
RELATIONSHIP BETWEEN TEACHERS PERSONALITY COMPETENCE AND PRINCIPAL SUPERVISION AGAINST STUDENT WITH RELIGIOUS AWARENESS PERCEPTION

NENENG RAHAYU, HASBI INDRA

Abstract

Neneng Rahayu
Universitas Ibn Khaldun

Hasbi Indra
Universitas Ibn Khaldun

Email
jurnal@ppsuka.ac.id

One of the problems in our society is the low moral and adolescent personal ability. That happens because of the low closeness of teens with Allah. Teenager religious awareness is a potential that have tendency to develop. One of the factors that influence the development of the religious awareness is the school environment, where there are elements namely teachers and school principals. Teachers is one of the pillars of education in achieving educational goals. IRE teachers is one of which becoming a model for students to emulate and emulated its Islamic personal ability. Students also viewed togetherness of principals in Islamic learning activities. With the IRE teacher's personality and good supervision by principals, is expected to grow student's religious awareness. Data processing was performed using SPSS Windows series 20. Personality of IRE teachers and school principal's supervision according to the perceptions of students with student's religious awareness being mediumly correlated, linear and significant. Data from a double regeresi analysis showed that 29.1% of student's religious awareness may be affected jointly by IRE teacher's personality variables and supervising school principal. While 70.9% are influenced by other factors.

Keywords : *personality, teacher, supervising school principal, student religious awareness*

A. Introduction

Education is an important thing that is always exist in Allah's perfect creation which is mankind. Educational differences between humans and other creatures. Human will always get an education from birth to death. Humans will always experience growth in their life as long as they continue to take lessons or lessons of every moment of education story that they can see, feel, observe, and with faith.

In the last paragraph of Constitution Law Preamble 1945 is explicitly stated that the purpose of the Indonesian nation is to promote the general welfare, educating the nation and participate in the establishment of world order. In supporting the realization of the goal, education is the backbone of the nation's progress, the government sets national education formulation of educational objectives, namely

...aimed to developing students' potentials in order to become a man of faith and devoted to Allah Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and become a democratic and responsible citizens.¹

¹ UU Sisdiknas No. 20 Tahun 2003, paragraph 3

Schools are the expectations of parents and the nation to produce qualified human resources, not only quantified and spent ages useless. Quality is not only the quality of the science that can be used in the world of work, but also quality in the eyes of Allah and the people, to be perfect man and become the best of people as well as useful, can also be synergy between faith, science, and deeds. As mentioned in the Qur'an Surah Ali Imran Ayah 110 the following:

You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. ...

Also in the hadith narrated by *Imam Ath Thabrani* in the book of *al mu'jam al kabir* as follow:

"The best man is the most beneficial to others"

Teachers is one of the pillars in achieving educational goals, one of which is the personality ability of a good teacher. Ideally teachers have the personality which are steady, stable, mature, wise and dignified; become role models for students, and noble; as well as various other personal competence inherent in educators.²teachers who

² Chaerul Rochman dan Heri Gunawan, *Pengembangan Kompetensi Kepribadian Guru*, Bandung: Nuansa Cendekia, 2011, p. 42

have personal competence is expected to have a positive impact on school culture. It must be directly related to the achievement of student learning and religious awareness.

On the field, there are still many teachers of Islamic Religious Education (IRE) who do not understand the personal competence. As yet able to give Islamic examples to students, such as in terms of discipline and other noble character. The condition can be overcome when school principals are sensitive and do repairs for the condition. Therefore, the role of the school principals is enormous in improving the ability of the teacher's personal ability, including the supervision of competence they have. These competencies relate and felt directly by teachers as partners in order to realize the goals of education.

Religious awareness is the maximum effort to live in accordance with their religious teachings with full awareness and without coercion. Willingly would compulsion. Willingly will do whatever is the necessity of a servant to serve the Lord. Compliance and obedience to Allah, is the best way of life that could save himself and will bring happiness in their life both in the

world and in the hereafter.³ As the word of Allah, in Al-Qur'an Surah Al Baqarah ayah 256:

There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.

Development of a sense of religion in adolescents is characterized by several spiritual and physical development factors, which according to W. Starbuck are: 1) the growth of the mind and mental, 2) the development of feeling, 3) social considerations, 4) moral development, 5) attitudes and interests.⁴

One of the main weaknesses of the education system in Indonesia is still more emphasis in many aspects of teaching rather than education. Islamic religious education teaching (IRE) is only focused on transferring Islamic knowledge to students, while the education (Islamic) seeks formed character, attitude, morale, a mindset, a way of thinking as a Muslim.

³ Muhyani, Dissertation, 2012

⁴ Jalaluddin, *Psikologi Agama*, Jakarta: RajaGrafindo Persada, 1996, p. 72

It is a threat to the implementation of Islamic religious education, if teachers who teach religious education is not aware of the responsibilities and functions as a religious teacher. The main task of a teacher of Islamic religion is not just teach "science and religious knowledge", but establishes a personality and moral / noble character of children with the foundation of the noble values of religion. A teacher of Islamic religion must be a "role model" for students and communities.⁵

As a result, many Muslims are intelligent but less mentality and personal ability, such as promiscuity, materialistic life, and corruption. The mandate of the National Education Act No. 20 on the National educational goals are oriented to the formation of noble student, honorable character, intelligent, responsible, democratic, and independent, must be safeguarded in order to ensure character formation as the main things, to become a good and devoted human. Educational institutions should ideally provide enough service in the development of a noble character.

⁵ Marwan Saridjo, *Bunga Rampai Pendidikan Agama Islam*, Jakarta: Amisco, 1996, p. 91

Moral education is one of the tasks of IRE teachers that able to nurture a culture of Islamic schools, such as reading the Qur'an before entering the classroom, prayed together, shaking hands with the teacher when entering, and others.

IRE teacher with good personality and supervising school principals who visits the students in the form of ratings and togetherness school principals with IRE teacher is expected to foster the religious awareness of teenagers.

The rationale behind the idea of this research is a phenomenon of the personality of IRE teacher that sometimes do not reflect the Islamic personality in front of their students. In addition, the school principals responsible for the culture of the school togetherness intensity to students and IRE teachers, also started neglected.

B. Literatur Review

Personality is one important factor in teaching and educating a generation. Speaking about the personality of the teacher, Allah has mentioned in the Qur'an Surah Ali Imran Ayah 159, which means:

So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been

Relationship Between Teacher Personality:...(Neneng Rahayu)

rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].

The Ayah explains that one of the teacher's personality that is positive is the one who is commendable, gentle, forgiving, humble, like deliberation or discussion with others either to students, colleagues, parents, principals, and all aspects of society. In Islam, a model personality of the teacher or educator is the Prophet Muhammad Peace Be Upon Him, which they are *uswatun hasanah* (a good example). Rasulullah Peace Be Upon Him is a noble person whose story made a lot of references for every human being and a leader in the world of all time.

Based Ministry of Education Regulation no. 13 year 2007, the competence of the teacher's personality that the personality is steady, stable, mature, wise and authoritative, become role models for students and noble. The core competence and basic competences or sub competence of the teacher's personality is as follows:

1. Acting in accordance with religious norms, legal, social, and national culture Indonesia
 - A) Appreciate students regardless of their beliefs, ethnicity, customs, place of origin, or gender
 - B) Behave in accordance with the norms of religious beliefs, legal and social enforced in society, and the national culture of Indonesia diversity
2. Present yourself as a person who is honest, noble, and a role models for students and the community
 - A) Behave honest, decisive, and humane
 - B) Behave reflects piety and character
 - C) Behave that can be imitated by students and members of the surrounding community
3. Present yourself as a person who is steady, stable, mature, wise and dignified
 - A) Present yourself as a steady person
 - B) Present themselves as a mature person, wise, and authoritative
 - A) Shows the work ethic, high level of responsibility, a sense of pride to be a teacher, and self-confidence

- B) Shows the work ethic and high responsibility
 - C) Proud to be a teacher and believe in yourself
 - D) Independent work in a professional manner
4. Uphold the code of ethics of the teaching profession
- A) Understanding the code of ethics of the teaching profession
 - B) Implementing the code of ethics of the teaching profession
 - C) Behave in accordance with the code of ethics

Personality of Islamic Religious Education teachers (IRE) which are good and moral exemplary by all levels of society is not just in front of the students but also in general public. Often IRE teachers in the community entrusted to occupy certain positions that are clerics, such as *majelis taklim*, become a Qur'an teacher of the villages / housing complex, filling the lecture, become *imam*, become Friday *khotib*, the caretaker of the mosque, and other position that is both social and religious.

A class is a small society in which there are students who still need to be guided and require a good role model and Islamic from IRE teachers. If IRE

teachers give bad learning experience to their students, it can be ascertained that the impression it will continue embedded in their minds and reappear in their actions in the future. But if the students got a correct and Islamic education referral from IRE teachers, then they will be *moslem* person whom are *sholih* and *mushlih*, who received education and guidance of IRE teachers who has well Islamic personality. IRE teacher's personality should be owned and displayed not only in front of the class, but must be demonstrated as well in the life of IRE teacher in the school environment, even in family life and in society.

IRE teacher is like a preacher, which ideally have the attitude and behavior of a preacher, which is a factor supporting the success of *da'wah*. It would be nice if the behavior and attitude of preachers is also a reflection of their words. To create a process of *da'wah* as expected, a preacher must have a personality criteria are viewed positively by the teachings of Islam and society. Personality preachers namely:

1. Spiritual Personality

The properties preachers: faith and devoted to Allah, expert

repentance, expert in prayers, trustful and *shidiq*, grateful, sincere and unselfish personal, friendly and understanding, *tawadhu* (humble), simple and honest, not egoistic, patience and *tawwakkal*, has a tolerant spirit, open nature (democratic), not have ill manners.

Among the ideal attitudes a preacher's must-have is: good moral, exemplary giving, encouragement, and guidance for students to further enhance their faith, Discipline and wise, Wara'dan authoritative, broad-minded, and knowledgeable enough.

2. Physical Personality: Healty Body, Dress Modestly, and Neatly.⁶

In practice, the usual roles of the school principals supervising IRE teachers, one of which assess the personality of the IRE teachers, which the school management is referred to as supervision. Supervisors in particular have a duty to help teachers to improve their teachings.

The characteristics of clinical supervision conducted by school principals are:

A) Assistance provided from supervisor is not in the form of instructions or

orders, but more on human relationships.

- B) From supervision there will arise a boost in teacher's self being, because they need help.
- C) Reviewing at teachers' behavior is an integrated unit, so it should be analyzed to see specifically what performance should be improved.
- D) Creating an atmosphere full of warmth supervision, closeness and openness.
- E) Supervision is provided not only on the teaching skills but also on aspects of the teacher personality.
- F) Instruments used in observation are based on the agreement between supervisor and teacher. Feedback should be given as soon as possible and objective.
- G) In feedback conversation should come from teachers in first, instead of the supervisor.

From the characteristics of clinical supervision above, it is clear that the supervision of the teacher's personality is one which observed by the school principals. Supervising IRE teacher's personality done by the school principal is one of the studied variables of this research.

⁶ Faizah dan Lalu Muchsin Effendi, *Psikologi Dakwah*, Jakarta: Prenada Media, 2009, p. 97

Religious awareness is a sensitivity and appreciation of someone going to their close relationship with Allah, fellow human beings and the environment as expressed outwardly in the form of practice of the teachings which they believed.⁷

Developments in the personal religious life in adolescence period of puberty (secondary school age), is advancing the stability and maturity. The development involves the development of values, philosophy of life and its orientation to the universe, while the adjustment in religious attitudes are closely related to aspects of the lives of others, especially the relationship with others (human relations). Kids that age are teenager at the secondary school level had entered puberty, which by psychologists considered the period in which the religious feelings begin to form in personal life. Puberty is experienced by them as the onset of *strum und drang (inner turmoil)* that are in need of shelter life that delivers positive guidance in the development of the next life. The psychological turmoil is like a hurricane which blew all that is in

⁷ Ahmad Zubaidi, *Pengaruh Komponen Interpersonal dan Komponen INtrapsikis terhadap Perkembangan Moral*, referenced in Muhyani Dissertation, UIKA Bogor

the vicinity and the storm will be alleviated if only there is a fatherly figure capable of providing guidance with recipes that form the values of apocalyptic. Inner emptiness in the soul turmoil is very open to the influence of religious values that counselled by a counselor who made himself as a protector or their savior.⁸

The soul of religion or religious awareness refers to the aspect of spiritual individuals associated with belief in Allah and actualization through worship Him, both *hablum minallah* and *hablum minannaas*. Faith in Allah and actualized in worship is the result of the internalization that is the process of recognition, understanding, and awareness of one's self against religious values. The process is formed by two factors, namely internal (nature, religious potential) and external (environmental).⁹

Educators and parents have the responsibility and obligation of having children with education that based with faith is perfect and blessed by Allah, and teaches the fundamentals of Islam.

⁸ Arifin, *Psikologi Dakwah*, Jakarta: Bumi Aksara, 4th ed. 1997, p. 142

⁹ Syamsu Yusuf LN, *Psikologi Belajar Agama*, Bandung:Pustaka Bani Quraisy,2003, p. 27

According to *Abdullah Nashih Ulwan*, the investment business of religious awareness of children, limitation of liability and obligations are in order as follows:

- A) Fostering children to believe in Allah, His power and His Creations Almighty, with *tafakkur* about the creation of the heavens and the earth.
- B) Instill a feeling of *khusyu*, *taqwa* and *'ubuddiyah* to Allah in the soul of children with a way to open their eyes in order to see a full power of *mu'jizat*, and a great kingdom that is completely awesome, micro and macro levels, living and dead, trees alive and growing, flowers are beautiful and colorful, and millions of other marvelous creations of Allah.

Instill a feeling of always remember Allah to the child in every action and their circumstances.¹⁰

C. Research Method

Research performed is Correlation Research, which is looking for a relationship between variables. The word "*korelasi*" is derived from the

English correlation. In the Indonesian language is often translated as "relations" or "interconnections", or "reciprocal relationship". In statistical science the term "correlation" by the notion as "a relationship between two or more variables." The relationship between the two variables is known by the term: bi variant correlation, while the relationships between more than two variables called multivariate correlation.¹¹

Research performed is Applied Research, the researcher wants to determine the contribution of the relationship the IRE teacher's personality and supervising principals according to student's perception regarding student's religious awareness, thus give understanding to the community of educators to be able to implement a better, effective, and efficient education.

The research is a social education research and a field research, the researchers directly search the data in the field. Categories of the study was survey research thus researchers do not make any changes (no special treatment) of the variables studied.

¹⁰ Abdullah Nashih Ulwan, *Pedoman Pendidikan Anak Dalam Islam*, Semarang:Asy Syifa, translation, 1993, p. 159

¹¹ Anas Sudijono, *Pengantar Statistika Pendidikan*, Jakarta: RajaGrafindo Persada, cet.23, 2014, p. 179

D. Discussion of Research Result

Data taken from the questionnaire to 150 respondents from junior high school students in the *Cipayung* district, *Depok*, namely in junior high *Mawaddah*, Islamic junior high school *Al Hikmah*, and Madrassah *Qotrunnada*, in early September 2016.

1. Data Description and Discussion

A) Religious awareness (Y) Variable Data Description

Based on the results obtained that as many as 9 (6%) student's religious awareness is on average group, as many as 79 (52.67%) students' awareness is above average group, and as many as 62 (41.33%) religious awareness students are below average. This indicates that the value is almost the same amount between the student's religious awareness were above average with below average. This proves that the teenage years are still experiencing the process of development of the religious awareness. If the potential of religious is well developed, then the teenager will be able to control potential bad craving, thus will not actualize opposing to Islamic values that have been embedded in him.

B) Master IRE Teachers Personality (X_1) Variable Data Description

Based on the results of the study found that 16 (10.7%) IRE teacher's personality should be in the average, as many as 66 (44%) IRE teacher's personality is above the group average, and as much as 68 (45.3%) personality IRE teachers are under average. IRE teacher in each school teachers assessed philosophy of religion itself. As in junior high school religion teacher is a teacher IRE itself, Arabic teacher, and the teacher Al-Quran. In Islamic junior high school there are IRE teacher in itself, al-Quran teachers, and worship practices teachers. In boarding schools all teachers are IRE teachers (religious teachers), except for the teaching of general subjects. The research shows that almost the same amount of value between the teacher's personality IRE were above average with below average. This happens because of different circumstances of different schools as well as the vision and mission of the school that difference is also in a state teacher's personality pie. IRE teacher's personality sometimes influenced where she worked. As it comes to discipline. If the culture of work in traditional school were not so impressed terms of work ethic, then it

could affect the teacher's personality became less disciplined, that the phenomenon seen by the students themselves, vice versa.

C) Supervising School principals (X_2)

Variable Data Description

Based on the distribution table is obtained that as many as 5(3%) supervise principals to be on the group average, as many as 75 (50%) supervision of the school principals is above average group, and as many as 70 (47%) supervise principals to be below average. The study shows that almost the same amount of value between supervision principals were above average with below average. Because ratings supervision principals against IRE teacher's personal ability, which has been seen and felt by students vary. There is a school principal who supervise through their assistant (deputy school principals or field) to assess the personality of the teacher, there is also a review directly, namely when giving assignments to the IRE teacher. But in general, junior high school principals look less directly involved in the formation of student's religious awareness. Such as lack of presence of the school principals in the prayer congregation, in the accompanying

student recitations of the Qur'an, and others. Principals of the junior high schools delegates more supervision to its representatives, teachers, and student council.

2. Hypothesis Test Results and Discussion

A) There is a relationship between personality Students with the Religious awareness and significant linear, i.e. the higher personality IRE teacher, the higher the student's religious awareness, with a 0.403 correlation value, which can be interpreted that the relationship between the two variables of the study in the medium category. The coefficient of determination (KD) shows how well the regression model formed by the interaction of independent variables and the dependent variable. KD value obtained from the square of the correlation coefficient between the variables X_1 to Y. KD value obtained was 16.3%, which can be interpreted to mean that the independent variable X_1 (IRE Teacher Personality) has the effect of a contribution of 16.3% to variable Y (student's religious awareness) and

83.7% are influenced by other factors beyond the variables X_1 . This suggests that IRE teachers do not over-emphasize their personality in front of students, almost equal to the state of teachers in general. Good personal ability, steady (*akhlakul karimah*), understanding and professional skills, and the ability to package lesson material, so that religious lessons become deeply engaging and meaningful for children, so that the religious awareness of the child / student can continue to grow. IRE teachers should instill religious values in schools, either through (a) the process of teaching and learning in the classroom; (b) guidance (the meaning of life lessons of religion / worship, encouragement and example / role model both in spoken words, behavior, dress, and conducting worship); and (c) habituation in the practice of religious values.¹² Thus students have a positive appreciation to the religious values which could

eventually strongly associated with student's religious awareness.

- B) There is a relationship between the Supervising School principals (X_2) with Awareness Religious Students (Y) which is linear and significant, i.e. the higher supervision of the Principal, the higher the religious awareness of the students. The use of values of correlation of 0.500, which can be interpreted that the relationship between the two research variables there are in the medium category. The coefficient of determination (KD) shows how well the regression model formed by the interaction of independent variables and the dependent variable. KD value obtained from the square of the correlation coefficient between X_2 with Y. KD value obtained was 25%, which can be interpreted to mean that the independent variable X_2 (Supervision Principal) has contributed 25% influence of other factors outside of the variable X_2 . In theory, the school principals should have concern for religious education and religious to plant in the school, such as habituation in the practice of religious values with the teachers

¹² Syamsu Yusuf LN, *Psikologi Perkembangan Anak dan Remaja*, Bandung: Remaja Rosdakarya, 2011, p. 98

which could be exemplary pieces for students.¹³

- C) There is a relationship between personality IRE teachers (X_1) and supervising principal (X_2) with religious awareness (Y), linear and significant, the coefficient of determination between the independent variable (X_1 and X_2) with the dependent variable (Y) amounted to 0.539, data from a double regression analysis showed that 29.1% of student's religious awareness may be affected jointly by IRE teacher's personality variables and supervising principal. While 70.9% more influenced by other factors beyond the variables X_1 and X_2 . Another factor here are factors of parenting, socializing with peer factors, environmental factors (home environment, school, and community), factor of means and media, and others.

Based on adolescent psychology books, in addition to IRE teacher's personality factors and principal's supervision, among efforts in order to

help strengthen student's religious awareness is:

- A) Schools provide a means of worship (mosque) as adequate spiritual laboratory, as well as in maximizing its function.
- B) Organize extracurricular spiritual activities, flash boarding, religious lectures, or religious discussions regularly
- C) Cooperating with parents in guiding religious students.¹⁴

In the current educational practice, many held mentoring-mentoring in *rohis* (Islamic spiritual) schools. These activities help the understanding and student's religious awareness in understanding Islam, in addition to matters of religion that they had in IRE lesson hours. There are already many *tahfizh al quran* institutions reserved for teenagers, so they are sacred with the books and want to learn.

E. Summary

1. Conclusions

Based on the above results, it can be concluded as follows:

¹³ Syamsu Yusuf LN, *Psikologi Perkembangan Anak dan Remaja*, Bandung: Remaja Rosdakarya, 2011, p. 98

¹⁴ Syamsu Yusuf LN, *Psikologi Perkembangan Anak dan Remaja*, Bandung: Remaja Rosdakarya, 2011, p. 98

- A) There is a relationship between student's personalities with the religious awareness which is linear and significant, i.e. the higher IRE teacher personality, the higher the student's religious awareness, with a 0.403 correlation value, which can be interpreted that the relationship between the two variables of the study is in the medium category. The coefficient of determination (KD) shows how well the regression model formed by the interaction of independent variables and the dependent variable. KD value obtained from the square of the correlation coefficient between the variables X_1 to Y. KD value obtained was 16.3%, which can be interpreted to mean that the independent variable X_1 (IRE teacher personality) has the effect of a contribution of 16.3% to variable Y (student's religious awareness) and 83.7% are influenced by other factors beyond the variables X_1 .
- B) There is a relationship between the supervising school principals (X_2) with student's religious awareness (Y) which is linear and significant, i.e. the higher supervision of the principal, the higher the student's religious awareness, with the use values of correlation of 0.500, which can be interpreted that the relationship between the two research variables there are in the medium category. The coefficient of determination (KD) shows how well the regression model formed by the interaction of independent variables and the dependent variable. KD value obtained from the square of the correlation coefficient between X_2 with Y. KD value obtained was 25%, which can be interpreted to mean that the independent variable X_2 (supervising principal) have contributed 25% influence of other factors outside of the variable X_2 .
- C) There is a relationship between personality IRE teachers (X_1) and supervising school principals (X_2) with student's religious awareness (Y), linear and significant, the coefficient determinasi between the independent variable (X_1 and X_2) with the dependent variable (Y) amounted to 0.539, data from a double regression analysis showed that 29.1% of student's religious awareness may be affected jointly by IRE teacher's personality variables and supervising principal. While

70.9% more influenced by other factors beyond the variables X_1 and X_2 .

2. Implications

The research has following implications:

- A) Provides an opportunity for IRE teachers to improve its Islamic personality, because it is found that some IRE teachers less in showing its Islamic personality in front of students
- B) Provide opportunities for principals to improve their supervision in assessing its Islamic personality, because it is still found some principal are not embarked enough into students.
- C) Full fill things that can encourage IRE teachers to increase the Islamic personality whether in front of students or not.

3. Suggestions

Researcher suggestions:

- A) For further research, instrument variables and variable X can be coupled with the environment
- B) For Ministry of Religious and Ministry of Education, as well as educational institutions, to hold regular training for IRE teachers in

schools in the form of religious and personalities guidance regularly and progressively.

- C) Schools principal in every school should support their *roh'is* (Islamic spiritual) in school and support the activities.
- D) IRE teacher should have a high desire to improve its Islamic personality.
- E) In the study, the variables of religious students correlated with IRE teacher's personality and supervision of the school principal. For further research, IRE teacher personality variables and supervising principals should be discussed more deeply so that the treasures of knowledge about the personality of the IRE teacher and supervising principals increasingly widen and interesting to study.
- F) In the study, student's religious variables were less investigated regarding awareness of reading Al-Quran. For further research that instrument should be added that is ones associated with students love to the Qur'an

DAFTAR PUSTAKA

- Arifin, 1997. *Psikologi Dakwah*, Jakarta: Bumi Aksara, 4th ed.
- Faizah, dan Lalu Muchsin Effendi, 2009. *Psikologi Dakwah*, Jakarta: Prenada Media.
- Jalaluddin, 1996. *Psikologi Agama*, Jakarta: Raja Grafindo Persada.
- Rochman, Chaerul dan Heri Gunawan, 2011. *Pengembangan Kompetensi Kepribadian Teachers*. Bandung: Nuansa Cendekia.
- Saridjo, Marwan, 1996. *Bunga Rampai Pendidikan Agama Islam*. Jakarta: Amissco.
- Sudijono, Anas, 2014. *Pengantar Statistika Pendidikan*. Jakarta: Raja Grafindo Persada, 23rd ed.
- Ulwan, Abdullah Nashih, 1993. *Pedoman Pendidikan Anak Dalam Islam*. Semarang: Asy Syifa, translation.
- Yusuf, Syamsu LN, 2011. *Psikologi Perkembangan Anak dan Remaja*. Bandung: Remaja Rosdakarya.
- Yusuf, Syamsu LN, 2003. *Psikologi Belajar Agama*. Bandung: Pustaka Bani Quraisy.
- Zubaidi, Ahmad, 2012. *Pengaruh Komponen Interpersonal dan Komponen Intrapsikis terhadap Perkembangan Moral*, referenced in Muhyani dissertation, UIKA Bogor.