THE DEVELOPMENT AND ANALYSIS OF PAI TEACHER RESOURCES

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Abstract

This study discusses the development and analysis of PAI teacher resources related to several competencies that PAI teachers must have so that they are more in line with the needs of students who learn about Islamic teachings through a well-planned or programmed learning process. In addition, prospective PAI teachers also need to be selected to match the background of the department or study program of Islamic education

The method of discourse and content analysis is used in this paper, by discussing a number of literatures and then analyzing them analytically based on the objectives and developments of the study of PAI Teacher Resources on some aspects of education in general.

Keyword : Teacher Resources, Islamic Education.

Abstrak

Kajian ini membahas tentang pengembangan dan analisis Sumber Daya Guru PAI terkait dengan beberapa kompetensi yang perlu dimiliki oleh Guru PAI sehingga semakin sesuai dengan kebutuhan para siswa yang belajar tentang ajaran agama Islam melalui proses pembelajaran yang ter-rencana atau terprogram secara baik. Selain itu para calon guru PAIjuga perlu untuk dilakukan penyeleksian agar sesuai dengan latar belakang jurusan atau program studi Pendidikan Agama Islam. Metode analisis wacana dan isi digunakan dalam tulisan ini, dengan cara membahas sejumlah literatur lalu menelaahnya secara analitis berdasar tujuan dan pengembangan dari kajian Sumber Daya Guru PAI pada aspek pendidikan secara umum.

Kata Kunci : Sumber Daya Guru, Pendidikan Agama Islam.

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A. Introduction

The lack of fulfillment of professionalism and mastery of technology in the world of education is a major problem for PAI teachers in madrasas in advancing output in madrasah educational institutions. In addition, prospective PAI teachers (i.e. prospective PAI students) also need to be selected to match the background of the department or study program of Islamic education, making it easier to produce PAI teachers who are capable of improving the progress of the education system in madrasas .[1]

PAI teachers at school educational institutions carry out lesson plans through subject teacher deliberations (MGMP), but teachers have difficulty making plans because of the many programs and lesson plans that must be made. PAI teachers have difficulty in managing time for teaching, their families and acting as vice principals, this is evidenced by teachers entering class not until the end of class hours, bringing children into class and other activities in the office that make PAI teachers often do not come to class. The teacher does not evaluate in learning with students because of the many hours of teaching, when evaluating the questions, the teacher has difficulty in correcting the questions given to his students as many as 391 people and has difficulty making assessments. When online learning, the teacher only gives material and questions to students.[2]

Growth and development from the progress or decline of a society, nation and state, is often judged from the quality of natural resources and human resources who live in it, even human resources can be considered as the main factor in the process of growth and development, progress or decline of the condition of a nation. .

The progress of a nation and state can be pursued and developed through the existence of a long process of implementing the education system starting from the scope of the family, the surrounding community and educational institutions that are trusted by the community in general and the government.

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[1] Mulyawan Mulyawan, "PROBLEMATIKA GURU PENDIDIKAN AGAMA ISLAM DI MADRASAH," *AL-MANAR : Jurnal Komunikasi Dan Pendidikan Islam* 9, no. 1 (June 30, 2020): 165–86, https://doi.org/10.36668/jal.v9i1.137.

[2] Karliansyah Karliansyah, "Problematika Guru Dalam Pembelajaran Pendidikan Agama Islam Di SMAN-1 Mentaya Hilir Utara" (undergraduate, IAIN Palangka Raya, 2021), http://digilib.iain-palangkaraya.ac.id/3429/.

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The progress of a country is largely determined by the progress (research results) of education in that country. [3]This can be interpreted that the development of various aspects and components involved in education must receive top priority in the development of a nation and state. Moreover, the development of the figure of educators or teachers who are the subject of education providers (religious and non-religious fields) from level to level as well as from time to time.

This is in line with the direction of the policy of the National Education System Article 42 of the Republic of Indonesia Law No. 20 of 2003 which provides requirements for educators (teachers) who are expected to have minimum academic qualifications and certification in accordance with their teaching authority, be physically and mentally healthy, and have the ability to realize educational goals. national law contained in the 1945 Constitution regarding education, as outlined in Law no. 20, 2003, Article 3 which states that:[4]

"National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent. , and become democratic and responsible citizens."

Similarly, it is emphasized in Article 28 paragraph 1 of PP No. 19/2005 and Article 8 of Law No. 14/2005 which mandates that teachers must have a minimum academic qualification of D4 $_{/}$ S1 $_{and}$ competence as a learning agent which includes professional, pedagogical, personality, and educational competencies. and received additions in the form of leadership competencies in 2010 according to the Minister of Religion, especially for PAI Teachers.

From the illustration above, the author wants to raise a study with the theme of Islamic education Teacher Resources in terms of analysis and development, so that later as a figure of educators he will be equipped with the

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[3] Azyumardi Azra, *Pendidikan Islam : Tradisi Dan Modernisasi Di Tengah Tantangan Millenium III* (Jakarta: Kencana, 2012)., hal. 18

[4]https://pmpk.kemdikbud.go.id/assets/docs/UU_2003_No_20_-_Sistem_Pendidikan_Nasional.pdf

presentation of the following discussion starting from Islamic education Teacher Resources and so on.

B. Method

The method used in writing this article is in the form of a *literature review* or based on literature review, which is a study with a tendency to carry out text or discourse analysis activities and is an investigation of an event related to the actions or writings being studied in order to obtain a variety of relatively precise facts. [5]The stages of compiling this article begin with collecting data by reading, understanding and analyzing the required reference sources according to the theme of the analysis of PAI teacher resource development .

C. Results and Discussion

1) Islamic education Teacher Resources

Some notions of teachers can be understood as stated by the following experts:

a. Ahmad D. Marimba, stated that the teacher is a person who has the responsibility to educate [6].

b. Salim defines a teacher as a person whose job is to educate, teach, and love, so a teacher must be educational.[7]

c. Amien Dalam Indrakusuma states that the teacher is the party or subject who does the work of educating.[8]

d. M. Athiyah Al Abrasyi stated that the teacher is a *spiritual father* or spiritual father for a student, providing food for the soul, moral education and

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[5] Amir Hamzah, *Metode Penelitian Kepustakaan (Library Research)* (Malang: Literasi Nusantara Abadi, 2020)., hal. 7; Supriyadi Supriyadi, "Community of Practitioners: Solusi Alternatif Berbagi Pengetahuan antar Pustakawan," *Lentera Pustaka: Jurnal Kajian Ilmu Perpustakaan, Informasi dan Kearsipan* 2, no. 2 (February 23, 2017): 83, https://doi.org/10.14710/lenpust.v2i2.13476.

[6] Ahmad D. Marimba, *Pengantar Filsafat Pendidikan Islam* (Bandung: Al Maarif, 1980), hal. 37

[7] Peter Salim, dkk, *Kamus Bahasa Indonesia Kontemporer* (Jakarta: Moderninglish Press, 1991)., hal. 492

[8] Amien Daiem Indrakusuma, *Pengantar Ilmu Pendidikan* (Surabaya: Usaha Nasional, 1993), hal. 179

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justifying it, by respecting the teacher they (students) will appear more alive and developing.[9]

In other literature it is also stated that the notion of a teacher can be understood as a professional in charge of planning, implementing and assessing learning outcomes. [7] Teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education through formal education, basic education, and secondary education. [8]

In the realm of Islamic education, Marimba stated that Islamic education is guidance given by a teacher to students so that they develop optimally in accordance with Islamic teachings. [10]The teacher in the view of Islam in general is an educational role, namely seeking the development of all students' potential, both cognitive, psychomotor and affective.[11]

Islamic education teachers are people who master science (Islamic religion) as well as capable of transferring knowledge or knowledge (Islamic religion), internalization, and practice (implementation); able to prepare students (students) so that they can grow and develop their intelligence and creative power for the benefit of themselves and their society; able to become a model or central self-identification and consultant for students; have information sensitivity, intellectual and spiritual norms and are able to develop students' talents, interests and abilities ; and able to prepare students who are responsible for building a civilization that is pleasing to God.[12]

The resources of PAI teachers are related to the quantity and quality of their knowledge, attitudes and skills related to Islamic teachings. This is important

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[9] M. Athiyah Al Abrasy, *Dasar- Dasar Pokok Pendidikan Islam* (Jakarta: Bulan Bintang, 1979)., hal. 136

[8] Rauf Iskandar Hadi, Suhirwan Suhirwan, and Haposan Simatupang, "Implementasi Undang-Undang Republik Indonesia Nomor 14 Tahun 2005 Tentang Guru Dan Dosen (Studi Kasus Kompetensi Tenaga Pendidik di Wing Pendidikan Teknik dan Pembekalan Kalijati Dalam Mempersiapkan Sumber Daya Manusia Pertahanan TNI AU Tahun 2017)," *Strategi Pertahanan Udara* 4, no. 3 (December 31, 2018), https://jurnalprodi.idu.ac.id/index.php/SPU/article/view/339.

[7] Depdiknas, *UUSPN* (Jakarta: Sinar Grafika, 2003)., hal.36

[10] Marimba, *Pengantar Filsafat Pendidikan Islam*., hal. 20.

[11] Ahmad Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam* (Bandung: PT. Remaja Rosdakarya, 1991), hal. 74

[12] Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam Di Sekolah Madrasah Dan Perguruan Tinggi* (Jakarta: Raja Grafindo Persada, 2005)., hal, 51

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because from these various skills, teachers have a foundation for thinking, speaking and acting to try to improve the quality of life and the quality of life of their students according to Islamic teachings. Therefore, the available teacher resources are important to improve.

2) Competencies that must be possessed by a teacher

As has been confirmed in Article 28 paragraph 1 of PP No. 19/2005 and Article 8 of Law No. 14/2005 which mandates that teachers must have a minimum academic qualification of D4 $_{/}$ S1 $_{and}$ competence as a learning agent which includes professional competence, pedagogic, personality, and social and leadership. We can understand in more detail as follows:

a. Professional Competence

PP 74/2008 and Permendiknas number 16/2007 state that professional competence is the ability of teachers to master knowledge in the fields of science, technology, art, and culture, which includes the following:[13]

(a) The subject matter is broad and in-depth according to the standard content of the educational unit program, subject and/or group of subjects being taught;

(b) Concepts and methods of relevant scientific, technological or artistic disciplines, which are conceptually overshadowing or coherent with the educational unit program, subject matter, and/or subject group being taught.

In other literature it is stated that the professional competence of teachers as stated by Piet A. Sahertian and Ida Aleida is as follows: "The professional competence of teachers is the ability to master academics (subjects taught) and is integrated with their teaching abilities at the same time so that the teacher has academic authority" .[14]

Professional competence in question is the ability of teachers to master academic problems that are closely related to the implementation of the teaching and learning process, so that this competence is absolutely owned by teachers in carrying out their duties as educators and teachers and is one of the main requirements in carrying out teacher duties at any level.

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[13] Nur Hamim, dkk, *Bahan Ajar Pendidikan Dan Latihan Profesi Guru* (Surabaya: Lembaga Pendidikan Tenaga Kependidikan Fakultas Tarbiyah IAIN Sunan Ampel, 2011), hal. 6

[14] Piet A. Sahertian, *Super Visi Pendidikan Dalam Rangka Program Inservice Eduacatio* (Surabaya: Usaha Nasional, 1990)., hal. 32

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b. Pedagogic Competence

Pedagogic competence as referred to in PP 74/2008 and Permendiknas number 16/2007 is the ability of teachers to manage student learning, at least covering the following matters:[15]

  a) Understanding insight or educational foundation
  b) Understanding of students
  c) Curriculum or syllabus development
  d) Learning design
  e) Implementation of educational and dialogical learning
  f) Utilization of learning technology
  g) Evaluation of learning outcomes
  h) Development of students to actualize their various potentials.

Teachers in this case are directed to be able to master the characteristics of students and master the principles of learning, curriculum development and learning design to the evaluation stage so that teachers are more accustomed to conducting educational learning and in accordance with institutional and instructional goals.

Humans (teachers and students) have the potential as *Homo Educandin* "that is, creatures who can be educated and can carry out educational activities through a programmed education and learning process, when compared to the existence of animals that can only be trained " self-taught" or learn on their own. In the teachings of the Qur'an there are several statements that require humans to carry out the educational process (as the educated party and as the educating party), including:

In Surah An-Nahl verse 125 and Surah Lukman verse 13:

ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ

أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿١٢٥﴾ (النّحل:

Meaning *: Call (humans) to the way of your Lord with wisdom and good lessons and refute them in a good way. Verily, your Lord knows best who has strayed*

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[15] Hamim, dkk, *Bahan Ajar Pendidikan Dan Latihan Profesi Guru*., hal. 5

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from His path and it is He who knows better those who are guided. (Surat an-Nahl: 125).[16]

وَإِذْ قَالَ لُقْمَـٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ يَـٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ ۖ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ

(لقمان:١٣)

Meaning: *And (Remember) when Luqman said to his son, when he taught him: "O my son, do not associate partners with Allah, indeed associating partners with (Allah) is a great injustice". (Surat Lukman: 13).*[17]

Basically these verses explain that it is actually human nature, especially a teacher has the competence to carry out teaching or educating activities (in the family or community sphere). Lukman's letter above explains that Lukman tries to educate his children about the prohibition of associating partners with Allah swt and understanding about religion is important to instill in children.

Pedagogic competence is an ability related to understanding students and managing learning that is educational and dialogical. Substantially, this competency includes the ability to understand students, design and implement learning, evaluate learning outcomes, and develop students to actualize their various potentials. The detailed description of these competencies is contained in the following table.

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[12] Depag RI, *Al-Quran Dan Terjemahnya* (Jakarta: CV. Darus Sunnah, 2015), hal. 281
[13] Depag RI., hal. 412

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Table of Sub-Competencies and Essential Indicators of Pedagogic Competence

Subcompetence	Essential Indicator
1. Understanding students	a. Understanding students by utilizing the principles of cognitive development. b. Understanding students by utilizing the principles of personality. c. Identify students' initial teaching supplies.
2. Design learning.	a. Applying learning and learning theory. b. Determine learning strategies based on student characteristics, competencies to be achieved and teaching materials. c. Develop a learning plan based on the chosen strategy.
3. Implement learning.	a. Arrange the learning *setting* . b. Carry out conducive learning.
4. Assessment of learning outcomes.	a. Carry out continuous assessment (assessment) of learning processes and outcomes using various methods. b. Analyze the results of the assessment process and learning outcomes to determine the mastery level of *learning* . c. Using learning completeness information to design a remedial or enrichment *program* . d. Utilizing the results of learning assessments to improve the quality of learning programs in general.
5. Student development.	a. Facilitating students to develop various academic potentials. b. Facilitating students to develop various non-academic potentials.

Teachers with good pedagogic competence will be easy to understand the needs of students in the learning process including understanding the level of ease and difficulty of the material that will be given to students according to their cognitive, affective and psychomotor development, even a teacher is required to have a variety of approaches and learning methods and appreciate suggestions from students.[18]

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[18] Jean Rudduck & Julia Flutter, *How to Improve Your School* (New York: Continuum, 2004). , hal. 78

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c. Personal Competence

Personality competence contains the integrity of the character and the teacher's personality profile which includes the following:[19]

Faithful and pious	Mature
Be noble	Honest
wise and prudent	Sporif
Democratic	Be a role model for students and the community
Excellent	Objectively evaluate own performance
Authoritative	Develop yourself independently and sustainably.
Stable	

Islamic education teachers are required to understand how the characteristics (characteristics) of the personality they need as role models for their students. Personality characteristics related to the success of Islamic education teachers in pursuing their professions include: 1) cognitive flexibility; 2) psychological openness.[20]

1. Cognitive Flexibility

Cognitive flexibility (flexibility in the realm of creativity) is the ability to think which is followed by simultaneous and adequate action in certain situations. The opposite is *cognitive frigidity* or rigidity of the creative realm which is characterized by an inability to think and act in accordance with the situation at hand.

Flexible teachers are usually characterized by open-mindedness and adaptability. In addition, he also has resistance (endurance) to the premature closure of the creative realm in observation and recognition. When observing and recognizing a particular object or situation, a flexible teacher always thinks critically. Critical thinking is thinking with full consideration of common sense which is centered on making decisions to do or avoid something.

In the learning process, the teacher's cognitive flexibility consists of three dimensions, namely: (1) the dimensions of the teacher's personality

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[19] Hamim, dkk, *Bahan Ajar Pendidikan Dan Latihan Profesi Guru*., hal. 6

[20] Muhibbin Syah, *Psikologi Pendidikan Dengan Pendekatan Baru* (Bandung: PT. Remaja Rosdakarya, 2003)., hal. 226-229

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characteristics, (2) the dimensions of the teacher's cognitive attitude towards students; and (3) the dimensions of the teacher's cognitive attitude towards the subject matter and teaching methods.

2. Teacher's Personal Psychological Openness

Another thing that is also a factor that determines the success of a teacher's task is the psychological openness of the teacher himself. This openness is the basis of teacher professional competence (ability and authority to carry out tasks) that every teacher must possess.

Psychologically open teachers are usually characterized by their relatively high willingness to communicate with external factors, including students, peers, and the educational environment in which they work. He is willing to accept criticism sincerely. Besides that, he also has empathy, namely an affective response to the emotional experiences and feelings of certain others. If one of his students is known to be experiencing misfortune, for example, then he is saddened and shows sympathy and tries to find a way out.

Psychological openness is needed to create an atmosphere of harmonious interpersonal relationships between teachers and students, thus encouraging students to develop themselves freely and without obstacles. The position of a teacher in this aspect is determined by his ability to use his experiences, desires, feelings and fantasies to adapt. In simple terms, this means that if the teacher is more capable of adapting, then he will have more self-disclosure.

The duties of teachers besides teaching are various kinds of tasks that are actually related to teaching activities, namely the task of making teaching preparations, the task of evaluating learning outcomes and others that are always related to the achievement of teaching goals, in Ahmad Tafsir's work the duties of Islamic education teachers are detailed as follows: following:[21]

(a) It is obligatory to find the nature that exists in students in various ways such as observation, interviews, through association, questionnaires and so on.

(b) Trying to help students develop good traits and suppress bad traits from developing.

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[21] Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam*., hal. 79

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(c) Show students adult assignments by introducing areas of expertise, skills, so that students choose them correctly.

(d) Conduct evaluations every time to find out whether student development is going well.

(e) Provide guidance and counseling when students encounter difficulties in developing their potential.

Meanwhile, Abu Ahmadi stated that the duties of Islamic education teachers include:

(a) Instilling faith in children's souls

(b) Teaching Islamic religious knowledge

(c) Educate to be virtuous

(d) Educate to obey the teachings of religion.[22]

Based on this, it can be concluded that the task of Islamic education teachers is to educate their students, by teaching, educating, guiding and training or in other ways, towards achieving a maximum development in accordance with the values of Islamic teachings.

The Nature of Islamic education Teachers

Al-Abrasi stated that teachers of Islamic education in Islam should have the following characteristics:

(a) zuhud: not prioritizing material, teaching is done because it seeks the pleasure of Allah swt;

(b) Clean body: thus, his outward appearance is pleasant;

(c) Clean of soul: have no major sins;

(d) Not happy: joy will remove sincerity;

(e) Not harboring envy and envy;

(f) Dislikes hostility ;

(g) Sincere in carrying out the task;

(h) According to deeds with words;

(i) Not ashamed to know ignorance;

(j) Wise;

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[22] Abu Ahmadi, *Metodik Khusus Pendidikan Agama* (Jakarta: Bulan Bintang, 1978)., hal. 49

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(k) Firm in word and deed, but not harsh;

(l) Humble (not arrogant);

(m)Gentle;

(n) Forgiving;

(o) Patient, not angry over little things;

(p) personality;

(q) Not feeling inferior;

(r) fatherly nature;

(s) Knowing the character of students, including the nature, habits, feelings, and thoughts of the students.[23]

Ibn Sina proposes several other properties that have not been seen explicitly in the above characteristics, namely:

(a) Calm

(b) Not surly

(c) Don't make fun of students

(d) Politeness.[24]

Another attitude according to Ngalim Purwanto is:

(a) Islamic education teachers must be fair

(b) Islamic education teachers must trust and like their students

(c) Islamic education teachers must be patient and willing to sacrifice

(d) Islamic education teachers must have authority over children

(e) Islamic education teachers should be cheerful people

(f) Be nice to other teachers

(g) Be kind to the community

(h) Islamic education teachers really master the subject

(i) Islamic education teachers must like the subjects they provide

(j) Islamic education teachers should have broad knowledge[25]

According to Amir Daien Indrakusuma, the attitudes of a good Islamic education teacher are:

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[23] Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam*., hal. 82

[24] Tafsir., hal. 83

[25] M. Ngalim Purwanto, *Ilmu Pendidikan* (Bandung: PT. Remaja Rosdakarya, 1988)., hal. 176-182

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1) Be agile and enthusiastic

2) Be happy

3) Be optimistic

4) Have foresight and broad

5) Have full attention to students

6) Have full attention to class activities

7) Be honest and patient

8) Be friendly to students

9) Likes to help with student problems

10) Always tidy

11) Be disciplined

12) The work is thorough.[26]

d.   Social Competence

Social competence is related to the ability of educators as part of the community to communicate and interact effectively with students, fellow educators, education staff, parents/guardians of students, and the surrounding community. This competency has sub-competencies and essential indicators as shown in the following table.

Table of Sub-Competencies and Essential Indicators of Social Competence

Subcompetence	Essential Indicator
1. Communicate effectively.	a. Communicate effectively with students, peers, and parents/guardians. b. Communicate effectively with the community.
2. Mingle effectively	a. Develop effective relationships with students, peers, parents/guardians, and the community. b. Collaborate effectively with students, peers, parents/guardians, and the community.

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[26] Indrakusuma, *Pengantar Ilmu Pendidikan*., hal. 182

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This social task for a teacher is related to the commitment and concept of the teacher in society about his role as a member of the community and as an educational reformer in society. Directly or indirectly, these tasks must be carried on the shoulders of teachers in improving the development of community education.

This is in accordance with what was stated by Ali Saifulloh HA in his book " *Between Philosophy and Education* " which suggests that this social argument sees teachers not only as teachers, but also as educators of their social environment in addition to the social community of their own work profession. [27].

From the statement above, it can be understood that the social task of a teacher is not only as an educator for his family community, but also his social environment and the social community of the profession he carries. In other words, the portrait and face of the nation in the future is reflected in the self-portraits of today's teachers. With the progress of the dynamics of the nation's life, it is directly proportional to the image of the teachers in the midst of society [28].

From some of the opinions above, it can be understood that there are several positive abilities and behaviors towards social life that need to be even mandatory for an Islamic education teacher, so that they are expected to be able to carry out their duties successfully optimally.

e.   **Leadership Competence**

In the Regulation of the Minister of Religion of the Republic of Indonesia Number 16 of 2010 it is stated that Teacher Competencies, especially Islamic education Teachers, receive more attention in the form of their development in the field of leadership which is also prioritized to be developed, as can be seen in article 16 of the Regulation of the Minister of Religion of the Republic of Indonesia Number 16 of 2010, The leadership competencies as referred to in paragraph (1) article 16 include:[29]

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[27] Ali Saifullah, *Antara Filsafat Dan Pendidikan* (Surabaya: Usaha Nasional, 1989)., hal. 12-13

[28] Moh. Uzer Usman, *Menjadi Guru Profesional* (Bandung: PT. Remaja Rosdakarya, 1994)., hal: 15

[29] "PMA 16 of 2020 About Madrasah Committee. Pdf," accessed March 27, 2022, https://simpuh.kemenag.go.id/regulation/PMA%2016%20Tahun%202020%20about%20Komite%20Madrasah.pdf.

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(a) the ability to make plans for civilizing the practice of religious teachings and noble character behavior in the school community as part of the religious learning process;

(b) the ability to organize the potential elements of the school systematically to support the cultivation of the practice of religious teachings in the school community;

(c) the ability to be an innovator, motivator, facilitator, mentor and counselor in cultivating the practice of religious teachings in the school community; as well as

(d) the ability to maintain, control, and direct the cultivation of the practice of religious teachings in the school community and maintain harmonious relations between religious adherents within the framework of the Unitary State of the Republic of Indonesia.

The addition of one competency, namely leadership competence , aims to encourage Islamic education teachers to have an influence on members of the school community for the creation of a religious culture in schools (*religious culture*).

Changes that appear in the Regulation of the Minister of Religion of the Republic of Indonesia number 16 of 2010, article 16 that the competence of teachers, especially Islamic education teachers, is getting more attention in the form of development in the field of leadership which is also prioritized to try to be developed, as can be seen in the regulation of the Minister of Religion of the Republic of Indonesia Number 16 of 2010 below:

Paragraph (1) Religious Education teachers must have pedagogic, personality, social, professional, and leadership competencies.

Paragraph (2) Pedagogic competence as referred to in paragraph (1) includes:

    a. understanding the characteristics of students from the physical, moral, social, cultural, emotional, and intellectual aspects;

    b. mastery of learning theories and principles of religious education;

    c. development of religious education curriculum;

    d. organizing religious education development activities;

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e. utilization of information and communication technology for the benefit of organizing and developing religious education;

f. developing the potential of students to actualize the various potentials possessed in the field of religious education;

g. communicate effectively, empathically, and politely with students;

h. administering the assessment and evaluation of the process and learning outcomes of religious education;

i. utilization of the results of the assessment and evaluation for the benefit of religious education learning; and

j. reflective action to improve the quality of religious education learning.

Paragraph (3) Personal competence as referred to in paragraph (1) includes:

a. actions that are in accordance with Indonesian national religious, legal, social and cultural norms;

b. self-appearance as an honest, noble, and role model for students and the community;

c. self-appearance as a person who is steady, stable, mature, wise, and authoritative;

d. ownership of work ethic, high responsibility, pride in being a teacher, and self-confidence; join. respect for the code of ethics of the teaching profession.

Paragraph (4) Social competence as referred to in paragraph (1) includes:

a. inclusive attitude, act objectively, and not discriminate based on gender, religion, race, physical condition, family background, and socioeconomic status;

b. adaptive attitude with the socio -cultural environment in which they work; and

c. communicative attitude with the teacher community, school members and community members.

Paragraph (5) Professional Competence as referred to in paragraph (1) includes:

a. mastery of material, structure, concept, and scientific mindset that supports religious education subjects;

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b. mastery of competency standards and basic competencies of religious education subjects ;

c. creative development of learning materials for religious education subjects ;

d. sustainable professional development by taking reflective actions; and

e. use of information and communication technology to communicate and develop themselves.

Paragraph (6) Leadership Competencies as referred to in paragraph (1) include:

a. the ability to make plans for civilizing the practice of religious teachings and noble character behavior in the school community as part of the religious learning process;

b. the ability to systematically organize potential elements of the school to support the cultivation of the practice of religious teachings in the school community;

c. the ability to be an innovator, motivator, facilitator, mentor and counselor in cultivating the practice of religious teachings in the school community; as well as

d. the ability to maintain, control, and direct the cultivation of the practice of religious teachings in the school community and to maintain harmonious relations between religious adherents within the framework of the Unitary State of the Republic of Indonesia. [30]

3) PAI Teacher Resource Development

Teacher resources are an important factor in maintaining the sustainability of the education and learning process, maintaining the credibility and trust of stakeholders in the education sector. Teacher resources are identical with intangible resources which ultimately aim to improve good performance in the short, medium and long term.

Teachers are professionals as mandated in Article 39 paragraph 2 of Law No. 20/2003 on the National Education System, Article 2 paragraph 1 of Law No. 14/2005 on Teachers and Lecturers, and Article 28 paragraph 1 of PP RI No.

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[30] "PMA 16 Tahun 2020 Tentang Komite Madrasah.Pdf."

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19/2005 on National Education Standards. The juridical and policy basis shows the seriousness and high commitment of the Government in efforts to increase professionalism and respect for teachers as implementers of education at the learning level which ultimately leads to improving the quality of national education.

In connection with the development of existing resources in recent teacher figures in Indonesia, including Islamic education teachers, the growing interest of teachers at the junior and secondary levels is eager to continue their studies at the postgraduate level. However, an increase in the number of teachers with S-2 qualifications does not mean that their professionalism will automatically increase, because to become a professional teacher is not only a master's degree. Likewise, the spirit of teachers participating in various scientific activities, such as seminars, workshops, *workshops* and so on, is also not able to guarantee the creation of teacher professionalism, if these activities are just like the wind and even just ride through without being understood, internalized, and practiced when carrying out learning. in the classroom.

The existence of the Teacher Professional Education and Training program (PLPG) as well as certification for teachers is a real effort by the Government (in this case the Education Office and the Ministry of Religion) in the context of forming professional teachers, as Armin's research results show that certification for Islamic education teachers is sufficient. determine in increasing teacher professionalism. Their level of professionalism is in the good category, so that the proposed hypothesis is proven to be true.[31]

Asmaun Sahlan stated that the teachings of Islam (which contain elements of religious values) are interpreted as religious values that contain matters of worship, faith and morals that are guided by a person in daily activities.[32] In the teachings of Islam there are also values that contain various rules of Allah swt including rules regarding human relations with Allah swt, human relations with

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[31] **"Sertifikasi Guru 165-Article Text-584-1-10-20190927.Pdf," n.d.**
[32] Asmaun Sahlan, *Mewujudkan Budaya Religius Di Sekolah* (Malang: UIN-Maliki Press, 2012), hal. 69

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humans and human relations with nature as a whole.[33] On the other hand, Zulkarnain in more detail states that the religious value of a person (who is Muslim) consists of : 1) Tawhid; 2) Worship (according to the Shari'a); 3) Morals; and 4) Community.[34]

4) PAI Teacher Resource Analysis

In contrast to the certification program, the PLPG program does not appear to have made a real contribution to improving the competence of professional teachers. The influence of the existence of PLPG is still only a trigger for teachers to try to improve their competence and is not appropriate if it is used as a determinant of success as a certified teacher or professional teacher.

Alumni from the PLPG program have not had a significant effect on improving the quality of teachers. This was identified from the many administrative requirements accompanied by sanctions in the form of not getting certification allowances, if they did not complete various administrations such as syllabus, prota, promissory notes, and lesson plans.

These administrative matters make teachers busy preparing their administration, so there is little time left for competency development. Even though these efforts require sufficient and adequate time to allocate them properly, for example, if teachers carry out learning or self-development activities in accordance with planning and evaluating learning outcomes properly, teacher competence will also develop . To produce prospective teachers must continue to make improvements so as to produce quality teachers.[35]

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[33] Toto Suryana, dkk, *Pendidikan Agama Islam:Untuk Perguruan Tinggi* (Bandung: Tiga Mutiara, 1996), hal. 148-150

[34] Zulkarnain, *Transformasi Nilai-Nilai Pendidikan Islam: Manajemen Berorientasi Link and Match* (Yogyakarta: Pustaka Pelajar, 2008), hal. 26-30

[35] Jon Roi Tua Purba and Jon Roi Tua Purba, "EVALUASI PENDIDIKAN DAN LATIHAN PROFESI GURU (PLPG) DALAM PENINGKATAN KUALITAS GURU SMP NEGERI DI KOTA YOGYAKARTA" (Universitas Gadjah Mada, 2015), http://etd.repository.ugm.ac.id/penelitian/detail/92410.

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D. Conclusion

The development of the competence of PAI teachers who are the subject of PAI education and learning providers from any level and any time is important to seek outputs that are in accordance with learning objectives and institutional goals. Policy makers, education practitioners and teachers of Islamic education must dare to take steps aimed at improving the quality of Islamic education in Indonesia. The teacher quality feasibility test which is conducted regularly is only one alternative that policy makers in the education sector might consider .

As a reminder, the success of developing teacher resources really depends on the success of developing and implementing changes in every teacher who is motivated to spur himself or herself to become a better figure in the realm of learning which becomes their responsibility, so that they become the right figure to be respected and imitated. by the students in every thought, word and behavior until their spiritual quality (having the right quality of faith, morality and sharia) based on the teachings of Islam.

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