
COMPETENCE OF ISLAMIC RELIGIOUS EDUCATION TEACHERS FROM THE PERSPECTIVE OF THE QURAN

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ABSTRACT

This study aims to obtain a map of the pedagogic, professional, and personality competencies of Islamic religious education teachers from the perspective of the Koran in the city of South Tangerang and their development strategy. This type of research is library and field research using a qualitative descriptive research design. The methodology used in this study is a mixed-method research approach. The object of this research is the teacher of Islamic religious education in South Tangerang. The research data were obtained through questionnaires, observation, interviews, and documentation techniques. Data were analyzed using an interactive data analysis model carried out descriptively. Based on the results of the study shows that the personality competence of Islamic religious education teachers in South Tangerang City on several achievement indicators shows a low level of competence, including; lack of innovation in learning, lack of activating students, lack of self-development, lack of discipline in assignments, not completing assignments thoroughly and improving the quality of personality competence of Islamic religious education teachers, including coaching Islamic religious education teachers, fostering Islamic religious education curricula at the kindergarten, junior high, and high school/vocational school levels, collaboration with the South Tangerang city government in developing Islamic religious education, conducting studies, research and mock studies, holding competitions for students and teachers.

Keyword: al-qur'an, teacher competence, islamic religious education.

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INTRODUCTION

Teacher personality competency is still a relevant theme, in line with the development of science and the population growth rate, which has brought changes to social, political, economic, religious, and cultural values. As one of the most essential components in education, teachers also feel the impact. From year to year, changes in social, political, economic, and other values have changed teacher performance, including that teachers are no longer understood monolithically and are not the only source of knowledge. Therefore teachers must create a learning atmosphere in an interactive class by acting as a teacher and educators, mentors, motivators, and so on. Teachers, in Diana Pritchard Paolitto's view, must appear with high performance with the support of an adequate level of knowledge (Block, 2009). The Islamic education system still tends to be more focused on history than on the direction of future development, so it requires refreshment and development in its structure (Mariyono et al., 2023)

As described in Law No. 14 of 2005 concerning Teachers and Lecturers Article 1 Paragraph 10, "Competence is a set of knowledge, skills, and behaviors that must be owned, internalized, and mastered by a teacher or lecturer in carrying out professional tasks" (Moters & Europe, 2003).

Furthermore, Article 10, Paragraph 1: (1) pedagogic competence, (2) personality competence is the ability of a solid personality, noble, wise, and authoritative as well as being a role model for students, (3) professional competence (4) social competence. The teacher's role is not only limited as a conveyor of subject matter, but also as a guide in exploring student potential. Teachers are not the only source of knowledge, nor are students just containers to be filled (Mariyono dkk., 2023)

Personal competence is an inseparable need for a teacher (Ardiningrum dkk., 2021). Competence is the ability and attractiveness of a teacher to carry out his responsibilities as a teacher and educator that can arise from within him or outside influences that arise when he carries out his daily obligations. It was born through a relatively long process, commonly called the learning process, that an educator must pass before directly dealing with students.

The teacher is an adult, responsible, capable, and dedicated to being a teacher and educator for students and other people who need it (Hairuddin, 2013). A teacher must be mature in attitude, make decisions, and set an example for those around him. A teacher must be responsible for all things outside the school environment, especially in the school environment, and responsible for preventing immoral and heinous acts that cause moral and ethical damage, even to the destruction of the morality of society in general. A teacher must also master the subject matter and master strategies and teaching methods skillfully and practically in the field that can encourage students to learn and know about wisdom (Rohman Hakim, 2021). The teacher is wise, so he transmits his wisdom (The teacher who taught him wisdom).

Therefore, it is necessary to study in more depth the concept of education and personality based on the verses of the Qur'an, departing from the theological and sociological context of the problem. Success in living a person's life will be determined by his ability to face the challenges that come while living in this world. Likewise, a teacher, in practice, is expected to have high expertise to foster strong competitiveness to overcome existing challenges and, of course, be successful in carrying out his responsibilities as an educator.

Several aspects of the personality competence of Islamic religious education teachers must reflect the personal characteristics of Rasulullah Muhammad SAW, namely Shiddîq (صديق), Shiddîq means accurate, honest, and candid (Shabir dkk., 2023) Amânah (أمانة) Amanah means trusted. In particular, Amanah means returning something that has been entrusted by someone to him, Tablîg (تبليغ); Tablîg is conveying, namely conveying revelations and teachings from Allah swt. Because of that, whatever was revealed to him, nothing was hidden; everything was conveyed, including what was related to him; even though it was unpleasant, it was like a rebuke delivered by Allah SWT. to him, Fathânah (فطانة), the attribute that is obligatory for the Prophet is Fathânah or intelligent. Intellectual intelligence does not need to be doubted because he has to memorize thousands of verses in a short time, Istiqâmah (استقامة), one of the guidelines that must be realized by every person who claims to be a believer is Istiqâmah or having a solid stance in defending and proving the values of faith, Shabar (الصبر) Shabar and gratitude are united in the character of the Prophet Muhammad's life, this is because life is good or bad when we look at it from the worldly side, and Ikhlaṣ (إخلاص) In doing charity, every Muslim must have intentions and motivations, namely sincere because of Allah SWT. Human charity is very dependent on its intentions (Taufiq, 2019).

Teacher's personality competencies in the perspective of the Qur'an in learning include Al-Murabbi and Educational Control (المُرَبِّي). Muhammad Abu Zahrah explained that the meaning of the affixation of the word rabbânî to the name of Allah shows that a believer has a light reflected in his

morals. Al-Mu'allim and Teaching Control (**اَلْمُعَلِّمُ**), the Big Indonesian Dictionary writes Muslim with one letter l, namely Muslim, with the meaning of (1) a person who is a religious expert; religious teacher (2) guide. Mu'allim also means a ship officer with a diploma in nautical, commercial shipping (Dictionary Compilation Team: 1994). Mudarris and Learning Control (**رَّسُّ اَلْمَدِّ**), Educators should be responsible for conveying knowledge to their students that can foster thinking, spiritual, physical, emotional and also social. Muaddib and Attitude Control (**اَلْمُوَدِّبُ**), Muaddib intends to educate towards beautifying students' morals. Educators who are muddled are individuals who are responsible and carry out civilization education in a broad and deep sense of the personality and life of students. Al-Mursyid and Guidance Control (**اَلْمُرْشِدُ**), the word murshid comes from the word irsyada, which is giving instructions. In other words, murshid means someone skilled in giving instructions regarding the Sufis, especially in the spiritual field. Mudarrib and Control of Habits (**اَلْمُدَرِّبُ**), the first role of the teacher is Muslim (teach) as a teacher who conveys valuable knowledge to students. The science in question is science that focuses more on reason.

Based on the description above, a teacher must have a personality to carry out his noble duties. The stronger the teacher's Understanding of personality and ownership of these traits, the stronger the implementation of education that takes place in society.

METHODS

The approach to be used in this study is a mixed method, which applies a qualitative and quantitative descriptive approach simultaneously ("Ethics and teaching: a religious perspective on revitalizing education," 2010). The stages of data collection will be carried out simultaneously. Qualitative data will be collected through in-depth interviews and focus group discussions, and interviews will be conducted face-to-face or offline. Then to collect quantitative data carried out by test using a test instrument. Quantitative data to deepen qualitative data analysis so that a more comprehensive analysis will be produced rather than just relying on qualitative data alone (Dewi, 2022). Quantitative and qualitative data will be analyzed to determine the level of achievement of teachers in developing pedagogic competencies, professional competencies, and personality competencies so that teachers are expected to be professional in carrying out their learning tasks, besides that the results of this study will improve teacher performance, provide consideration to school principals, supervisors or department education in giving reward and punishment as well as motivating teachers to work optimally.

Documentation studies are used to collect information by studying documents related to pedagogical, professional, and teacher personality competence contained in the Al-Qur'an (Block, 2009). Literature study is a series of activities related to methods of collecting library data, reading and taking notes, and managing research materials, including studying reading sources that can provide information that has to do with concepts and theories about pedagogic competence, professional competence, and teacher personality competence contained in the Al-Qur'an.

RESULTS AND DISCUSSION

Implementation of Teacher Personality Competence Islamic Religious Education in South Tangerang City

Philosophical Basis for the Strategic Plan of the Islamic Religious and Religious Education Section of the Ministry of Religion of South Tangerang City for 2019-2024: (a) Religion as a source of

spiritual, moral, and ethical values for the life of society, nation, and state, (b) Religious education and Islamic religious education as the basis for the formation of character and manners as well as national identity (Istianah & Surya, 2021). The five pillars of the work culture of Ministry of Religion Employees: Upholding the Values of Integrity, Professionalism, Innovation, Responsibility, and Exemplary as the spirit of the work culture of the Ministry of Religion. Policy Direction of the Religious Education Section of Islamic Religion Ministry of Religion of South Tangerang City : (a) Improving the quality of Islamic Religious Education in Early Childhood and Basic Education, (b) Improving the quality of Islamic Religious Education in Secondary Education, (c) Improving the quality of Diniyah and Al-Quran Education, (d) Improving the quality of Islamic Boarding School Education (Katon, 2022)

The vision of the Fern Section of the Ministry of Religion of South Tangerang City: " The Realization of a Generation of South Tangerang that is Smart, Independent and Has Good Morals" (M. et al.: 2021). Its missions are: (1) to improve the quality of human resources to create excellent service, (2) Having data on all Islamic religious education teachers in schools, Madrasah Diniyah, Al-Qur'an Education Parks, and Islamic Boarding Schools, (3) to establish harmonious cooperation with the Government South Tangerang City and related agencies in an effort to improve the Welfare of Islamic religious education teachers, Diniyah, Al-Qur'an Parks and Islamic Boarding Schools, (4) Encouraging the realization of effective Islamic religious education learning in schools by implementing ICT-based learning, (5) Improving Professionalism of Islamic religious education teachers, (6) Playing an active role in realizing the quality and professional Diniyah Education, Al-Qur'an Gardens and Islamic Boarding Schools, (7) Encouraging the establishment of Adequate Early Education Facilities, Al-Qur'an Parks and Islamic Boarding Schools.

Program Targets 20 19-2024: (a) Islamic Religious Education in Early Childhood Education, (b) Islamic Religious Education for Elementary Education Students, (c) Islamic Religious Education for Secondary Education Students, (d) Early Education Students and Taman Students Al-Quran Education, (e) Education in Islamic Boarding Schools (Cantika & Akmal Tarigan, 2022). Fields of Work on the Fern Section of the Ministry of Religion of South Tangerang City : (a) Islamic Religious Education in Schools, (b) Diniyah Takmiliyah Education, (c) Al-Qur'an Education, (d) Islamic Boarding School Education.

In terms of the number of available Islamic Religious Education teachers, both civil servants and non-PNS, it can be seen in the following table:

Table 1. Number of Islamic Religious Education (PAI) Teachers

Description	Man	Woman	Amount
PNS PAI teacher	119	97	216
Non-PNS PAI Teachers	300	245	545
Certified PAI Teacher	187	153	340
Non-Certification Teacher	232	189	421

The data was obtained by referring to official data from the Islamic religious and religious education section of the office of the Ministry of Religion of the City of South Tangerang in 2021, which is contained in the book Reaching Hope to Reach Performance (Religious and Islamic Religious Education Section of the Ministry of Religion of South Tangerang City) compiled by the drafting team. This data is also the basis for collecting data on the performance assessment of Islamic Religious Education Teachers.

Personality Competence of Islamic Religious Education Teachers

Teacher performance assessment is critical to measure the success of education. According to Martinis Yamin and Maisah (2010), appraisal performance is assessed to determine success or failure. Performance appraisal is a picture or a systematic description of a person or group's strengths and weaknesses (Suwardi, 2020). Individual performance appraisal is beneficial for the dynamics of organizational growth as a whole; through this assessment, the actual conditions of how employees are performing can be seen. For this reason, in evaluating teacher performance, teacher competency is a point that must be assessed. According to Law Number 14 of 2005 concerning Teachers and Lecturers, article 10 states that teacher competence includes pedagogic competence, personality competence, social competence, and professional competence obtained through professional education (Rakhma, 2022). National education policy in Indonesia is directed towards quality learning/guidance for students. One of the primary keys to quality learning/guidance is the fulfillment of standard learning processes carried out by subject teachers, class teachers, and guidance teachers.

Table 2. Assessment Criteria

PKG PAI Value	Criteria	Process
91-100	Very good	125
76-90	Good	100
61-75	Enough	75
51-60	Currently	50
< 50	Not enough	25

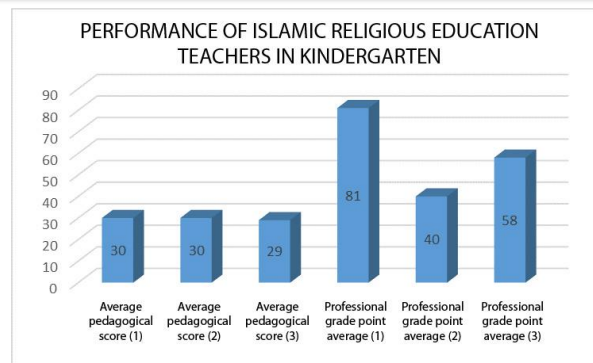
Results of Personality Competency Test for Islamic Religious Education Teachers School in South Tangerang City

Regulation of the Minister of Religion of the Republic of Indonesia Number 10 of 2010 concerning the Organization and Working Procedures of the Ministry of Religion in Part Six of the Directorate of Islamic Religious Education Article 194 The Directorate of Islamic Religious Education has the task of carrying out the formulation and implementation of policies, standardization and technical guidance and evaluation in the field of Islamic religious education. The Islamic Religion Teacher Competency test was carried out based on the Minister of Religion Regulation. Below is the implementation of the competency exam that has been carried out in the Islamic Religion and Religious Education section of the Ministry of Religion, South Tangerang City (Risnawati & Priyantoro, 2021)

2019 Islamic Religious Education Teacher Competency Test (Aspects of pedagogical competence and professional competence)

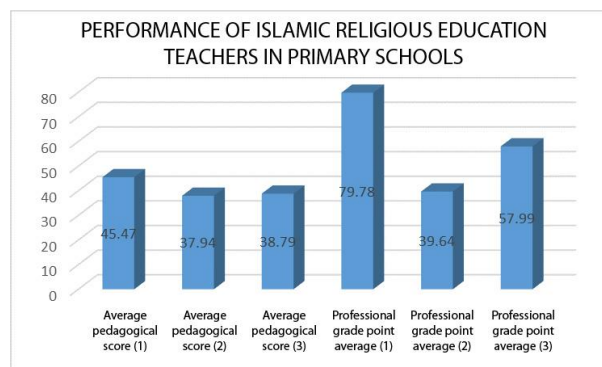
The results of the Performance Assessment of Islamic Religious Education Teachers in the city of South Tangerang in the form of a recapitulation of the results of the Performance Assessment of Islamic Religious Education Teachers at each level are as follows:

- a. Performance Assessment of Kindergarten Islamic Religious Education Teachers, The 2019 Kindergarten (TK) Islamic Religious Education Teacher Performance Assessment in South Tangerang City is as follows: Results of Islamic Religious Education Teacher Performance Assessment on Pedagogic Competence and Kindergarten level professional Competence South Tangerang City which was held in 2019 with the results as described above, the average value is less, namely: 44,67.



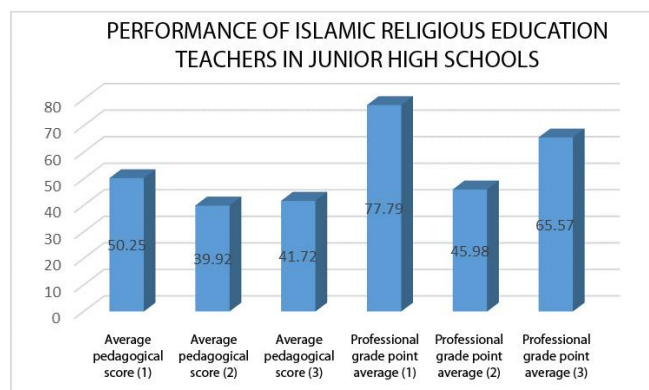
Graph 1. Performance of Kindergarten (TK) Islamic religious education teachers

- b. Assessment of the performance of elementary school Islamic religious education teachers (SD) in South Tangerang City in 2019 with the results described above, the average value is less, namely: 49.94.



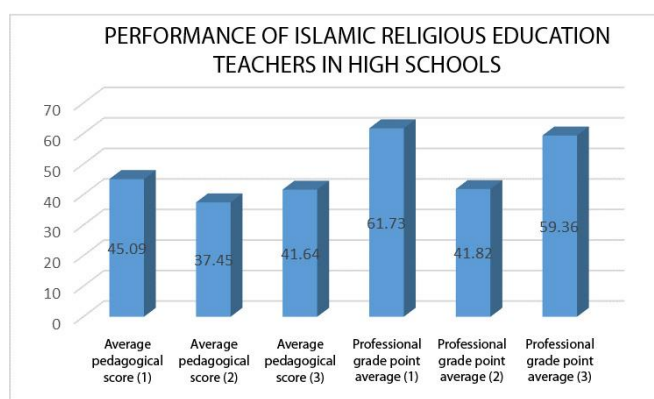
Graph 2. Performance of Elementary School (SD) Islamic religious education teachers

- c. Islamic Religious Education Performance Assessment for Junior High Schools: The 2019 Islamic Religious Education Teacher Performance Assessment for Junior High School (SMP) level in South Tangerang City is as follows: The results of the performance assessment for Islamic Religious Education Teachers are certified at Pedagogic competence and professional competence at the Junior High School level (SMP) South Tangerang City which was held in 2019 with the results as described above, the average value is less, namely: 53.54 (Ministry of Religion for South Tangerang City: 2019).



Graph 3. Performance of Islamic religious education teachers in junior high schools (SMP)

- d. Performance Assessment of Islamic Religious Education Teachers for senior high schools (SMA)/vocational high schools (SMK): On the Performance Assessment of Islamic Religious Education Teachers at the 2019 Senior High School/Vocational High School Park level in South Tangerang City as follows: Results of Education Teacher Performance Assessment Islamic Religion in Paedagogic competence and professional competence at the Senior High School / Vocational School (SMA / K) level of South Tangerang City which was held in 2019 with the results as described above, the average value is less, namely: 47.85.



Graph 4. Performance of SMA/SMK Islamic religious education teachers

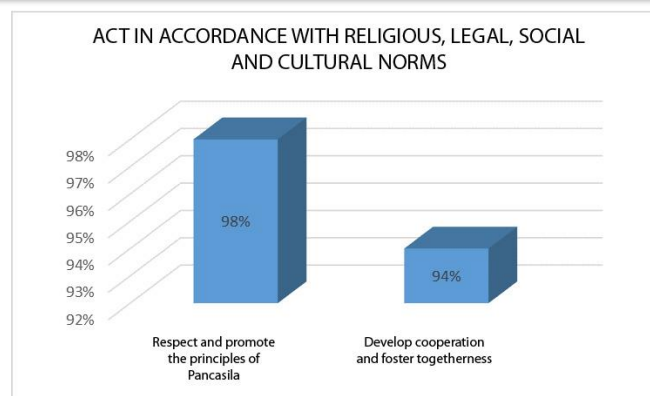
- e. Looking at the results of the performance assessment of Islamic Religious Education Teachers on Paedagogic competence and professional competence at the South Tangerang City School level, which were held in 2019 with the results as described above, the average value is less, namely: (1) For the Kindergarten level the average value is less, namely: 44.67, (2) For the SD level, the average value is less, namely: 49.94, (3) For the SMP level, the average value is less, namely: 53.54, (4) For the SMA/K level, the average value less namely: 47.85.

So it can be concluded that the performance assessment of Islamic Religious Education Teachers on Paedagogic Competence and Professional Competence at the South Tangerang City School level, which was held in 2019 with the results in the Poor Category, which is below a score of 50 in the Kindergarten, Elementary, High School/K Education levels and the Moderate category in the range of numbers 51 – 60 at the junior high school level.

Islamic Religious Education Teacher Competency Test in 2022 Aspects of personality competence

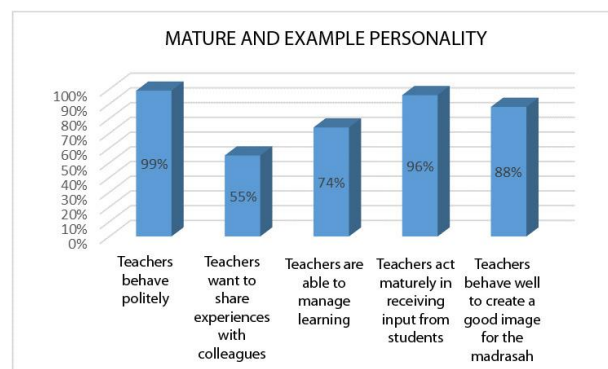
The results of the 2022 PAI Teacher Performance Assessment on the personality aspects are as follows:

- a. Performance Assessment of Islamic Religious Education Teachers in 2022 on Competency Assessment 8: Act under Indonesian national religious, legal, social, and cultural norms (94%): (1) Teachers respect and promote the principles of Pancasila as the basis of ideology and ethics for all citizens Indonesia (98%), (2) Teachers develop cooperation and foster togetherness with colleagues regardless of existing differences (for example ethnicity, religion, and gender) (94%).



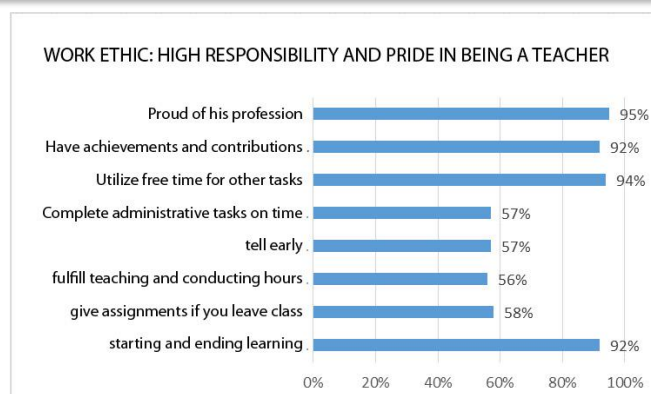
Graph 5. Personality Acting according to Religious Norms, Law. Social and Culture

- b. Performance Assessment of Islamic Religious Education Teachers in 2022 on Assessment for Competence of mature and Exemplary personal (81%): (1) Teachers behave politely in speaking, look polite towards all students, parents, and colleagues (99%), (2) Teachers want to share experiences with colleagues, including inviting them to observe how they teach and provide input (55%), (3) Teachers can manage learning which proves that teachers are respected by students so that all students always pay attention to teachers and participate actively in the learning process (74%), (4) Teachers are mature in accepting input from students (96%), (5) Teachers behave well to create a good image for the madrasah (88%).



Graph 6. Adult and Exemplary Personality

- c. Performance Assessment of Islamic Religious Education Teachers in 2022 on Competency Assessment Work ethic, high responsibility, and pride in being a teacher (73%): (1) The teacher starts and ends learning on time (92%), (2) If the teacher have to leave class, the teacher activates students by doing productive things related to the subject, and asks picket teachers or other teachers to supervise the class (58%), (3) Teachers fulfill teaching hours and can do all other activities outside of hours teach based on permission and approval of the school management (56%), (4) The teacher asks permission and notifies earlier, by providing valid reasons and evidence if they do not attend planned activities, including the learning process in class (57%), (5) Teachers complete all administrative and non-learning tasks in a timely manner according to established standards (57%), (6) Teachers use free time besides teaching for productive activities related to their assignments (94%), (7) Teachers contribute to developing madrasas and having achievements that have a positive impact on the excellent name of madrasas (92%), (8) Teachers feel proud of their profession (95%).



Graph 7. High Responsibility Work Ethic and a sense of pride

Suppose you look further at some performance achievement indicators on personality competencies. In that case, they are as follows: Performance Assessment of Islamic Religious Education Teachers in 2022 on competency assessment acts under Indonesian national religious, legal, social, and cultural norms with an average percentage (94%): with a description (1) Teachers respect and promote Pancasila principles as the basis of ideology and ethics for all Indonesian citizens (98%), (2) Teachers develop cooperation and foster togetherness with colleagues regardless of differences (for example ethnicity, religion, and gender) (94 %). In the above category, the assessment criteria Showing a mature and exemplary personality (81% fully fulfilled and 19% partially fulfilled) can be categorized as a Good rating.

For assessment of mature and exemplary personality competencies with an average percentage (81%), with a description: (1) Teachers want to share experiences with colleagues, including inviting them to observe how they teach and provide input (55% fully fulfilled and 45% partially fulfilled) then it can be categorized as Medium assessment, (2) The teacher can manage learning which proves that the teacher is respected by students so that all students always pay attention to the teacher and participate actively in the learning process (74% fully fulfilled and 26% partially fulfilled) then can be categorized as an adequate assessment.

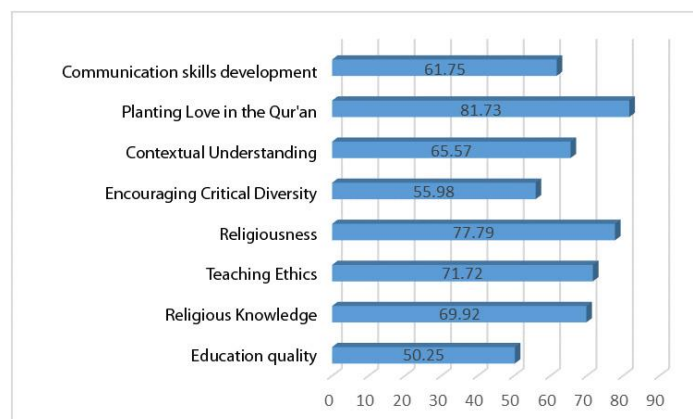
Personality Competency Assessment Work ethic: high responsibility, and a sense of pride in being a teacher, with an average percentage (73%), with a description: (1) If the teacher has to leave class, the teacher activates students by doing productive things related with subjects, and asking picket teachers or other teachers to supervise the class (58% fully fulfilled and 42% partially fulfilled) then it can be categorized as a Medium rating; (2) Teachers fulfill teaching hours and can carry out all other activities outside of teaching hours based on the permission and approval of the school management (56% are fully fulfilled and 44% are partially fulfilled) so that it can be categorized as a Medium rating; (3) The teacher asks for permission and notifies earlier, by providing valid reasons and evidence if they do not attend planned activities, including the learning process in class (57% are fully fulfilled and 43% are partially fulfilled) then it can be categorized as a Medium rating; (4) The teacher completes all administrative and non-learning tasks in a timely manner according to the standards set (57% fully fulfilled and 43% partially fulfilled) so that it can be categorized as a Medium rating.

Personal competence of Islamic religious education teachers from the perspective of the Koran in South Tangerang City

From the perspective of the Koran, improving the quality of religious teachers is very important because religious teachers have a central role in spreading Islamic teachings and guiding people to understand religion correctly. Here are some of the assessment indicator points:

- a. Personal Qualities (50.25%): Strengthen their personal qualities by following and applying the teachings of the Al-Quran in daily life. This includes obeying God, good ethics, patience, honesty, and humility.
- b. Knowledge of Religion (69.92%): Has a deep understanding of the Al-Quran and the Sunnah of the Prophet Muhammad SAW. Knowledge of Islamic history, central teachings, interpretation of the Koran, and Shari'a laws is essential so that they can convey religious teachings correctly.
- c. Teaching Ethics (71.72%): able to adopt good teaching ethics. They must be able to understand the needs of students and use appropriate teaching methods so that religious messages can be conveyed efficiently and effectively.
- d. Diversity (77.79): Respect and understand the diversity within society and their class. They should strive to create an environment that is inclusive and respectful of different views, cultures, and traditions.
- e. Encouraging Critical Understanding (55.98%): Teachers should encourage students to understand the Al-Quran critically and teach them to question and seek answers to religious questions wisely.
- f. Contextual Understanding (65.57%): teaches the Koran by understanding the context of its verses and the circumstances surrounding the revelation. This helps so that the messages of the Al-Quran can be applied in a relevant way in everyday life.
- g. They are cultivating Love for Al-Quran (81.73%): helping students to develop love and affection for Al-Quran. They should provide inspiring examples of how the Koran can change a person's life and provide guidance in facing life's challenges.
- h. Development of Communication Skills (61.75%): hone their communication skills to convey the teachings of the Koran effectively and convincingly. Good communication can help students understand and internalize religious messages more quickly.

The results of the assessment of Islamic Religious Education Teachers related to Personality competencies according to the Qur'anic view can be seen in the following graph:



Graph 8. Teacher Personality Competence in Al-Qur'an Perspective

Of the eight indicators above, personal quality has the lowest percentage (50.25%). This means that teachers must continue to strive to improve their personal qualities continuously. However, from the results of these competencies, it has an average percentage score (84.76%), so it can be categorized as an Enough rating.

CONCLUSION

Improving the quality of personality competence of teachers of Islamic religious education from the perspective of the Qur'an in South Tangerang City is carried out by coaching through training, workshops, studies, and research with the hope: An Islamic religious education teacher (PAI) must have a deep understanding of Islamic teachings, including Al-Quran, Hadith, Islamic History, and the practice of worship. Solid knowledge of Islamic doctrine, ethics, and values is essential to properly transmit the subject matter and set a good example to students.

Competent Islamic religious education (PAI) teachers must be able to teach in a method that suits the needs of students. Using a creative, interactive, and inclusive approach can help students be more interested and understand the material better. An effective Islamic religious education (PAI) teacher must understand the diversity in his class, such as the level of students' Understanding of religion, cultural background, and individual learning styles. By understanding these differences, teachers can adapt their teaching methods to ensure each student gets the maximum benefit from Islamic religious education (PAI) lessons.

Teachers must be able to build trusting relationships with students, respect the freedom of religion, and avoid spreading personal or extreme views in teaching religion. Islamic religious education (PAI) teachers must also be able to integrate Islamic values into their daily learning activities. A competent teacher should always strive for self-improvement by attending relevant training, seminars, or courses to keep abreast of the latest developments in Islamic education and religion.

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