



The Practical Teaching Activities in Preparing the Potential of Female Students to Become Ustadzah

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Abstract

This study was conducted to examine the implementation of flashcards in Arabic language learning to enhance vocabulary acquisition interest among eighth-grade students at MTs Darul Muta'allimin Patianrowo. The objectives of this study are to describe the use of flashcards in Arabic language instruction, assess student interest in vocabulary learning, and evaluate the effectiveness of flashcards in improving learning outcomes. This research employs a qualitative approach, using data collection techniques such as interviews, observations, and documentation. The findings indicate that the use of flashcards in Arabic language learning was effective, as it facilitated students' understanding of the material. Supporting factors for this success include competent teachers, appropriate teaching media, adequate facilities, high student motivation, and a conducive learning environment. However, several challenges were identified, such as differences in educational backgrounds, diverse student characteristics, varying abilities, and fluctuating levels of motivation. Overall, the use of flashcards significantly increased student interest and engagement in vocabulary learning. This suggests that flashcards can be an effective tool to strengthen students' understanding and interest in mastering Arabic vocabulary.

Keywords: Practical teaching activities, preparing female students, potential of female students, becoming ustadzah



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Introduction

Education is a fundamental and critical issue in human life, as the advancement or decline of a region, nation, or country largely depends on the progress of its educational system. Education represents a concerted effort to instill values in the personalities of students, shaping their moral character and courtesy. The hope is



that through education, the next generation, as future leaders, will fulfill the national education goals as enshrined in its guiding principles (Westheimer, 2016).

The definition of education, according to Ki Hajar Dewantara, the father of Indonesian education, is the conscious effort to promote moral character, intellect, and physical well-being in children, enabling them to achieve a harmonious life aligned with nature and society. The Indonesian Law No. 20 of 2003, Article 1, Clause 1, further articulates that "Education is a conscious and planned effort to create a learning environment and learning process so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, as well as the skills needed by themselves, society, the nation, and the state" (Osguthorpe, 2020).

The phrase "to educate the life of the nation" in the fourth paragraph of the 1945 Constitution of Indonesia reflects the nation's aspiration to provide equitable education across the country, aiming to foster a well-educated society. Furthermore, Article 1, Clause 2 of the same law defines national education as "education that is based on Pancasila and the 1945 Constitution of the Republic of Indonesia, rooted in religious values, the national culture of Indonesia, and responsive to the demands of changing times" (Reetz & Jacobs, 1999).

Article 3 of Law No. 20 of 2003 outlines the function and purpose of national education: "National education functions to develop the capabilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aiming to develop the potential of students to become human beings who believe in and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens." This underscores the ultimate goal of national education (Missaghian, 2010).

To produce competent and competitive graduates, various factors must be considered, one of which is the professionalism of educators. The professionalization of educational personnel, including teachers, is essential, especially as education and learning are increasingly recognized and valued by society. The growing need for professional teachers is in line with the demands for their capacity to serve as exemplary figures in the classroom. A teacher's ability to manage a classroom is not only a necessity but also a key measure of their professional competence. Consequently, prospective teachers must be equipped with knowledge about the teaching profession, professionalization, and classroom management (Westheimer, 2016).



In response to these challenges, there is evident concern within the An-Nahdhah Islamic Boarding School (Pondok Pesantren An-Nahdhah) to prepare its female students (santriwati) to become professional educators. Practical teaching experience, known as amaliyah tadrīs, is crucial for prospective teachers to develop high-quality teaching skills, aiming to educate the nation's children and motivate santriwati to become educators. At An-Nahdhah, theoretical knowledge is provided from the first year of aliyah (senior high school), while the practical teaching component is implemented only when students have mastered the material (Lapsley & Woodbury, 2016).

Amaliyah tadrīs, or practical teaching, is an intra-curricular activity carried out by Pondok Pesantren An-Nahdhah. It involves guided and integrated teaching practice and the management of madrasah diniyah (Islamic religious schools). Santriwati who receive theoretical knowledge then implement it directly through teaching practice. This practical teaching experience is expected to provide santriwati with real-world educational experience, forming educators who possess the necessary knowledge, skills, values, and attitudes, and who are capable of applying them in both madrasah and non-madrasah educational settings (Osguthorpe, 2020).

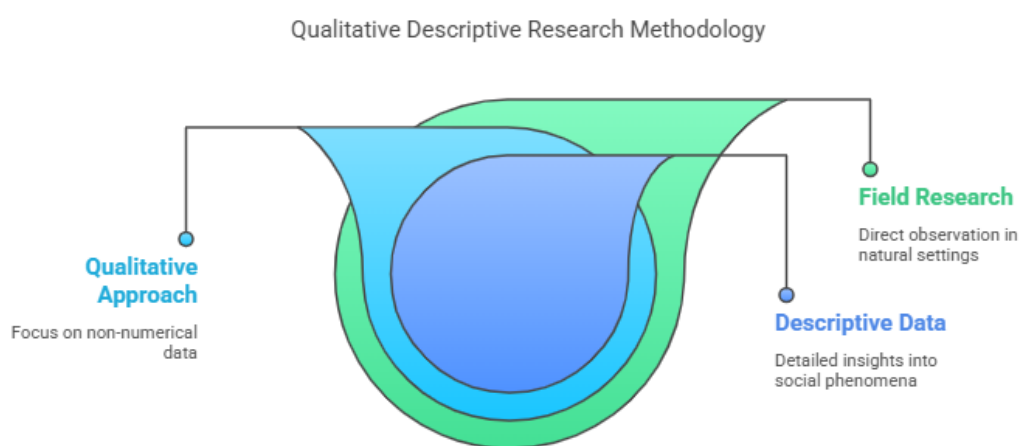
Amaliyah tadrīs is a structured activity designed to provide teaching practice under supervision, enabling individuals to develop the skills needed to deliver instruction. This practice is undertaken for a specific period as a requirement for fulfilling the educational program (Lapsley & Woodbury, 2016). Madrasah Diniyah "An-Nahdhah" is a private institution that has earned public trust to guide its students toward achieving national educational goals. Efforts to enhance both general and religious education at "An-Nahdhah" aim to prepare students to become individuals with broad perspectives, knowledge, experience, and skills, thereby achieving educational objectives. Practical teaching through amaliyah tadrīs is crucial in producing graduates who can apply their academic discipline within society, particularly in the field of education (Missaghian, 2010).

Thus, it is essential for teachers not only to educate and teach but also to guide, train, assess, and evaluate students based on the skills they possess. As professionals, teachers are expected to have strong teaching competencies to support the learning process (Westheimer, 2016). This background has inspired the author to conduct research on the role of amaliyah tadrīs and its implications for fostering the potential of santriwati to become educators at Pondok Pesantren An-Nahdhah Garu Baron, presented in a thesis titled "The Role of Amaliyah Tadrīs in Preparing Santriwati to Become Educators at Pondok Pesantren An-Nahdhah Garu Baron (A Case Study at Pondok Pesantren An-Nahdhah Garu Baron)."



Method

This research adopts a qualitative descriptive approach, specifically categorized as field research. Field research involves the direct and real-time observation of phenomena as they naturally occur in their actual settings (Yin, 2018). A qualitative approach is utilized, focusing on non-numerical data and emphasizing the natural characteristics of the data sources. This approach is particularly suitable for exploring complex social phenomena through detailed descriptive data, often expressed in written or spoken words from individuals and observed behaviors (Creswell & Poth, 2018).



Gambar 1: *Qualitative Descriptive Research Methodology*

Defines qualitative research as an inquiry designed to describe and analyze phenomena, events, social activities, information, perceptions, and individual or group interviews, often conducted without strict time constraints. This methodology allows the researcher to engage directly with the field to observe the implementation of the Amaliyah Tadris Program in preparing santriwati (female students) to become ustadzah (female Islamic teachers) at Pondok Pesantren An-Nahdhah Garu Baron. (Sukmadinata 2017)

Researcher's Presence

A distinctive feature of qualitative research is the researcher's active participation in the data collection process, often referred to as participant observation. The researcher's role is crucial in shaping the entire research scenario (Marshall & Rossman, 2016). In this study, the researcher plays an active role, not only observing but also interpreting the collected data. To achieve the research objectives, the researcher acts as a key instrument, conducting observations, interviews, and documentation. The researcher's presence is continuous, being on-site daily, without a predetermined schedule.



Research Location

This study was conducted at Pondok Pesantren An-Nahdhah, located in a densely populated area in Karang Tengah Hamlet, Rt/Rw 05/03, Garu Village, Baron Subdistrict, Nganjuk Regency. The location is approximately 300 meters to the left after the Termas intersection.

Data Sources

Data sources in this research refer to the subjects from which the researcher obtained the necessary data. The types of data collected are divided into two categories:

1. *Primary Data*: These are data directly obtained from the field through observations and interviews with informants. The primary data collection involved direct interviews with key figures such as the head of the pesantren (Islamic boarding school), mentors, and santriwati whose behaviors were observed by the researcher.
2. *Secondary Data*: These include documents or literature from various sources such as the Central Bureau of Statistics (BPS), the internet, newspapers, journals, and others. Secondary data were collected by extracting or utilizing parts or all of the data recorded or reported previously.

Data Collection Procedures

The data collection methods employed in this study include:

1. *Observation*: Observation is a method used for systematic observation and recording of phenomena under investigation. It involves observing the effectiveness of actions or gathering information on various weaknesses of the actions undertaken (Patton, 2018). In this study, the researcher observed the behavior of santriwati preparing to become ustadzah, from evening prayers at the pesantren mosque at 6:00 PM until they returned to the pesantren to retrieve their study materials. The researcher also monitored santriwati during their amaliyah tadris, conducted from 7:30 PM to 8:30 PM, and identified factors supporting and hindering the implementation of amaliyah tadris. The observations aimed to describe the amaliyah tadris activities in preparing santriwati to become ustadzah at the pesantren.
2. *Interview*: Interviews are conversations conducted with specific purposes and intentions. The technique used in this study was semi-structured interviews, allowing informants to express their opinions and ideas openly (Rubin & Rubin, 2017). The researcher used interviews to understand how the Amaliyah Tadris Program was implemented in preparing santriwati to become ustadzah at Pondok Pesantren An-Nahdhah Garu Baron. The researcher interviewed selected santriwati such as Wafiq Kamilatul Lailiyah,



Siti Juliana, and Fitria Nur Rahmah, asking about their daily activities from morning until evening, their teaching assignments, and the materials they were responsible for.

3. *Documentation*: Documentation involves collecting data from non-human sources, including documents, photographs, and video or audio recordings. The researcher documented every activity conducted by the santriwati during amaliyah tadris, recorded interviews through video, and documented the classroom settings for teaching activities (Bowen, 2009).

Data Analysis Techniques

Data processing and analysis were conducted using descriptive analysis to identify issues. Descriptive research is based on descriptive data concerning the status, condition, attitude, relationships, or systems of thought related to the research problem (Miles, Huberman, & Saldaña, 2018). After data collection, the next step was to analyze, describe, and draw conclusions from the data. The data analysis process began with a thorough examination of all available data from various sources, including observations, interviews, and documentation. Qualitative data analysis was conducted during data collection and after completing data collection over a specific period. During interviews, the researcher immediately analyzed the responses from informants.

Data Validity Verification

The validity of the data in this research was ensured through credibility, utilizing source triangulation and technique triangulation. Source triangulation was done by comparing the accuracy of specific data obtained from the administrators or caretakers of Pondok Pesantren An-Nahdhah Garu Baron. Data credibility was checked through careful observation and triangulation, which involves identifying the features and elements relevant to the problem under investigation and confirming them with other informants such as program managers, ustadz/ustadzah, and santriwati at the pesantren.

Technique triangulation involved comparing data obtained from observations with interview data and comparing interview results with related documents.

Research Stages

1. *Preparation Stage*: This stage involved field exploration, obtaining research permits, preparing proposals, conducting proposal defenses, and revising reports.
2. *Implementation Stage*: This stage encompassed field research, including:
 - *Data Collection*: Data were collected according to a predetermined schedule using observation, interview, and documentation techniques.



- *Data Processing*: Data processing was intended to facilitate the data analysis process.
 - *Data Analysis*: The collected data were compiled and analyzed using qualitative analysis, providing a description of what was obtained during data collection. The results of data analysis were presented in the form of data descriptions and findings.
3. *Reporting/Completion Stage*: This final stage involved compiling, summarizing, verifying, and presenting the data in the form of a research report. The researcher conducted validation checks to ensure the findings were credible and valid. The final step involved preparing the research report according to the academic writing regulations of the Tarbiyah and Education Sciences Department at the Miftahul 'Ula Islamic Institute of Nglawak Kertosono Nganjuk.

RESULTS AND DISCUSSION

In this section, the researcher presents an analysis of the data regarding the implementation of *Amaliyah Tadris* in enhancing the potential of *santriwati* (female students) to become *ustadzah* (female Islamic teachers) at Pondok Pesantren An-Nahdhah Garu Baron. The analysis is based on field observations and relevant theoretical frameworks.

Implementation of *Amaliyah Tadris* at Pondok Pesantren An-Nahdhah Garu Baron

The *Amaliyah Tadris* program is a teaching practice activity, akin to microteaching at higher educational institutions, but it is conducted at the junior high to senior high school levels in Islamic-based educational institutions within modern pesantren (Islamic boarding schools). While microteaching typically occurs at the university level, *Amaliyah Tadris* is implemented in Islamic educational settings such as MA (Madrasah Aliyah), SMA (Senior High School), or SMK (Vocational High School). Despite their similarities in purpose and execution, *Amaliyah Tadris* differs primarily in terminology and the specific context of Islamic education (Mufidah, 2023).

At Pondok Pesantren An-Nahdhah Garu Baron, *Amaliyah Tadris* has been an integral program since the pesantren's establishment in 2015. This program has been modeled after the practices of Pondok Pesantren Lirboyo Kediri, which has served as a benchmark for *Amaliyah Tadris* at An-Nahdhah. According to Ustadzah Nilna, a mentor and the daughter of the pesantren's caretaker, the pesantren prioritizes the teaching of *Ilmu Alat* (Nahwu and Shorof, or Arabic grammar) as its core educational focus, ensuring that the students (*santri*) can accurately read classical Islamic texts (Mufidah, 2023).



The program's implementation is characterized by a reliance on the pesantren's own alumni, who are trusted to convey the *Ilmu Alat* in line with the pesantren's vision and mission. This approach ensures that the teaching methods align with the educational philosophy of the pesantren, maintaining a high standard of Islamic education and fostering students who embody noble character and are prepared to serve the community (Mufidah, 2023).

The Process of *Amaliyah Tadris* in Preparing *Santriwati* to Become *Ustadzah*

The *Amaliyah Tadris* process at Pondok Pesantren An-Nahdhah Garu Baron can be broadly divided into three stages: planning, implementation, and feedback.

- a. Planning Stage: The planning stage involves preparatory sessions for *Amaliyah Tadris* participants over two nights. During these sessions, the participants are taught effective teaching methods, including lesson planning and classroom management. According to Wafiq Kamilatul Lailiyah, a *santriwati* at the pesantren, these sessions provide guidance on creating an *i'dad* (a type of lesson plan similar to RPP in formal education), which includes an introduction, content delivery, and conclusion. The preparation process emphasizes the importance of being well-prepared before entering the classroom to ensure the success of the teaching practice (Lailiyah, 2023).
- b. Implementation Stage: The implementation stage involves the actual teaching practice, typically conducted over two or more days, according to a schedule set by the pesantren's caretakers. Observations during this stage revealed that *santriwati* begin their practice sessions with a prayer, followed by a review of the lesson material. They use teaching aids, such as blackboards, to explain the topics to their peers. The teaching methods employed by the participants reflect a level of professionalism, with a focus on ensuring that the students understand the material presented (Rahmah, 2023).
- c. Evaluation Stage: The final stage is evaluation, where participants receive feedback on their teaching performance. The evaluation process includes both group and individual assessments, where participants reflect on their practice sessions before receiving constructive criticism and suggestions from their peers and mentors. This feedback is crucial for improving their teaching skills and ensuring that they meet the standards expected by the pesantren (Rahmah, 2023).

Supporting and Inhibiting Factors in the *Amaliyah Tadris* Program

Every program has its supporting and inhibiting factors that influence its success. In the case of the *Amaliyah Tadris* program at Pondok Pesantren An-Nahdhah Garu Baron, the following key factors were identified:



- a. **High Motivation:** The concept of motivation is critical, as it reflects the inner strength and determination to achieve goals. High motivation is a significant factor in the success of the *Amaliyah Tadris* program. The enthusiasm of the *santri* and the teaching staff at An-Nahdhah plays a vital role in the program's effectiveness. The leadership of the pesantren, as well as the commitment of the *santri* to their educational goals, has resulted in the production of graduates who can compete with those from other institutions (Maslow, 2018; Deci & Ryan, 2017).
- b. **Qualified Teachers:** Teachers are essential to the success of any educational program. In the context of *Amaliyah Tadris*, the role of the teacher extends beyond simply conveying knowledge; it includes nurturing the intellectual and spiritual growth of the students. Teachers at An-Nahdhah are aware of their responsibilities as educators and are committed to guiding their students through the *Amaliyah Tadris* program. Their dedication to their roles as mentors and educators is crucial in preparing the *santriwati* for their future roles as *ustadzah* (Shulman, 2019).
- c. **Support from the Community and Parents:** Support from the community and parents is vital for the success of the *Amaliyah Tadris* program. The pesantren has established strong partnerships with the parents of the *santri* and the surrounding community, receiving positive feedback and full support for the program. This support is crucial for the *santriwati*, who are being prepared to take on roles as educators, either in their communities or within their families (Epstein, 2018).

DISCUSSION

This section provides an analysis of the findings related to the *Amaliyah Tadris* program in preparing *santriwati* to become *ustadzah* at Pondok Pesantren An-Nahdhah Garu Baron.

Analysis of the Implementation of *Amaliyah Tadris* at Pondok Pesantren An-Nahdhah Garu Baron

The term *Amaliyah Tadris* originates from the Arabic words '*amaliyah* (meaning practice or action) and *tadris* (meaning teaching). As a teaching practice, *Amaliyah Tadris* has been an integral part of Pondok Pesantren An-Nahdhah since its inception. The program's uniqueness lies in its focus on preparing students to teach Islamic knowledge effectively, particularly *Ilmu Alat* (grammar), which is central to understanding classical Islamic texts. This program is essential for students who may not pursue higher education but will instead serve their communities as educators (Munawwir & Fairuz, 2018).



Analysis of the *Amaliyah Tadris* Process in Preparing *Santriwati* to Become *Ustadzah*

The *Amaliyah Tadris* process includes three stages: planning, implementation, and evaluation. The planning stage involves preparing lesson plans and teaching strategies, while the implementation stage focuses on actual classroom teaching. The evaluation stage, or *naqd*, is where participants receive feedback on their teaching performance. This process is crucial for refining their teaching skills and ensuring that they are well-prepared to serve as educators (Gilarso, 2019; Tafsir, 2018).

Analysis of Supporting and Inhibiting Factors in the *Amaliyah Tadris* Program

The success of the *Amaliyah Tadris* program at Pondok Pesantren An-Nahdhah Garu Baron can be attributed to several factors, including high motivation, qualified teachers, and strong community and parental support. These factors have contributed to the development of *santriwati* who are well-prepared to take on roles as educators in their communities. The program's effectiveness is evident in the achievements of its graduates, who can compete with those from other educational institutions (Maslow, 2018; Shulman, 2019; Epstein, 2018).

Conclusion

The implementation of the *Amaliyah Tadris* program at Pondok Pesantren An-Nahdhah has been in place since the establishment of the pesantren and is consistent with similar programs found in other pesantren across the region. The primary goal of this program is to produce high-quality graduates who are equipped with the necessary skills and values to contribute to society meaningfully. As a result, the *Amaliyah Tadris* program has become a mandatory annual activity for final-year students, or *Niha'ie*, and serves as an essential component of their educational journey before they graduate or leave Pondok Pesantren An-Nahdhah Garu Baron. The process and execution of this program have been carried out effectively in line with established theories and the teaching practices promoted by mentors and caregivers. The program adheres to the structured teaching steps and methodologies set by the supervising educators, ensuring a systematic approach to teaching and learning. Three key factors have played a significant role in the success of the *Amaliyah Tadris* program. First, the high level of enthusiasm from both the teachers and students has contributed greatly to the program's success, as both parties actively engage and participate in the activities. Second, the dedication and sincerity of the educators in guiding students through the *Amaliyah Tadris* activities have fostered a supportive learning environment, making the program more effective and meaningful for the students. Lastly, the positive support from the pesantren environment, including the active involvement of the parents of the



students, has provided a strong foundation for the program's success. The collaboration of these three factors—enthusiastic participation, dedicated educators, and supportive environmental and familial backing—has ensured that the Amaliyah Tadris program continues to thrive and achieve its goal of preparing students to become competent and responsible educators.

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