

## REDEFINING THE FRAMEWORK OF TEACHER COMPETENCE IN ISLAMIC EDUCATIONAL SETTING

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### Abstract

*The competence of teachers is a set of capabilities and knowledge that must be owned by teachers. The current problem occurring in Islamic educational institutions is that some of competencies possessed by these teachers are no longer becoming a concern and a reflection in carrying out their duties as teachers. This study aims to redefine the concept of teacher competence within the scope of Islamic education. This research is a library research using documentation data collection techniques, as well as Content Analysis techniques. Based on the results of the study, it is concluded that the four concepts of teacher competencies need to be redefined in developing Islamic religious into six competencies sequentially, namely spiritual competence, personality competence, pedagogic competence, professional competence, social competence and leadership competence. These sets of competence are very relevant to the teacher competence in the 21st century as a reference in developing the learning process in Islamic education nowadays and in the future.*

**Keywords :** *Redefining, Teacher Competence, Islamic Education*

### Abstrak

*Kompetensi pendidik merupakan seperangkat acuan yang harus dimiliki pendidik. Permasalahan yang saat ini terjadi di lembaga pendidikan Islam adalah beberapa kompetensi yang dimiliki oleh pendidik tersebut tidak lagi menjadi perhatian dan cerminan dalam menjalankan aktivitasnya sebagai pendidik. Penelitian ini bertujuan untuk mendefinisikan ulang konsep kompetensi pendidik dalam lingkup pendidikan Islam. Penelitian ini merupakan penelitian kepustakaan dengan menggunakan teknik pengumpulan data dokumentasi, serta teknik analisis Content Analysis. Berdasarkan hasil penelitian menunjukkan bahwa empat konsep kompetensi pendidik agama Islam mengalami perkembangan sehingga perlu definisikan ulang yaitu menjadi enam kompetensi secara berurutan yaitu kompetensi spiritual, kompetensi kepribadian, kompetensi pedagogic, kompetensi professional, kompetensi sosial dan kompetensi kepemimpinan. Dari beberapa konsep kompetensi tersebut sangat relevan dengan kompetensi pada abad 21 ini untuk menjadi rujukan dalam mengembangkan proses pembelajaran pada pendidikan Islam saat ini dan masa yang akan datang.*

**Kata kunci :** *Mendefinisikan Kembali, Kompetensi Guru, Pendidikan Agama Islam*

## **Introduction**

Islamic education during the pandemic and the new normal requires massive adjustments according to the needs of the community without losing the values of Islamic education in Indonesia. This pandemic has prompted changes in various sectors, including Islamic educational institutions, including madrasas (Hasanah & Hasanah, 2021) Madrasas as Islamic education units have their own characters and principles in their Islamic development, in addition to the development of general regulations as presented in public schools. Therefore, the number of competencies that must be developed in madrasas is of course higher especially for teacher competence. (Mulyani Mudis Taruna, 2011) The educational goals can be achieved if teachers in madrasas have the necessary competencies to carry out their duties and functions effectively and efficiently.

A teacher as one component of education is someone who has competence to teach and professionally certified in accordance with the demands of the position of teachers. As teachers are actually role models for students, today's teachers are not only required to abort their obligations by transferring knowledge, but also as role models for students to behave and pursue their better future. This is also because of the current belief that parents fully entrust their children to educational institutions, so the role of teachers is not only to teach but also to educate their students. Teachers in Islamic institution must also have commendable qualities in addition to having all the competencies and knowledge that support them to carry out their duties and functions in the learning process at madrasas.

The problem that currently occurs in Islamic educational institutions is that some of the competencies possessed by these teachers are no longer a concern and a reflection in carrying out their duties in an Islamic educational institution, even their orientation as a teacher can be said to be as an escape from their desires caused by the need and pressure of economic factors.

Considering these problems and the importance of the position of teachers in Islamic education, it is necessary to explore the conception of teacher competence used in Islamic education context. The tendency of Islamic education so far was to include the term "Islam" in the "Education", but practically it still tends to be the same concept in general.

The definition of the competence of teachers proposed by Islamic scholars and leaders does not yet reached uniformity. Thus, some teachers in Islamic educational institutions are reasonable to work unprofessionally in carrying out their duties and responsibilities. Based on this case, this study aims to redefine the concept of teacher competence in Islamic Educational Institutions.

## **Method**

This study uses qualitative research through data collection and analysis for interpretation and narration. This research is library research which means examining problems by tracing, searching, and examining materials in the form of literature data related to the research topic (J.Moleong, 2018).

Researcher uses the documentation method to find information that can be obtained from scientific books, research reports, and any scientific articles both printed and electronic. In this study, the data analysis technique used by the researcher is content analysis. This content analysis is used to collect and analyze the content of research sources such as books, or other written sources.

## **Result and Discussion**

### **Digging through the Concept of Teacher Competence**

Competence is a set of knowledge, skills, and behaviors that must be possessed and internalized by teachers in carrying out professional duties (Mulyasa, 2007) . Then the teacher is a professional educator with the main task of educating, teaching, guiding, directing, training, assessing and evaluating students through formal education, basic education and secondary education.

The teacher competence has a certain components and elements in the form of content standards, process standards, and performance standards. In the concept of teacher competence, there are several standard content which is in the form of knowledge, skills, and attitudes that are presented in teaching activities.

The principle of teacher competence in the education context is related to pedagogical, personal, professional, and social competencies. This principle has been formulated in more detail and has been stated in Permendiknas No. 16 in 2007. In addition, in National Law No 14 in 2005 concerning Teachers and Lecturers in article 10 of paragraph (1), teacher competence includes pedagogic competence, personality competence, social competence, and professional competence acquired through professional education.

In addition to the National Law on Teachers and Lecturers, the regulation regarding teachers and education personnel is further regulated in Government Regulation No. 74 in 2008 concerning Teacher Competencies. The competence of teachers described in PP No. 74 of 2008 article 3 is a set of knowledge, skills and behaviors that must be possessed, internalized, mastered and actualized by teachers in carrying out their professional duties. These competencies include pedagogic competence, personality competence, social competence and professional competence. The content of the four teacher competencies above can be described in the table below:

Table 1. Substance of Teacher Competence

<b>No</b>	<b>Teacher Competence</b>	<b>Substance</b>
1	Pedagogic Competence	Understanding the students' characteristics, designing and implementing learning process, evaluating learning outcomes, and developing students to actualize their various potentials (Situmorang et al., 2018)
2	Personality Competence	Act according to Indonesian religious principles, obeying legal, social and national cultural norms, being honest, noble character and role model for students and the community, mature, wise, authoritative, demonstrates a work ethic, confident, responsible, and upholding the code of ethics of the teaching profession (Permendiknas No.16/2007).

3	Social Competence	Able to communicate and get along effectively with students, fellow teachers, education staff, parents and the surrounding community (Wahyudi, 2012).
4	Professional Competence	The ability of teachers to analyze, diagnose and predict educational situations (Suprihatiningrum, 2014)

The four competencies above are the substance of the success of the learning process that must be possessed by a teacher which is characterized by having those competences. Teachers who are skilled in teaching must of course have competence in their pedagogical, professional, personality and social fields. Teachers are responsible for carrying out educational activities while also providing guidance and teaching to students. This responsibility is realized in the form of carrying out curriculum development, guiding students to learn, fostering personal, character, and physical abilities of students, analyzing learning difficulties, and assessing students learning progress.

### ***The Different Viewpoint of Islamic Scholars on Teacher Competence***

According to one of Islamic education figure, Muhammad Athiyah Al-Abrasyi, teachers in Islamic education must have several competencies: First, Zuhud which means teaching by expecting the blessing of Allah SWT, not just looking for wages, salaries or remuneration. Because teachers occupy a high and sacred place, teachers must know the obligations that are placed before their position as teachers. However, as time went on, schools began to be established and the salaries of teachers were determined, which lowered their intentions and sincerity as a teacher (Nafi'ah, 2021).

Second, teachers should have the purity of the Soul. A teacher must clean his soul from bad things such as arrogance, envy, antagonism, feelings of hatred and all other commendable traits. Third, teachers must know the nature of students. Teachers must know the nature or characteristics of students including their habits, customs, feelings and thoughts of students so that the learning activities can be carried out effectively (Nafi'ah, 2021).

Fourth, Sincere. The sincerity and honesty of a teacher in his work is the best way towards success in his duties and the success of students. Teachers who are said to be sincere are teachers who can match his words and deeds. Fifth, forgiving, a teacher must be forgiving towards students by holding back anger, being generous, and being patient. Sixth, a teacher is the second parent of students. A teacher must love his students as he loves his children and think about their situation as he thinks about his own children. Seventh, mastering the subject, a teacher must be able to master the subjects he gives, and deepen his knowledge (Nafi'ah, 2021).

The competence of teachers According to Mahmud Yunus's view in the book *At-Tarbiyah Wa At-Ta'lim* includes pedagogic competence, personality competence, professional competence, and social competence competence, which reflects the integrity of a teacher.

#### **a. Pedagogic Competence**

A teacher must master the principle of education and learning, which are always accompanied by evaluation. The basic practical skills of teaching must be possessed by

a teacher, both mastery of the material and effective and efficient methods so that learning objectives can be achieved properly.

**b. Personality Competence**

A teacher must have the nature of reason, the nature of morality (behavior) and the nature of *jismiyah* (physical), such as: 1). Loving and caring, 2) not easily angry, 3) orderly and persistent, 4) straightforward, 5) thorough, and 6) physically healthy.

**c. Professional Competence**

A teacher must be professional. This means that a teacher must be able to understand and measure his abilities, be able to make lesson plans, and constantly update his knowledge, in order to provide broad insight for students.

**d. Social Competence**

a teacher must have (certain) traits that can make his duties well-appreciated from any personal views, both in carrying out relationships with students or with parents, as well as with the community environment where the teacher lives, especially in relation to other teachers (peers) to work together in order to achieve learning objectives. (Salamah & Safiq, 2019)

Abuddin Nata also presented the concept of teacher competence which includes pedagogic competence, personality competence, social competence and professional competence (Nata, 2016), in contrast with Akmal Hawi who categorizes teacher competencies into two competencies, namely personal competence and professional competence. Personal competence consists of the ability of teachers to develop personality, interact and communicate, carry out counselling guidance, school administration and research, while professional competence consists of the ability of teachers to know, manage and implement learning well (Hawi, 2016).

Based on some of the opinions of Islamic scholars above, it can be stated that the teacher competence in Islamic Educational Institutions is a collection of knowledge, skills and attitudes that must be possessed by teachers. The opinions of several Islamic Education scholars indicate that the teacher competency is almost the same, although with different terminology which has many similarities with the concept of teacher competence in general.

***Reconsidering the Formulation of Teacher Competence***

Teacher is an important component in realizing the ideal educational output. Therefore, it is not enough for a teacher to have the competence to transfer knowledge and skills to students but also have the competence in internalizing values, and this competence is important for teachers in carrying out their educational tasks. Hence, according to the researcher, it is necessary to reformulate the competence of teachers, which is more integral and covers all aspects thoroughly and dynamically in accordance with the current conditions and developments of education. Teachers in this case Islamic Education Teachers are the spearhead of fostering religious values. To meet these expectations, a Islamic teacher should meets the qualifications and competencies needed. Permendiknas No. 16, 2007 concerning Academic Qualification Standards and Teacher Competencies

explains that teachers must have pedagogic, personality, social, and professional competencies.

The concept of the teacher competence, whether it comes from general education figures, the government or Muslim academics, is relatively the same which is categorized into pedagogical competence, personal competence, social competence and professional competence. However, if it is further analyzed, the competence of teachers from Islamic Education experts places more emphasis on strengthening the moral aspects, especially on the ethics of teachers both for themselves, students, fellow teachers and education staff and even in the community. Considering that Islamic Education Teachers are expected to be able to become pioneers in the development of religious life in schools and their social environment, it is necessary to add leadership or leadership and spiritual competencies in addition to the competencies set out in the qualification standards and competencies of teachers.

So in addition to these four competencies, for teachers, especially teachers at Islamic Education Institutions based on the Decree of the Minister of Religious affairs of the Republic of Indonesia (KMA) Number 211 of 2011 concerning guidelines for developing national standards of Islamic education in schools, there are other competencies that Islamic education teachers must possess, such as leadership and spiritual competence. This leadership competence includes the ability of teachers to plan, organize, be able to become innovators, motivators, facilitators, mentors, counselors, and must also be able to maintain, control and direct the civilizing of religious teachings in the community and maintain harmonious relations between religious adherents within the framework of the Unitary of the Republic Indonesia.

Furthermore, spiritual competence should be possessed by Islamic education teachers to maintain the spirit of teaching because teaching is a part of worship. In spiritual competence, teachers must realize that teaching is one forms of worship and must be carried out with enthusiasm and sincerity, and believe that teaching is a grace and a mandate. On this basis, teachers can be more sincere and full of responsibility in carrying out teaching learning activities.

Based on the explanation above, the researcher concludes that the competence of Islamic teachers consists of six competencies including pedagogic competence, personality competence, professional competence, social competence, leadership competence and spiritual competence. Of these six competencies, the researcher argues that spiritual competence is the first and main competency that must be possessed by teachers. This is because spiritual competence has an important role for teachers in carrying out educational tasks. Spiritual competence of teachers is not only limited to the ability to assess students in the formal implementation of religion, but more than that because essentially spiritual competence is the ability of teachers to give meaning and relate their knowledge to Islamic teachings so that knowledge becomes meaningful in the context of religious life. This is because the purpose of Islamic education is not only limited to the process of transferring knowledge and skills to students but also a means of internalizing values and fostering awareness for students.



According to researchers, spiritual competence is the first competency that must be possessed by every teacher after other competencies such as personality competencies, pedagogic competencies, professional competencies, social competencies and leadership competencies. Furthermore, regarding the order of competence of Islamic religious teachers, it can be described as follows:

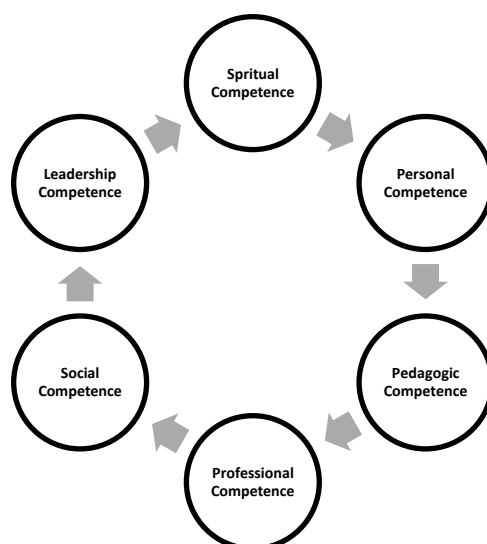


Figure 1. Islamic Teacher Competence

The picture above illustrates that spiritual competence is the main important competency that must be possessed by Islamic teachers. The realm of competence of teachers will be oriented to inculcating values and forming the ideal character of students. In addition to the task of transferring various knowledge and skills to students, another main task that must be carried out by every teacher is *Tadzkiyatun Nafs*, which means developing, cleaning, and elevating the soul of students toward their God. So a teacher must have a high level of faith and piety, keep away from evil and keep his human nature (An-Nahlawi, 1992). The form of implementing spiritual competence is to instill a sense of love and affection. In addition, the form of spiritual competence is that teachers are able to foster self-confidence, potential for intelligence, fairness, attention, honesty, generosity, patience, gratitude, and cleanliness. Therefore, this competency really needs to be possessed to develop the previous four competencies (Aziz, 2017).

With this approach, teachers and students are accustomed to being loving and affectionate so that an educational atmosphere is created in a harmonious and pleasant manner which will eventually create an Indonesian education output that likes to spread love and affection to others. Through the fulfillment of spiritual competence in the form of love and compassion, various kinds of moral decadence, acts of violence and crime will be handled optimally. The possession of spiritual competence for a teacher is very important as a form of development of the other four competencies. Based on the various arguments above, it is also indicated that spiritual competence is the foundation competence to master other competencies such as personality competence and pedagogic competence.

Spiritual competence is also considered as a part of personality competence, but when analyzing and describing spiritual competence, it is different from the concept and implementation of personality competence. Personal competence leads to the behavior of teachers. Teachers as educators whose main task is to teach must have personality characteristics that are expected to influence the success of human resource development. So a teacher is required to have a mature and professional personality so that students imitate what is done and learn from him. Teachers must be role models for their students. This is in line with Allah statement in Al Qur'an in QS. al-Ahzab (33): 21. A teacher should always sets a good example for his students, by always giving his students a fighting spirit to keep learning and being serious about realizing the desired goals. In more detail, the personality competence means that a teacher must be able to do several things as follows:

- (a) Showing a character who is honest, noble, and become a role model for students and the community.
- (b) Presenting oneself as a mature, fair, wise, and authoritative person.
- (c) Demonstrate work ethic, high responsibility, and self-confidence.
- (d) Upholding the code of ethics for teachers. (Mulyani, 2017)

Furthermore, besides personality competence, one of competence which must be possessed by teachers is pedagogic competence. Teacher competence is a collaboration between cognitive, skills, social, and professional. Pedagogic competence is the ability to manage learning which includes understanding students, designing and implementing learning, evaluating learning and developing students to actualize their various potentials. So, in relation to Islamic Education teachers, the main point is the ability of Islamic education teachers to teach morals through lesson materials and activities such as providing theory and structured and planned evaluations in teaching and learning activities in the classroom, either directly or indirectly (Fahrudin, 2019).

The basis for developing teacher pedagogic competencies is also explained in the Qur'an Surah Al-Imran : 190-191 which explains the relationship between people who know and perform worship at night, fear Allah's punishment in the hereafter and expect mercy from Allah and also explain that such an attitude is one of the characteristics of *ulul al-bab*, which means people who use their mind and reason to develop knowledge, while also use their heart to use and direct the knowledge for the purpose of increasing faith, tenacity in worship and good morals (Nata, 2017).

Professional competence is a broad and deep mastery of learning material that must be mastered by teachers and includes mastery of curriculum subjects in schools, scientific substance for the material development, and mastery of scientific structure and methodologies. Professional competence can be seen from the ability of teachers to follow the development of science and technology dynamically by means of independent learning and reflective action (Musfah, 2015).

One of the Islamic foundations regarding the development of professional competence is found in the Qur'an Surah Al-Baqarah verse 247. In Ibn Kathir's interpretation, it is explained that what is meant by *basthatan fil ilmi* is the existence of God who gives knowledge so that he can know more than others. This means that a teacher



must be truly competent in terms of his knowledge because he will teach and transform knowledge to students. Professional teachers are educators who are truly experts in their fields and are able to carry out their duties, having competence and high sense of responsibility in carrying out their duties.

Social competence is the ability of teachers to communicate and interact effectively and efficiently with students, fellow teachers, parents and the wider community (Mulyani, 2017). According to Umar Sidiq, social competence is the ability of teachers as part of the community to communicate and interact effectively with students, fellow teachers, staff, parents and the community.

The basis for implementing social competence is also found in Al Qur'an, QS. An-Nahl (16): 90. This verse explains that Allah commands His servants to do justice, which means to take a middle and balanced attitude, and recommend doing good deeds. In addition, the teacher prepares students to become members of the community who are able to guide the community to face every situation and problems in social life.

The last teacher competency which is also an additional competency beyond the four main competencies is leadership competence. Any Effort to form and foster the noble character of students towards the essence of *Insan Kamil* or the ideal individual really depends on the way the teacher places himself as a figure who can be nurtured and imitated to lead students in behaving. Leadership can be understood as an activity to influence others to work towards a certain goal. Leading activities can be described as an art, and not a science to coordinate and provide direction to group members in order to achieve a certain goal. (Sudaryono, 2014). The ability of teachers to lead can be measured by indicators of leadership competence, such as the ability to make plans for internalizing the practice of religious teachings and noble character in the madrasa community, the ability to organize all the potential of the madrasa, the ability to be an innovator, motivator, facilitator, mentor, counselor as well as the ability to maintain, control and directing the habituation practice of religious teachings.

The development of the quality of education cannot be separated from the influence of the competence of Islamic teachers who should also be developed further. To produce teachers who have personal-religious and professional-religious competencies, a comprehensive effort is needed to develop these abilities. The development of Islamic teacher competence is intended to maintain and improve teacher competence in solving educational and learning problems to improve the quality of student learning outcomes.

## **Conclusion**

The concept of teacher competence in the scope of Islamic education has been developed in many ways. Therefore, it is necessary to redefine and fathom the competence of teachers, which previously consists of four competencies: pedagogic, personality, social and professional competencies, which now has two more competencies: spiritual and leadership competencies. These six competencies are interrelated and complementary. This concept of competence is very relevant in solving educational problems in the 21st century and as a reference in developing the learning process of Islamic education now and in the future.

This research only focuses on theoretical approach and analysis of teacher competence in limited contexts. Further studies should emphasize more on practical analysis of teacher competence and examine the possibility of any additional indicators or even other competence which define the essence of teacher competence as a whole.

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