



Student Assessment of the Personality Competence and Social Competence of Islamic Religious Education Teachers

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Abstract

Personality and social competencies are two out of four competencies that should be possessed by those who teach Islam education. The two competencies are not merely observed and assessed when teachers are in classe or school environment, but also in their domicile surroundings. The study is aimed at analyzing learners' assessment on their teachers' personality and social competencies. The study employs quantitative method through survey approach. Data are collected by likert scale questionnaires of fifteen questions related to the competencies which spreaded to four hundred fifty students of distinctive High Schools in Indonesia. The respondents are selected through the method of total random sampling. All data are descriptively analyzed by a software of SPSS version 26. The findings of the study reveal that the personality and social competencies of Islamic religious education teachers are satisfactory. Thus, the findings object the prior studies that shows the two competencies of Islamic religious education teachers are low. Finally, the findings can be an initial idea for more advanced study related to teachers' competencies in different contexts and levels.

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INTRODUCTION

Implementation of education in Indonesia is a national education system that is regulated in RI law no. 2 of 1989 concerning the National Education System in Chapter II, Article 4, which reads: "National education aims to educate the life of the nation and develop the whole Indonesian people, namely those who believe in and fear God Almighty and have noble character, have knowledge and skills, physical and mental health, a strong and independent personality and a sense of social and national responsibility (Jamin, 2018; Ali, 2022).

This law has formulated the goal of national education as an aspiration for the entire Indonesian nation. The essence of the goal of national education is to form Indonesian people who are "complete" in the sense of harmony, harmony and balance in physical and spiritual development. That is the portrait of a complete Indonesian human being, a Pancasila man (Arifai, 2018). Education is a fundamental icon in order to improve the life of religion, nation and state. Education equips humans with good morals, morals, or ethics to lead an orderly life. With real education, humans will be able to reconstruct their mindset (Solong & Husin, 2020; Syofyan et al., 2020).

Education plays a very important role in the progress of a nation. With increasingly global technological developments and increasingly fierce competition, the government needs to improve the Indonesian education system. Because of the emergence of these various problems, the need for education in society is increasing. Society needs human graduates who have morals, are knowledgeable, creative critical of developing problems. Therefore, various methods have been taken by the Government to improve education in Indonesia, including changing the curriculum to suit the needs and developments of the times, holding boss funds, certification, and disciplining teachers in schools (Anwar, 2011; Lubis, 2016).

The efforts that have been made by the Government above are evidence of the Government's attention to the development of education in Indonesia. One important component in achieving national education goals is the teacher. The teacher is one of the education providers who is trusted directly by the community to produce a quality generation (Mulyani, 2015; Idatulathifah & Syamsudin, 2023). Teachers are the main component in improving the quality of education. The teacher has the main responsibility, because he directly interacts with students in the implementation of the teaching and learning process. The teacher's task is to transfer knowledge and skills, as well as to lead their students to become independent, intelligent and knowledgeable human beings who believe in and fear Allah SWT, according to their talents and abilities. So, the teacher is the most decisive component in the education system as a whole, which must receive central, first and foremost attention. This one figure will always be in the strategic spotlight when talking about education issues, because teachers are always related to any component in the education system.

The teacher is one of the success factors of an educational process. Basically, the teacher is a companion of students in order to develop their potential and achieve the desired educational goals. The process of education or learning will not run well if the teacher is unable to communicate with

students (Taruna, 2011). Therefore, the teacher must have the ability to socialize or communicate with students. Not only that, teachers must also be able to communicate with fellow educators, educational staff, parents or guardians of students, and the social community, because the relationship factor with the community and the teacher's role in supporting school-community relations activities can increase community understanding of goals and objectives that the school wants to realize.

The teacher is an educator who is given the task of carrying out education and maturing students. Therefore, determining the criteria for Islamic Religious Education teachers based on the concept of Islamic Education must refer to the example of the Prophet of Allah, namely having good morals, knowledge and having responsibility in carrying out education to achieve educational goals. The achievement of educational goals depends on how the teaching and learning process is experienced by students in class. In the learning process between teachers and students there must be interaction. Teachers as educators do not dominate activities, but help create conducive conditions and provide motivation and guidance so that students can develop their potential and creativity through teaching and learning interactions (Sasmita & Arqam, 2022; Sukoyo & Juhji, 2021). Islamic Religious Education teachers are expected to be able to guide students and are also expected to be able to overcome problems that arise in the teaching and learning process. Therefore, Islamic Religious Education teachers must have academic qualifications, competencies, educator certification, be physically and mentally healthy, and have the ability to realize national education goals. This is a requirement that a teacher must have.

In essence, education is a planned process to realize the ideals of the nation in producing a generation of people who are intelligent intellectually, emotionally, spiritually and have qualified skills. So in line with this, education in our country should have an exemplary figure who can be a role model for their students, namely teachers who have adequate competence (Ma'arif, 2017; Suwandi et al., 2020). Competence is defined as the capacity that exists in a person who can make that person able to fulfill what is required by workers in a competency, so that competence is able to achieve the expected results. Competence can also be interpreted as mastery of a task, skills, attitudes, and appreciation needed to support success. This shows that competence includes tasks, attitudes and appreciation skills that must be owned by educators to be able to carry out learning tasks according to certain types of work.

Teacher competence can be interpreted as an unanimity of knowledge, skills, and attitudes that are displayed in the form of smart and obedient behavior and the responsibilities that a teacher has in carrying out his profession. Law of the Republic of Indonesia Number 14 of 2005 concerning Teachers and Lecturers, it is explained that competence is a set of knowledge, skills and behaviors that must be owned, internalized and mastered by teachers or lecturers in carrying out professional tasks. In addition, competence is defined as knowledge, skills and basic values which are reflected in the habits of thinking and acting (Pristiwaluyo & Hakim, 2019; Purwanti, 2020).

Mastery of competence by Islamic religious education teachers will be able to shape the religious character of students. Islamic religious education

ideally makes various efforts in carrying out the learning process, because the duties and responsibilities of Islamic religious education teachers are not only conveying lesson material to students, but also required that these lessons develop the religious character of students through knowledge, faith, piety, worship, good deeds and noble character (Rasam et al., 2019).

Therefore, character has the same essence as moral or moral education. The character values that teachers and students need to internalize and practice while at school in accordance with national education goals are: religious, honest, tolerant, disciplined, hard work, smart work, creative, independent, democratic, curiosity, national spirit, love the motherland, appreciate achievement, friendly or communicative, love peace, enjoy reading, care socially, care for the environment, and responsibility. Of the several character values that need to be applied in schools, religious attitudes have a very important position because they can make students become individuals who are always grateful to Allah, have good morals and are always obedient in worship (Allo, 2017; Engkizar et al., 2022). If this religious character can be put to good use, it will make students smart and mature intellectually, emotionally and spiritually.

A teacher must be able to be a role model for his students, both in his behavior, speech, association, and obedience to Allah SWT. One of the successes of the Prophet Muhammad SAW. In educating his people, it is because the Messenger himself was used as a role model for what he taught. Allah SWT said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ
وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: "Indeed there has been in (self) the Messenger of Allah is a good role model for you (namely) for those who hope (grace) Allah and (the arrival of) the Day of Resurrection and he mentions Allah a lot".

The teacher as a professional educator has a good image in society if he can show the community that he is worthy of being a role model or role model for the surrounding community. The community will mainly see how the attitude and actions of the teacher are on a daily basis, whether there is something to emulate or not. How teachers improve their services, increase their knowledge, provide direction and encouragement to their students, and how teachers dress and speak and how to get along well with students, their friends and members of the community, is often the concern of the wider community (Utami et al., 2020; Engkizar et al., 2021). The teacher is not only required to be a good person, but he must also be able to be the best figure. And someone can be the best if he is able to make himself an exemplary figure. Students do not only need theory and advice, but basically, they need someone whose attitude and behavior can be emulated. In fact, they need more figures who can provide moral guidance. That's why exemplary becomes a significant factor in creating superior and qualified students.

LITERATURE REVIEW

The task of the Islamic religious education teacher is not only to teach in

the classroom but also as someone who seeks to instill religious norms in society. Teachers are role models and role models for the community, so that teachers are not only needed by students in class, but also needed by the surrounding community in solving various kinds of problems. Thus, it can be said that the community places teachers in an honorable place in people's lives, namely as role models and inspiration in the midst of society (Damri et al., 2017; Arifudin et al., 2022). As a teacher, Islamic religious education teachers seek to convey and instill Islamic religious knowledge to students so that the values of faith and devotion to Allah are instilled vice versa.

The problem of teacher competence is an urgent matter that must be owned by every teacher at any level of education. Teachers who are skilled at teaching must also have a good personality and be able to make social adjustments in society. Teacher competence is very important in the context of curriculum development (Maksimović et al., 2022). This is because the educational curriculum must be prepared based on the competence possessed by the teacher. Objectives, educational programs, delivery systems, evaluations, and so on, should be planned in such a way as to be relevant to the demands of teacher competence in general. Thus, it is hoped that the teacher will be able to carry out his duties and responsibilities as well as possible.

In relation to student learning activities and outcomes, teacher competence plays an important role. The teaching and learning process and student learning outcomes are not only determined by the school, the pattern, structure and content of the curriculum, but are largely determined by the competence of the teachers who teach and guide students. Competent teachers will be better able to manage their classes, so that students' learning is at an optimal level (Abdullah, 2017; Alam, 2018). Success in carrying out the role as a teacher requires competency standards. Based on the National Education System Law No. 14 concerning teachers and lecturers' article 10, stipulates that teacher competence includes pedagogical competence, personal competence, professional competence and social competence. In general, teachers must meet two categories, namely first having the ability and loyalty, namely the teacher must have the ability in the field of science he teaches, have good theoretical abilities about teaching and start planning, implementation to evaluation and have teacher loyalty, namely towards the tasks assigned to him not only in class, but before and after class.

National education standards, professional competence is the ability to master learning materials in a broad and in-depth manner which allows guiding students to meet the competency standards set out in national education standards. In professional competence, teachers are required to have the ability to guide children, create a forum for children to recognize their potential and train them to actualize their potential. Carry out classroom action research based on planning and solutions to problems faced by children in learning. Mastering the material or subject matter that will be taught and always developing it.

Pedagogic competence is the ability to manage student learning (Fadilah, 2022). In pedagogical competence, teachers are required to be able to understand the characteristics of students related to physical, intellectual, social-emotional, moral, spiritual, and socio-cultural aspects. Identify the

potential and difficulties of learners. Understand various learning theories and learning principles. Apply various approaches, strategies, methods, and learning techniques creatively. Understand the principles of curriculum development. Develop a curriculum related to the subject or field of development being taught. Choose subject matter related to learning experiences and learning objectives. Arranging learning materials correctly according to haderani, Pedagogic and Professional Competency, the chosen approach and the characteristics of students. Designing fun learning and implementing it in learning.

Personal competence is the ability of a solid personality, noble, wise and authoritative as well as being a role model for students. In the national education standards, it is stated that what is meant by personality competence is the ability of a solid, stable, mature, wise and authoritative personality, to be a role model for students and to have noble character. Personal competence has a very large influence on the personal growth and development of students. This personality competency has a very important role and function in shaping a child's personality, in order to prepare and develop human resources (HR) as well as the welfare of society, the progress of the country, and the nation in general (Hamalik & Oemar, 2006; Guri, 2019). Social competence, where the teacher's ability as part of the community to communicate and interact effectively with students, fellow educators, educational staff, parents/guardians of students and the surrounding community. Social competence is the ability of teachers as part of society who at least have the competence to: i) communicate verbally, in writing and signs, ii) use communication and information technology functionally. iii) get along effectively with students, fellow educators, educational staff, parents/guardians of students; and 4. Get along politely with the surrounding community (Huda, 2017).

Personal competence includes personality competence and social competence which are the basic capital for teachers in carrying out their duties and teaching in a professional manner. The teacher's personal competence shows the need for a mature personality structure that is steady, ethical, dynamic (reflective and trying to move forward), and responsible. Personal competence has a very large influence on the personal growth and development of students (Muzaki, Sa'dijah, 2019; Zola & Mudjiran, 2020). This competence is also very important in shaping the personality of students, preparing and developing human resources (HR), as well as the welfare of society, the progress of the country and the nation in general. Social competence means that teachers are able to function themselves as social beings in society and their environment so that they are able to communicate and interact effectively with students, fellow educators, educational staff, parents and guardians of students, and the surrounding community.

METHODS

This study used a quantitative method with a survey approach, according to Sugiyono, (2011); Engkizar et al., (2018); Syafril et al., (2021) the survey approach is appropriate to use when a researcher involves a large population and a large area. Referring to this opinion, the authors chose a survey approach in carrying out this research. The data source was taken using

a questionnaire containing fifteen statement items, eight statements related to students' assessment of the teacher's personal competence and five items related to social competence. The fifteen statement items were then assessed by four hundred fifty respondents from a total of seventy-five thousand population of students in selected high schools in various provinces in Indonesia. All respondents were selected by simple random sampling technique using the Krejcie and Morgan tables. All data were analyzed descriptively using SPSS Version 26 software.

RESULT AND DISCUSSION

To find out students' assessment of personality competence and social competence of Islamic religious education teachers, the authors have distributed a questionnaire to students who are still in high school/equivalent in West Sumatra Province. The statements given in this research questionnaire are in the form of statements that show the nature and actions of Islamic religious education teachers who have good personality and social competencies, so that respondents can assess whether Islamic religious education teachers apply this in their lives. The research questionnaire was filled in by one hundred and one respondents and the data obtained was analyzed using SPSS software version 26. The results of this research data analysis can be seen in the following table:

Table 1. Description of the analysis of students' assessment of the personality competence of Islamic religious education teachers

No	Statements Given	N=450 respondent Mean	Category
1	Islamic religious education teachers uphold the values of Pancasila	3,7356	Very high
2	Islamic religious education teachers apply Islamic religious values in their lives	2,8711	Medium
3	Islamic religious education teacher Praying in congregation at the mosque	2,9067	Medium
4	Islamic religious education teachers look in accordance with Islamic law in the school environment and in the community	3,3467	High
5	Islamic religious education teachers behave and speak well	3,0600	High
6	Islamic religious education teachers are fair to all students	3,3956	High
7	Islamic religious education teachers have a big heart when given input by anyone	3,2311	High

8	Islamic religious education teachers are able to manage learning which proves that teachers are respected by students, so that all students always pay attention to teachers and actively participate in learning	2,7756	Medium
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From the table above it can be seen that on mean of respondents choose always, meaning that Islamic religious education teachers always take action and show characteristics that are in accordance with the statements, so the results of this study indicate that Islamic religious education teachers have good personality competencies.

Table 2. Description of the analysis of students' assessment of the social competence of Islamic religious education teachers

No	Statements Given	N=450 Respondent Mean	Category
1	Islamic religious education teachers are able to get along and communicate effectively with students	3,7382	Very high
2	Islamic religious education teachers are able to socialize and communicate effectively with educators, teaching staff, and other school members	2,8848	Medium
3	Islamic religious education teachers are able to communicate effectively with parents/guardians of students	2,9136	Medium
4	Islamic religious education teachers are able to get along and communicate effectively with the surrounding community	3,3482	High
5	Islamic religious education teachers participate in activities held in the community	3,0681	High

Social competence also gets a high average, meaning that the statements given are always made by Islamic religious education teachers. This shows that Islamic religious education teachers have good social competence.

Personal competence of Islamic religious education teachers

According to Law Number 14 of 2005 concerning Teachers and Lecturers, personality competence is a strong personality ability, has a noble character, is wise and authoritative and becomes a role model for students. Teacher's personality competence is an ability that is inherent in a teacher in the form of good attitudes, behavior and mindset in accordance with the meaning of the teacher himself who is a role model for students (Ni'mah, 2017).

The personality of a teacher is also a determinant of the success of educational goals, because teachers are used as role models by students (Ma'arif, 2017). The teacher's behavior and statements will always be remembered and will also be imitated by students, therefore if the teacher has a good personality, students will also have a good personality. There are three important aspects that are used as objects of student assessment of the personality competencies of Islamic religious education teachers studied in this study. These three aspects have been disclosed in the statements in the questionnaire. These three aspects are: i) love of the motherland, ii) the application of Islamic religious values in life, iii) the authority of a teacher.

First, love the motherland. The personality competence of Islamic religious education teachers with aspects of love for the motherland is stated in statement number 1, with a fairly high percentage of 79%. Love for the motherland is a must for all Indonesian people, one of which is Islamic religious education teachers. Love for the homeland is one of the teachings of Islam, with a spirit of love for the homeland, prosperity will be created (Alifudin, 2017; Fadilah, 2022). By loving the motherland, teachers will try their best to realize national education goals. The spirit of love for the motherland of an Islamic religious education teacher can also be seen in how he upholds the values of Pancasila as the state ideology.

Second, the application of Islamic religious values in life. Teacher's personality competence with aspects of implementing Islamic religious values in life is stated in statements number 2 to 7, these statements also get a fairly high percentage. Islamic religious education teachers are teachers who teach Islamic religious values to students, Islamic religious education teachers should have first applied them in their own lives (Solong & Husin, 2020). Islamic religious education teachers will be imitated by students in all respects, including how to dress, how to speak, behave, and worship. Therefore, Islamic religious education teachers are expected to have personalities that are in line with Islamic religious teachings.

Third, the authority of a teacher. The teacher's personality competence with the aspect of a teacher's authority is stated in statement number 8, with a high percentage of 90%. In Arabic, authority is called haiba, which means the gathering of fear and respect. According to Imam Al Ghazali in the book *Ihya Ulumuddin* explained that haiba means fear accompanied by extraordinary respect. The authority of Islamic religious education teachers is the teacher's ability to take a role so as to create a sense of respect, respect and obedience from students without coercion from other parties (Rohmad, 2019). The teacher's authority will greatly affect the discipline of student learning, so that students will pay attention to their teacher when explaining material and actively participate in learning.

Social competence of Islamic religious education teachers

Teacher social competence is the teacher's ability to build relationships in the form of effective communication and association with all school members, parents/guardians of students, and the community. Social competence is also very influential in education, because teachers need the cooperation of various parties in order to provide maximum education and teaching to students (Alam, 2018; Putri, 2019). Teachers are not only role models in schools, but

teachers are also role models in society. Teachers also have an active role in society, namely to create an intelligent, moral and creative social environment.

In this study, it shows that the social competence of Islamic religious education teachers has been well implemented, because the average percentage of students' assessment for choice is always quite high (the percentage of assessments can be seen in table 2). Social competence possessed by Islamic religious education teachers can also function to obtain information about students, so that when students have problems, Islamic religious education teachers can provide solutions (Lubis, 2016).

The results of this study have clearly revealed students' assessment of the personality and social competence of Islamic religious education teachers, this can be used as a benchmark by Islamic religious education teachers to improve their competencies and can also help prospective Islamic religious education teachers to prepare themselves (Sasmita & Arqam, 2022). Although student assessments show that Islamic religious education teachers have good personality and social competence, this is not stated 100% of students, meaning that there are still Islamic religious education teachers who do not have good competence, so it is hoped that this research can be evaluation by teachers of Islamic religious education.

CONCLUSION

This study succeeded in uncovering and analyzing students' assessments of the personal competence and social competence of Islamic religious education teachers. According to the assessment of students, Islamic religious education teachers have good personality and social competence.

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