

Implementation of Religious Development Programme in Improving Students' Religious Attitude: Study at SMPN 27 Bandung.

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Abstract: School is a place where students pursue knowledge. Every school generally has a vision and mission related to religious values, aiming to produce a generation with strong religious character. However, based on recent observations, there are still students who display behaviors that indicate a lack of religious attitude, such as speaking harshly, being undisciplined, and lacking manners. This phenomenon underlies the importance of this study, which investigates the implementation of religious development programs at SMPN 27 Bandung in fostering religiosity among students as part of the Islamic generation. This research aims to explore the religious development programs, their implementation, the supporting (internal and external) and inhibiting (internal and external) factors, as well as the impacts of these programs. The study uses a descriptive-analytical method with a qualitative approach. Data were collected through observation, interviews, and documentation review, analyzed using triangulation techniques. The findings reveal that the implementation of the religious development program has a positive impact on enhancing students' religious attitudes. This is evidenced by the improvement in: (1) humility, (2) respect for religious diversity (tolerance), and (3) cooperation in preparing prayer spaces.

Keywords: Implementation, Religious Development Programme, Religious Attitude.

Abstrak: Sekolah merupakan tempat bagi siswa untuk menuntut ilmu serta membentuk karakter. Setiap sekolah umumnya memiliki visi dan misi yang berkaitan dengan nilai-nilai keagamaan, karena sekolah berperan penting dalam mencetak generasi yang memiliki sikap religius. Namun, berdasarkan informasi yang diperoleh, terdapat fenomena di mana masih ditemukan siswa yang kurang menunjukkan sikap religius, seperti berbicara kasar, kurang disiplin, dan tidak menunjukkan sopan santun dalam berperilaku. Fenomena inilah yang menjadi latar belakang dilakukannya penelitian mengenai implementasi program pembinaan keagamaan di SMPN 27 Bandung, dengan tujuan agar siswa sebagai generasi Islam dapat memiliki dan menginternalisasi sikap religius. Penelitian ini bertujuan untuk mengetahui: (1) bentuk program pembinaan keagamaan di sekolah, (2) implementasi dari program tersebut, (3) faktor pendukung dan penghambat (baik internal maupun eksternal), serta (4) dampak dari implementasi program terhadap siswa. Metode yang digunakan adalah deskriptif-analisis dengan pendekatan kualitatif. Pengumpulan data dilakukan melalui observasi, wawancara, dan studi dokumentasi, serta dianalisis dengan menggunakan teknik triangulasi. Hasil penelitian menunjukkan bahwa implementasi program pembinaan keagamaan di SMPN 27 Bandung memberikan dampak positif terhadap peningkatan sikap religius siswa. Hal ini ditunjukkan melalui peningkatan dalam beberapa aspek, yaitu: (1) sikap rendah hati, (2) penghargaan terhadap perbedaan agama (toleransi), dan (3) kemampuan bekerja sama dalam menyiapkan tempat ibadah.

Kata Kunci: Implementasi, Program Pembinaan Keagamaan, Sikap Religius.

1. Introduction

Education is something that is needed by every individual. With education a person can improve the quality of his life to become a good and superior human being. The objectives of national education contained in Indonesian Law No. 20 of 2003 concerning the National Education System, namely:

"National education aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens."¹

To produce the generation contained in the formulation above, it is necessary to have a program that directs the development of religious behaviour and attitudes in schools to help students to have a religious attitude and good morals and avoid things that will damage students' morals.

SMPN 27 Bandung has a religious programme, namely habituation activities before entering class. The objectives of the religious programme are, 1) in the field of faith, among others: students can believe with all their hearts and souls glorifying the Asma-Asma of Allah and the holy verse, so that religious values will be embedded that understand the existence of God, 2) in the field of worship, among others: to always worship Allah by starting *Basmallah*, always wet his tongue with the phrase *thoyyibah* as proof that we are his servants, 3) in the field of morals, among others: to get used to behaving like speaking politely, dressing clean neatly, and respecting teachers as a substitute for parents at home.

The religious programme is carried out every day at the school field which is attended by all students, starting with the recitation of *Asmaul Husna*, *tadarus Qur'an* (Juz 30), listening to *tausiyah* from the PAI Teacher and ending with the implementation of *dhuha* prayers performed individually. After the entire series of religious activities is carried out, students are invited to enter their respective classes.

In fact, there are still students who do not participate in religious activities. According to information obtained by researchers, there are several attitudes of students who are not religious, this is shown by behaviour including: 1) students come late after religious activities are finished and some hide in the toilet until religious activities are finished, 2) there are students who speak impolitely and say rude words, 3) there are students who fight with their friends, 4) there are students who are disrespectful to teachers. Based on these things, the researcher becomes curious about how the implementation of the religious coaching programme that has been held at school in improving students' religious attitudes.

Based on the problems that have been found, this has triggered the curiosity of researchers to see the facts in the field, regarding the Implementation of Religious Development Programmes in Improving Students' Religious Attitudes at School. Therefore, the researcher took the title Implementation of Religious Development Programme in Improving Students' Religious Attitude (Study at SMPN 27 Bandung).

¹ Abdul Majid dan Dian Andayani. *Pendidikan Agama Islam Berbasis Kompetensi*. (Bandung : PT Remaja Rosdakarya, 2005), 27

2. Method

This research applies a qualitative approach. Through this approach, researchers observed directly and invited informants to provide information about the object of research conducted with the aim of obtaining the best results. The subjects of this research were VIII grade students at SMPN 27 Bandung Bandung City. After data collection, the data is presented in the research results, then analysed in the next discussion and will obtain conclusions as an answer to the problem in the implementation of coaching programs in improving students' religious attitudes.

This research uses descriptive analytical method, which is a method that serves as an effort to obtain in-depth data. This research was conducted at SMPN 27 Bandung City. The sources of data obtained were the principal, vice-secretary for curriculum, vice-secretary for student affairs, PAI teachers, administration and 8th grade students at SMP Muhammadiyah 3 Bandung City. and secondary data sources such as journals, books, and minutes reports and other sources related to the implementation of religious coaching programmes.

This research uses data collection techniques by conducting observation, interviews and documentation. The data analysis technique is data reduction, namely activities in simplifying and discarding basic data from the field that cannot be used. Then the data is presented with analysis activities that describe further data allowing understanding in taking the next action. After that, verify the data, namely drawing conclusions that answer the formulation of problems in a study.

3. Result and Discussion

Program Keagamaan Siswa di SMPN 27 Bandung

Tilawah Al-Qur'an

Based on the results of the research, recitation of the Qur'an is included in the religious programme. This is a habit of students before entering the classroom. The students read the Qur'an in juz 30, starting from Surah An-Naba to An-Nas.

Basically, the Qur'an is a source of guidance for life, Allah says:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ (٥٧)

"O people! Indeed, there has come to you a lesson (the Qur'an) from your Lord, a cure for the disease in the breast and guidance and mercy for those who believe" (Q.S Yunus: 57)

The above verse explains that the Qur'an was revealed as a guide and mercy for believers. Therefore, every Muslim is obliged to practice it in everyday life. Reading the Qur'an is a basic ability that every student must have, because the basis of Islamic religious education is the Qur'an, for example reading the Qur'an with the correct tajweed rules. The Qur'an is the source of the foundation of Islamic religious education. To study it, every student must have the ability to read the Qur'an.²

² M.Arifin, *Ilmu Pendidikan Islam*, (Jakarta:Bumi Aksara, 1996), 10

Asmaul Husna

Based on the results of the interview, the next religious activity is reading asmaul husna. All students read the asmaul husna from 1-99 together. According to Nur Arofah's journal, practicing the asmaul husna by reading it every day will make a difference in a person to fortify himself from unwanted actions, for example, such as juvenile delinquency that is beyond normal limits. If read as much as possible, it will be better, because it will further strengthen the heart to always do good things, as well as one way for the acceptance of a request and the fulfilment of prayer by Allah SWT.³

Shalat Ghaib dan Shalat Dhuha

1) *Shalat Ghaib*

The next religious activity is performing ghaib prayers. Based on the results of the interview, the ghaib prayer is carried out in congregation, the aim is to pray for fellow Muslims from a distance for relatives who are affected by disaster or death. In her thesis Maria Ulfa explained about the ghaib prayer held after Friday prayers at the Darullughah Wadda'wah Islamic Boarding School Bangil Pasuruan East Java, that in the boarding school the students always practice ghaib prayers after Friday prayers. This aims to pray for the grave experts who have died, with the number of people who pray for them, their sins will be forgiven by Allah SWT.⁴

2) *Shalat Dhuha*

Based on the results of the research, the next religious activity is dhuha prayer. Based on the results of researcher observations, each student performs dhuha prayers with different rak'aats . There are those who pray two rak'ahs as well as those who pray 4 rak'ahs. They perform dhuha prayer with no hurry.

Dhuha prayer has several virtues, namely, to ask for Allah's forgiveness, seek inner and outer peace, and ask Allah SWT to expand their sustenance.⁵ Thus this dhuha prayer has a good enough position so that this activity must be carried out every day at SMPN 27 Bandung.

3) *Tausiyah*

Tausiyah cannot be separated from the word "da'wah". Da'wah is defined as the process of delivering (*tabligh*) in the form of messages or invitations with the aim that others follow the invitation.⁶ According to Abdul Halim Mahmud, there are three deliveries of da'wah delivered by *preachers* in preaching, namely *aqidah*, *worship*, and *morals*.⁷ This is in line with the results of interviews with PAI teachers related to religious programmes, one of which is

³ Nur Arofah, Implementasi Teori Behaviorisme Terhadap Pembiasaan Membaca Asmaul Husna, *Jurnal Paedagogia*, Vol.8 No. 1 Maret 2019

⁴ Maria Ulfa, Tradisi Shalat Ghaib Setiap Selesai Shalat Jum'at di Pondok Pesantren Darullughah Wadda'wah Bangil Pasuruan Jawa Timur (Studi Living Hadis), *Skripsi*, UIN Walisongo Semarang. 2019

⁵ Adinda Annisa Darmana, dkk. Implementasi Shalat Dhuha Berjamaah Dalam Membentuk Karakter Siswa di Madrasah Tsanawiyah Negeri Batu. *Jurnal Pendidikan Islam*. Vol. 4 No, 3 2019

⁶ Samsul Munir, *Rekonstruksi Pemikiran Dakwah Islam*, (Amzah : Jakarta, 2008), 25

⁷ Ali Abdul Halim Mahmud, *Dakwah Fardiyah*, (Gema Insani : Jakarta, 1995), 47

tausiyah. Tausiyah delivered by the teacher is material about morals, worship, and advice to students.

Implementation of Religious Development Programme in Improving Students' Religious Attitude at SMPN 27 Bandung

In SMPN 27 Bandung, implementing the religious guidance programme is in accordance with Aan Hasanah's theory of instilling character values which can be done through: (1) teaching, (2) habituation, (3) modelling, (4) motivating, (5) enforcing rules.⁸

Teaching

Teaching is the process of delivering information or from teachers to students. Teaching can also be interpreted as the process of teaching. According to Roestiyah, teaching is a guidance to students in the learning process. In the process there must be interaction between the teacher as a teacher and students as learners.⁹

Based on the results of research in religious activities, there is a learning process, namely when a teacher delivers a lecture in the form of Islamic material and advice to students.

a. Habituation

Habituation is a practical effort in coaching and character building in students. This effort is made to increase faith and spiritual values in students.¹⁰ Based on the results of the research, the school has implemented religious coaching habituation every day. By carrying out a series of religious activities, students are expected to be able to improve their religious attitudes and become new habits both in the school environment or outside school without coercion.

b. Modeling

Basically, a teacher must provide good examples and role models. When a teacher will teach something, the teacher must have the character to be taught. Based on the results of the research, the teacher provides role models to students such as arriving on time when religious activities will begin so that students also come on time. The students have exemplary values, namely working together to prepare a place to carry out religious activities.

c. motivation

Motivation is an important thing for teachers to convey to students. Every student has abilities that can be developed and explored. With motivation, students will be encouraged to take actions based on awareness and student identity and responsibility. Based on the results of the research, the teacher motivates students to always participate in religious activities, including giving appreciation to students, providing *rewards* and additional values.

d. Rule Enforcement

Enforcement of rules needs to be considered in education. With the enforcement of rules, all students are expected to have good habits that will form positive behaviour. Based on the results of the research on this religious programme, rule enforcement is applied,

⁸ Aan Hasanah, *Pendidikan Dalam Perspektif Karakter* (Bandung : Insan Komunika, 2013), 134-138

⁹ Roestiyah NK, *Masalah Pengajaran Sebagai Suatu Sistem*, Jakarta : Bina Aksara, (1992), 19

¹⁰ Uswatun Hasanah, Model-Model Pendidikan Karakter di Sekolah, *Jurnal Pendidikan Islam*, Vol 7, 2016

including imposing sanctions on students who do not follow or arrive late during the religious activity process. The sanctions given are in the form of reprimands or advice and orders to memorise the letters of juz 30.

Supporting and Hindering Factors related to the Implementation of Religious Development Programme in Improving Students' Religious Attitude at SMPN 27 Bandung

a. Supporting Factors

1) Internal

a) Teacher

According to Mars quoted by Mulyasa, there are three factors that influence curriculum implementation, namely: (1) support from the principal, (2) support from fellow teachers, (3) support that comes within the teacher himself.¹¹ Based on the results of the research, one of the supporting factors for the religious programme is the support of SMPN 27 Bandung teachers. They always work together in leading students and checking into each class so that all students participate in religious activities without being ordered by the principal but doing all of that based on their own self-awareness.

b) Visi Misi

Vision and mission are important aspects for the establishment of a school organisation. Vision and mission are the main task of the institution to realise the ideals of the school.¹² One of the vision and mission of SMPN 27 Bandung is "The Realisation of Education based on Faith and Piety" according to the results of the PAI teacher interview, one of the supporting factors for the implementation of religious programmes is the vision and mission of the school. Thus, the religious programme is expected to be able to realise the ideals of the school by producing students who are faithful and devoted.

2) Eksternal

a) Infrastructure Facilities

Facilities and infrastructure play an important role in supporting the implementation of religious programs and the process of actualising students' religious values. Based on the results of the research, the facilities and infrastructure at SMPN 27 Bandung are sufficient to carry out religious activities including the availability of school fields, carpets, sound, *mic*, and other facilities.

b. Inhibiting Factors

1) Internal

a) Student Discipline

Based on the research findings and interviews conducted by the researcher, it was found that there are still students who lack discipline in participating in religious program activities. This is evident from the presence of students who arrive late to these activities. In a study by Akbar Kurniawan and Andi Agustang, it is explained that

¹¹ Mulyasa, *Kurikulum Tingkat Satuan*, (Bandung: PT Remaja Rosdakarya, 2007), 138

¹² Sukaningtyas, D dan Sa'ud, U.S, (2017), Pengembangan Kapasitas Manajemen Sekolah dalam Membangun Pemahaman Visi dan Misi. *Jurnal Ilmu Pendidikan*. 22, (2)

students' undisciplined behavior can be attributed to several factors, one of which is internal, originating from the individuals themselves. A lack of motivation and a tendency toward laziness are identified as the primary internal factors that hinder students from adhering to school regulation.¹³ This is in line with the opinion of Awaru, who states that laziness is the greatest obstacle for individuals in complying with rules or demonstrating disciplined behavior.

b) Students' lack of manners

Politeness is an essential attitude that every student should possess. Manners and ethics hold the highest position in shaping a person's character. Based on field observations, the researcher found that some students were still using harsh language toward their peers. They uttered inappropriate words within the school environment, indicating a lack of respectful behavior among students toward their classmates. This finding is consistent with a study by Roshita, which explains that impolite behavior shown by students—whether toward peers or teachers—often originates from their home environment. Such behavior may be caused by a lack of parental attention due to work obligations, an unsupportive living environment, broken families, or inadequate moral education from parents.

2) External

a) Home to School Distance

Based on the results of the research, the distance from students' homes to school is an inhibiting factor for religious activities. Because there are some students who come late with a considerable distance from home. According to the results of Asrullah's research, it explains that the distance from students' homes to school is a factor that affects student learning motivation.¹⁴ Thus, teachers must be able to motivate their students because with the distance to school, of course students will face quite a lot of obstacles.

b) Weather/Environment

According to the results of the research, weather is one of the inhibiting factors in the religious programme. Based on the results of interviews with teachers, when it rains, the school field cannot be used. So that religious activities are carried out in the mosque, but it cannot accommodate all students. So that students who get to carry out activities in their respective classes. Rudi and Fadma in their journal suggested that the weather was an inhibiting factor in Imtaq (Iman and Taqwa) activities at MI Nadathul Wathan.¹⁵

c) Lack of Parental Support

¹³ Akbar Kurniawan (1), Andi Agustang(2), (2021), Faktor Penghambat Tingkat Kedisiplinan Siswa di SMAN 1 Bantaeng, *Pinisi Journal Of Sociology Education Review*, Vol 1 No. 3

¹⁴ Asrullah, (2014), Pengaruh Jarak Tempat Tinggal Terhadap Motivasi Belajar Siswa di MTs Al-Manar Lamone Kec. Bua, *Sekripsi*, STAIN Palopo

¹⁵ M.Rudi Gunawan Parozak(1), Fadma Rosita(2), (2018), Evaluasi Penerapan Kegiatan Keagamaan Dalam Upaya Pembangunan Nilai Karakter Siswa di Madrasah Ibtidaiyah (MI) Nahdatul Wathan (Nw) No. 4 Pancor Lombok Timur Tahun 2019/2020, *Jurnal Pendidikan Mandala*, Vol. 3 No. 3

According to Kurniawati, et al's research shows that the average student's parents have their own busy lives, so the time given to children is very limited. When they come home from work, they use the time in the evening to rest. Parents are the first teachers in education, and they also influence children's development.¹⁶

Based on the results of the research, another inhibiting factor is the lack of support from parents. According to the results of the interview there are still parents who do not respond to the school. SMPN 27 Bandung is a school located in a military environment, so many parents are busy working and pay less attention to their children at school.

The Impact of the Implementation of Religious Development Programme in Improving Students' Religious Attitudes at SMPN 27 Bandung

a. Humble

Humbleness is one of the noble morals and is included in *akhlakul karimah* or praiseworthy morals taught in Islam.¹⁷ Allah says:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

"And the servants of the Most Merciful (are) those who walk the earth humbly, and when the ignorant address them, they speak words of salvation." (QS. Al-Furqon: 63)¹⁸

Based on the above verse is some advice to be humble. A humble attitude is one of the religious attitudes that every individual needs to have, especially students in schools. Based on observations at SMPN 27 Bandung, the impact of the religious programme is that students have a humble attitude. This can be seen from students who bow their heads when passing teachers and say greetings when going into the teacher's room and salim the teacher's head when at the school gate.

b. Respect for religious differences/tolerance

At SMPN 27 Bandung, students have different religions, namely Islam, Christianity and Hinduism. Based on the results of the researcher's interview with the deputy head of curriculum that the school makes religious programmes for non-Muslim students. Based on the results of observations, researchers saw students with non-Muslim religions making friends and communicating as usual.

During the religious programme, they obeyed the rules and carried out religious programmes according to their respective religions and respected each other's worship. This is in line with the research of Larasati Dewi, et al, who explained that the attitude of tolerance between school residents of different religions is the attitude

¹⁶ Kurniawati Syahrani, dkk. Analisis Faktor Orang Tua Penyebab Rendahnya Motivasi Belajar Pada Mata Pelajaran Sosiologi di SMA, *Jurnal FKIP UNTAN Pontianak*.

¹⁷ Umi Basiroh, (2017), Peningkatan Hasil Belajar dan Imtak Pada Materi Rendah Hati, Hemat dan Sederhana Melalui 3 Steps of Role Playing Based on Daily Short Story Kelas VIII, *Jurnal Profesi Keguruan*, vol 3, no. 1

¹⁸ Al-Qur'an, 25 : 63

of giving the right to worship, providing peace, discussing and communicating well between school residents of different religions.¹⁹

c. Co-operation in setting up a place of worship

Based on the results of research observations before religious activities take place, students jointly prepare a place to worship. The attitude of mutual assistance must be owned by every student, and they also act like that based on their own self-awareness without being told by the teacher. Thus, SMPN 27 Bandung students have a good attitude of cooperation, especially in religious matters.

4. Conclusion

The implementation of religious guidance programmes at SMPN 27 Bandung contributes significantly to shaping and improving students' religious attitudes. The programmes, such as joint worship activities, religious lectures, and student involvement in religious activities at school, are able to instil moral and spiritual values more deeply. The positive impact of the implementation can be seen from the increase in students' humble attitude, the growth of tolerance towards religious differences, and the ability to work together in religious activities, such as preparing places of worship. In addition, the successful implementation of this programme cannot be separated from the existence of supporting factors both from within (internal) such as the role of teachers and student awareness, as well as from outside (external) such as parental support and a conducive school environment. Although there are some obstacles, such as the lack of discipline of some students or limited facilities, overall this programme shows quite effective results in fostering religious character in students. Therefore, it is important that this religious guidance programme continues to be developed and adapted to the needs of the times in order to be able to answer the challenges of character education in the context of modern society.

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¹⁹ Larasati Dewi, dkk, (2021), Penanaman Sikap Toleransi Antar Umat Beragama di Sekolah, *Jurnal Pendidikan Tambusai*, vol 5 no 3

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