular form in Table 8.

Table 8: Tabulation of the Teacher's Role in Integrative Learning Strategies

NO	ROLE	NO	ROLE
1	Educator	7	Emansivator
2	Advisor	8	Exemplary Person
3	View Generator	9	Creativity Booster
4	Coach	10	Tent Movers
5	Advisor	11	Story Teller
6	Model	12	Facilitator

Some additional explanations that researchers need to put forward regarding the teacher's role in implementing Islamic values of MTsN Pangkep students are as follows: **The role of the teacher in realizing Islamic values of students at MTsN Pangkep** in the field of general studies in the learning process through several stages of activity. These stages are the preliminary activity stage, the core activity stage, and the closing activity stage. In its implementation, three processes are carried out, namely, the process of moral knowing (knowledge), moral feeling (feelings), and moral action (action). These three things must exist in the learning process. A process like this also intersects with the Ministry of Education and Culture's 2010 character education design, which states that the strategy for implementing character education is carried out through the development of the stages of knowledge (knowing), implementation (action),

and habituation (habit). The issue of value is not limited to knowledge. Someone who has knowledge about the value of kindness is not necessarily able to act according to his knowledge if no habituation is made to the value of goodness. In addition, the value of goodness also intersects with emotions or feelings. Based on this description, it can be stated that three components of good values are needed, namely, knowledge about morals (moral knowing), feelings or knowledge about emotions (moral emotion), and moral actions (moral action). This is very necessary for students in the learning process to be able to understand, feel, live, and practice these Islamic values so that they become characters. The strategy carried out by teachers of general studies at MTsN Pangkep in implementing Islamic values is not limited only in the classroom but also outside the classroom. Moreover, the notion of class has undergone a process of amelioration of meaning in a broader direction. Classes are no longer limited by study rooms of a certain size, but learning can be done in open spaces within the madrasah environment. This can be done by utilizing the madrasah environment as a learning resource.

² The learning strategy carried out by teachers in the field of general studies in an effort to implement Islamic values in the preliminary stage begins with getting students to read prayers before studying. Next, check the presence of students and, at the same time, check the tidiness of the clothes to ensure discipline in dressing. This is intended to influence the minds of students so that they always practice the rules according to the applicable rules. Implementation of Islamic values is a process that runs naturally without any coercion. Its implementation prioritizes an independent inner attitude to regulate the lives of students in an orderly and regular manner. The result is that students are able to master themselves and are able to determine attitudes independently. In addition, educators also use the Tut Wuri Handayani strategy, namely encouraging, directing, and motivating from behind; Ing Madya Mangun Karsa, providing initiatives and ideas in the middle of learning; Ing Ngarsa Sun Tuladha, set a good example in the future. Another learning strategy used by educators to motivate the internalization of Islamic values is reward and punishment. The rewards and sanctions given are positive, namely educating students towards a better direction. One form of appreciation given by educators is the addition of points for students. As for the sanctions given by educators, one of them is a direct warning if there is a disciplinary violation, ranging from clothing problems to being late for class. Internalization of Islamic values in students has the same essence and meaning as moral and moral education. The aim is to shape students' personalities to become good human beings and become good citizens. This happens because certain social values are heavily influenced by religion, community culture, and national culture. Therefore, the internalization of Islamic values in the context of Indonesian education is the education of noble values originating from the religion and culture of the Indonesian nation itself. No less important is that students apply Islamic values such as discipline and responsibility. This is shown by students praying before ending learning and submitting assignments in a timely manner. The hope is that students are trained to apply these values in class, which will have an impact on wider life. The implementation of Islamic values carried out by these students has actually gone through three stages of correlation which are interconnected. The three stages know good values, having the desire to carry out those values,

and actually doing them with careful consideration of thoughts and feelings. The correlation of these three things becomes a meaningful moral experience and gives maturity in attitude. This is really what the character means. The role of educators in learning management largely determines the values that will be internalized by students. Arrangements or settings when and where learning activities are carried out, how long it takes, whether individually, in pairs, or in groups. The choice of setting or setting will have implications for Islamic values which will be internalized in students. Setting the time for completing tasks that only require a narrow or a little time will make students accustomed to working fast. The value to be obtained is that students are able to appreciate time. Meanwhile, group work will make students able to work together, respect each other, tolerance, democracy, empathy, and other social values.

Learning strategies carried out by educators in internalizing Islamic values when teaching materials or materials are not implicitly included, educators need to carry out inferences. This action is making the right decision to overcome the absence of appropriate teaching materials or materials. In this case, it is educators who have a central role in internalizing these values so that they can become the character of students. The role of the educator that needs to be carried out is as a facilitator, motivator, participant, and giver of feedback. Educators are expected to act effectively and efficiently to internalize Islamic values by setting an example or being a role model, building initiative and cooperation, as well as providing enthusiasm and encouragement for students. Integrative learning strategies carried out by teachers in general subjects at MTsN Pangkep are very important to be introduced to students from an early age. Students need to get a spiritual touch so that they can develop Islamic values they grow better in students. In Islam, every human being is born in a state of purity, and one of the determining factors for the quality of internalization of Islamic values of students is determined by the teacher in the learning process in madrasahs. It is educators who provide the basic color for the quality of students' internalization of Islamic values.

Learning management which is manifested in the form of integrative learning strategies, can be carried out by implementing a madrasah environment with an insight into Islamic values. These Islamic values underlie behavior, traditions, daily habits, and symbols practiced by the madrasah community. The same thing is often conveyed by the Principal of the Madrasa at every opportunity, at morning apples, meetings, and other official meetings that under the full responsibility of the Madrasah Principal, educators, and education staff are responsible for implementing the Madrasah vision, mission and programs, which are essentially is a movement for the implementation of Islamic values in the madrasah environment.

This was revealed in an interview with Drs. H. Abdul Hafid H., M.A., 54 years old, Kamad MTsN Pangkep, as follows: "Yes. I, as the Kamad of MTsN Pangkep, always remind educators and educational staff at every opportunity to implement Islamic values in the madrasah environment. This is intended as a maximum effort to realize the madrasah's vision, mission, and programs. Based on the description above, it can be concluded that the integrative learning strategy is the integration of Islamic values in the learning of general subject areas carried out by the teacher in the learning process. This learning strategy is the embodiment of the

curriculum based on the vision and mission of the madrasa. This is done by the teacher through coaching continuously and continuously.

CONCLUSION

Based on the description in the previous chapter, which discussed the research analysis on Learning Management as an Effort to Realize the Islamic Values of Students at Madrasah Tsanawiyah (MTs) Negeri Pangkep Pangkep Regency, it can be concluded as follows:

1. The structure and composition of the curriculum at the Pangkep State Madrasah Tsanawiyah, Pangkep Regency, is structured in such a way that it is possible for teachers of general studies to implement Islamic values in learning.
2. The management of learning carried out by teachers in the field of general studies in realizing the Islamic values of students at Madrasah Tsanawiyah Negeri Pangkep Pangkep Regency is integrative learning management. This integrative learning management combines general fields of study with Islamic values contained in the content of Islamic Religion education. The application of learning management is intended to explore Islamic values contained in each theme or material taught in each learning activity in the general field of study. This integrative learning management has been implemented by general subject teachers in learning even though it is still not optimal;
3. The role of the teacher is very important in implementing integrative learning management to realize the Islamic values of students at Madrasah Tsanawiyah Negeri Pangkep Pangkep Regency. These roles take the form of the teacher as an educator, mentor, generator of views, trainer, adviser, model, emancipator, role model, promoter of creativity, camp changer and storyteller.

SUGGESTION

This research, from a theoretical point of view, emphasizes learning management as an effort to realize students' Islamic values. Therefore, practically this research has implications for implementing Islamic values in students. Departing from the results of this research analysis, some suggestions can be put forward by researchers as follows:

1. The composition and structure of the curriculum are very adaptive for implementing Islamic values in students of the Pangkep State Madrasah Tsanawiyah, Pangkep Regency. Therefore, it is expected that educators, education staff, and all stakeholders make the best use of madrasah facilities and infrastructure to implement students' Islamic values.
2. It is highly expected that all students of Madrasah Tsanawiyah Pangkep Pangkep Regency implement Islamic values in general subject learning so that these Islamic values become character. If it has become the character of students, they will be more

obedient and obedient to these Islamic values and can make madrasas ¹as moral roots in actualization in the madrasa environment and the community environment in general.

3. To all teachers of Madrasah Tsanawiyah Pangkep Pangkep Regency to always maintain Islamic values in learning so that they continue to create interactive, creative, innovative, active, and fun students. Thus it is expected to create a young generation who are intelligent and pious to Allah SWT and have noble characters.

Bibliography

1. Arikunto, Suharsimi, Research Procedures a Practice Approach, Cet. VII; Jakarta: Rineka Cipta, 1992.
2. Fathurrohman, Muhammad, Religious Culture in Improving the Quality of Education: Theoretical Review and Practice of Contextualization of Religious Education in Schools, Cet. I; Yogyakarta: Kalimedia, 2015.
3. Fathurrohman, Pupuh and Sobry Sutikno, Teaching and Learning Strategies Through Inculcating General Concepts and Islamic Concepts, Cet. VII; Bandung: Refika Aditama, 2017.
4. Aidin, Non-Dichotomous Character Education, Cet. I; Yogyakarta: Student Library, 2013.
5. Miles and Huberman, Qualitative Data Analysis, trans. Tjetjep Rohendi Rohidi, Qualitative Data Analysis, Jakarta: UI Press, 1992.
6. Muliawan, Jasa Ungguh, Integrative Islamic Education: Efforts to Reintegrate the Dichotomy of Islamic Science and Education, Cet. I; Yogyakarta: Student Library, 2005.
7. Mulyasa, E, Development, and Implementation of the 2013 Curriculum, Cet. V; Bandung: Rosdakarya Youth, 2014.
8. Nata, Abuddin, Methodology of Islamic Studies, Cet. XVIII; Jakarta: Raja Grafindo Persada, 2011.
9. Rohman, Fathur and Aan Wahyudin, "The Concept of Integrative-Interconnective Islamic Education Perspective of the Book of Wadhaif Al-Muta'allim." Journal of Islamic Studies Al-Hikmah Vol.7, No. 1, March 2017.
10. Rusdiana, A. and Yeti Heryati, Teacher Professional Education, Becoming Inspirational and Innovative Teachers, Cet. I; Bandung: Faithful Library, 2015.
11. Sa'ud, Syaefuddin and Makmun, Abin Syamsuddin, Educational Planning: A Comprehensive Approach, Cet. IV; Bandung: Rosdakarya Youth, 2009.
12. Samani, Muchlas and Hariyanto, Concepts and Models of Character Education, Cet. IV; Bandung: Rosdakarya Youth, 2014.
13. Sugiyono, Understanding Qualitative Research, Cet. III; Bandung: Alfabeta, 2007.
14. Sukmadinata, Nana Syaodih, Educational Research Methods, Cet. IV; Bandung: PT Juvenile Rosdakarya, 2008.
15. Yaumi, Muhammad, Learning Design Principles: Adapted to the Second Edition of the 2013 Curriculum, Cet. III; Jakarta: Kencana, 2014.
16. Zakaria, Abi al-Husain Ahmad bin Faris bin, Maqayisu al-Lughah, Juz III; Mesir: Mustafa al-Babi al-Halabi, 1391 H/1971 A.D.
17. Zuchdi, Darmiyati, Humanization of Education: Rediscovering Humane Education, Cet. III; Jakarta: Earth Literature, 2009.

LEARNING MANAGEMENT AS AN EFFORT TO REALIZE ISLAMIC VALUES IN PANGKEP STATE MADRASAH TSANAWIYAH STUDENTS PANGKEP REGENCY

ORIGINALITY REPORT

10%

SIMILARITY INDEX

11%

INTERNET SOURCES

1%

PUBLICATIONS

2%

STUDENT PAPERS

PRIMARY SOURCES

1	repository.umi.ac.id Internet Source	4%
2	repository.uinsu.ac.id Internet Source	2%
3	jurnal.ustjogja.ac.id Internet Source	1%
4	www.scilit.net Internet Source	1%
5	repo.unhi.ac.id Internet Source	1%
6	megasariadress.blogspot.com Internet Source	1%
7	www.atlantis-press.com Internet Source	1%
8	eudl.eu Internet Source	1%

Exclude quotes On

Exclude matches < 1%

Exclude bibliography On