

The Islamic education teacher's professionalism in instilling students' religious character at SMA Negeri 4 Metro

Abdullah¹, Ihwan Aziz Q^{1,*}, and Umar Alfaruq A. Hasyim¹

¹Universitas Ma'arif Lampung, Indonesia

*Corresponding author: azizikhwan8@gmail.com

KEYWORDS

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ABSTRACT Teacher performance plays a vital role in teaching and learning. Teachers must motivate their students as a motivator to increase the teacher's professionalism. Of course, he wants to instill in students an intellectually, emotionally, and spiritually intelligent character. It will lead them to become valuable and meaningful human beings before humans, especially before Allah SWT. In SMA N 4 Metro, where Islamic religious education is taught, it is hoped that it will improve noble morals for its students so that the desires they wish to achieve are spiritually intelligent and can be achieved. This research has a formulation and objective: how to determine the Islamic education teacher's professionalism in instilling students' religious character at SMA Negeri 4 Metro. The research results show that the Islamic education teacher's professional role is to motivate students to increase their spiritual intelligence. The giving must also be correct. The Islamic education teachers' way of motivating students is carried out in various ways by the teachers at SMA N 4 Metro.

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1. INTRODUCTION

Teachers' performance has a vital role in the teaching and learning process; their shoulders bear the primary responsibility for the effectiveness of all school educational efforts. In many developed countries, electronic media as a teaching tool has been used, and its ability to deliver teaching materials to students has been proven. However, its existence still cannot completely replace the position of a teacher as an educational staff member (Abd. Khalid Hs, 2019).

There is something lost that interactions between humans, teachers, and students have contributed. The primary loss is the instillation of values crystallized in teaching objectives. Some recognize the importance of teacher professionalism in a more concrete way, such that a teacher can provide an example (*uswatun hasanah*) so students can become good personalities.

Teacher performance is the teacher's success level in carrying out educational tasks based on their responsibilities and authority based on performance standards set during a specific period within the framework of achieving educational goals (Barnawi & Arifin, 2017).

Describing each presentation technique in depth and detail is necessary to fulfill one of the teacher competencies in a modern instructional system. Explaining the techniques in the learning process is necessary to deepen and understand lesson presentation techniques. Teacher's methods or techniques, exercises, presentation techniques with questions and answers, assignment and recitation techniques, inquiry, and others.

From the statement, the professional teacher cannot be careless or use chalk to explain things in front of listeners but must simultaneously meet the pedagogical, psychological, and didactic requirements. According to Imam al-Ghazali, task teacher (educator), the main is perfect, clean and purifies and brings the human heart closer to itself on Allah SWT.

This is almost in line with Imam al-Ghazali, according to Abdurrahman al-Nahlawi, which divides the teacher's duties into two parts. First, purification, development, cleansing, and lifting the soul to its creator, distancing from evil and keeping it always in its natural state. Second, teaching, namely the transfer of various knowledge and beliefs to others, the minds and hearts of the believers, so that they realize sincere behaviour and life (Naim, 2019).

According to Nurdin (2022), a teacher in Islam is a person who is responsible for the student's development and educates with striving to achieve all-around potential, good potency affective, potency cognitive, and potency psychomotor skills. Teachers are also meant to be adults who are responsible for providing help to students and educating them. So, a maturity level and can scan stand. Besides that, He can be socially and individually independent (Nurdin, 2022).

In Islamic education, teachers are positioned in a professional performance role. Teachers are positioned as people who are 'pious, wara', pious, and as *uswah* so that teachers are also required to actualize the science which he has. As a teacher, he also considered responsible answers to his students, not just when the learning process takes place but also during the learning process ends, even in the afterlife.

Therefore, it is natural for them to be positioned as important people who had significant influence in their time and as if they held the key to spiritual salvation in society (Naim, 2019).

The five professional learning elements in an effective teacher are First, ability, which can influence behaviour; Second, perseverance, which influences motivation; Third, the opportunity to learn, which can influence creativity; Fourth, quality of learning influences the teaching quality or the of clarity teaching level; Fifth, the ability to understand which can influence achievement (Jamaluddin, 2015). The five learning elements, a teacher's professionalism, can be mentioned as one of the factors that influence learning effectiveness. Therefore, it is considered necessary for teachers to know motivational techniques to create a good interest in learning for students, and it is clear how professional a teacher is, especially an Islamic education teacher.

Therefore, it is not enough for a teacher to give the students just knowledge. A teacher can motivate his students to learn well and fulfil the desired objective of education. Motivation is something business To increase activity in reaching such objective, including depth of activity learning (Prawira, 2020).

Also, meaningful study will positively impact a teacher's professional attitude because students can be themselves and understand the learning values. According to Ausubel, many Educators equate discovery learning with rote learning of their causes and believe meaningful learning only occurs when students discover it for themselves knowledge. However, discovery learning becomes meaningful if it can explain relationships between concepts. Discovery learning can be viewed as less applicable, and it is studying memorization when solving problem guesses. Thus, meaningful learning is not as simple as studying material And aiming to obtain new meaning. Core theory Ausubel stated that meaningful learning is associating new information with concepts, a part of the cognitive thinking structure (Mulyati, 2021).

Even further, education builds and gives patterns, colours, or models to civilization itself. Because of that, different educational patterns will give different models and civilization forms. A secular education pattern will create a secular civilization. Islamic education has unique characteristics that cover several things. Among other things, the principles or philosophical basis for building thought education in Islam, fill or material, view about source knowledge, And the goal (Yusuf, 2023).

During the author's observations, it was a matter of professional improvement for a teacher to instill a developing religious character at SMA N 4 Metro. It is hoped that the Islamic education teacher himself will have students who still have not yet demonstrated a way real meaning and values contained in learning Education Religion Islam, like habituation things that are often done: noon prayer in congregation, sunnah *dhuha* prayer in congregation, *tadarus* (read) al-Quran and *infaq* and alms (observation at SMA N 4 Metro, 16 August 2023).

Because it plays a maximum role in teacher professionalism Education Religion Islam in instilling religious character towards participants educate very sued so that What Is given during This have a significant impact and influence on their students and on Finally, it will be seen and embedded in the students of SMA N 4 Metro religious character. So, the researcher wants a process towards the Islamic ed-

ucation teacher's professionalism in SMA N 4 Metro to contribute to students in terms of instilling religious character through values and meaningfulness, which contained in praying honest congregation, praying *Dhuha*, *tadarus* Al-Qur'an, *infaq* and alms school.

The teacher's professionalism in instilling religious character. The Islamic education teacher can do various things, for example, inviting its students to join and participate in social service activities so that students can empathize with others. Islamic education teachers can encourage students to learn outside the classroom and take them to tourist attractions with natural views so that students can admire God's creation. Islamic education teachers can also read and tell inspirational stories to encourage students to understand the meaning of life and help students finish problems faced with appropriate methods and a religious character.

Looking at the explanation above, the author formulated this research on the Islamic Education teacher's professionalism in Instilling Students' religious character at SMA Negeri 4 Metro.

2. METHODS

According to Creswell, the research method used a descriptive qualitative method. In simple terms, qualitative research is a process for understanding social problems based on different methodologies. In this case, the researcher will compile a complex picture, analyze it word for word and compile the research results naturally/according to the facts in the field. Meanwhile, descriptive research aims to describe or illustrate natural and human engineering phenomena (Moleong, 2021)

This research aims to obtain a more transparent, complete picture and information, making it easier for researchers to conduct observational research. Therefore, the author determines that the research location is where the research will be carried out. In this case, the research location is SMA N 4 Metro. The primary data from interviews, documentation and observations covered various matters related to implementing Islamic education teachers' professionalism in instilling students' religious character at SMA Negeri 4 Metro.

Collecting data goes directly to the research object to obtain valid data. Hence, the researcher uses this research method, namely 1) Observation can be interpreted as systematically observing and recording the symptoms that appear on the research object. This observation uses participant observation, where the researcher is directly involved with the daily activities of the person being observed or used as a source of research data (Sugiyono, 2020). Researchers carried out this direct observation to optimize data regarding the implementation of Islamic learning and the interaction of teachers and students in teaching and learning activities so that the Islamic Education teacher's professionalism in instilling religious character in SMA Negeri 4 Metro students runs well. 2) Interviews contain conversations with a specific purpose by two parties, the interviewer and the interviewee (Moleong, 2021).

The data analysis used is descriptive-analytical, describing the data collected in words and images, not numbers. Data originating from manuscripts, interviews, field notes, documents, and so on are then described so that they can provide clarity on reality or facts (Sudarto, 2017).

Miles and Huberman's data analysis version shows three activity streams: data reduction, data presentation, and drawing conclusions or verification. The explanation of this flow is: 1) Data reduction, 2) Data Display, 3) Concluding or verification is the final activity of qualitative research.

3. RESULT & DISCUSSION

4. RESULT

Based on the results of the interview with an Islamic education teacher, professionalism in teaching Islamic religious education is critical. In this case, the teacher as executor is aware of several aspects. Between aspects of awareness tasks, awareness will need knowledge, such as good practice and awareness of the importance of using media and methods to instill students' religious character. The interview results show several aspects of Islamic religious education that instill religious character in participants. Educating them is awareness of the teacher's duties and responsibilities as an educator and how to master the learning and learning method.

The interview researcher's results with an Islamic education teacher are as follows:

Religious character development is carried out at SMA N 4 Metro. Some activities include the *dhuha* prayer and the *sunnah* prayer. Students are individually monitored by the Islamic education teacher. The implementation time is when arrives at school, and the first rests. It is recommended that students perform the *dhuha* prayer to get used to it and carry out the religious character, although With *sunnah* so far. They also easily carry out obligatory practices. Tilawah Al-Qur'an, memorizing *surah*/prayer. Midday prayer activity in the congregation. It was also attended by Muslim teachers at SMA N 4 Metro. It was implemented that students do not have enough answers and discipline to pray as part of their religious teachings. Students are not only disciplined and responsible for carrying out prayers when in school but also disciplined and bear answers when at home. (Eri Setiawan, Islamic Education Teacher SMA N 4 Metro, January 2024).

The Islamic education teacher's professionalism is not only limited to carrying out their profession but teachers are obliged to do so with their skills to repair the quality of service to students from both an intellectual and intellectual perspective. Other competencies that will help improve the implementation of teaching and learning activities and can bring about good learning achievement for the student. So that will help reach educational goals. The interview results with the school principal about the Islamic Education teacher's professionalism say that:

"Islamic education teachers average already professional in process learning if, in comparison, there is already professional and not yet. To become a professional teacher, he must study naturally and follow training. Like in operating his task as teachers to educate students so that students will achieve, and some teachers are disciplined, and some are not yet disciplined, all that

depends on the character of each". (Ni Made Noviani, Head of SMAN 4 Metro. January 2024)

The researcher's findings show that the Islamic education teacher's professionalism to the student's religious character at SMA N 4 Metro informants from that place includes various kinds of teacher roles, namely the efforts of Islamic education teachers in developing the religious character of SMA N 4 Metro students, especially in class XI, with the efforts of Islamic education teachers to instill fundamental knowledge and shape students' attitudes, personalities and skills in practicing the teachings of their religion. Religious education prepares students who master and practice religious knowledge, respect other religions that practice worship and can live in harmony with other religions. As stated by a class XI student at SMA N 4 Metro that:

The Islamic education teachers here are very professional. The problem is not only providing guidance during class hours but also taking part in implementing Islamic religious activities outside school hours. Activities carried out by Islamic religious teachers, like Evenings, build faith and piety (*Mabit*), exercise base leadership, spiritual formation every month during Ramadan, and many other activities. From the activities, you get much knowledge about the teachings of religion, including what tasks I have in life in this world and how to worship well. The Teacher conveys how we must respect each other even though we have different religions and be able to live to get along well with them, delivered too before the study started, always push We For diligent operate order Allah And respect other religions because SMA N 4 Metro students have various religions. Now, I pray more diligently. My prayers are not only at school but also at home. When the time comes, I pray immediately at the mosque nearest the regular mosque. Moreover, I always try to guard harmony between friends with different religions at school and home. (Anisa Rahmawati, Student at SMA N 4 Metro).

The observations results also show that Islamic Education teachers shape the student's religious character at SMA N 4 Metro by informants from that place, namely:

This is done, in the learning, which first gives a task related to character formation. As for the method, Al-Qur'an Hadith's moral beliefs and Islam's history. The teacher reminds students to matter attitude and behaviour so that Students are more motivated by the material presented by the Qur'an Hadith material teacher. The teacher instructs the students to read the Al-Quran well and correct them, and the teacher notices and listens to or justifies errors in reading. In worship, I remind students to pray five times daily, carry out what Allah commands, and avoid it. What is prohibited in learning morals? The teacher always reminds you to do good to your parents and fellow man, especially to poor two. So that sympathy and empathy can be created to

feel the suffering of the poor. There is a feeling of wanting to share with others. As for material history, Islam Teachers explain that after providing students with an understanding of history, Where People in Islam Once experienced success with methods Which genuinely follow what is stated in the Qur'an and Sunnah, so one manifestation of the teacher's role in the student's religious character is that they know a little. It has increased, although it is not yet significant, but there are benefits from this (Eri Setiawan, January 2024).

In this case, the researcher's findings also show that the Islamic Education teacher's professionalism in forming the student's religious character at SMA N 4 Metro by various informants from that place professional Islamic education teachers, namely as teachers, educators, as role models, as drivers of change in religious character, as learning resources, facilitators, class management, motivators, and as mentors.

4.1 Discussion

Based on the research results, the professionalism carried out by Islamic Education teachers in forming Religious Character at SMA N 4 Metro is based on data obtained by the researcher through observation, interviews, and documentation. Then, the researcher will analyze the findings.

From the information in the research data analysis technique, the researcher uses a technique analysis description to develop data that has been obtained/collected as is without meaning to conclude that it differs from general or generalizations (Sugiyono, 2020). The data obtained by researchers are the observations, interviews, and documentation.

4.1.1 Character Religious SMA N 4 Metro

Character is a good personality, a good one that should owned by every student, not just students but all other people, Because we must live with behaviour with good morals/karimah. It will make our beautiful days.

Al-Ghazali's thoughts on character education are expressed primarily so that a student becomes a complete human being who knows his obligations as a servant of God and toward fellow humans. For example, this can be seen in the advice given by Al Ghazali in the book *Ayyuhal Walad*: namely, the importance of a student getting closer to Allah, a student getting along with others in a polite, friendly and introspective manner, a student should seek helpful knowledge, especially that which can improve the condition of the heart and cleansing the soul, so that a student is not greedy for material possessions unless they have enough. These are wisdom, protecting oneself from something that is not good, courage (subduing the power of lust), and being good at something that is not good. To be clear, it includes qualities such as being devoted to family and country, living in society and making friends, having the courage to defend one's religion, always being thankful and thankful, being patient and content with adversity, speaking the truth, etc. Society and nation's morals are glorious in a move to direction coaching civilization and success, Which Allah swt blessed.

Following the study results, the researcher's Religious character at SMA N 4 Metro is in the excellent category be-

cause of the opinion expressed by Imam Ghazali. Because participants get used to morals commendable/good attitude, good as well as habituation, they grow with that character, good.

4.1.2 The role of Islamic Education teachers in forming the students' religious character at SMA N 4 Metro

Habit is something that is done regularly and continuously continuously so that it becomes a habit. Habit contains the experience which is practiced over and over again and continuously. Planting character must be used and practiced repeatedly to become a habit, and a character must be formed according to that desire. Habituation is one of the perceived effective teaching methods.

Habituation is an effort to form a religious character so someone can become even better with habit. There will be an effort to make someone better by all religious programs has been determined, habituation done teacher PIE in SMA N 4 Metro role in habituation implemented through existing customs or regulations, that is :

- a. Provide the best examples and explain the best attitudes exemplified by ulama and ustads which apply to students, for example, about morals, morals that can change the thinking paradigm;
- b. Applying Birrul Walidain material to students;
- c. Spiritual extracurricular activities can shape students' religious character;
- d. Show several stories or films that can awaken good social and religious feelings in the students' souls;
- e. Habituation of congregational prayer activities for *dhuha*, *dhuhur*, Friday, Kulum after noon prayers, BTQ, *infaq* and *shadaqah*;
- f. The positive activities are held at school, and the supervision is from Islamic education teachers (*Mabit*, which is carried out once every three months, social service, sacrificial practices, corpse practices, marriage, zakat fitrah practices);
- g. There is supervision every Friday to eliminate alum influence.

The habituation carried out is by giving assignments related to character formation. The method used to provide learning is *tausiah*, which is related to faith, morals, the Qur'an, the Hadith, and Islamic history. The teacher reminds students about behavioural attitudes so that students are more motivated. Inside the Qur'an Hadith material. The teacher instructs students to read Al-Quran Recitations correctly and adequately, along with *tajwid*. The teacher pays attention and listens to it or corrects if errors occur in reading. In terms of worship, the teacher always reminds students on social media via WA or email to pray five times a day, carry out what Allah has commanded, and stay away from what He has prohibited. In moral learning, the teacher always reminds them to do good to their parents and fellow human beings. Especially to low-income people, so sympathy and empathy are created.

This habituation is given to Muslim students and for non-Muslims, if they are religious at school, they are allowed to attend lessons or are allowed to leave class, and for non-Muslims, they get used to religious character according to activities at the church or according to its teachings so that they have good habits to use in everyday life.

5. CONCLUSION

The professional teacher motivates students by instilling in them a religious character. The giving must also be correct. The Islamic Education teacher's professionalism in instilling students' religious character is carried out in various ways by the teachers at SMA N 4 Metro. Islamic education teachers themselves involve students in worship activities. Teachers take a personal approach, instill students' religious character through stories of the apostles, give prizes and punishments, and teachers hold competitions every semester. The teacher creates a pleasant learning atmosphere and makes it a habit to read prayers, short letters, and prayer readings before every Islamic education lesson.

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