

THE EFFORTS OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN GETTING USED TO CONGREGATIONAL PRAYERS

Ade Irfan Maulana

Universitas Islam Malang, Indonesia

Email; itfanmaulanaamin@gmail.com

Abstract: This research aims to determine the efforts of PAI teachers to get their students used to praying together, as well as to find out the supporting and inhibiting factors in getting students used to praying together at SDIT Subulussalam, Tangerang Regency. This research method uses qualitative methods. This type of research uses descriptive research. This research does not intend to test a hypothesis, but only describes what is true about symptoms or variable conditions by means of the data obtained being presented through verbal expressions that can describe the actual conditions. The data sources in this research were Islamic Religious Education teachers and several SDIT Subulussalam Tangerang Regency students from each class to determine the effect of congregational prayer on their personality. The data collection technique is by conducting observations in the form of interviews and other sources related to the research problem and then presenting it in the form of descriptive sentences. The data analysis technique in this research was carried out using non-statistical methods through data reduction steps, data presentation and drawing conclusions. This research shows that teachers try to set a good example, provide advice, and provide good discipline to students. The inhibiting factors in getting students used to praying in congregation are students' lack of understanding of the importance of congregational prayers, student behavior, lack of teachers who exercise control, and lack of follow-up supervision from the school. family environment. Paying attention to these inhibiting factors, actions taken by PAI teachers include collaborating with students' parents in getting used to congregational prayers and being more active in taking a persuasive approach to each student.

Keywords: Habit, PAI Teacher, Praying Together, SDIT Subulussalam, Tangerang Regency

INTRODUCTION

After midday prayer time arrived, the SDIT Subulussalam students immediately rushed to the Jam'i Al-Amanah Mosque to perform midday prayers in the congregation. The location of the Jam'i Al-Amanah Mosque is still in the Subulussalam Islamic Boarding School area. This mosque has five bathrooms and two ablution areas. SDIT Subulussalam students perform congregational prayers at noon time and are accompanied by PAI teachers. PAI teachers at SDIT Subulussalam provide good role models for their students in congregational prayers. After the bell at 12.00 WIB, they rushed to provide good role models by accompanying them in performing their ablutions and becoming Prayer Imams in congregational prayers.

There are several obstacles regarding SDIT Subulussalam students who are often late in performing congregational prayers, one of which is the lack of water used for ablution, resulting in long queues, as well as the lack of PAI teachers on duty to control students. Educating children to become people who adhere to the Islamic faith is essentially very difficult, especially living in the current era, an era where people from children to parents tend to imitate cultures that are no longer Islamic. In addition to the flow of modernization having a positive impact on the development of Science and Technology (IPTEK), it also has a negative impact, which is seen in general in students at SDIT Subulussalam, Tangerang Regency. Appearance Game Playstation, the

internet with its social media games (Facebook and Twitter), and smartphones with all their entertainment features, students lose track of time, so they forget about prayer (Nuryanti, 2016).

The existence of a prayer room at SDIT Subulussalam Tangerang Regency, in this case, is to make the Muslim generation aware of themselves as Muslims, especially awareness of holding congregational prayers. Routinely every day, the rules at SDIT Subulussalam Tangerang Regency require congregational prayers in the prayer room before returning home from school, except on Fridays. These rules apply to the entire SDIT Subulussalam Tangerang Regency academic community.

Based on the results of the researcher's observations in observation activities, it was seen that efforts to familiarize students with congregational prayers as outlined in school regulations were considered not optimal. This is proven by the large number of students attending congregational prayers who arrive late, are even reluctant to perform congregational prayers and the student's lack of understanding regarding the practices or habits of congregational prayers. This cannot be separated from the lack of control carried out by the SDIT Subulussalam Tangerang Regency teacher board regarding congregational prayers.

Habituation is a very important educational tool, especially for children in elementary school. These children have not yet realized what is said to be good and what is said to be bad in a moral sense. They also don't have obligations that must be carried out like adults. Therefore, as the beginning and basis of education, habituation is the only tool. From birth, children must be trained in good habits and actions (Ulya, 2020).

Education with habituation can be carried out programmed in learning or unprogrammed in daily activities. Programmed habituation activities in learning can be carried out with special planning within a certain period of time (Gunawan, 2014). The aim of implementing the habituation method in schools is to train and accustom students consistently and continuously to a goal based on religious principles so that it is truly ingrained in the students and ultimately becomes a habit that is difficult to abandon in the future (Ahsanulhaq, 2019).

In relation to teaching methods in Islamic education, it can be said that habituation is a method that can be used to get students used to thinking, behaving, and acting in accordance with the guidance of Islamic religious teachings. Through habituation, students who have strong memory "records" and immature personality conditions will easily dissolve into the habits they carry out every day. Therefore, as a start in the educational process, habituation is an effective way to instill moral values into the souls of students. These values embedded in him will then be manifested in his life since he begins to enter adolescence and adulthood (Arief, 2012).

As for the supporting factors in forming the religious character of students through the habituation method, Sapuroh^[10] states, including full support from the student's parents, the joint commitment of the school community in realizing a religious culture in the school, facilities or infrastructure that supports the implementation of religious activities.

Purwaningsih & Izzah (2017), in their research, stated the role of the teacher in getting used to congregational prayer is as an educator, teacher, mentor, advisor, model and role model, camp mover, and perspective generator. The role of the teacher is very important because, without a teacher, students will not carry out the habit of congregational prayer. The role of

schools is also very large. The school facilitates a place for ablution and a place of worship, namely a large and clean prayer room. The school's vision and student rules also support the creation of religious students.

The research results of Djollong et al. (2019) shows that the efforts of Islamic Religious Education teachers to familiarize their students with congregational prayers are through exemplary education, habituation education, education with advice, education with demonstrations, and education with practice. The difference between this research and this research can be seen in the efforts made by Islamic Religious Education teachers.

Meanwhile, the research results of Saerofah et al. show the efforts of Islamic Religious Education teachers by (1) teachers providing examples (as good role models) and (2) good cooperation between PAI teachers and other teachers. The existence of this research looks different because the efforts made by Islamic Religious Education teachers are slightly different.

As for evaluating the congregational prayer habituation program, Abdulrahman et al. stated that the evaluation was carried out by all stakeholders involved and carried out every month with the aim of analyzing the shortcomings and advantages of the habituation program. And the evaluation tool used to evaluate congregational prayer habits is attendance at each prayer time.

This is what attracted the author to research and study further matters related to Islamic religious education, especially the efforts of teachers in getting students to practice congregational prayers at SDIT Subulussalam, Tangerang Regency. So, researchers consider it important to carry out this research to find out educators' efforts to get used to congregational prayer and its influence on students' personalities. This research aims to determine the efforts of PAI teachers to get their students used to praying together, as well as to find out the supporting and inhibiting factors in getting students used to praying together at SDIT Subulussalam, Tangerang Regency.

METHOD

The research method used in this research is qualitative research with a descriptive type. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior (Margono, 2019). Descriptive research is a method for researching the status of a human group, an object, a set of conditions, a system of thought, or a class of events in the present (Rukajat, 2018). In relation to the descriptive method, this research does not intend to test a hypothesis but only describes what is true about symptoms or variable conditions by means of the data obtained being presented through verbal expressions that can describe the actual condition (Arikunto, 2010).

The main data sources then referred to as key informants (key informants) in this research were Islamic Religious Education teachers at SDIT Subulussalam Tangerang Regency because they were seen as the right people and knew correctly about the data to be collected. Apart from that, it also randomly selects several students from SDIT Subulussalam Tangerang Regency from each class to find out the effect of congregational prayer on their personality.

Data analysis in this research was carried out using statistics. The data analysis in this research aims to simplify the results of processed qualitative data, which are arranged in detail, systematically, and continuously through the following steps: First, data reduction, namely the center of selection, the focus of attention, simplification, abstraction and transformation of rough data that emerges from notes in the research environment. Second is the presentation of data, namely a series of structured information that allows decision-making and action to occur. Third, conclusions are drawn from the beginning of the research until the research ends so that the conclusions obtained are guaranteed credibility and objectivity.

The researcher's efforts are to ensure the validity of the data found apart from data obtained from interviews with the object directly, but also to look for evidence of other answers and from other sources. In this research, the author checked the validity of the data using triangulation. Triangulation is checking the validity of data by utilizing something other than the data for checking purposes or as a comparison of the data. In this research, researchers used triangulation of data sources (Moleong, 2007).

RESULTS AND DISCUSSION

Results

Efforts of Islamic Religious Education teachers to get used to holding congregational prayers at SDIT Subulussalam Tangerang

Based on the results of observations, interviews, and documentation obtained by researchers. There are several methods used by Islamic religious education teachers in trying to get students used to praying in congregation at SDIT Subulussalam Tangerang Regency, namely 1) education by example, 2) education by habituation, and 3) enforcing discipline. The following is presented in table form below regarding the efforts made by Islamic religious education teachers to get used to congregational prayer.

Table 1. Efforts of Islamic Religious Education teachers

No.	Education by Example	Education by habituation	Enforcing discipline
1.	The teacher rushed to come to the prayer room early	The teacher always reminds us about the importance of congregational prayer	The teacher gives small punishments such as
2.	The teacher accompanies students in ablution	The teacher always invites students to perform congregational prayers	The teacher gives small punishments such as
3.	The teacher becomes the leader of congregational prayers		

Education by Example

The results of the observations that the researchers found showed that teachers provide role models or good examples for students in congregational prayers. For example, after the bell at 12.00 WIB, the teacher rushes to provide a role model or a good example by accompanying them in performing ablution and being the Prayer Imam for congregational prayers.

Education by Habituation

The habituation method in prayer education here is by the PAI Teacher at SDIT Subulussalam, who is always reminding us about the importance of congregational prayer, both at school and outside school. Every time it is prayer time, the teacher also invites students to pray so that as time goes by, students will get used to praying five times a day when prayer time has arrived.

Enforcing Discipline

The Islamic religious education teacher at SDIT Subulussalam Tangerang Regency always applies discipline to all his students. This is proven by giving punishment to every student who does not perform congregational prayers without permission by giving advice to giving small laws such as running around the school field. This punishment is basically not because the teacher hates it, but the aim is more to educate the students to be disciplined so that the punishment is used as a sense of responsibility for what has been done.

Supporting and Inhibiting Factors Faced by Islamic Religious Education Teachers in Familiarizing Students with Congregational Prayer at SDIT Subulussalam Tangerang

Supporting and inhibiting factors are processes that are often faced by everyone in doing various things, so serious effort is needed to learn to understand and develop a wise attitude in dealing with these factors.

The following is presented in table form below regarding the Supporting and Inhibiting Factors Faced by Islamic Religious Education Teachers in Familiarizing Students with Congregational Prayers.

Table 2. Efforts of Islamic Religious Education teachers

No.	Supporting Factors	Obstacle Factors
1.	There is good cooperation between the principal and Islamic Religious Education teachers	Lack of students' understanding of the importance of congregational prayer
2.	There are school rules	Student Behavior
3.	Family Environment	There is a lack of teacher personnel who carry out control
4.		Follow-up supervision from the family environment is still lacking

Based on the results of observations, interviews, and documentation obtained by researchers. There are several inhibiting and supporting factors faced by Islamic religious education teachers trying to get used to congregational prayers at SDIT Subulussalam, Tangerang Regency. One of the biggest supporting factors is the existence of good cooperation between the principal and teachers, who always control the congregational prayers of their students when the students are praying together in order to anticipate that there will be no commotion. Meanwhile, one of the inhibiting factors is within the students themselves. The students at SDIT Subulussalam still looked relaxed when class ended at 12.00 WIB and were joking with other friends, so congregational prayers were hampered, especially in terms of time. This always happens due to

other factors, namely the lack of teachers who carry out control/supervision.

Discussion

Efforts of Islamic Religious Education Teachers to Get Used to Holding Congregational Prayers at SDIT Subulussalam Tangerang

Education by Example

Exemplary education is a method of education and teaching in which educators provide good role models for students to imitate and implement. Education in practice (real practice) has a very deep impact and has a bigger influence than theoretical education. This means that teachers must set an example with good attitudes, actions, and role models for their students. In fact, children and teenagers understand and become self-aware more quickly if they are given good role models, not just advice and orders (Aeni et al., 2016).

Nowadays, if children aged 10-12 years old do not want to pray and are given punishment in the form of a beating, the child will definitely become less willing to pray. For this reason, a teacher must set an example for his students by carrying out (Ernawati, 2018).

Education by Habituation

Habit is defined as an action that is often repeated. By getting used to and repeating good actions that are always taught to students, they will leave an impression on the students. For children, this habituation is very important because, with habituation, an activity will eventually belong to the child in the future (Ernawati, 2018).

Good habits will form people who have good personalities, too. Educating and familiarizing children from childhood is an effort that is almost guaranteed to be successful and obtain perfect results (Nuryanti, 2016).

Enforcing Discipline

Discipline is something related to a person's self-control over forms of rules. Discipline is always shown to people who are always present on time, obey the rules, and behave in accordance with applicable norms. It is best if a less disciplined attitude is usually directed at people who do not comply with applicable rules and regulations, whether from the government, community, or school (Annisa, 2019).

Supporting and Inhibiting Factors Faced by Islamic Religious Education Teachers in Familiarizing Students with Congregational Prayer at SDIT Subulussalam Tangerang

Supporting and inhibiting factors are processes that are often faced by everyone in doing various things, so serious effort is needed to learn to understand and develop a wise attitude in dealing with these factors.

The supporting and inhibiting factors faced by Islamic Religious Education teachers in getting used to congregational prayers are as follows.

Supporting Factors

There is good cooperation between the principal and Islamic Religious Education teachers.

The efforts made by a teacher will be in vain if there is no good cooperation with the principal, teachers, and staff. In this case, the school principal gives us (Islamic Religious Education teachers) the freedom to carry out this congregational prayer habit. There is good cooperation between the school principal and Islamic Religious Education teachers, and this

makes the process of implementing the habit of worship run well.

The school principal must have the right strategy to motivate teachers to carry out their various tasks and functions. This strategy can be carried out by school principals by arranging a harmonious environment, a conducive working atmosphere, discipline, effective rewards and punishments, and providing various learning resources so that teachers can improve their collaboration professionally (Sartika, 2022). Collaboration is carried out by teachers and school principals with the aim of, among other things, being to overcome problems faced by teachers and students in learning activities (Sari, 2013).

There are school rules.

The school regulations, which require all students to pray in congregation, make the efforts made by Islamic Religious Education teachers to get used to congregational prayers easier. There are school rules where if students do not carry out congregational prayers, they will be given sanctions, both warnings and punishments.

The implementation of school rules will be able to run well if teachers, school officials, and students support each other in the school rules themselves. A lack of support from students will result in less meaning in the school rules implemented in the school. School regulations in the form of school rules are a collection of rules that are made in writing and are binding within the school environment (Fawaid, 2017).

Family Environment

The family environment is religious (religious), of course, and they are always educating their children to pray (Khodijah, 2018). Likewise, always make it a habit to pray together with your family (children) at home or at the mosque. So, it really helps PAI teachers in getting students used to praying in the congregation.

Obstacle Factors

Lack of students' understanding of the importance of congregational prayer

The main problem that is an obstacle in the efforts made by Islamic Religious Education teachers to get used to the midday prayer is that the level of students' understanding of the importance of congregational prayer is still lacking, which results in enthusiasm for learning and unbalanced learning patterns. This increases the level of student motivation to carry out congregational prayers.

Student Behavior

Student behavior greatly influences the success or failure of the prayer habituation process. The behavior of students when carrying out congregational prayers varies. The researcher saw several behaviors during the congregational midday prayers. Behavior First, students who go straight to the mosque but do not immediately perform ablution but instead joke around and discuss in the mosque. Second, students who, when the time for congregational prayers arrived, the students were still busy discussing in class, buying snacks in the canteen, and waiting to be instructed first by the teacher.

Student social behavior is all forms of activities carried out by students in certain social situations. A person's social behavior will be formed by various factors, both external and internal, meaning that a person's behavior will continue to be able to adapt itself to various social

situations (Nurfirdaus & Sutisna, 2021). The role of the school environment in the formation of social behavior can be realized by forming good habits carried out in the school environment. With these good habits, it is hoped that the formation of social behavior in students will show good social behavior.

There is a lack of teacher personnel who carry out control

Teachers lack awareness in controlling students when carrying out congregational prayers, even though carrying out congregational prayers is aimed at disciplining students. Even though the school has implemented regulations regarding students who do not perform congregational prayers, they will be punished, but teachers' control over students during midday prayers in congregation is still very lacking. This can be seen during the midday prayers in the congregation; other teachers do not help the Islamic Religious Education teacher; sometimes, the Islamic Religious Education teacher invites students alone, starting to check from class to class to the entire school environment.

Follow-up supervision from the family environment is still lacking

The environment has a very big role in the success or failure of the habituation process carried out by the teacher. Teachers have many roles, one of which is as a supervisor. When students are in the school environment, they are fully supervised by teachers, which becomes a problem when school hours are over; students go home from school, and supervision of students completely belongs to their parents; this then makes follow-up supervision of students less than optimal.

A person is said to be learning if an activity occurs within the person's environment, which results in changes in behavior and lasts for a relatively long time (Fajri, 2019). Hadian et al. (2021), in their research, concluded that the family environment plays an important role in forming students' character, where students receive the main educational provisions through the role of parents and the family environment. A harmonious family environment will fully support the child's character formation process so that it can run optimally.

An action plan has been carried out to overcome these inhibiting factors and overcome the failure to achieve learning objectives. These include collaborating with parents of students to get used to congregational prayers and being more active in taking a persuasive approach to each student.

CONCLUSION

The efforts of Islamic religious education teachers to familiarize students with congregational prayers at SDIT Subulussalam Tangerang Regency are through 1) education by example, 2) Education by habituation, and 3) Enforcing discipline. A supporting factor in getting students into the habit of praying in congregation is that there is good cooperation between the school principal and Islamic Religious Education teachers. Besides that, there are school rules that require all students to pray in congregations and families, as well as religious and environmental factors. The inhibiting factors in coaching students in carrying out congregational prayers are the lack of students' understanding of the importance of congregational prayers, student behavior, the lack of teacher personnel who carry out control, and the lack of follow-up

supervision from the family environment. Taking into account these inhibiting factors, an action plan has been carried out by Islamic Religious Education teachers to overcome the failure to achieve learning objectives. These include collaborating with students' parents to get used to congregational prayers and being more active in taking a persuasive approach to each student.

BIBLIOGRAPHY

- Abdurachman, Hanafiah, N., & Sukandar, A. (2021). Manajemen Program Pembiasaan Shalat Berjamaah dalam Membentuk Karakter Disiplin Siswa. *Edukasi: The Journal of Educational Research*, 1(3), 101–115. <https://doi.org/10.57032/edukasi.v1i3.103>
- Aeni, K., Zamroni, & Zuchdi, D. (2016). Pendayagunaan Modal Sosial dalam Pendidikan Karakter. *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi*, 4(1), 30–42. <https://doi.org/10.21831/jppfa.v4i1.9819>
- Ahsanulhaq, M. (2019). Membentuk Karakter Religius Peserta Didik Melalui Metode Pembiasaan. *Jurnal Prakarsa Paedagogia*, 2(1), 21–33. <https://doi.org/10.24176/jpp.v2i1.4312>
- Annisa, F. (2019). Penanaman nilai-nilai pendidikan karakter disiplin pada siswa Sekolah Dasar. *Jurnal Perspektif Pendidikan Dan Keguruan*, 10(1), 1–7. [https://doi.org/10.25299/perspektif.2019.vol10\(1\).3102](https://doi.org/10.25299/perspektif.2019.vol10(1).3102)
- Arief, A. (2012). *Pengantar Ilmu dan Metodologi Pendidikan Islam*. Ciputat Press.
- Arikunto, S. (2010). *Prosedur Penelitian: Suatu Pendekatan Praktik (Edisi Revisi)*. Rineka Cipta.
- Djollong, A. F., Das, St. W. H., & Damayanti, A. (2019). Upaya Guru Pendidikan Agama Islam dalam Membiasakan Salat Berjamaah dan Pengaruhnya Terhadap Kepribadian Peserta Didik pada SMP Negeri 2 Liliraja Kabupaten Soppeng. *Al-Musannif: Journal of Islamic Education and Teacher Training*, 1(1), 65–76. <https://doi.org/10.56324/al-musannif.v1i1.15>
- Ernawati, E. (2018). Pengaruh Pembiasaan Shalat Zuhur Berjamaah Terhadap Kedisiplinan Belajar Siswa di SMP PGRI 2 Somagede Kabupaten Banyumas [Disertasi]. Pascasarjana IAIN Purwokerto.
- Fajri, Z. (2019). Peran Lingkungan Sekolah Terhadap Minat Belajar Siswa SD/MI. *Jurnal IKA: Ikatan Alumni PGSD*, 7(2), 110–124. <https://doi.org/10.36841/pgsdunars.v7i2.477>
- Fawaid, M. M. (2017). Implementasi Tata Tertib Sekolah dalam Meningkatkan Karakter Kedisiplinan Siswa. *Jurnal Civic Hukum*, 2(1), 9–19. <https://doi.org/10.22219/jch.v2i1.9899>
- Gunawan, H. (2014). *Pendidikan Karakter*. Alfabeta.
- Hadian, V. A., Maulida, D. A., & Faiz, A. (2021). Peran Lingkungan Keluarga dalam Pembentukan Karakter. *Jurnal Education and development* Institut Pendidikan Tapanuli Selatan, 10(1), 240–246. <https://doi.org/10.37081/ed.v10i1.3365>
- Khodijah, N. (2018). Pendidikan Karakter dalam Kultur Islam Melayu: Studi terhadap Pola Asuh Orang Tua, Faktor-faktor yang Mempengaruhinya, dan Pengaruhnya terhadap Religiusitas Remaja pada Suku Melayu Palembang. *Tadrib: Jurnal Pendidikan Agama Islam*, 4(1), 21–39.

- Margono, S. (2019). *Metodologi Penelitian Pendidikan*. Rineka Cipta.
- Moleong, L. J. (2007). *Metode Penelitian Kualitatif*. PT Remaja Rosdakarya.
- Nurfirdaus, N., & Sutisna, A. (2021). Lingkungan Sekolah dalam Membentuk Perilaku Sosial Siswa. *Naturalistic: Jurnal Kajian Penelitian Dan Pendidikan Dan Pembelajaran*, 5(2b), 895–202.
- Nuryanti, S. (2016). Pengaruh Bimbingan Keagamaan terhadap Disiplin Shalat Berjamaah pada Remaja: Penelitian di Yayasan Bening Nurani Tanjungsari-Sumedang [Disertasi]. UIN Sunan Gunung Djati Bandung.
- Purwaningsih, R., & Izzah, L. (2017). Peran Guru dalam Pembiasaan Sholat Berjamaah. *Literasi: Jurnal Ilmu Pendidikan*, 8(1), 1–10. [http://dx.doi.org/10.21927/literasi.2017.8\(1\).1-10](http://dx.doi.org/10.21927/literasi.2017.8(1).1-10)
- Rukajat, A. (2018). *Pendekatan Penelitian Kualitatif*. CV Budi Utama.
- Saerofah, Ariza, H., & Ramayanti, S. (2022). Upaya Guru Pendidikan Agama Islam Dalam Membiasakan Shalat Berjamaah Peserta Didik di SMPN 3 Kinali. *Jurnal Pendidikan Dan Konseling (JPDK)*, 4(6), 12297–12305. <https://doi.org/10.31004/jpdk.v4i6.10453>
- Sapuroh, S. (2022). Pembentukan Karakter Religius Melalui Pembiasaan Shalat Dzuhur Berjamaah Di SMP Negeri 9 Rejang Lebong. *GUAU: Jurnal Pendidikan Profesi Guru Agama Islam*, 2(3), 323–332. <http://studentjournal.iaincurup.ac.id/index.php/guau>
- Sari, Y. (2013). Peningkatan Kerjasama di Sekolah Dasar. *Jurnal Bahana Manajemen Pendidikan*, 1(1), 307–312. <https://doi.org/10.24036/bmp.v1i1.2708>
- Sartika, E. D. (2022). Kerjasama Antara Kepala Sekolah dengan Guru dalam Meningkatkan Efektivitas Proses Pembelajaran di Sekolah Dasar Negeri Kecamatan Bukit Kerman. *Jurnal Pendidikan Tematik Dikdas*, 7(1), 16–30. <https://doi.org/10.22437/jptd.v7i1.19508>
- Ulya, K. (2020). Pelaksanaan Metode Pembiasaan di Pendidikan Anak Usia Dini Bina Generasi Tembilahan Kota. *ASATIZA: Jurnal Pendidikan*, 1(1), 49–60. <https://doi.org/10.46963/asatiza.v1i1.58>



© 2022 by the author. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY NC) (<https://creativecommons.org/licenses/by-nc/4.0/>).